

the folklore campfire sessions



EPISODE DESCRIPTION

There's something about the flickering light of a campfire that brings out the storyteller in everyone. Ghost stories, creation legends, family history – you name it, it's been talked about. Today's episode is inspired by those summer and autumn storytelling nights. We discuss different folklore found on Epekwitk/Prince Edward Island, including supernatural creatures and spooky forerunners. We'll also hear about some old home remedies and traditional Acadian wedding customs.

Features guest interviews: Julie Pellissier-Lush, Marian Bruce, Dutch Thompson and Georges Arsenault.

Ocean sounds. Dragging a canoe onto the shore. Footsteps in sand/grass, sounds of light wind and trees, crickets, followed by sounds of a crackling fire and the murmur of conversations.

Oh, hey you made it! Grab a blanket and settle down in front of the fire. You're just in time to hear some folklore.

Marian Bruce: I do remember a neighbor next door saying to us when we were over at their farm, and it was getting dark, "you better get home before the Bocans get ya." And we didn't know what the bocans was. We couldn't describe it. But I guess I think that made it even more fearsome. Because it was you could you know, imagine in your head.

Suspenseful music underneath Marian's voice.

Marian Bruce: They came from Skye; they crossed the Atlantic with the immigrants. Sir Andrew McPhail, who wrote the Masters Wife, talks about bocons. And they were one of the most feared of the supernatural creatures.

Ocean sounds. Rowing in canoe. Theme music introduces.

Welcome to the hidden island – a podcast where we talk about local Island history. My name's Fiona Steele, and I'll be your host for this journey.

music swells up for a moment, then is replaced by the fire/outdoor sounds.

There's something about the flickering light of a campfire that brings out the storyteller in everyone. Ghost stories, creation legends, family history – you name it, it's been talked about. And the tradition of telling stories around a fire has been going on for literally hundreds of thousands of years. Here on the Island, we have a ton of folklore beginning with the Mi'kmaw people thousands of years ago, joined by colonists hundreds of years ago. And everyone that's arrived since then adds additional layers to the stories this Island knows. So today, we're talking about some folklore found on Epekwitk or Prince Edward Island. We'll learn about supernatural creatures, forerunners, and home remedies.

But first, a disclaimer: there's no way I can represent all the folklore in one episode. This Island has so many amazing cultures and traditions that what I'm presenting is just a small snapshot.

First up is Marian Bruce, who you heard in the introduction. She wrote a book called, "Listening for the Dead Bells: Highland Magic in Prince Edward Island."

What you heard was one of my favorite clips of when she was talking about the bocans, which are a type of Scottish fairy. But what were Scottish fairies doing in PEI?

EPISODE SCRIPT

Bold = interview quotes

Italics = sound effects

Regular = narration

Marian: South-eastern PEI was mostly settled by Scottish people from the Highlands of Scotland. And there was a particularly big, in fact the largest emigration of Highland Scots was the one led by Lord Selkirk. And so, it's 800 people came, and three ships, and in 1803. And they, they came. It was almost as though an entire community in Scotland, and mostly the Isle of Skye, had been picked up and brought across the ocean and set down in Prince Edward Island.

When the Scots created new communities in PEI, they also brought their traditions and superstitions. Some of these beliefs and stories are still around today, hundreds of years later. Marian's parents are descended from the Isle of Skye, and she grew up surrounded by these legends. We talked a while about the idea of forerunners, which are supernatural signs of things to come. Usually a bad omen. Listen to this forerunner story that happened in the early 1900s.

Suspenseful music begins underneath, builds throughout the story.

Marian: His name was Chester Martin, and he ran a grocery store in Caledonia, which is let me see, somewhere between here and Montague. Anyway, when he was, I think a teenage boy this would be the early 1900s. This is in the days when they had kerosene lamps and wood stoves that heated the house. And in every home, there was a hole in the ceiling near the wood stove, so that heat would go upstairs. And that's an important little detail. So, Chester and his family were getting ready for bed upstairs. And suddenly they saw through the, the hole in the ceiling, there was a flash of intense light, bright, bright light. And he looked down to the kitchen. And on the table he could see as clear as day a his sister's books and homework that he had left on the table. And it was it was just as if the room were all alight. And also, along with this, there was a crackling sound. And his mother was there with him. And she heard and saw the things he did. And so he thought for a minute that there was a fire in the kitchen that the kindling were on fire in the oven. So he ran downstairs and he just stepped on the first step of the stairs when everything went dark, the noise stopped. And in the kitchen, everything was as it always had been. So his grandfather was sleeping in a little bedroom downstairs and the grandfather notice gesture, and gesture told him what had happened. And the grandfather said that's all right is this that was for me.

Marian: So a couple of days later, the grandfather died. And his father went to the Montague furnishing company, which supplied coffins. And it came to the house, all wrapped up in brown paper. And they brought it into the kitchen and stood it up on it one end. Just about under that hole in the ceiling. And when they took the wrapping off the coffin. It made the sound Chester said that they had heard that night. That crackling sound? Yeah. And just, he was the one who said, you know, you'd have to see it to believe that he said, you'd have to be there to do to understand that was the forerunner. I don't care what people say.

Music fades away.

When Marian told me that, I got some chills. Now, not all forerunners were that dramatic. Some were as simple as hearing three knocks, a picture falling off a wall,

Marian: dishes rattling, bird banging against a window, that kind of thing.

But some Islanders did experience more involved forerunners. Listen to these two from the early 1900s:

Marian: The Grave Digger in lower Montague. He'd be outside working and then suddenly he'd stop. And he'd had some kind of a vision. And he'd come in and tell his wife to put on the tea kettle, because he knew that he was going to have to dig the grave somewhere. Yeah, and also in Caledonia there were the man who made a lot of the coffins, a carpenter, he'd have the same revelation.

Of course, not everyone believed in forerunners. It's the same as ghost stories – right? When I tell a ghost story to my coworkers, half will scoff at me. The other half want to hear more. But I'm not really interested in proving whether these stories are true. That's for you to decide when you listen.

Aside from forerunners, some Scottish descendants on PEI also believed in a variety of supernatural creatures like witches – for example.

Marian: Here they were, they had various powers. They could have healing powers. Or an old friend of mine called Harold McLeod, told me about a neighbor who had a sick horse and went to the to a neighboring house to see the witch, the so-called witch, right. And she gave him a piece of knotted string; knots were very much associated with witches. And he tied it around the horse's leg and the horse recovered. But they also were blamed for a lot of things that happen. If there was a sick animal, there was the witch that did it. Sir Andrew MacPhail talks about his mother. If there was a witch, a so-called witch, in the neighborhood, and she came to visit, the mother would hide the children away. If you were making butter, you wouldn't do it in front of the witch. You'd hide the churn away in case you turn the cream sour. So, all kinds of things that happen. Illness, you know, death. So mostly, we just were feared. I'm saying witches with yes, air quotes here.

In many places in history, witches were just women who didn't quite fit societal expectations. They'd be blamed for tragic events like fire, illness, and death. I won't go into much detail because this is a big sidenote, but it's important to remember a few things. One: witches were mostly women. Two: calling a woman a witch made it easier for – typically men – to accuse, silence and shun women from the community. And Three: although there were no confirmed witch burnings on the Island, this practice still happened a lot in Scotland and other countries. So, these folk beliefs did have real-life negative consequences for women. But sometimes, as Marian just said, witches were sought after for their skills. So, it was a delicate balance.

Marian: if you went out to the barn in the morning, and one of the horses was covered with sweat and the mane was knotted. You might say that was either a witch or a fairy that had stolen the horse at night and had ridden around and they'd knotted the mane so they could hang on to the mane.

Okay, so here's what you were supposed to do to repel Scottish fairies. You carried pieces of metal – especially iron, plants like St. John's wort, and oatmeal. You could carry oatmeal in your pockets or sprinkle your clothes with it. Now, if a fairy did catch up to you, there's one easy route of escape – especially summertime on PEI.

Marian: I just remember a story that this story was told by a Presbyterian minister used to know the way to get away from the fairies, if you were outside in the field, and the fairies were after you say we're in a potato field, the way to escape from them would be to climb over the potato rows. Because for some reason, the fairies couldn't do that. It doesn't make any sense.

And yet it became folklore in the 18 and 1900s. Scottish Islanders weren't the only ones with stories about supernatural creatures. Time for our next campfire storyteller.

Julie: Kwe' Pjila'si, Teluisi Julie. Hello everyone and welcome. My name is Julie Pelissier-Lush. I work as a knowledge keeper for L'nuey and I work for the province as the poet laureate of Prince Edward Island. And I'm one of the managing people of the Mi'kmaq heritage actors slash Mi'kmaq Legends slash next gen legends, our three sort of theatre groups that we run and travel around with all over the Atlantic region and sometimes beyond.

Julie published a new poetry book called, "Epekwitk: Mi'kmaq Poetry from Prince Edward Island." She's also the author of "Mi'kmaq Campfire Stories of Prince Edward Island." Every time I have the honor of talking to Julie, I hear new stories. You might recognize her voice from season one, where she was a guest on the episode, "do you believe in ghosts?"

Julie: For us, it's all about the stories that we tell. It's all about those things that keep us moving together and sharing our culture. And as an oral people I mean, we did have some writings, not a whole lot, but we did have some birch bark scrolls. And of course, with birch bark, they don't last very long. So those are not kept. And maybe some might be in some museums, but I don't think there's a whole lot. And of course, the petroglyphs of Kejimikujik have pictures that tell amazing stories. And those are basically the only writings that I'm aware of. But besides that, I know that for us, it's oral, we pass down our stories, from generation to generation sitting in lodges, as the ice is slowly melting across North America, following the herds of caribou to get our food. It was those nights where our elders would share the stories over and over again to our young people who would grow up and become the storytellers of their family.

Julie: So, storytelling was fun and entertaining, and it would pass the time on those long, cold nights. But also, it was a way for us to pass down the stories of things that were happening to us, those explanation stories.

The thing about folklore is that it's alive. These stories are still known today because they matter to people, and they're passed down through generations. Listen to this story about a supernatural creature you probably already know – just under a different name.

Julie: We call them like half-people because they were half people and half fish. And I went to Lennox Island, and I talked to a bunch of elders and one elder gave me the most amazing story. And the way she told it was so beautiful that I had to lock it in so that if I ever needed to reach back and have a more current folklore tale, this would be it. Now this is a story from probably about 60 years ago in Lennox Island where this elder was growing up with her fairly large family, she had a whole bunch of brothers and sisters. And they lived right by the shore. And she said her older brother and her older sister were out by the shore playing she was about a baby at the time, she had just heard stories of this story.

Julie: Now the older brother and the sister were playing and they wanted to take their boat out into the water and if you've ever been to Lennox Island, it's almost like they have by the where the causeway is there's a little bit of water there, and back then there wouldn't have been a causeway but they would tie their boats there and they would go out and they would go fishing oysters and clams and do all those different things and lobster. But this particular day, the adults were sort of taking a nice quiet day and the kids were just playing around the shore. And the brother looked out and he could see somebody's arms waving out in the water and he didn't know what was going on. So, he ran and got his mother and father and they jumped into the boat and they went out to sea and they could see this man holding a young girl in his arms one arm and waving with the other so they gave him a rope and they pulled them into shore. And as they got closer to shore, they realize that half of his body was a tail, it was not legs. And the little girl also had a tail or not legs. And as he got closer, his tail slowly transformed into legs. And so, he was able to walk up the shore holding his young daughter with him.

Julie: Julie: So, they had this tub outside, one of those old silver tubs. So, they went and filled it with water from the ocean and, and they put the young girl in it so that she wouldn't dry out so that she was there, and she was comfortable. And they went and gathered a whole bunch of berries, they got cranberries, and blueberries, and a whole bunch of soups and things. And they fed both of them and looked after them. And then after about a day or two, they started to get healthier, the young girl was able to sort of sit up a little bit more and felt better and, and then after a couple of days, and the community was really hush hush about it, they wouldn't really tell anybody about what was going on in the community.

Julie: And after a few days, the father picked up his daughter and smiled at everybody and thanked everybody for their kindness and looking after him and his daughter. And he said to them, he said, 'you know, we will look after the people of Lennox Island till the end of our days because of the kindness you have shown to our family here.' And he went and walked back into the water. And as he walked, he slowly collapsed back in as his legs turned back into a tail. And he went off with his daughter, and they never seen him again. But the older ones told the younger ones as they were growing up about this experience, and it got passed down from that family to the next family. So, the grandchildren of that elder still know that story and still share it as we are so connected to the water in our fishing and our everything that we do around because Lennox Island is an island on another island of Prince Edward Island. So, water is very big in a lot of our stories. So, when I heard that one, I said I knew that it was so special and so important that it shows our connection with the with the mysterious, with the magical, with the mythical creatures that you may never see. But in our hearts, we hope and believe that they are truly there. So, I love that one that connection with the half-people.

What a beautiful story, right? As Islanders, it's hard to escape the water because everywhere you turn it's around you. I once read that you can't be more than 16 kilometres away from the ocean on PEI, which is pretty cool.

But Dutch Thompson remembers a time when he got a lot closer to the ocean than he wanted to. He's the author of two books about the "Bygone Days," which are taken from about 900 hours of interviews with Islanders born in the late 18 and early 1900s.

Dutch spoke on season two in our rumrunning episode, and this year we sat down to discuss Island superstitions and old home remedies.

Dutch: When you were on a ship, there were all kinds of superstitions like you had to wear white gloves. You couldn't wear a different color glove if you were the helper; I've known guys who were sent home by the fisherman they were going to work for simply for bringing the wrong color of gloves down with them. You didn't say the word pig on a vessel because pig was considered bad luck on a vessel, and you didn't whistle. And when I was a young fella, my cousins and I used to try and irritate our uncle who was a fisherman. And every now and then we'd whistle. We'd be out with him hauling his salmon nets or something and we'd whistle, and he threatened to throw us overboard if we whistle because you bring the wind that was the old belief – only whistle for the wind if you wanted it. And was usually only the captain who was allowed to whistle and that was if you wanted the wind because if you're in a sailboat of course you know you need wind to move toward me now and then we would whistle, and he was threatened. And now one day we were about a mile offshore hauling salmon net and we whistle just a tease him and he threw us overboard to swim back to shore. So even when I was a young fella, I was born in 1952. So that would be in the 60s. There were still people believed in those.

Another common practice was the idea of 'planting by the moon.' When I first heard the phrase, I almost pictured someone planting their garden around midnight. I was wrong. It just meant that you planted your crops according to the lunar calendar, or where the moon was. And this was popular for centuries on the Island.

Dutch: The Dark of the Moon was considered the last three days of the full moon, so the moon is full, and then the last three days of the full moon plus the first three days of the New Moon is the Dark of the Moon. And that was the time that you that you would plant crops that grow under the ground so turnips, potatoes, carrots, parsnips. It was a time to cut your pulp and your firewood, and it isn't the amount of light that the moon is giving off either it could be cloudy, but you would know by the calendar when what was going on with the moon. So that's that was the Dark of the Moon, and the Light of the Moon is the rest of the time. That's the time to plant crops above the ground. Things like pumpkins and beans and corn. Also, the time to shear sheep.

Dutch: There was a lady I interviewed; she was born in 1913. Her name was Maisie Lamont Adams she was from French river, born on a farm in 1913. And I'll quote here from her. She said, "my mother wouldn't plant the garden unless it was the right time of the moon especially the ones that bloomed like cucumbers and beans. You plant those in the Light of the Moon."

I planted an herb garden this past spring and nothing came up. Dutch said maybe I planted at the wrong time. I think I'm just a bad gardener, but I will try this method out next spring.

But there's some folklore knowledge I don't know if I will ever try. And it's not because I don't believe in it. It's because the methods can be a little interesting.

In the late 19th and early 20th century, healing remedies looked a lot different than today. No penicillin, no modern medicine, and no easy access to a doctor for many Islanders. This meant many households had their own remedies for different ailments, sometimes bought and sometimes made. One that is still known today is called the 'salt herring cure.'

Listen to this story by Dutch about a woman named Amy Brighten.

Dutch: And she lived to be 104. So anyway, when we finally sat down to talk about home remedies, one of the first ones she told me when she was about 11 or 12 years old, she had a cold that turned into pneumonia. And she was ahead very high fever, and she overheard the doctor saying there's isn't anything else I can do for her this would be - she was born in 1914. So, this would be in the early 20s. And they didn't have penicillin or anything like that, of course. And so anyway, the doctor left and she said her grandmother took a salt herring and split it in half and put half in the bottom of one foot half of the bottom of the other and then pulled on to heavy wool socks. And Amy said I fell asleep. And when I woke up the next morning, the fever was gone and the fish was cooked.

Dutch: And so I thought that was one of the funniest things I've ever heard. I came back to the CBC studio here in Charlottetown and I played it for the producer at the time, Cheryl McKay. We put that story on the radio and then we both laughed on the extra of the clip. And the switchboard lit up. 20 people phoned in and said, told those two dummies to stop laughing at that poor woman. My mother did that to me. I still do it to my grandchildren, blah, blah, blah. So, I went out with my tape recorder. I interviewed five people who had phoned in. And then next week, we put their stories on the air and was working word for word for what Amy had told me. I saw that was early on what I was interviewing people. And after that I that was one of the questions I had asked, and I would say 'Did you ever hear of a salt herring cure' and just just leave it at that to see what kind of response I would get. And nine times out of 10 I would get a story. almost word for word. Internationally. A week later, I was up in the western end of the island up in Wilmington. I was interviewing a follow up by the name of Henry Glandt. And I asked him I said Did you ever hear of the salt herring cure because it was fresh on my mind? He said oh yeah, we did that all the time. And I said yeah, you put on herring on the soles of your feet. He said, your feet don't be stupid. You put it in the back of your neck, same thing and it cures fever.

Fiona Steele: So, did they eat the fish? That's the real question.

Dutch: No, no, the fish was I think the fish was tossed. I think salt herring was pretty cheap. So you could use it for your medicine and then trash it.

This was something I hadn't heard of, but it was a really common remedy on the Island. Dutch also told me a variation of the salt herring cure, this time with a hen instead of a herring fish. Our story is from a woman named Marjorie Heffield Summers, born in 1923.

Dutch: Marjorie, quote, this young girl lived up the road young Blanchard girl and she was very sick and her lungs, maybe pneumonia and the doctors gave her up. They came and came to the house and they did all they could and said that was it. So my mother's aunt Amy Reiner lived down the creek here. And she was sort of a midwife. And she used to go out when there was sickness. And she said, Well, Doctor, if you're all through and I've given this girl up for death, I'll take over so she went home and she killed a hen. And then she took the hatchet. And then she cut the hen right in half feathers and all and all the insides left in it. And she went up with it. And she put one half of the hen on the child's breast and the other half on her back. And she strapped it on with a cotton cloth. She left it there and I would say within 24 hours. She took it off and it was cooked. It drew out all that inflammation, it would be called infection today, there was something like the salt herring cure that would draw out the infection and cook the meat. I was the one who had salt herring on my feet and it took my temperature down and the fish was cooked. And then she laughed. As was the chicken. You see the girl get better and she lived to be an old lady. Her name was Josephine Blanchard. I often heard my mother tell the story. It's strange how those all home remedies work.

I'm not a doctor, so I can't comment on the medicine and science behind all this. But Dutch told me many stories of salt herring and hen cures that Islanders used to swear by. I'm not sure if anyone still tries them today, but this isn't ancient history we're talking about. These Islanders were born in the early 1900s, so these remedies are only 100 years old at maximum.

Speaking of not-so-long-ago history, have you ever wondered how wedding customs on the Island have changed? I talked to Georges Arsenault, an Island Acadian historian and folklorist, about traditional Acadian weddings in the late 1800s up until the 1960s or so.

Georges: Yes, well, first of all, up to the 1960s, most of the weddings were served in homes.

Not many people today host their weddings at home. But back in the day, people did. It was tradition, and it was also often the best option because there weren't many community halls or venues to host a wedding at – unlike today.

And although today there's a big market for summer weddings, Georges said those were more unusual in the late 1800s and early 1900s. It wouldn't be until the late 1950s that summer weddings became popular. Because most people made their living in fishing or farming, it made sense to hold a wedding when you had extra time in the fall or winter.

So, if you were going to have an Acadian wedding in the early to mid 1900s, you could expect to begin your day early.

Georges: The marriage would be a church, for the Catholics, that was always a church wedding. But until the 1950s, the marriage part of the church was very low key, even sometimes the parents didn't go was just those getting married. And in those days, up to the late 1950s, there was a rule in the church that you couldn't go, you couldn't have communion if you had eaten since midnight, so that's why most of the marriages at church, the church ceremony was early in the morning, it's seven o'clock, 7:30.

Georges said that sometimes multiple couples would be married in the same morning at church. Now, your parents might not have gone to the church ceremony, but it's not because it didn't matter. It's because they were busy preparing your breakfast.

Georges: So breakfast would be served. Often it was at the bride's parents, where dinner would also be served at noon time at the same place.

Georges: So for breakfast, and that was a challenge to find information because I did ask many people, what did they serve for breakfast, I don't remember I was too nervous. And finally, they would serve I guess, eggs and bacon. And probably they would have sweets on the table because people they like sweets. A woman told me that she got married at the Second World War. And she said, we had bologna for served for breakfast, you know. And that was something special because it would bought it at the store. And it was something new, you know, that you could buy on the island.

Breakfast was typically a small affair, with only the immediate family gathered to eat.

Georges: But the main meal, dinner was a big hot dinner usually. So you would have probably roasted chicken or turkey. Turkey wasn't much later probably starting in the 50s or 60s. It was mainly chicken and our beef roast probably or a pork roast. So that was the main dinner with the vegetables like we have today.

Georges: But what was the most important for some people was the sweets. And there seemed to have been a kind of competition, you know, who would have the greatest number of sweets on the table and up to the 1950s You know, you didn't have the squares, things like that because you didn't have a fridge and also and everything had to be baked few days in advance by the family or they if they had the means that would hire a woman who would do the baking the wedding cake. And this family from Urbainville, it was a double wedding. And Mrs. Maddix kept in her recipe book all the lists of the sweets that were made for the wedding. And I counted them; there was 28 I think. I think eight different types of cake, cookies.

Georges said you could judge a wedding's quality based on how many sweets were there. You'd go home and if your family wanted to know about the wedding, they'd ask about the quantity of sweets available. He can still remember his favorite sweets served at a wedding in the early 1960s.

But supper was the big meal. It's when you'd invite everyone over the celebrate. Sometimes, up to 200 people would come.

Georges: And a lot of people were invited. So when a meal when people were invited to come, they wouldn't all come at the same time. Because they came after their farm chores were finished, maybe and they would come maybe at seven o'clock in the evening and not at five when the first table was served. So in the case of wedding, I went to 1963 they started serving dinner or supper, I should say, it was around five o'clock. And I think the last table was around 11 o'clock at night.

Can you imagine preparing meals for a couple hundred of people? A lot of the time, women would begin peeling potatoes and other preparation work a day in advance. Just a sidenote.

Georges: During the meal, there would be a few speeches done by maybe the priest and then the father of the groom and thanks. And there was a time up to the 1920s or 30s that they would sing a song or two for the wedding.

These songs weren't always happy. Listen to Georges sing this verse:

Georges: singing in French.

Georges: So it's what not very jolly just what's saying in this verse. It says, 'What makes me sad,' it's the bride that's talking. 'What makes me sad is that when one when one is married, we must stay together for better or for worse. Oh God, here I am thrust into marriage life for the rest of my life.' So this is an old song, you know, from traditional song from France. But it's a one of the songs that could be sung at a wedding, but some of them weren't more happy. But there's one that I remember my neighbors had, oh, we used to sing this at the wedding. And it's so something we wouldn't do today. And it says, 'This is the day of my wedding the saddest day of my life.'

Now that's one tradition that's definitely faded away today. But sometimes families would also hire a fiddler and there'd be square dancing and celebrations that go on into the night.

So a traditional Acadian wedding isn't that different from today, but I had no idea weddings were often celebrated at home in previous years. Once community halls came into play, many weddings began celebrating there because they'd have an electric stove and more space to host everyone. But Georges remembers growing up and attending these home weddings, so they only phased out within the past 40 or 50 years.

Campfire sounds come up under the last little bit, then fades into theme music under narration.

But that concludes our campfire folklore sessions. As you can probably tell, I wanted to share a variety of folklore. When you're at a campfire, the discussions lead everywhere and rather than focus on a single aspect of life, I asked these storytellers to share what they thought might be interesting. So thank you for listening, and I hope you enjoyed this episode.

You can find the PEI Museum and Heritage Foundation on our social media and our website at peimuseum.ca. I'll add in too that we are a not-for-profit organization, so if you want to buy a membership or donate, we really appreciate it.

Speaking of money, we have official sponsors. To Confederation Centre of the Arts, Upstreet Brewing, and Beyond the Brim Consulting, thank you for supporting this show.

As well, shout out to Adam Gallant, who's responsible for our intro music.

Thanks for joining and I'll talk to you next time on the hidden Island!