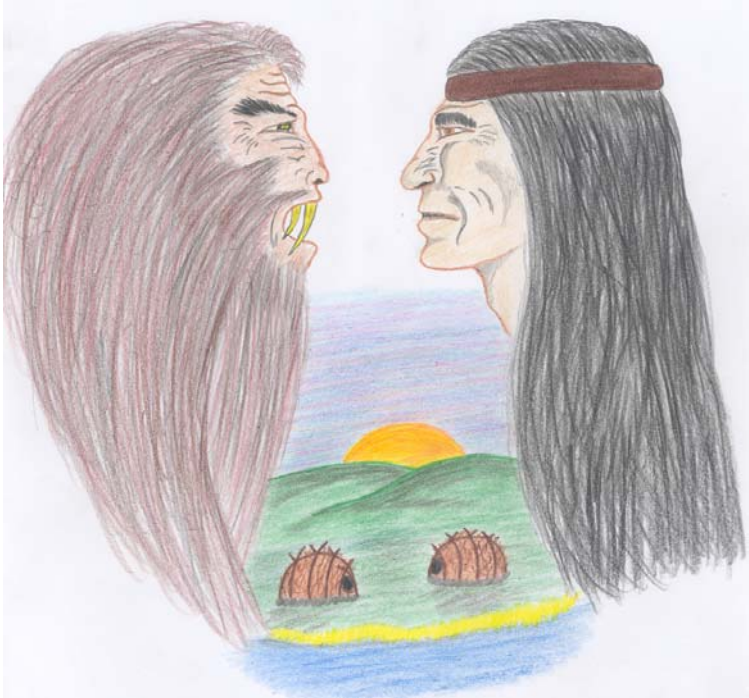
Kayanway and the Windigos

ᑲᔭᓂᐁᐧ ᐁᑲᐧ ᒥᓇ ᐃᐧᐣᑎᑯᐠ

illustrated by Leslie P. Monias

ᑲᐅᓯᑐ- ᓓᐢᓯᓓ ᐱ. ᒧᓂᔭᐢ



narrated by Mary Mason

ᑲᐊᑎᐢᓱᑫ- ᒣᓂ ᒣᓴᐣ

translated by Billy Joe Flett

ᑲᐃᓀᑕᒪᐊᐧᑕᐣᐠ ᐱᓕ ᒍ ᐱᓓᐟ

with syllabics by Harriet Harper

ᑲᓇᑕᓯᓇᐃᑫ- ᐁᓂᔭᐟ ᐊᐸᐣ

and

ᐁᑲᐧ ᒥᓇ

edited by David Westfall

ᑲᐊᓄᑲᑕᐣᐠ ᑌᐱᐟ ᐁᐢᐟᐸᕒ

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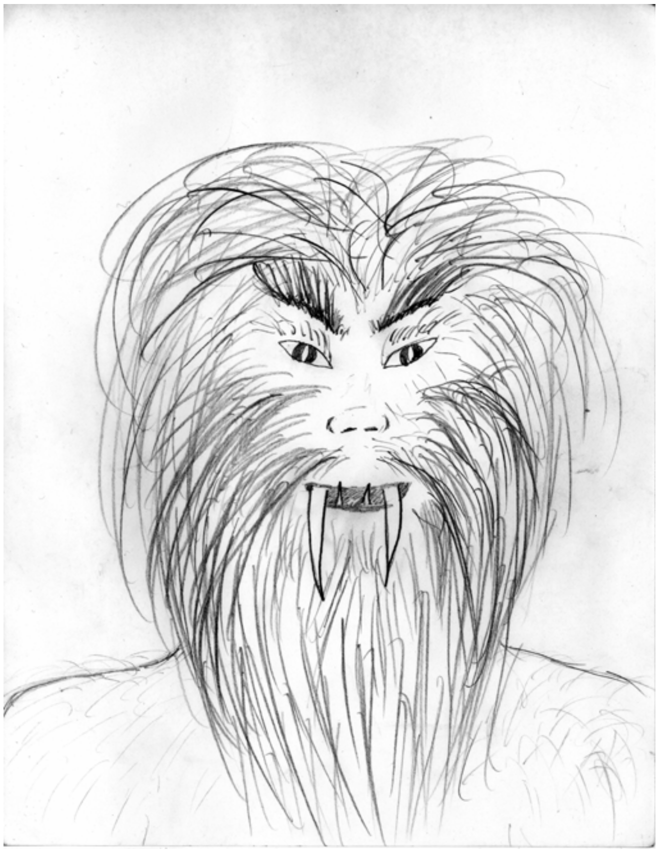

narrated by **Mary Mason**
ᑲᐊᑎᐢᓱᑫ- ᒣᓂ ᒣᓴᐣ

illustrated by
Leslie P. Monias
ᑲᐅᓯᑐ- ᓗᐢᓯᓗ ᐱ. ᒧᓂᔭᐢ

translated by and edited by
Billy Joe Flett **David Westfall**
ᑲᐃᓀᑕᒪᐚᑕᐣᐠ ᐱᓕ ᒍ ᐱᓗᐟ ᐁᑿ ᒥᓇ ᑲᐁᓄᑕᐣᐠ ᑌᐱᐟ ᐁᐢᐟᐸᓬ

with syllabics by **Harriet Harper**
ᑲᓇᑕᓯᓇᐃᑫ- ᐁᓂᔭᐟ ᐊᐸᐣ

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ISBN 0-9689858-5-8 (paper) – 0-9689858-6-6 (CD-ROM)

Published by
Brandon University Northern Teacher Education Program
270 18th Street
Brandon, Manitoba R7A 6A9
Telephone: 204-727-9669
Fax: 204-727-0942

National Library of Canada Cataloguing in Publication Data

Mason, Mary, 1938-
Kayanway and the Windigos = kayāniwē ēkwa mīna wīntikōk / narrated by Mary Mason ; illustrated by Leslie P. Monias ; translated by Billy Joe Flett ; and edited by David Westfall ; with syllabics by Harriet Harper.

Text in Oji-Cree and English.

Includes CD-ROM.

Includes bibliographical references. – ISBN 0-9689858-5-8 (spiral binding)

1. Ojibwa language—Readers. 2. Readers—Ojibwa Indians—Folklore.
I. Westfall, David 1942- II. Monias, Leslie P. 1980- III. Flett, Billy Joe IV. Harper, Harriet, 1944- V. Brandon University. Northern Teacher Education Program VI. Title: kayāniwē ēkwa mīna wīntikōk.

PM854.Z9043 2005 497’.333
C2005-905249-7

Illustrations by Leslie P. Monias © 2004. Images used by permission.
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Preface

The purpose of the publication *Kayanway and the Windigos* / ᑲᔭᓂᐍ ᐁᑿ ᒥᓇ ᐏᐣᑎᑯᐠ / *kayāniwē ēkwa mīna wīntikōk* in the original language, with audio as well as a transcription in Western Cree style syllabics adapted to the local Island Lake Dialect and accompanied by an English free translation, is to preserve a record of one of the many treasured legends that have been an expression of the people since time immemorial.

No individual can fairly claim sole ownership of a legend or other traditional lore, but the rendition of the story captured in this record—actually, a collection of Kayanway events—is that of Mrs. Mary Mason, Elder at St. Theresa Point First Nation, Manitoba. The drawings to illustrate the text were prepared by Leslie P. Monias, a local artist. Mr. Billy Joe Flett wrote the free translation, and Harriet Harper wrote the syllabic version of the text. The audio recording, the compilation and the editing of the written text with supplementary phonemic representation of the audio files were prepared by David Westfall, Assistant Professor at Brandon University. The contributors have worked collaboratively to create the bilingual text, also available on the accompanying CD-ROM, which includes audio and text files. The audio tracks will play in CD players and in all up-do-date computers that will play audio CDs.

A premise of the publication is that such unique cultural material must be preserved and made available *in the original language* of the people who can still tell the stories. While a translation is helpful for nonnative speakers, it cannot capture the full meaning and intent of the original story. Cultural concepts like that of the windigo (/wīntikō/, *wīhtikow* in Cree) defy accurate translation into other languages. They have to be learned within the context of the original stories, which may vary noticeably from one language community to another. The traditional stories and legends are facing rapid extinction everywhere as ever fewer people are left who can tell the complete stories in the original language.

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Any future royalties from this material will be used to support the preservation of the aboriginal language at St. Theresa Point. The local language support team, whoever they may be in the future, will have free use of this material for teaching purposes. Extracts may be taken for adaptation to appropriate grade levels.

Acknowledgements

Many native speakers of the Island Lake language have contributed to the preparation of this volume. First of all, the editor wishes to acknowledge the encouragement and many hours of help in proofreading and in syllabics preparation by the late Norman Monias, a great-uncle of the illustrator, Leslie P. Monias. Without Norman's valued input, the precursor to this work, the out-of-print *English-Island Lake Dictionary of Idioms* (1994, 1995) would never have been completed. We were encouraged by that experience to move on to attempt the present documentation of a remarkable piece of authentic local lore thanks to Norman's patience and understanding. The language analyses build on earlier, foundational grammatical studies by Rogers, Todd and Shrofel. (*See* p. 47-48.) With no reliable, comprehensive dictionary to refer to, the work has been arduous, and may still be subject to correction.

The typescript has been proofread by the editor and several native speakers of the Island Lake Language. Among the proofreader-contributors are Denise Flett, David Munroe and Tom Little. Tom helped clarify elements of the syllabic text and suggested alternate interpretations, which have been integrated into the final draft where possible.

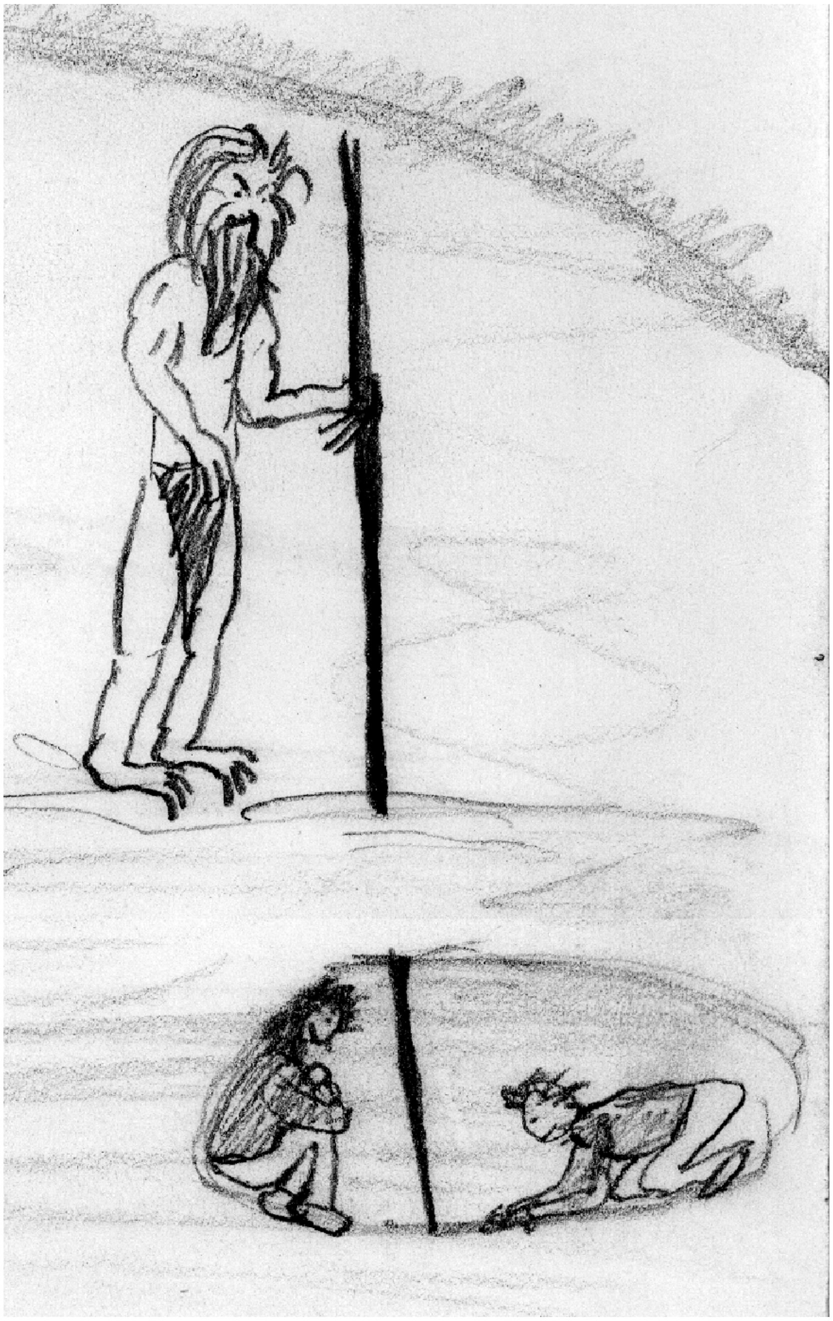
The goal is to have the written text correspond closely with the spoken words of the audio recording. What the reader hears should also be what appears in print. For the Island Lake, two writing systems are employed throughout—the Cree Syllabics (Western style) and a phonemic alphabetic system used by professional linguists, which is based on the International Phonetic Alphabet.

The Story of Kayanway and the Windigos, as told by Mrs. Mary Mason, Elder of St. Theresa Point First Nation

ᑲᐊᒋᒥᑯᐢᔑ- ᑲᔭᓂᐌ ᐁᑲᐧ ᒥᓇ ᐎᐣᑎᑯᐠ ᑲᐊᒋᒧ- ᒣᓂ ᒣᓴᐣ
ᓴᐠ ᑕᓀᓴ ᐸᐧᐣᐠ ᓂᐢᑕᑦ ᐅᓂᔑᓂᓂᐅᐧᐠ

Free Translation by Mr. Billy Joe Flett,
St. Theresa Point First Nation
ᑲᑭ ᐃᓀᑕᒪᐊᐧᑕᐣᐠ ᐱᓕ ᒍ ᐱᓓᐟ
ᓴᐠ ᑕᓀᓴ ᐸᐧᐣᐟ ᓂᐢᑕᑦ ᐊᓂᔑᓂᓂᐊᐧᐠ

Recorded March 24, 2004
St. Theresa Point, Manitoba

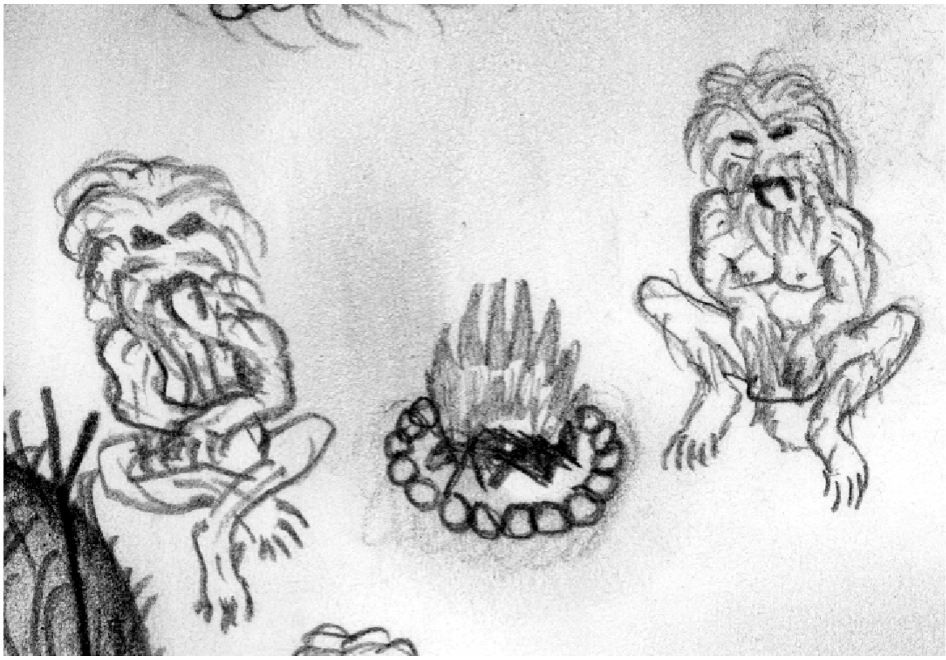


The Windigo comes very close to spearing the children.
(Track 19; detail from page 32)

ᒣᓂ ᒣᓴᐣ ᐅᑕᒋᒧᐃᐧᐣ
ᐃᐧᐣᑎᑯ ᐁᑯᐧ ᒥᓇ ᑲᔭᓂᐁᐧ

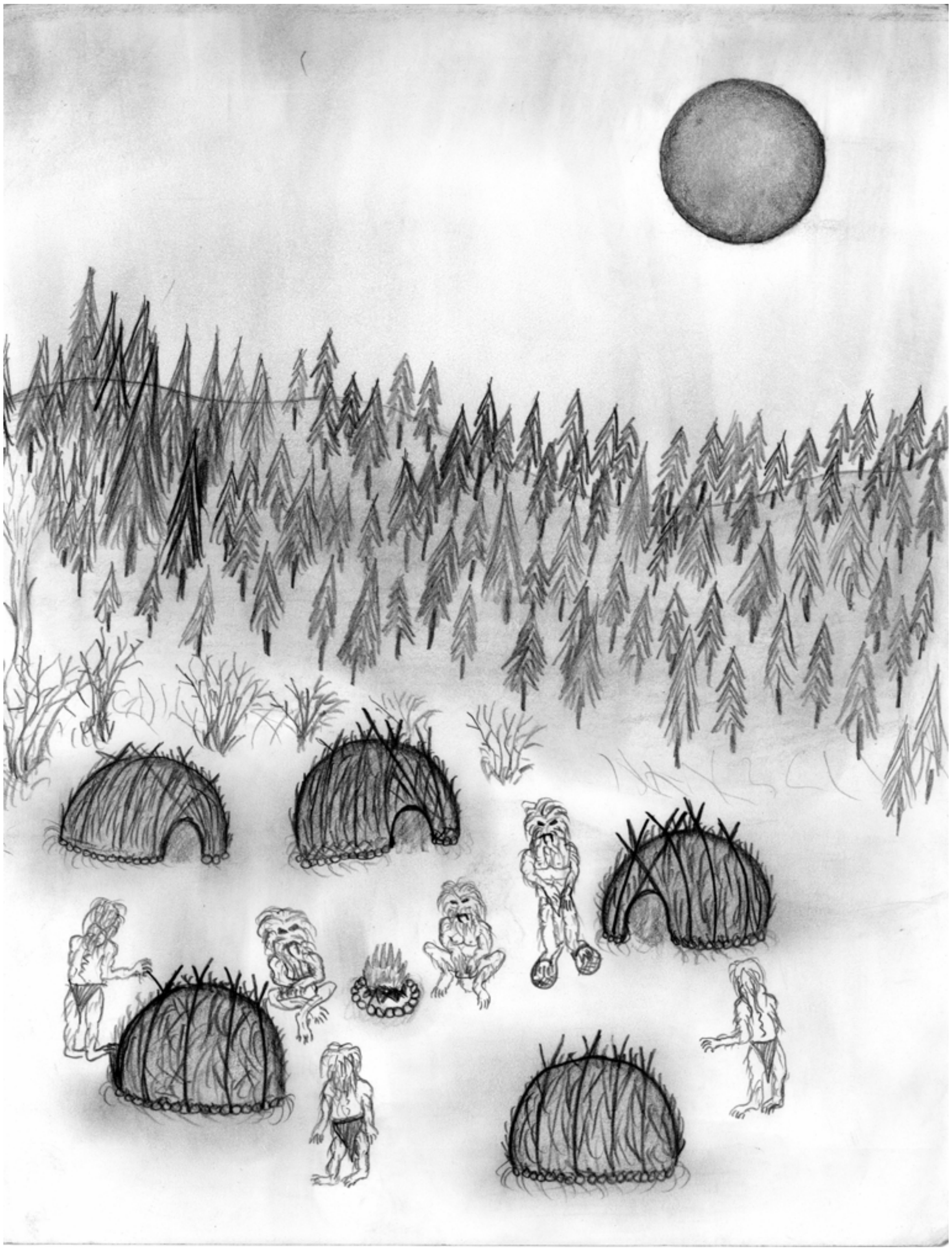
My story is about the windigo. It begins from the time a group of windigos were travelling throughout the land. According to legend, they were travelling and stopping to make camps along their routes. They were going about in search of human beings whom they would kill and eat. (Those windigos were cannibals by nature.) [*Track 1*]

ᐊᐊᐁᐧ ᑲᐃᐧᑕᑎᐸᒋᒪᐠ ᐃᐧᑎᑯ. ᐃᐧᐣᑎᑯ ᑲᐧᐣᐟᓴ ᓂᐢᑕᒼ ᑲᐃᐧᑕᑎᐸᒋᒪᐠ. ᐁᑲᐧ ᓂᐢᑕᒼ ᐁᐧᑎ ᑲᑭ ᐅᐣᒋ ᒪᒋ ᐊᒋᓱᑲᐢᓯᐊᐧᐨ ᐊᐁᐧ ᐃᐧᑎᑯ. ᐁᑭ ᐊᔭᐊᐧᐨ ᐁᐊᔭᐊᐧᑯᐸᓀᐣ. ᐁᑲᐯᓯᐊᐧᐨ ᐁᐱᒥᑯᓯᐊᐧᐨ ᐅᑫᐧᓂᐊᐧᐠ. ᐃᐧᑎᑯᐠ ᐁᓇᓇᐣᑕᐧ ᐊᓂᓯᓂᓂᐁᐧᐨ . ᐁᐃᐧᐊᒪᐧᐨ ᐊᓂᓯᓂᓂᐊᐣ. ᐁᑲᐧ ᑭᑲᐯᓯᐊᐧᐠ.



pahkinawā ...

ahawē, ahawē kā-wī-tatipāčimak wīntikō. wīntikō kwant'hsa ām 'iko kā-wī-tatipācimak. ēkwa ništam, ništam wēti kā-kī-onči-māči-āčišōhkāsiwāč ahawē wīntikō. ē-kī-ayayāwāč ē-ayāwākopanēn. ē-kapēhšiwāč ē-pimikosiwāč okwēniwak wīntikōk. ē-nanantawanihšininīwēč. ē-wī-amwāč ānihšininiwan. ēkwa kī-kapēhšiwak. [*Track 1*]

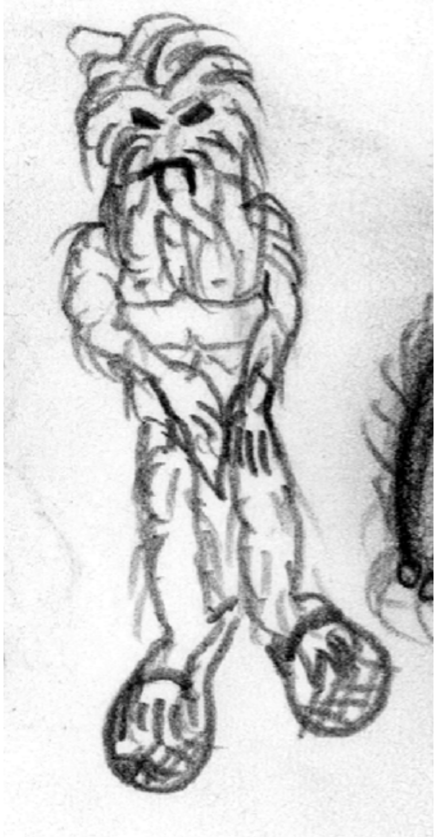


The head windigo and his five sons

On one particular day, they made camp; there were many of them comprising this group. The head windigo had five sons. There were other old windigos in the group, which was one of five groups travelling together. The head windigo set out with his five sons to look for human beings. Then he left. He put on his snowshoes and left. [*Track 2*]

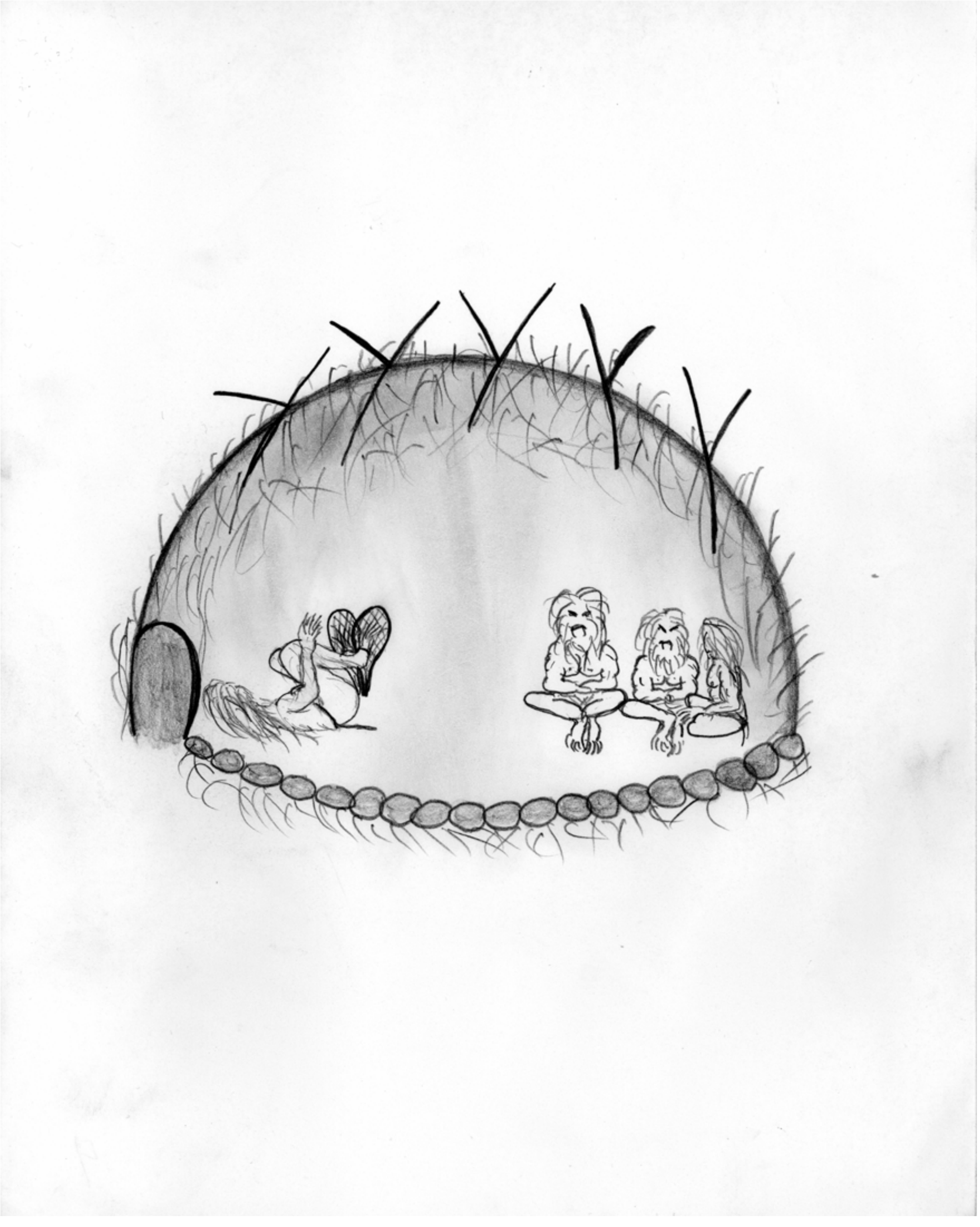
ᐁᑭᐅᒥᓯᓂᐊᐧ- ᐅᑯᓯᓴᐣ ᑭᒥᓯᓂᐊᐧᐣ ᑲᔦ ᑭᒥᓯᓂᐊᐧᐣ ᐊᐊᐁᐧ ᐯᓯᐠ. ᓇᐣᑕ ᑲᔦᐱᑯ ᑲᓂᔭᓇᓂᐊᐧᓂᑫᐧ ᐅᑯᓯᓴᐣ. ᐁᑲᐧ ᐊᐁᐧ ᐅᑫᐧᓂᐊᐧᐣ ᐃᐧᒋᑭᓭᓂᐊᐧᐣ ᐅᑭᐃᐧᒋᐊᔭᒪᐊᐧᐣ ᑫᐃᐧᐣᓇᐊᐧ ᐸᑲᐣ ᐁᐅᒪᑎᑲᐧᓂᐊ- . ᑭᓂᔭᓇᓂᑲᒥᑯᓯᐊᐧᐠ ᐅᑫᐧᓂᐊᐧᐠ ᐃᐧᑎᑯᐠ.

ᐁᑲᐧ ᐊᐁᐧ ᑭᓭᓂᓂ ᐅᑯᓯᓴᐣ ᑲᐊᔭᓂ- . ᑭᒪᒐ ᐯᓯᑲᐧ ᐁᑭᓭᐸᔭᓂᐠ ᐊᒥ ᐃᐃᐁᐧ ᐁᓇᓇᑕᐁᐧᒋᑫ- ᐊᓂᓯᓂᓂᐊᐧᐣ ᓴᑕᐡ ᑲᓇᓇᑕᐁᐧᓂᒪ- . ᐁ ᒋᒪᒐ- ᑭᐱᑕᑭᒣ. ᑭᐱᑕᑭᒣ ᐊᐱᐣ ᐁᒪᒐ- . [*Track 2*]



ē-kī-(o)mihšīniwāč okosihsan kayē-… kī-mihšīniwan ahawē pēšik. nānta kayē piko kā-niyānaniwanikwēn okosihsan. ēkwa ahawē okwēniwan kotakiyēn wīči-kišēniwan okī-wīči-ayāmāwān kē-wīnawā pahkān ē-omatikwāniwāč. kī-niyānanikamikosiwak okwēniwak, okwēniwak wīntikōk.

ēkwa ahawē kišēnini okosihsan kā-ayāninč. kī-māčā pēšikwā ē-kihšēpāyānik amī wēti ē-nanantawēnčikēč anihšininiwan ‘hsa ‘tahš kā-nanantawēnimāč. ē-... či-māčāč kī-pihtākimē. kī-pihtākimē ē-... ahpin ē-māčāč. [*Track 2*]



He doesn’t even take off his snowshoes.

When he arrived back in camp late that evening, he didn’t even take off his snowshoes as he entered his wigwam. To the surprise of his family, he just went and rolled over into the wigwam. His sons were all at home at the time. They remarked, “What could be the matter with him? Why does he act this way?”

One of the sons said, “He must have found something on his travels.” So, they immediately attended to their father and helped him take off his snowshoes. They prepared an evening meal for him. After he finished eating, his sons asked him to tell them about his day’s travel. He sat and contemplated for a while. Then he told his sons, “I saw someone today. He was alone.” His youngest son said to him, “Maybe it was Kayanway that you saw.” [*Track 3*]

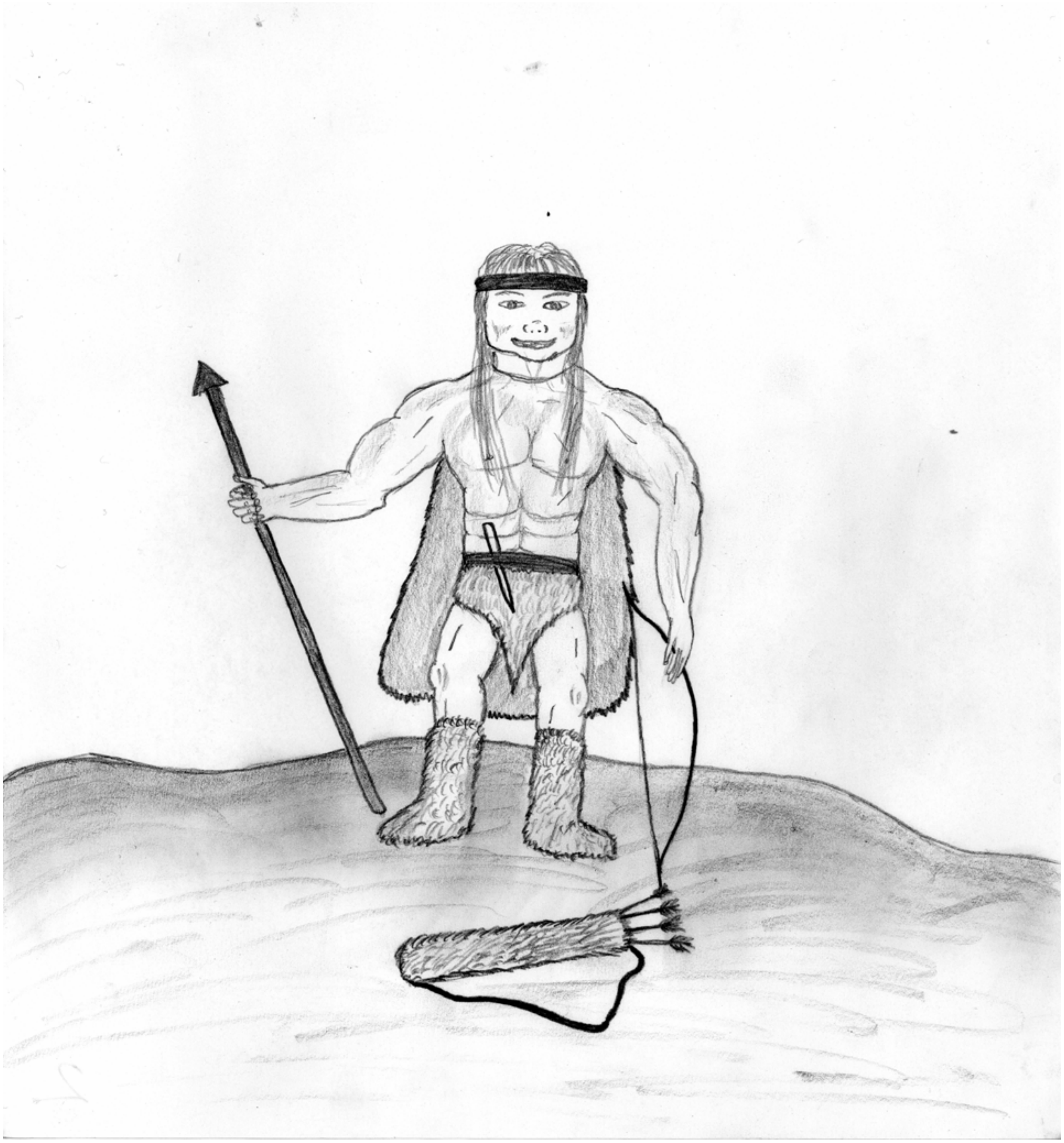
ᐁᑲᐧ ᑲᐅᓇᑯᐢᓯᓂᓂᐠ ᑲᐱᑕᑯᐢᓯᐣᐠ ᐁᐱᑕᑯᐢᓯᐣᐠ ᑲᐃᐧᐣ ᑲᓇᑫ ᑭᐅᐣᒋ ᑭᑕᑭᒣᓯᐣ ᐊᑲᐧᒋᐣᐠ ᐅᒥ ᒪ ᑲᓯᐊᔭᐊᐧ- ᐱᑎᑲᒥᐣᐠ ᑭᐱᑎᑫ ᐊᐱᒋᑲᐧᓂ ᐊᒥᐁᐧᓂ ᐁᑲ ᐅᐣᒋ ᑭᑕᑲᒧ- ᐁᑲᐧ ᑲᑭᓇ ᑭᐊᐱᐊᐧᐣ ᐅᑫᐧᓂᐊᐧᐣ ᐅᑐᐢᑭᓂᑭᒪᐣ ᐁᑲᐧ ᓭᒪᐠ ᐅᑭᑲᓄᓇᐊᐧᐣ ᐅᑕᑕᐊᐧᐣ ᑭᓭᐃᓂ ᐅᑕᑕᐊᐧᐣ ᐁᐧᐣᒋᐊᐃᐣᑎ- ᐅᑎᓇᐊᐧᐣ.

ᐁᑲᐧ ᐊᒼ ᐊᐁᐧ ᑭᐅᐣᒋ ᑭᑐ ᑯᑕᐠ ᐅᐢᑭᓂᑭ [ᓂᐣᑭ] ᒪᒪᑲᒪᑐᐠ ᓴ ᑲᐅᐣᒋ ᐃᓯᒋᑫ- ᑭᓭᔭᓂᓂ ᐊᒥ ᐊᒥ ᐁᐊᐧᐅᓇᐱᐊᐊᐧ- ᐁᑭᑕᑭᒣᓇᐊᐧ- ᐱᑎᑲᒥᐣᐠ ᐅᑕᑕᐊᐧᐣ. ᐁᐸᒥᓇᐊᐧ- ᑲᔦ ᐁᑭᐊᓴᒪᐊᐧ- ᐱᓇᒪ ᐁᑲᐧ ᑲ ᑲᓄᓇᐊᐧ- ᐸᑎᐢ ᐁᐢᑲᐤ ᐃᐧᓯᓂᓂ- ᐊᐧᓴ ᐁᑲ ᑕᑎᐸᒋᒧ- . ᐊᓂᐣᐠ ᑲᑭᐅᓯᒋᑫᔭᐣ ᐊᒼ ᐁᐃᓇᐊᐧ- ᑲᓇᒪᑕᐱ- ᐊᒼ ᐊᐁᐧ ᑭᓭᐃᓀᓀ. ᐁᑲᐧ ᐊᒥ ᑭᐅᐣᒋᑭᑐ. ᐊᐃᐧᔭᓴ ᓂᑭᐊᐧᐸᒪ ᐅᐁᐧ ᑲᑭᒪᒐᔭᐣ ᐊᐃᐧᔭ ᓂᑭᐊᐧᐸᒪ ᐁᐸᐯᓯᑯ- ᐊᐁᐧ ᑲᑭᐊᐧᐸᒪᐠ.

[*Track 3*]

ēkwa kā-onākohšinink kā-pi-takohšink ē-pi-takohšink kāwin kanakē kī-onči-kītākimēhšīn akwačīnk amī ma kā-iši-ayāwāč pīntikāmink kī-pīntikē-āpihčikwāni amī ihiwēni ēkā onči-kītākimwēč. ēkwa kahkina kī-apiwan okwēniwan otoskinīkīman. ēkwa šēmāk okī-iši-kanōnāwān otātāwān kišēnini ān’tahš wīn [ihi] wēnči-ahintič otātāwan.

ēkwa ām ahawē kī-onči-ihkito kotak, kotak ahawē oskinīkī, “mamihkamātok ‘hsa,” kā-onči-isihčikēč kišēnini amī, ami ē-wa-onapihāwāč ē-kītākimēnāwāč pīntikam otātāwān. ē-paminăwāč kayē ē-kī-… ē-kī-asamāwāč pinamā ēkwa kā-kanōnāwāč [pātohš] ē-iškwā-wīhsininič wāhsa ēkwa tatipāčimon. anīnk [ani?] kā-kī-ayišihčikēyan ām ē-ināwāč. kā-namatapič ām āhawe kišēnini. ēkwa ām kī-887ončihkito. awiya’hsa ninkī-wāpamā ohowē kā-kī-māčāyān. awiya ‘hsa ninkī-wāpamā, ē-papēšikoč. ahawē [kayāniwē] kā-kī-wāpamak. [*Track 3*]



ᑲᔭᓂᐍ
/kayāniwē/ or **[kayānwē]**
[ᑲᔭᐣᐍ]

“No, I don’t think so,” replied the windigo. (All windigos were well aware that there was a being called Kayanway somewhere on the land.)

“Then tell us about this person that you saw,” said his sons.

“Well, this person I saw was such a pitiful sight,” he began, “you should have seen his bow! It looked like your mother’s gompfstick—such poor quality and construction! Tomorrow morning we shall all go out.” [*Track 4*]

ᐊᑦᓴᑕᐢ ᐊᒥ ᑲᐃᓂᑯᐨ ᐅᑯᓯᓴᐣ ᐃᑫᐧᓂᐊᐧᐣ. ᑲᓇᐃᐧᐣ ᓯᔭᑫᐣ ᑲᔭᐣᐁᐧ ᑲᐃᓇᐨ ᑲᐃᐧ ᐊᒥ ᐃᑭᑐ ᑲᐃᐧᐣ ᐊᐁᐧ. ᓴᑕᐢ ᐁᑭ ᑭᑫᑕᑦᒪᐧᐨ ᑲᔭᓂᐁᐧᐣ ᑲᓇ. ᐁᑲᐧ ᑕᐢ ᑕᑕᑎᐸᒋᒧᐣ ᑕᐢ ᐊᓂᐣ ᐁᓯᓇᑯᐢᓯᐨ ᐊᒥ ᐃᓴᑕᐣ ᐅᒥ ᑲᐱ ᐃᑭᑐᐨ ᐁᓯᑕ ᓯᔭᑫᐣ ᑌᐱᒪᐢᑭᓇᑯᓯ ᐊᐁᐧ ᑭᓴᓂᓂ ᑭᑲᐊᐧᐸᒪᐠ. ᒪᔭᑦ ᓴ ᑭᑲᐤᐃᐧᔭ ᐅᒥᓴᐤᐅᓇᑎᐠ ᐃᓯᓇᑯᐢᓯᐊᐧᐣ ᐅᑕᒐᐱᐣ. ᐊᒥ ᐅᑎᓇᐣ ᐅᑐᐢᑭᓂᑭᒪᐣ. ᐁᑲᐧ ᑕᐢ ᑭᓴᐸᔭᐠ ᐊᒥ ᑫᓂᐢᓯᒪᒐᔭᕽ. [*Track 4*]

ām ʻhsa ʻtahš amī kā-inikoč okosihsan ikwēniwan. kāna wīn šiyākēn kayāniwē kā-ināč kāwin amī ihkito kāwin ahawē āšay ʻta ē-kī-kihkēntamwāč kayāniwēn kāna. ēkwa ʻtahš tatipāčimon tahš anīn ē-išinākosič amī ʻhsa tahš amī kā-pi-ihkitoč ēsi-... ēšitāšiyakēn tēpimaškinākosi ahawē kišēnini kā-kī-wāpamak mayām ʻhsa kikāwiyā omišāwhonāhtik išinākosiwan otahčāpīn. amī otinān otoškinīkīman. ēkwa ʻtahš kihšēpāyāk amī kē-ani-iši-māčāyahk. [*Track 4*]

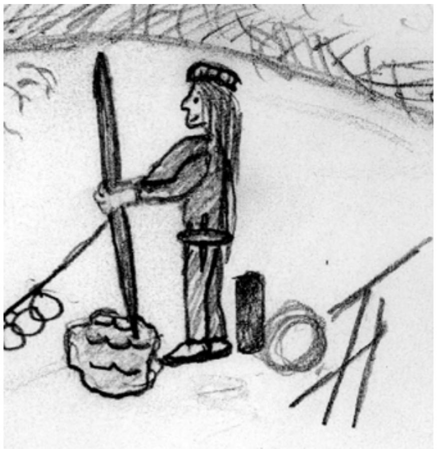
Go to where I saw him, because he said he would be there again in the morning." The group spent a sleepless night, as they were anxious and set to travel.

Morning came and everyone got up, and their wives too. They (the men) prepared to travel to where their father had seen the human. As they arrived at their destination along the shoreline, they could see the human being they would kill at the site of the beaver lodge. About halfway to the beaver lodge, the youngest son suddenly turned to face the others and said, "See what I told you! That looks like Kayanway over there. Look at him!"

They all observed him as he used an ice chisel to cut a hole in the ice near the beaver lodge in order to set up a beaver snare. Kayanway was using a two-ended ice chisel and kept flipping it over as he cut the hole in the ice. [*Track 5*]

ᐊᒼ ᐁᐧᑎ ᒋᓴᔭˣ ᒥᓇᐊᐧ- ᓂᑲᐱᓴ ᐃᐃᒪ ᑭᐃᑭᑐ ᐊᐁᐧ ᑭᓴᓂᓂ ᑲᑭ ᐊᐧᐸᒪᐠ.

ᐊᒥ ᐃᑭᑐ ᐊᐁᐧ ᐃᐧᐣᑎᑯ ᑭᓴᓂᓂ. ᐅᓄᑎᑫᐧᒪᐣ ᑲᓇᑕᐢ ᐊᔭᔭᐊᐧᐣ. ᐊᒥ ᑲᓇᑕᐢ ᐊᒥ [ᑌᐯᐧ]. ᐁᑲ [ᑲᓇᑫ] ᐁᓂᐸᐊᐧ- ᐁᐱᒋ ᓄᐣᑌ ᐱᓴᐊᐧ- [ᐃᐃᒪ] ᐁᑭᐊᐧᐸᒪᓂ- ᐊᓂᓯᓂᓂᐊᐧᐣ ᐅᑕᑕᐊᐧᐣ. ᐁᑲᐧᐟᐢ ᐊᒥ ᑭᐱᒪᒐᐊᐧˣ ᐃᐧᐸ- ᐁᑭᓴᐸᔭᓂᐠ ᐁᑭᐊᐧᓂᔥᑲᐊᐧ- ᓇᐃᐧᓇᑲᑎᓂᓂ ᑲᓇᑕᐢ ᓇᐊᐧ- [ᐃᒪ] ᐁᓂᔭᓯᐊᐧᓂᓂᐠ ᐃᐁᐧᓂ [ᐊᒥ ᐊᒥ] ᑲᓂᓴᐊᐧ- ᐁᐧᑎ ᐁᒪᑎ- ᓇᓂᒋᑭᓂ- ᐃᑫᐧᓂᐊᐧᐣ ᑲᑕᐤ ᒣᑲᔥᑲᐊᐧᐊᐧ- . ᐊᓴ ᐃᐃᒪ ᐁᒪᑌᐊᔭᓂᐣ- ᐃᑫᐧᓂᐊᐧᐣ. ᐁᑲᐧ ᐁᐧᑎ ᐊᐱᑕᐧᑲᒼ ᐁᐅᓂᐧᐊᔭ- ᐁᐊᓀᐧᐊᐧ- ᐁᑎᑲᐃᓴᐊᐧ- ᑲ ᐅᐣᒋ ᐱᑭᐁᐧᐸᓂᐅᓂᐣ- [ᑲᐊᐣᒋ ᑭᐅᐧᐸᓂᐅᓂᐣ- ᐅᑫᐧᓂᐊᐧᐣ] ᐅᑯᔥᓯᓴᓴᐣ. ᑲᐃᐧᒋᐊᐧ- ᐊᒥᓴᑕᐢ ᐊᒥ ᑲᐃᑭᑐ- . ᐊᐟᑎᑲᑕᐢ ᑲᑭ ᐃᓂᓇᐣ ᐊᒼ ᐅᑎᓇ ᐅᑕᑕᐣ ᑲᔭᐣᐁᐧ ᑲᐧᐣᑎᓴ ᐊᐁᐧ ᑲᑭ ᐊᐧᐸᒪᐊᐧ- ᐃᔥᑲᐧᑕ ᐁᐃᓯᓇᑯᓯ- ᐊᒥ ᐁᐃᓇ- ᐊᒥ ᐃᒪ ᐁᓂᐸᐊᐧ- ᐁᑲᓇᐊᐧᐸᒪᐊᐧ- ᐁᒪᑌᐁᔥᑫᓂ- ᐁᔥᑲᓂ ᐁᒪᑌᑕᐧᐃᑫᓂᐣ- ᐁᒧᒋ ᐁᑲᑫᐧ ᑫᑲᑫᐧᓇᒥᓂᓂᐣ- ᐅᑌᔥᑲᐣ ᑲᑕᐧᐃᑲᑫ ᐅᐁᐧ ᑲᔭᓂᐁᐧ . [*Track 5*]



ām wēti či-išāyahk mīnawāč nika-pīšā ohomā kī-ihkito ahawē, ahawē kišēnini kā-kī-wāpamak.

amī ihkito ahawē wīntikō, kišēnini. onōtihkwēman kāna 'tahš ayayāwān.

amī kāna tahš amī [tēpwē] ēkā kanakē amī ē-nipāwāč ē-pihči-nōntē-pīšāwāč [ihimā] ē-kī-wāpamānič ānihšininiwan otātāwān. ēkwa 'tahš amī kī-pi-māčāwak wīpač ē-kihšēpāyānik ē-kī-waniškāwāč nawinakatinini kanā 'tahš nawač ē-niyāsiwānink ihiwēni. kā-nihsāwāč wēti ē-matē-nanihčikininč ikwēniwan kā(y)-āntaw-mēkwāškawāwāč. āša ihimā ē-matē-ayāninč ikwēniwan. ēkwa wēti āpihtwākam ē-anwē-ayāwāč ē-anwēwāč okwēniwak wēti kā-išāwāč kā-onči-kīwēpanihoninč [kā-onči-kipihčipanihoč okwēniwan?] okosihsēhsan. kā-wīčīwāč. amī 'hsa 'tahš amī 'hsa kā-ihkitoč. ati ka 'tahš kā-kī-ininān ām otinā otātān. kayāniwē kwantihša ahawē kā-kī-wāpamāwāč iškwāta ē-išinākosič amī ē-ināč amī ihimā ē-nipāwāč ē-kanawāpamāwāč ē-matē-... ē-matē-ēškēnič. ēškanini ē-matē-twāhikēninč ē-mohci-kakwē- kē-kakwē-namininninč otēškan kā-twāhikākēč ahawē kayāniwē. [*Track 5*]

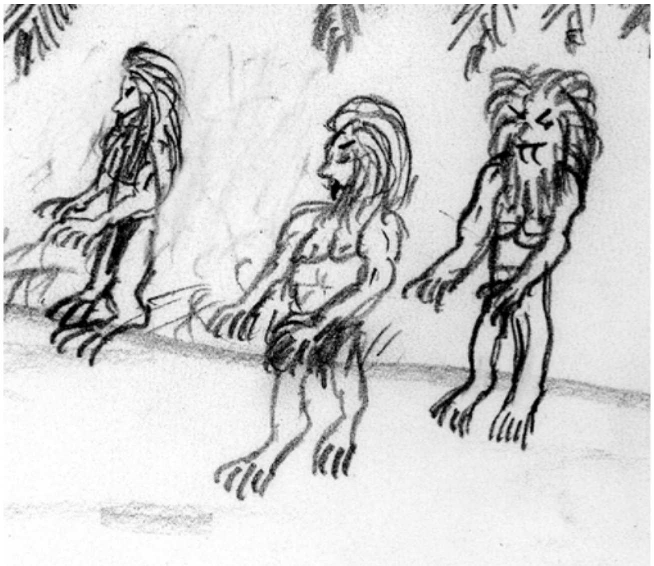
They proceeded towards Kayanway as he worked. Kayanway seemed happy to see them. As they approached him, he addressed the old man windigo, “What shall we do now? The young men should go and cut some small logs so we can use them in setting up the beaver snares.”

And so the young men went and cut some small logs, which they carried and placed near the beaver lodge.

[*Track 6*]

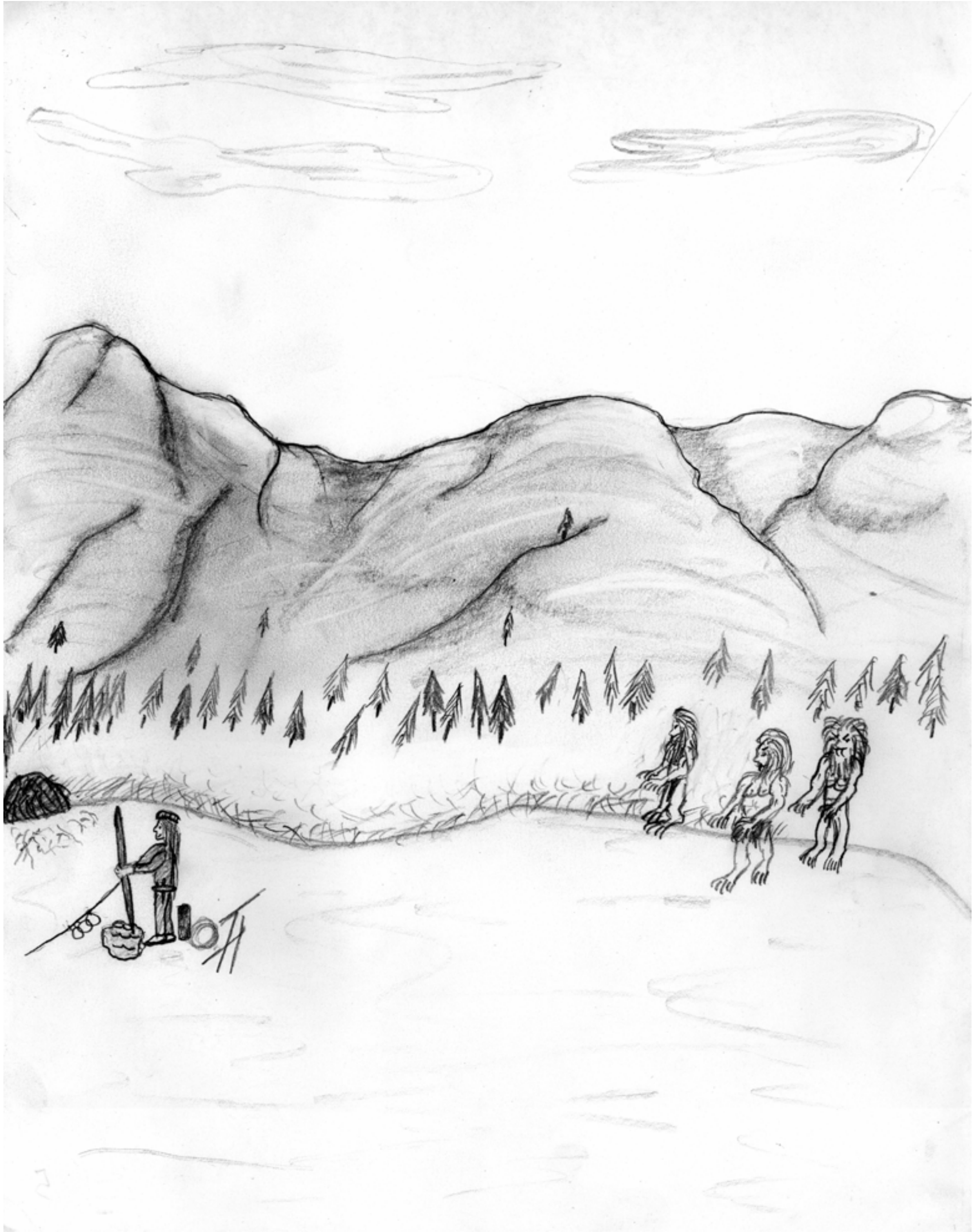
ᐊᒥ ᑲᓇᑕᐡ ᐊᒥ ᐊᐱᐣ ᐃᑯ ᑲᓯᓴᐊᐧᐨ ᐃᐃᒪ ᐃᒪ ᐊᑫᐧᓂᐊᐧᐣ ᑲ[ᒪᑌ] ᐃᓯ ᐊᔭᓂᐨ . ᐊᒥ ᐊᒥ ᒪᒥᓀᐧᐣᑕᒼ ᐊᒥ ᐁᐱᒥᓂᓯᓂᓂᐣᐨ ᐃᐃᒪ ᐊᐁᐧ ᓇᐯ ᑲᔭᓂᐁᐧ ᑲᐃᑭᓂᓂᐨ ᐁ[ᐱ] ᑕᑯᓯᓂᓂᐣᐨ ᐃᒪ ᐃᑫᐧᓂᐊᐧᐣ ᐃᐧᑎᑯᐣ. ᐊᐁᐧ ᐊᐁᐧ ᑲᔭᓂᐁᐧ ᑲᐃᓇᐣᐨ ᐃᐃᒪ ᐁ[ᐱ] ᑕᑯᓯᓂᓂᐣᐨ ᐃᒪ ᐃᑫᐧᓂᔭᐣ ᐃᐧᑎᑯᐣ.

ᐁᑲᐧ ᐅᑭᐃᓇᐣ ᐊᐤᓂᒋᑭᓴᓂᓂ ᐊᐣᑕᐡ ᐁᑲᐧ ᑫᐃᓯᒋᑫᔭᕽ . ᐊᒥ ᐅᑭᐃᓇᐨ ᐁᑲᐧ ᑭᐃᑭᑐ ᑲᔭᓂᐁᐧ ᐃᐧᑎᑯᐣ ᐁᐃᓇᐨ ᐅᐡᑭᓂᑭᐊᐧᐠ ᑕᐱᒋ ᐊᐣᑕ ᒪᓇ ᑎᑫᐧᐊᐧᐠ ᐊᒥ ᑭᐃᓇᐣ ᐁᑲ ᐅᑭᐡᑲᑕᐊᐧᐊᒼ ᒥᑎᑯᐣ ᐊᒥᑕᐡ ᐊᒥ ᓇᓯᐱᐣᐠ ᑲᑭ ᐃᓯᑕᐧᐃᑫᐨ ᐃᐃᒪ ᐊᐧᐃᐧᐅᐣᒋ ᒥᓂᑫᐧᐨ ᐊᐁᐧ ᑲᔭᓂᐁᐧ . [*Track 6*]

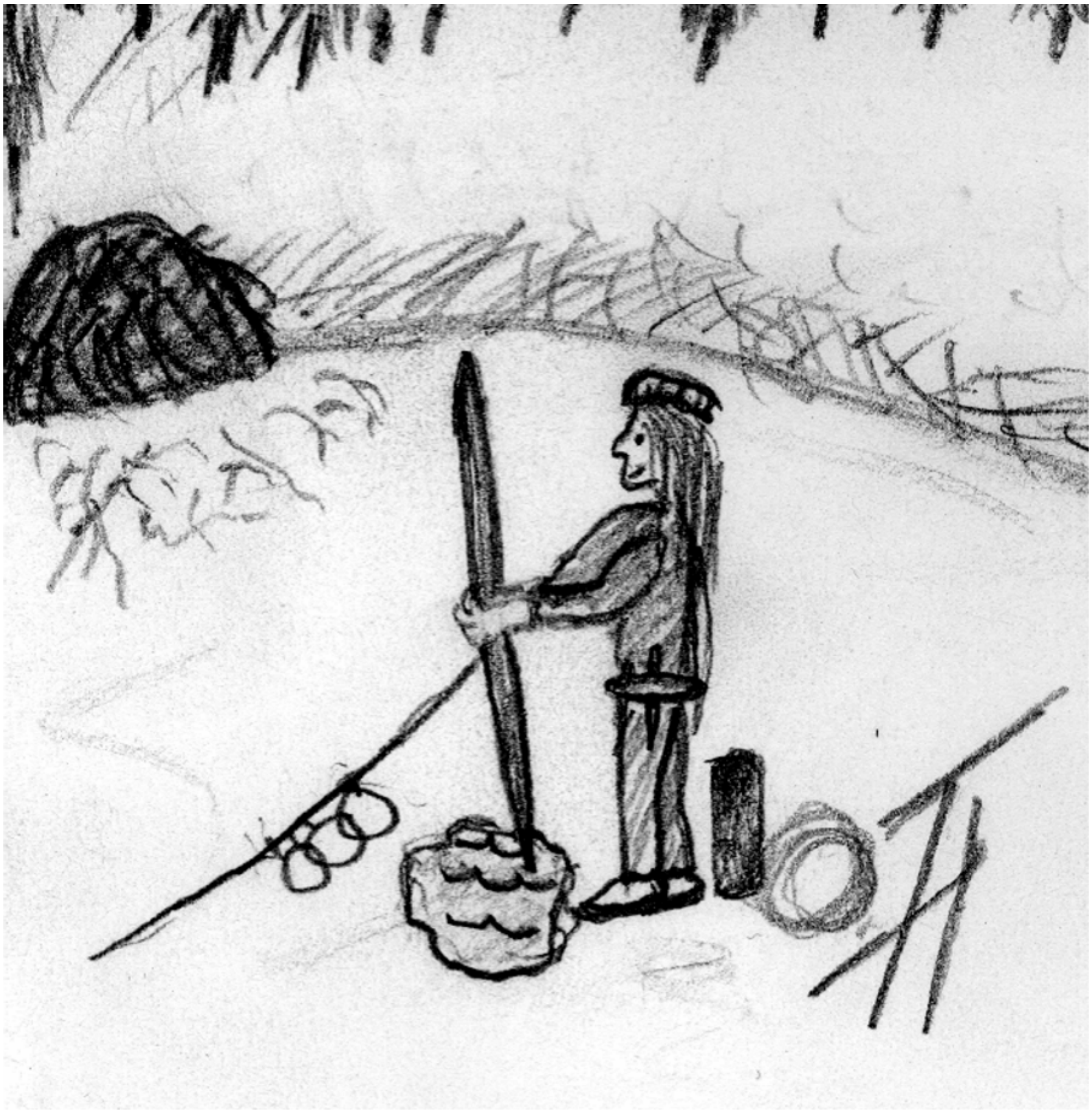


amī kāna ‘tahš amī ahpin ‘iko kā-ani-iši-išāwāč ihimā. ihimā ikwēniwan kā-[matē]-iši-ayāninč. amī, amī māminwēntam amī ē-piminišinininč ihimā ē-(pi-) takohšininінč ahawē, ahawē nāpē kayāniwē kā-kī-ininč ē-(pi-)takohšininič [ihimā] ikwēniwan wīntikōn.

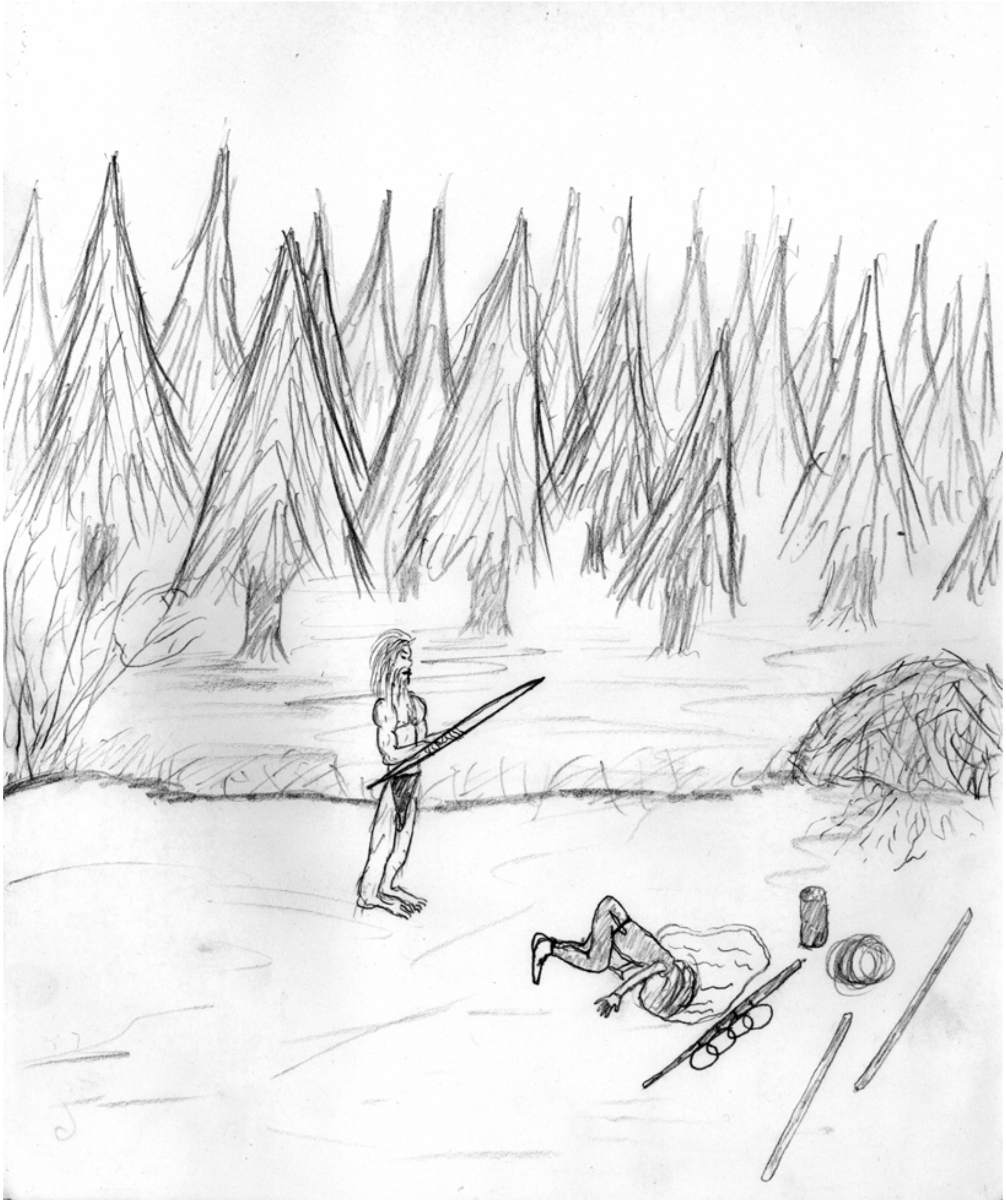
ēkwa, ēkwa ohowē okī-inān ān ‘tahš, ‘ēkwa kē-išihčikēyahk?’ amī okī-inān. ēkwa kī-ihkito kayānwē wīntikōn ē-ināč. ‘oškinīkīwak ta-āpihci ānta mānāhtikwēwak’, am okī-inān. ēkwa okakīškahtawāwān mihtikon amī ‘tahš amī ihimā nāsipīnk kā-kī-iši-twāhikēč ihimā wa-wī-onči-minihkwēč [ahawē] kayāniwē. [*Track 6*]



Kayanway uses a two-ended ice chisel.



Kayanway prepares a beaver snare.

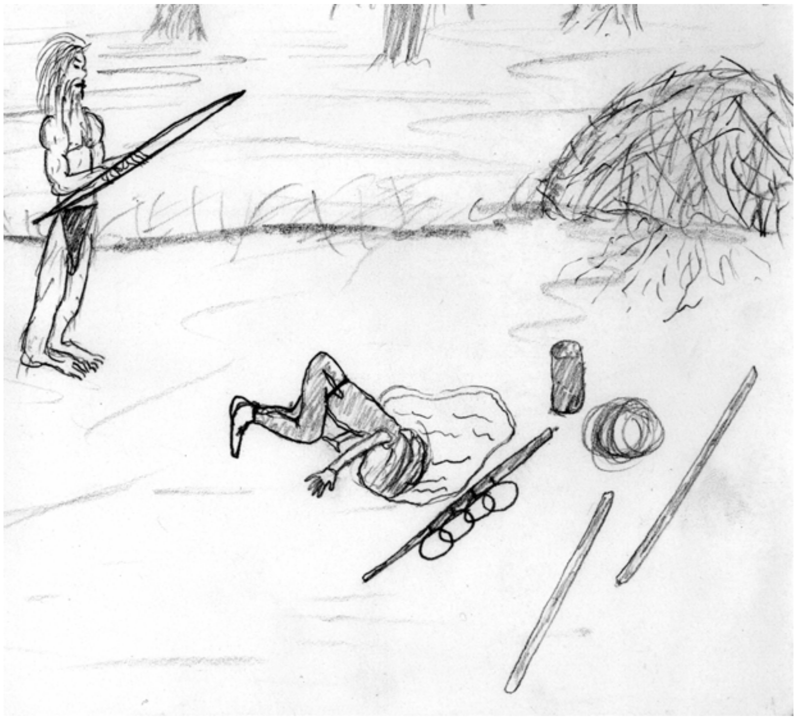


Kayanway drinks from the ice hole.

While the young windigo men were busy with their task, Kayanway and the old man windigo set to work at the beaver lodge. Kayanway was thirsty from all the work and proceeded to loosen his jacket and shirt and then lay down to drink water from the hole they had made.

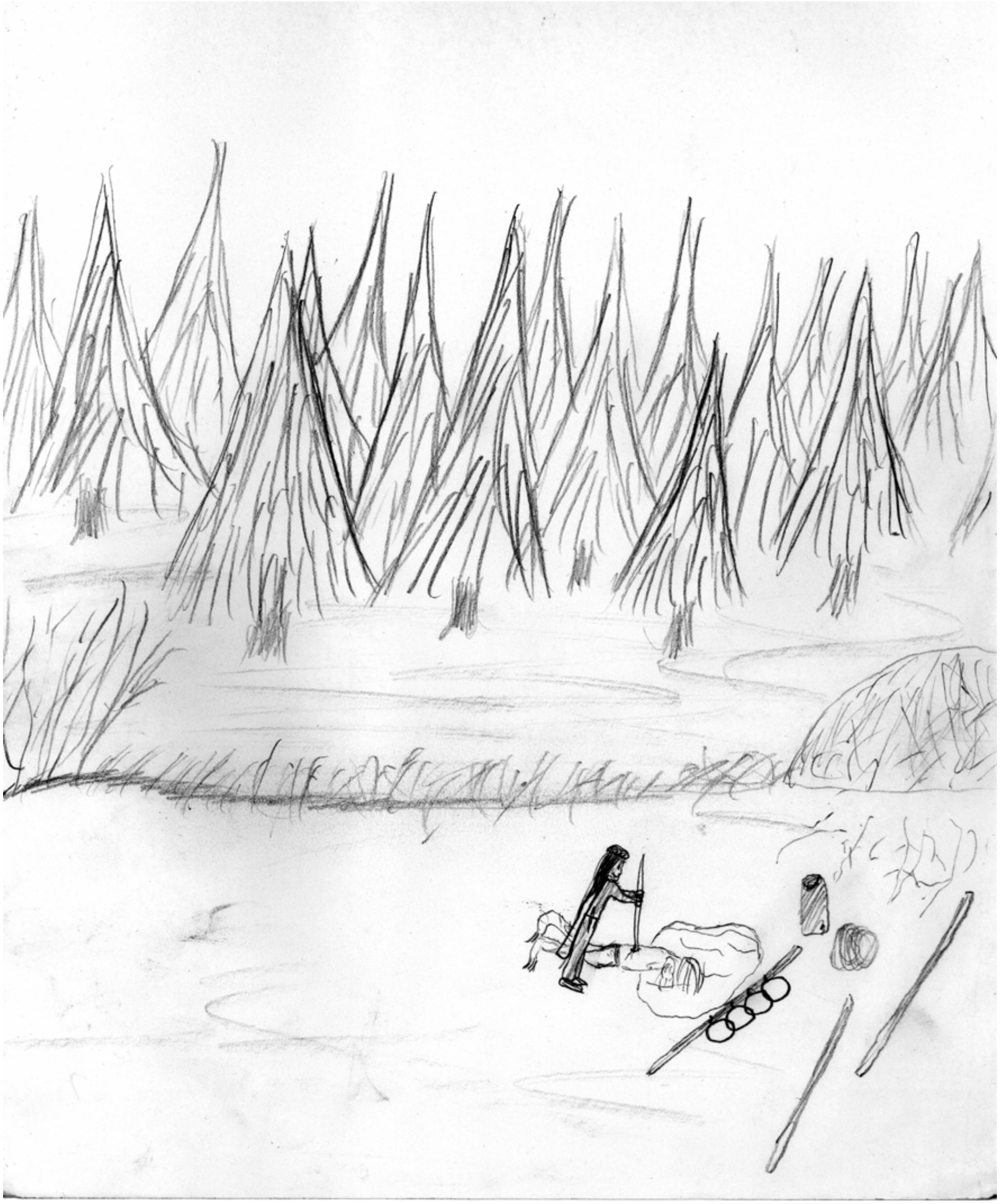
Old man windigo watched him closely as he was drinking. Kayanway looked good for eating. He was so fat and stocky in appearance that old man windigo couldn't help thinking that he would make a wholesome meal for him and his family. [*Track 7*]

[ᐅᐁᐧ ᑲᔭᓂᐁᐧ] ... ᐊᒥ ᑲᓇᑕᐢ ᑌᐯᐧ ᐊᐱᓂᑯ ᐁᑯᐸᐊᐧᐨ ᐁᐊᐣᑕᐤ ᑲᑭᐢᑲᑕᐊᑐᑫᐧᐊᐧᐨ . ᐁᑲᐧ ᑭᐱᓇᓇᐢᓯᐱᓂᑫᐊᐧᐨ ᐅᑫᐧᓂᐊᐧᐣ ᒥᑎᑯᐣ ᑲᑲᑭᐢᑲᑕᐊᐧᐁᐧᐨ ᐁᑲᐧᑕᐢ ᐊᐣ ᐃᐟᓇᐊᐧ ᐃᐃᒪ ᐁᑲᐧᑕᐢ ᐊᐣ ᑭᓄᒋᑐᐊᐧᐠ ᐅᑫᐧᓂᐊᐧᐣ ᐃᐧᒋ ᑭᓴᓂᐊᐧᐣ ᐊᐧᐊᐁᐧ ᑲᔭᓂᐁᐧ ᐁᐅᔨᒥ ᒧᔨᔭᑭᑲᓀᐱᐣᑎᓴᔨᐨ ᐊᐱᓂᑯ ᐁᑕᓴᐢᐊᐧᑭᐸᓂᐅᐨ ᐃᐃᒪ ᓂᐱᑲᐣᐠ ᐁᐃᐧᒥᓂᑫᐧᐨ . ᑲᑫᐧᐢᑕᔨᔭᑫᐣ ᐁᐊᐱᒋᒥᓄᓇᑯᓯᐨ ᐊᐁᐧ ᑲᔭᓂᐁᐧ. ᐁᑭᒋ ᐃᐧᓂᓂᐃᐧᓄᐨ ᐊᒥ ᑲᔦ ᐊᒥ ᔨᔭᑫᐣ ᐁᒥᓴᐤᐃᐧᓇᐊᐧᐨ ᐃᐧᐣᑎᑯ ᐅᑫᐧᓂᐊᐧᐣ. [*Track 7*]



[ahawē kayāniwē] amī kāna 'tahš tēpwē ahpin iko ē-kohpawāč ē-ntaw-kīškatāhtikwēwāč. ēkwa kī-pi-nanāsipīnikēwak okwēniwan mihtikon kā-kakīškatahwēwāč. ekwa 'tahš ām ēkwa 'tahš amī wīnawā ihimā kī-nōcihtōwak okwēniwan wīci-kišēniwan wahawē kayāniwē okwēniwan wīntikōn. ēkwa kē-tātā wīn amī kayāniwē ē-onči-mohsē-āhkikanēpinitēsič ahpin amī ē-iši-taswākohpanihoč ihimā nipīhkank ē-wī-minihkwēč: kakwēštā šiyākēn ē-ahpihci-minonākosič awē kayāniwē.

ē-kihci-wīninoč amī kayē amīyāmi šiyākēn ē-misāwinawāč wīntikō okwēniwan. [*Track 7*]



Kayanway spears the windigo and pushes him into the ice hole.

As Kayanway was drinking, he noticed that the windigo had taken the ice chisel and was in the act of spearing him (lunging at him) as he drank from the ice-hole. Kayanway could see the windigo's reflection in the water and remarked, "What are you up to?"

Old man windigo said, "I was just testing the ice chisel for its correct balance."

As they continued working, old man windigo also wanted to drink from the water hole, so he proceeded to loosen his shirt and jacket, revealing some nasty scars on his body. He got down on his hands and knees just as Kayanway had done and started to drink water from the ice hole.

As old man windigo was drinking, Kayanway speared him into the hole and under the ice (water). As he speared him, the windigo blurted out, "This human has ended my life!" [*Track 8*]

ᐊᒥ ᐊᒥ ᐁᐅᒋᐚᐸᒪᐨ ᐁᐊᐣᒋᒋᑲᑌᐱᑎᓯᓂᓂᐣᐨ ᐍᑎ ᐁᐅᒋᑕᐤᑕᐨ ᐁᓇᓂᑦᒥᐍᐱᓇᒪᑯᐨ ᐁᐡᑲᓂᓂ ᐁᐏ ᐁᐏ ᑯᓴᐱᐍᐸᐅᑯᐨ ᐅᑵᓂᐘᐣ ᐏᑎᑯᐣ. ᐊᐍ ᑲᔭᓂᐍ ᑲᒥᓂᑵᐨ . ᐊᒥᑕᐡ ᐊᒥ ᑲᐸᓯᑯᓂᓭᐨ ᑲᐃᓇᐨ ᔪᐤ ᓂᒋᑭᓭᓂᓂ ᐊᐣᑕᐡ ᐏᐣ ᑭᐣ ᐅᓄᓯᒋᑫᔭᐣ. ᐊᒥ ᐅᑎᓇᐣ. ᐊᒥᑕᐡ ᐊᒥᐊᓴ ᐊᒥ ᑲᐃᑭᑎᐨ ᑲᐏᐣ ᐃᑯ ᓇᐣᑕ. ᓂᓇᓇᑦᐍᐱᓇᐣ ᐃᓇ ᐃᑯ ᐁᐡᑲᐣ [ᐸᑎᐃᑲᑕᓇᐘᐨ] ᐊᒥ ᐃᑭᑐ ᐏᑎᑯ.

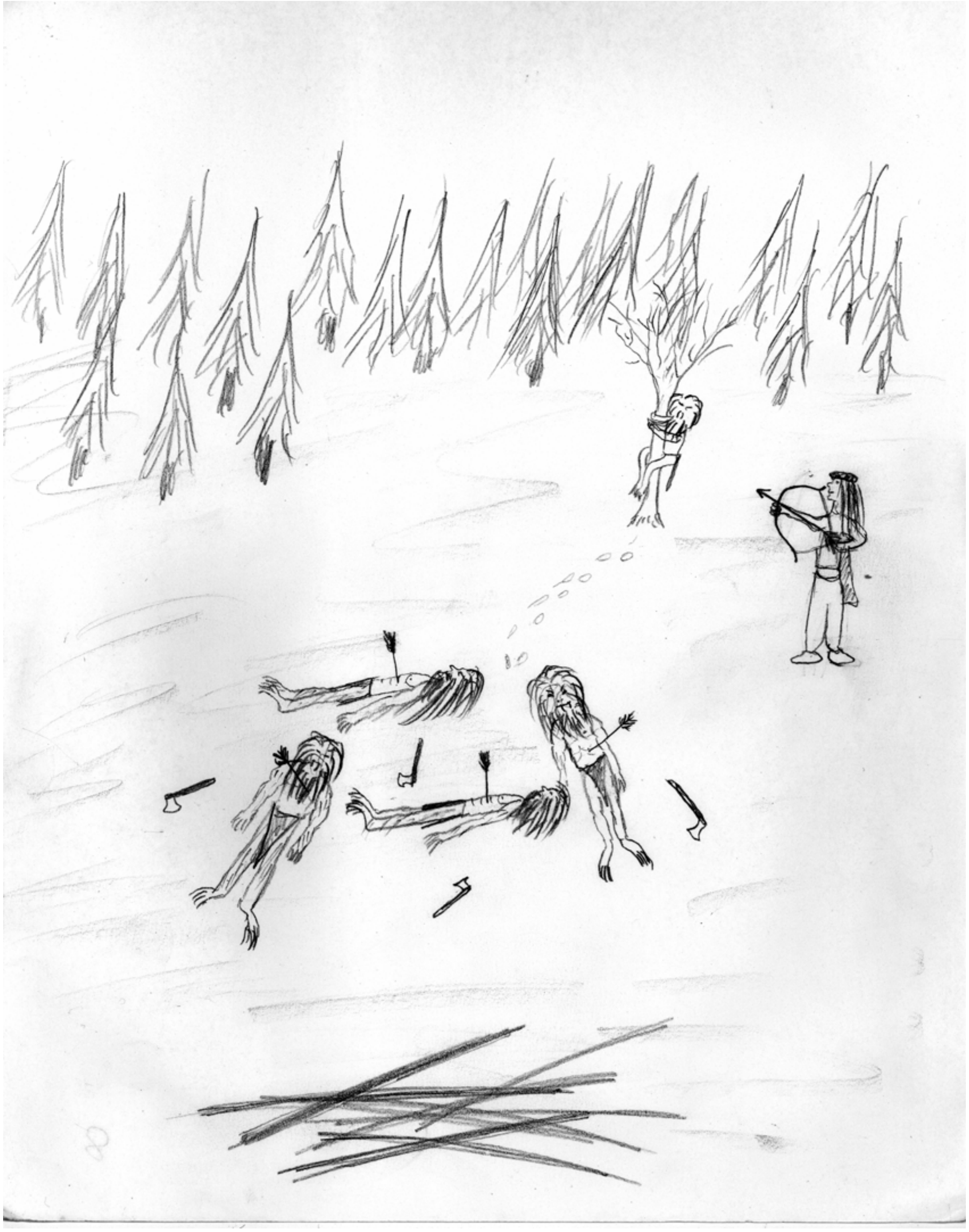
ᐊᒥᑕᐡ ᐃᑯ ᐃᒪ ᓇᓄᒋᒋᑫᐘᐠ ᐊᒥ ᐊᓯ ᐊᒥ ᑫᐏᐣ ᐏᑲᑐᓇᐘᐨ ᐊᓴ ᐊᒥ ᑫᐏᐣ ᐅᑎᓴᔭᑭᐱᑐᐣ ᐅᒪᑯᐟ ᐁᒧᐡᒋᔭᑭᑲᓂᐱᐣᑎᓴᐟ ᑌᑕᑯ ᐁᒧᒋᐚᐅᒋᓯᓯᓴᐟ ᐅᐱᐣ ᑫᐏᐣ ᐁᐅᓂ ᓴᑯᐸᓂᐦᐅᐨ ᐁ ᐏᒥᓂᑵᐨ . ᐁᓯᓭᑯᐡᑵᐸᐘᐨ ᐃᐃᒪ ᑲᑭ ᐃᓯᑘᐃᑵᐨ ᑲᔭᐣᐍ ᐃᑵᓂᐘᐣ ᐁᓯᓭᑯᐡᑵᐸᐘᐨ ᐃᐃᒪ ᑕ ᐱᑯ ᐊᐱᐣ ᐃᑯ ᐅᑎᓯᑭᐣᑕᐍᐸᐊᐣ

ᐊᒥ ᐊᐱᐣ ᐁᐡᑲᓂᓂᐣ ᐁᓯᓭᑯᓯᑵᐸᐘᐨ ᐃᐃᒪ ᑲᑭᐃᓯᑘᐃᑫᐨ ᑲᔭᐣᐍ ᐃᑵᓂᐏᐣ ᐏᐤᑎᑯᐣ. ᐁᓯᓭᑯᐡᑵᐸᐏᐨ ᐃᐃᒪ ᑕᐱᑯ ᐊᐱᓂᑯ ᐅᑎᓯᑭᐣᑕᐘᐣ ᐃᐃᒪ ᑘᐃᑲᓂᐣᐠ ᓇᐘᒋᒧ ᑲᓇᑕᐡ ᐏᐣᑎᑯ. ᐁᓇᐘᒋᒧᓭᐨ ᐊᑦ ᓂᐓᐏᔭᑭᐃᐨ [ᓂᔭᑭᐃᐨ] ᐃᓂᓂ ᐊᒥ ᐁᐃᑭᑐᐨ . [*Track 8*]

amī amī ē-onči-wāpamāč ē-ončihčikātēpītišininč wēti ē-ončitwātāč. ē-nanīmwēpinamākoč ēškanini ē-wī-... ē-wī-kosāpīwēpahokoč okwēniwan wīntikōn. ahawē kayāniwē kā-minihkwēč. amī 'tahš ām kā-pasikōnisēč amī kā-ināč. yow nīči-kišēyinini ān 'tahš wīn kīn anošihčikēyan ām otinān. kāwin iko nānta ninanīmwēpinān ēškan amī ihkito wīntikō.

amī 'hsa 'tahš iko ihimā nanōčihčikēwak amī āša amī... āša kē-wīn wī-katanawāč āša amī kē-wīn otāsāyikipitōn omakōt ē-onči-mohsē-āhkikanēpinitēsič [ē-onči-mohsē-āhkikanēpinitisot] tēhtako [misiwē] ē-mohči-wahočīsisot [kayē]. amī [kē-wīn] ē-tāswākopanihoč] ē-onišākopanihoč ē-wī-minihkwēč.

amī ahpin ēškaninīn ē-šēkoškwēpahwāč ihimā kā-kī-iši-twāhikēč kayāniwē okwēniwan wīntikōn. ē-sašēkoškwēpahwāč ihimā tāpiko ahpin otišihkintawēpahwān ihimā twāhikan(ink). nawač ami kā-ināč ām ahawē wīntikō, 'ē-nawačīmošēč amī niwāwiyākīhik [niyākihič] inini ām', ē-ihkitoč. [*Track 8*]



The young windigo climbs a tree.

As the young men were working, they said, “Did you hear the old man say something? One of the sons said, “I thought I heard him say, ‘This human has ended my life,’ but I don’t think that would happen.”

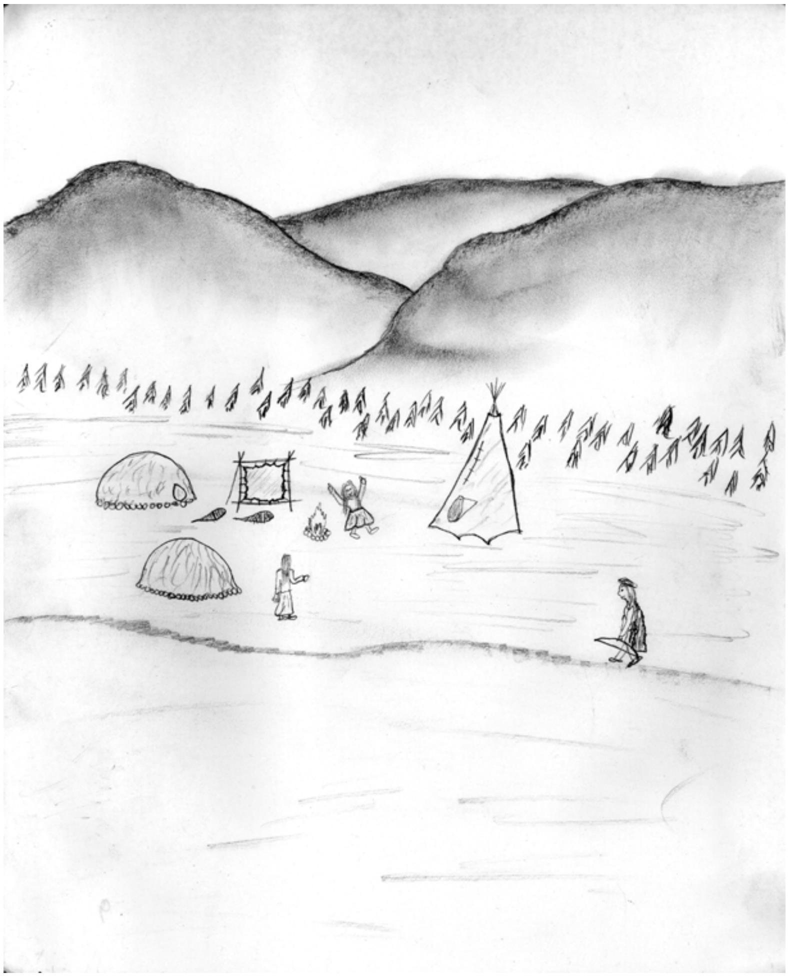
Kayanway then proceeded to go to where the young windigo men were working. He had prepared five arrows, one for each of the five windigo sons of this group. He killed all of them but noticed that he had one arrow left. Then he noticed that a set of tracks left the group’s trail and headed into the deep woods. He followed the tracks and soon came upon the young windigo climbing up a tree, hiding from him. This young windigo said to him, “Do not shoot me! I’m really a human being … I am not a windigo! [*Track 9*]

ᐊᒥ ᓴᑕᐢ ᐊᒥ ᑲᐃᑭᑐᐊᐧ- ᐅᐢᑭᓀᑭᐊᐧᐠ [ᐅᑫᐧᓀᐊᐧᐠ] ᑲᐊᔭᐊᐧᒋᓂᑫᐊᐧ- ᑲᐃᑭᑐᐅᐧ- ᑲᐊᓀ ᒪᑌ ᐃᑭᑐ- ᑭᓭᐃᓂᓂ ᒪᑌ ᒪᑌ ᓇᓇᐁᐧᒋᒧ ᓴ ᐱᑯ ᑲᓇᑐᐢ ᐃᑭᑐ ᐅᐁᐧ ᐯᓯᐠ ᐊᒥᑕᐢ ᐊᒥᓴᑐᐢ ᐊᒥ ᑲᐃᑭᑎ- ᐅᐁᐧ ᓂᐣ ᓴ ᐃᐧᐣ ᐁᐃᓂᑐᐊᐧᑐᔭᑭᐃᐠ ᐃᓂᓂ ᐃᓂᓂ ᐁᐃᓀᑕᐁᐧᐠ. ᑲᐃᐧᓂᓂᐃᑎᑯ. ᐊᒥ ᑲᓇᑕᐢ ᐊᒥ [ᐊᐁᐧ] ᑲᔭᓂᐁᐧ ᐁᐊᓂ ᑲᑯᐱ- ᐊᓴ ᐊᐱᐣᓂᑯ ᐁᑭᐅᐣᒋ ᒐᑭᓂᓴ- ᐅᑫᐧᓂᐊᐧᐣ ᐃᐧᑎᑯᐣ ᐃᑫᐧᐣ ᐁᑲᐧ ᑲᐅᓯᑐ- ᐱᑲᐧᑯᐣ ᓂᔭᓇᓇᐣ ᐅᒥ ᐊᐱᐣ ᐯᓯᐠ ᐁ ᐃᐢᑯᓇᐣᐠ [ᐃᐃᐁᐧᓂ] ᐱᑲᐧᑯᓂ. ᐁᑲᐧ ᐊᐱᓂᑯ ᑲᒪᒋᑲᐁᐧ- [ᐊᐃᐧᔭ] ᐊᐁᐧ ᐯᓯᐠ ᓇᐯ ᑲᒪᒋᑲᐁᐧ- ᐅᐁᐧ ᐃᐧᐣᑎᑯ. ᐁᑲᐧ ᒥᑎᑯᑲᐣᐠ ᐅᑭᐊᐧᐸᒪᐣ ᐊᒥ ᑕᐢ ᑲᐃᓂᑯ- ᑲᐃᐧᐣ ᓂᐣ ᐱᒧᔕᐣ ᓂᐣᑕᓂᓯᓂᓂᐤ ᓴ ᓂᐣ ᐊᒥ ᐁᐃᓂᑯ- . [*Track 9*]

amī ‘hsa ‘tahš amī kā-ihkitowāč [okwēniwan] oškinīkīwak [okwēniwak] kā-ayāwačinikēwāč kā-ihkitowāč kā-ani-matē-ihkitoč kišēhini. [kī-ani-]matē-nanāwēčimo ‘hsa piko kāna ‘tahš ihkito ahawē pēšik ām ‘tahš ‘hsa ‘tahš amī kā-ihkitoč ahawē [ohowēnin] nīn ‘hsa wīn ē-inihtāwatoyakihīk inini ē-[iši-]inihtāwak. kāwin ihkitok. amī kāna ‘tahš amī ahawē kayāniwē ēni-kakohpič āša ahpin iko ē-onči-čāhki... ē-kī-onči-čāhki-nihsāč wīntikōn okwēniwan. ēkwa ikowēniwan opihkwākon kā-kī-ošihtōč niyānan. āmī ahpin pēšik ē-iškonank ihiwēni pihkwākoni. ēkwa ahpin iko kā-māčihkāwēč ahawē, ahawē pēšik pēšik nāpē kā-māčihkāwēč ahawē wīntikō. ēkwa mihtikohkānk okī-wāpamān ē-ihkwāntawēnič, ē-ihkwāntawēnič ē-āhkosinič okī-wāpamān. amī ‘tahš [ām] kā-inikoč. ‘kāwin! nīn pimohšin! nintanihšininiw ‘hsa...[wē-] nīn’, [ām] ē-inikoč. [*Track 9*]

Kayanway said to him, “You will not survive, anyway. I have taken your beating heart already. Anyway, you are the likely one who injured my son-in-law by shooting an arrow in his thigh.” Then Kayanway went and killed the young windigo. [*Track 10*]

ᐊᒥ ᓴᑕᐡ ᐊᒥ ᑳᐃᓇᐨ ᑳᐃᐧᐣ ᒥᓴᐊᐧᐨ ᑲᑭᐱᒪᑎᓯᓯᐣ. ᐊᒥ ᐁᐃᓇᐨ ᐊᓴᓴ ᒥᓯᐊᐧᐨ ᓂᑭᐅᑕᐱᓇᐣ ᑭᑌ. ᐁᑲᐧ ᑭᓇ ᓇᑲᒋᓇᐧᓇᓀᐊᐧᐊᐧᑎᐸᓀᐣ ᐁᐊᓀᑲᐧᓀᔭᐣ ᐊᒥ ᐁᐃᓇᐨ ᑲᔭᓀᐁᐧ ᐊᒥ ᐊᒥ ᐃᑫᐧᓂᐊᐧᐣ ᐅᓇᓂᐣᐠ ᐊᒥ ᐁᓯᐱᒪᐧᐨ ᐊᒥᑭᐧᓂᐊᐧᐣ ᐅᐡᑭᓂᑭᐊᐧᐣ [ᐊᑦ] ᐊᐱᐣ ᐁᐸᐣᐠᑭᓯᓂᓂᐨ . [*Track 10*]

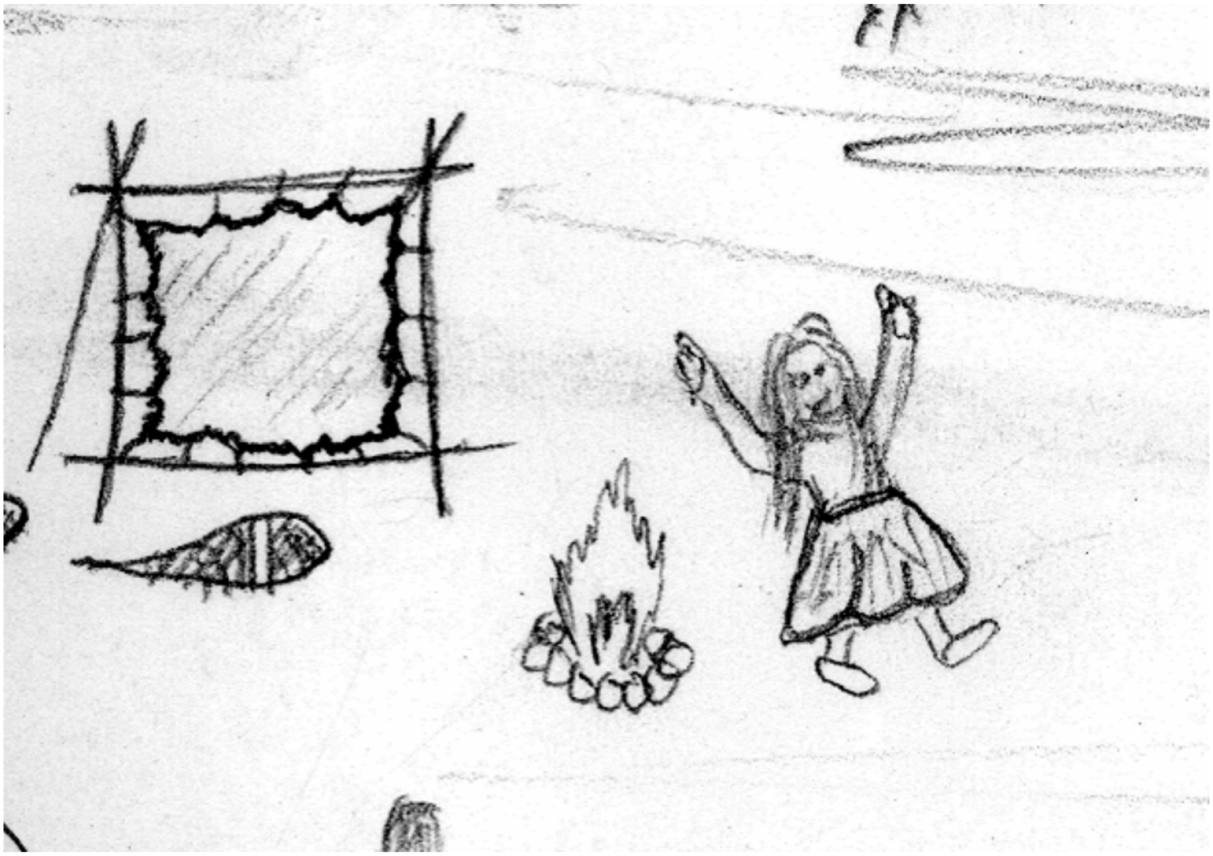


Kayanway’s mother-in-law does a victory dance and sings.

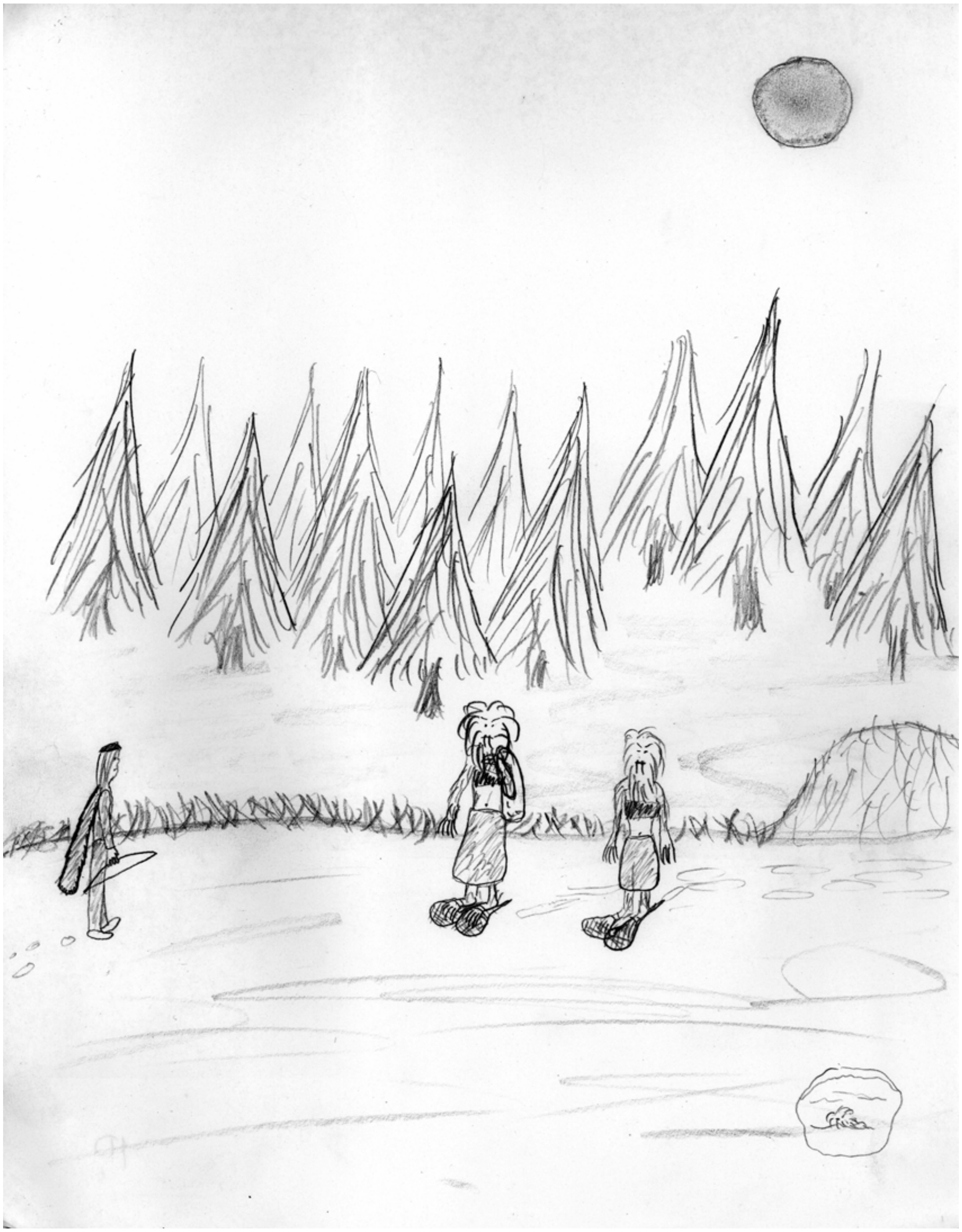
amī ‘hsa ‘tahš ām kā-ināč ‘kāwin [kīn] misawāč ka-kipimātisihsīn. āšay ‘hsa āšay misawāč kitēh ninkī-otahpinān. kāwin mīnawač ka-kipimātisihsīn amī ē-ināč otahpinān kitēh. ēkwa kīn misawāč kitēh’. ēkwa kīn na-kāčinawināniwawatipanēn ē-oninkwaniyān, amī ē-ināč kayāniwē ihkwēn onānink amī okī-iši-pimwāk ami ikwēniwan oškinīkīwan [ahpin] ām ē-pankihšininič. [*Track 10*]

Kayanway then returned to his camp, where he shared a wigwam with his in-laws. As he arrived, his mother-in-law did a victory dance around the fire and sang, “Our son-in-law has conquered the windigo [set things right, brought peace in the land?] for us!... the land...” [*Track 11*]

ᐊᒥ ᑲᓇᑕᐢ [ᐊᐱᐣ ᑲᑭᓇ] ᐃᒪ ᑲᑭᓯᓂᓴ- ᐁᑿ ᐊᒼ ᐍᑎ ᐁᐊᓂᑭᐍ- ᐊᐍ ᐁᑭᒪᒪᓂ- ᐁᑭᐍ- ᐊᐍ ᑲᔭᐣᐍ. ᐁᑿ ᐍᑎ ᐁᐊᓂ ᑕᑯᓯᐣᐠ ᐍᑎ ᑲᐃᓯᐊᔭ- ᐅᑲᓯᓴᐣ ᑲᓇᑕᐢ ᐅᐏᑎᑫᒪᑯᐸᐣ [ᐊᐍ] ᑲᔭᓂᐍ. ᐁᑿ ᐁᑭᒋᓂᒥ- [ᐊᒥ] ᐊᐍ ᓄᒋᑫᐏᐢ ᐁᑭᒋᑕᑌᑎᐸᓯᒧ- [ᐊᒥ] ᐃᐢᑯᑌᑲᓇᐱᑯᐣᐠ ᐊᒥ ᑲᓇᑕᐢ ᐊᒼ ᐊᑯ ᐁᐃᑭᑐ- ᐅᐗᐗᓇᑭᓇᑐᐣ ᑭᓂᐣᑿᓂᓇᐣ ᐊᑭᓂ. [*Track 11*]



amī kāna ‘tahš [ahpin] ihimā kā-kī-iši-nihsāč ēkwa amī wēti ē-ani-kīwēč [ahawē] ē-kī-mamānīč ē-[wī-]kīwēč ahawē kayāniwē. ēkwa wēti ē-ani-(pi)takohšink wēti kā-iši-ayāč osikosihsan ‘hsa kāna ‘tahš amī owītikēmākopan, owītikēmān [ahawē] kayāniwē. ēkwa ē-kihči-nīmič [ām] ahawē nōčihkwēwihs ē-kihči-tatētipāhšimoč [amī] iškotēkanapihkonk. amī kāna ‘tahš ām ahko ē-ihkitoč owāwānahkīnatōn kininkwaninān ā.... ahkīni... [*Track 11*]



The windigo women approach Kayanway.

Kayanway said to his mother-in-law, “Hush, there are many more of the windigo out there, and I shall try to get them too.”

The next day, Kayanway set out again on another trek to try to locate other windigo groups in the area. He went back to the same place and waited. Sure enough, before long he saw the windigo women approaching. They were wearing bear-paw type snowshoes.

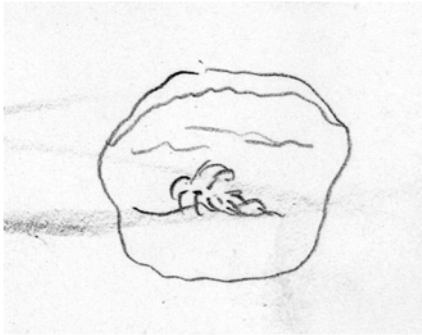
Old lady windigo suddenly stopped and asked Kayanway, “Where is my husband?”

Kayanway replied, “You will find your husband completely floating under the ice by the beaver water-hole near the beaver lodge.”

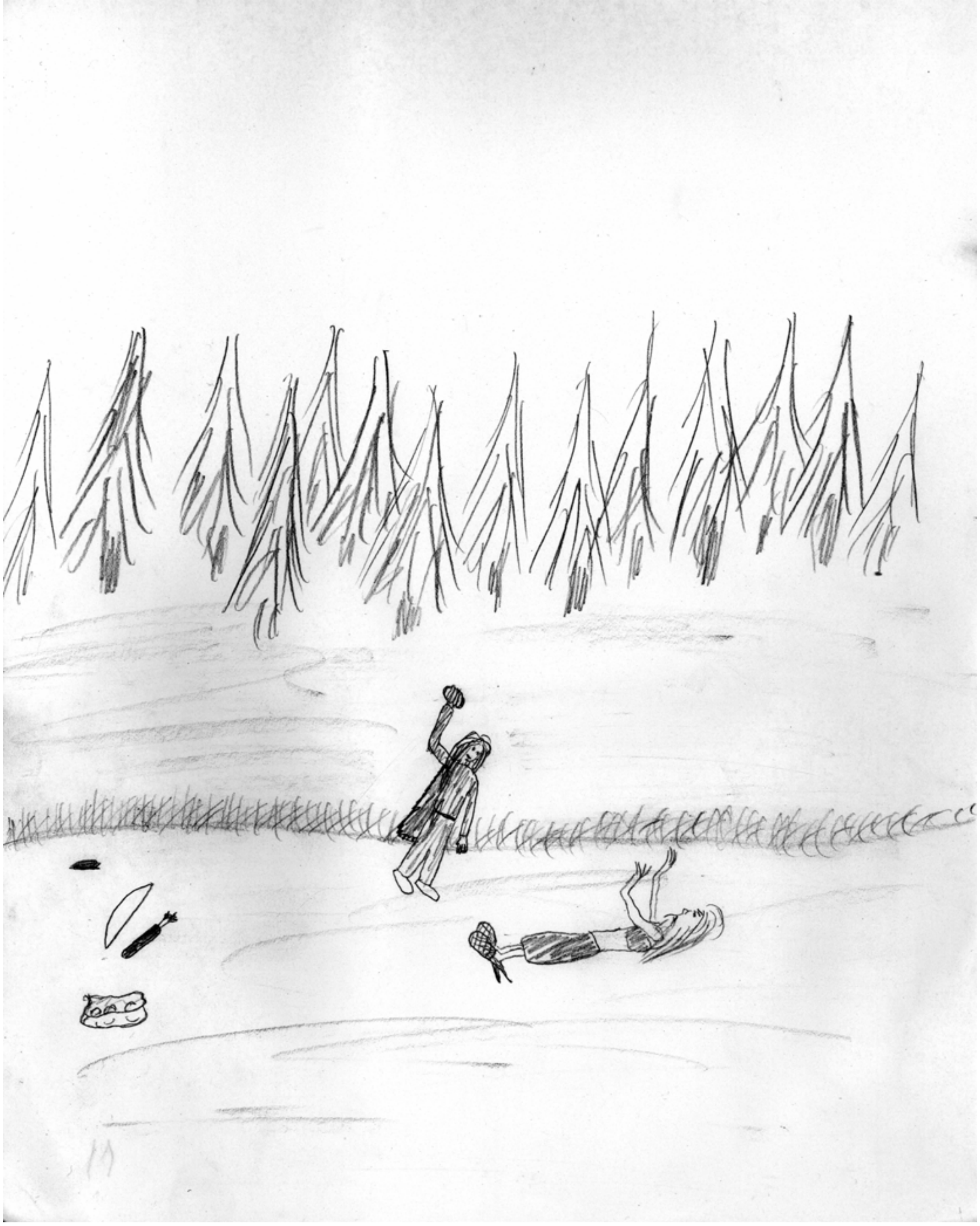
[*Track 12*]

ᐊᒥ ᓴ ᑕᐢ [ᐊᒥ] ᑲᐃᓂᑯᐨ ᐅᓂᐣᑲᐧᓇᐣᑯᐢ ᑲᐃᐧᐣ ᐃᐁᐧ ᐃᑭᑐᐣ ᐃᑦ ᐁᐃᓂᑯ ᑭᔭᐱᐨ ᓴ ᒥᓯᓂᐁᐧᐠ ᐃᐧᐣᑎᑯᐠ [ᑲᐃᐧ] ᑲᑫᓂᓴᑲᐧ. [ᐊᑦ ᐁᐃᓂᑯᐨ] ᑭᔭᐱᐨ [ᓴ] ᒥᓯᓂᐊᐧᐠ ᐊᒥ ᐊᐱᓂᑯ ᐁᑭᐱᒋᐸᓂᐅᐨ [ᐊᐁᐧ] ᓂᒋᑫᐧᐊᐧᐣ ᐊᒥ ᑲᓇᑕᐢ ᒥᓇᐊᐧᐨ ᐁᓯ ᐊᐧᐸᓂᓂᐠ ᑲᒪᒐᐨ ᐊᐁᐧ ᑲᔭᓂᐁᐧ ᒥᓇᐊᐧᐨ ᑲᒪᒐᐨ ᐁ ᑕᐟᐱᐢᑯᐨ ᐃᑯ ᐁᓇᓇᐣᑐᐁᐧᓂᒪᐨ ᐅᑫᐧᓂᐊᐧᐣ ᐃᐧᐣᑎᑯᐣ. ᐊᑦ ᒥᓇᐊᐧᐨ [ᐁᐧᑎ] ᐁᐃᓴᐨ ᐊᑦ ᑲᑭᓯᓂᓴᐨ [ᐅᑭᐧᓂᐊᐧᐣ] ᐃᐧᐣᑎᑯᐣ. ᑫᑕᑕᐃᐧᐣ ᐊᒥ ᑲᒪᑌᓴᑫᐧᐊᐧᐣ ᐃᑫᐧᐊᐧᐠ ᐁᐱᓇᑯᓯᐊᐧᐨ . ᐁᑭᓇᑯᐢᓯᐊᐧᐨ ᐊᒥ ᐊ ᐃᐁᐧᓂ ᑲᐃᓯᓂᔭᓯᐊᐧᓂᐠ ᐊᓴ ᐱᓇᑯᓯᐊᐧᐠ. ᐊᒥᓴᑕᐢ ᐁᐧᓯᓂᑲᓯᐨ ᐊᐁᐧ ᐊᑭᑦ ᑲᐃᐧᐢᑫᐧᓯᐨ ᐊᑭᑦ ᑲᐊᐧᐃᐧᔦᓯᐨ ᒪᑲᐧᐣᑐᒥᐢ ᐃᓯᓂᑲᓯᐨ ᐊᐁᐧ ᑲᐃᐧᐢᑫᓯᐨ ᐊᑭᑦ ᑲᐊᐧᐃᐧᔦᓴᐨ . ᐊᒥ ᐊᒥ ᐃᑫᐧᓂᐊᐧᐣ ᐁᑭᑭᐢᑲᐊᐧᐊᐧᐨ ᐊᒥ ᑲᓇᑕᐢ ᐊᑦ ᑲᐃᑭᑐᐨ ᐊᐁᐧ ᓄᒋᑫᐧᐃᐧᐢ ᐊᐣᑎ ᓂᒋᑭᑌᓇᐟ ᐊᒥ ᐁᐃᓇᐨ ᐅᑫᐧᓂᐃᐧᐣ ᑲᔭᓂᐁᐧᐣ. ᐊᒥᓴᑕᐢ ᐊᒥ ᐁᑲ ᐃᓂᑯᐨ ᐁᐧᑎ ᓴᓴᑭᑎᔦᑯᐣᒋᐣ ᓂᑭᒋᑭᑌᓇᐟ .

[*Track 12*]



amī ‘hsa ‘tahš [amī] kā-inikoč oninkwānanikohš, ‘kāwin ihiwē ihkiton’. ām ē-inikoč, ‘kīyāpič ‘hsa mihsīniwak wīntikōk ka-kē-nihsakwā.’ amīyamī ahpin ē-kipihčipanihoč ahawē [nōčihkwēwihs?] nīčihkwēwan amī kāna ‘tahš mīnawāč ē-iši-wāpaninik āša(y) mīnawāč kā-māčāč ahawē kayāniwē mīnawāč ē-māčāč ē- tāpiškoč [iko ē-nanantawēnimāč okwēniwan wīntikōn. ām mīnawāč [wēti] ē-išāč ām kā-kī-iši... kā-kī-iši-nihsak [okwēniwan] wīntikōn. kē-tātā wīn amī kā-matē-sākwēwāč ihkwēwak ē-pinākosiwāč. amī ihiwēni kā-iši-niyāsiwaninik āša pinākosiwak. amī ‘hsa ‘tahš ē-išinihkāsoč [ahawē ākim kā-wīskwēsič], ākim kā-wāwiyēsič mahkwantomihs ‘hsa kā-išinihkāsoč [ahawē kā-wīškwēsič ākim]. ākim kā-wāwiyēsič. amī amī ikwēniwan ē-kikiškawāwāč amī kāna ‘tahš [ām] kā-ihkitoč [ahawē kā-wīskwēšič] nōčihkwēwihs anti nīčikihtēnāp amī ē-ināč okwēniwan kayāniwēn. amī ‘hsa ‘tahš amī ēkā inikoč wēti sasākitiyēkončini kīčikihtēnāp. [*Track 12*]



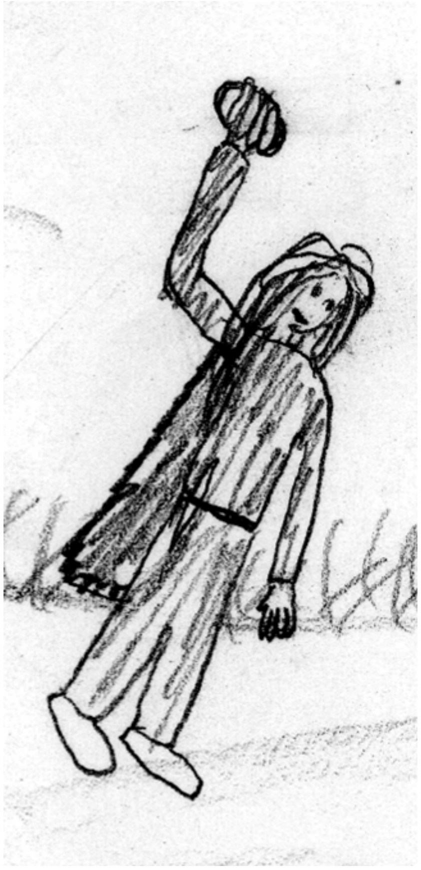
Kayanway goes after the old lady windigo.

Upon hearing the news, she removed her carry-all bag from her back, opened it and threw a bola (stone weapon) at Kayanway. Kayanway dodged the missile, which just missed his head but knocked off his headgear!

In return, he picked up the stone missile from the snow and went after old lady windigo and caught up to her. [*Track 13*]

ᑲᑫᐧᐁᐧᐢᑕᐨ ᐊᒥ ᑕᐢ ᐊᒥ ᐁᑭᑎᐊᐧᓀᐸᓂᐅᐨ ᐅᐸᐢᑫᐧᐊᐧᐢ ᐸᐢᑫᐧᐊᐧᓯᓂ. ᐁᑭᑎᐊᐧᓀᐸᓂᐅᐨ ᐁᐸᐢᑫᐧᐁᐧᓯᓂ [ᐁᐸᐢᑫᐧᐊᐧᓯᓂ] ᐁᐱᒥᐊᐧᓂᐨ .

ᐅᒐᑲᐧᐣᐊᓯᓂᓂᒪᐣ ᐊᒥ ᐁᐱᒪᐧᓯᓇᐊᐨ [ᐁᐱᒧᐊᐧᓯᓇᐊᐧᓂᐨ] ᑲᔭᓂᐁᐧᐣ ᑲᒧᒋᑭᑕ(ᐢ)ᑐᑎᓂᐁᐧᐸᐊᐧᐨ . ᐊᒼ ᐊᒥ ᐊᔐ ᑲᓇᑕᐢ ᐁᑭᐁᐧᒪᓂᐸᐊᐨ ᐊᐁᐧ ᑲᔭᓂᐁᐧ ᐃᑫᐧᓂᐁᐧᐣ ᐊᓯᓂᐣ. ᐊᒥ ᐊᒥ ᐁᐱᒪᐧᐢᓯᓇᐊᐨ [ᐃᑫᐧᓂᐊᐧᐣ] ᐃᑫᐧᐊᐧᐣ [ᓄᒋᑫᐧᐃᐧᓴᐣ]. [*Track 13*]



kakwē- wēstač [wēskač?] amī ē-kītiwanēpanihoč opaškwēwaš... paškwēwašini. ē-kītiwanihēpanihoč paškwēwēšini [*sic*] ē-pimwānič.

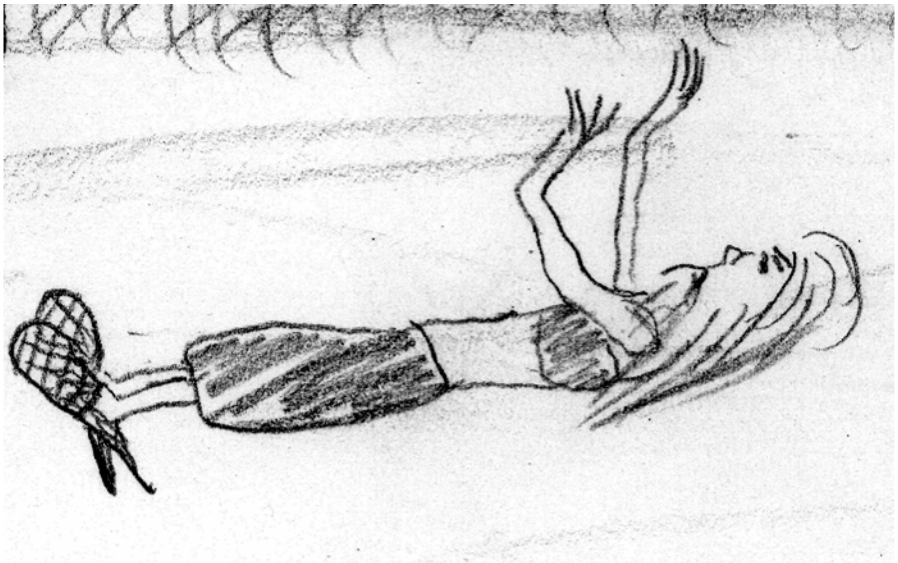
očāhkwanahsinīman amī ē-pimwahsinahwāč kayāniwēn. kā-mohči-kitastotiniwēpahwāč ām. amī āšay ē-kīwē-manipahāč ahawē kayāniwē ikwēniwan ahsinīn. amī amī ē-pimwahsinahwāč ikwēniwan, ihkwēwan [nōčihkwēwihsan]. [*Track 13*]

He stepped on her snowshoe, causing the old lady to fall forward into the snow. As the old lady lay prostrate on the snow, he took aim at her behind with the weapon. At each motion, the old windigo woman flinched and Kayanway said to her, “My, you’re quite a mover,” to which remark the old windigo woman retorted, “Well, that’s because I have raised quite a few human beings in this world.” With that last remark, Kayanway threw the old woman’s own weapon at her behind and killed her instantly. He said, “This old lady has come closest to killing me!”

Then Kayanway killed all the remaining windigo women in the group. [*Track 14*]

ᐁᓴᑲᑭᒣᐡᑲᐊᐧ- ᐁᐱᒪᐧᓯᓇᐊ- ᐊᒥ ᐊᒥ ᐁᓯᓇᓂᒣᐧᐱᓇᒣᐧᐊᐧ- ᐁᐊᓂᒥᑯᑎᔦᓯᓂᓂ- ᐅᑫᐧᓂᐊᐧᐣ ᓄᒋᑫᐧᐃᐧᓴᐣ. ᐃᒥ ᑲᓇᑕᐡ ᐁᑲᐃᓇ- . ᐊᒥ ᒋᑲᓯᔭᑫᐣ ᐁᓇᐃᔭᐣ ᐊᒥ ᐁᐃᓇ- . ᐊᒥᑕᐡ ᐊᒼ ᑲᐃᑭᑎ- ᐃᐧᑎᑯ ᐃᐧᑎᑯᑫᐧ. ᑕᐱᓇ ᑕᐡ ᐃᐧᐣ ᓇᐊᐧᒋᐣ ᐣᑐᓯᐊᐠ ᐊᓂᓯᓂᓂᐊᐧᐠ ᐊᒥ ᐃᑭᑎ. ᐊᒪᐱᐣ ᐁᐱᒪᐧᓯᓇᐊ- . ᐊᒥᑕᐡ ᐊᒥ ᑲᐃᓇ- ᐃᐧᐣ ᐃᒋᑲᒥᓇ ᑫᐅᐣᒋ ᐸᐸᓯᓂᓂᓯ- ᐊᐁᐧ. ᐁᓯ ᓴᑲᑭᒣᐡᑲᐊᐧ- .

ᐊᐱᐣ ᐅᑫᓂᐊᐧᐣ ᑲᔦ ᐁᑭᒐᑭᓇᓇ- ᐅᑫᐧᓂᐊᐧᐣ ᐃᐧᑎᑯᑫᐧᐣ .



ē-sakākimiškawāč ē-pimwahsinahwāč. amī amī ē-iši-nanīmwēpinamahwāč ē-animikotiyēhsininič okwēniwan nōcihkwēwihsan. amī kāna tahš ēkā ināč. amī ičika šiyakēn ē-nahīyan amī ē-ināč. amī ‘tahš ām kā-ihkitoč wīntikō, wīntikōhkwē. tāpinā ‘tahš wīn nawačīn‘ntōšihak ānihšininiwak, amī ihkiti. ām ahpin ē-pimwahsinahwāč. amī ‘tahš amī kā-ināč wīn ičika mīna kē-onči-papāsi-nanihsič ahawē. ē-iši-sakākimēškawāč.

ahpin okwēniwan kayē ē-kī-cākinanāč okwēniwan wīntikōhkwēn. [*Track 14*]

Kayanway then set out from this location in search of other groups of windigo to kill in the region. On this trip, he came across two human beings at a camp. He visited the two men for a while.

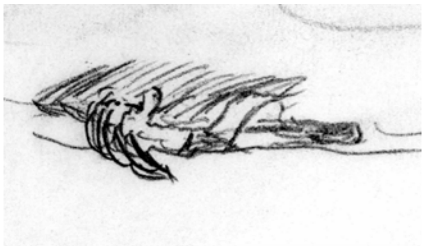
Then they all set out together. They stopped at the shore of a little lake, making a fire to have lunch. As they were sitting at their campfire, they noticed on the lake what appeared to be a (cut) spruce tree being blown across the lake in front of them.

One of the men said to the other, “Do you remember seeing a spruce tree marker on this lake before?” The other man answered, “No, I cannot say that I ever saw a spruce tree marker on this lake before.” [*Track 15*]

ᐊᒥᓴᑕᐢ ᐃᐃᒪ ᐊᐱᓂᑯ ᐸᑲᐣ [ᑲᑫᓂᓴᐨ] ᑲᑭᓂᓴᐨ [ᑲᑭᓯᓂᓴᐨ ?] ᒥᓇ ᐸᑲᐣ ᐁᓂᓴᐨ ᐊᐁᐧ ᑲᔭᓂᐁᐧ. ᐁᑲᐧ ᑭᔭᓂᒪᒐ ᑲᐃᐧᐣ ᑭᐅᒋᑭᐁᐧᓯᐣ ᐁᐧᑎ ᑲᓯᐊᔭᐨ ᐸᑲᐣ ᐁᑭ ᐊᓂᓯᒪᒐᐨ ᐊᒥᑲ ᐊᒥ ᑲᓇᑕᐢ ᐁᐧᑎ ᐁᑭ ᐊᐧᐸᒪᐨ ᐊᓂᓯᓂᓂᐊᐧᐣ ᓂᓯᐣ ᐁᐊᔭᓂᓂᐣᐠ ᐁᓂᓯᓂᐨ ᓇᐯᐊᐧᐣ ᐊᓂᓯᓂᓂᐊᐧᐣ ᑕᐱᑯ ᐁᑭᐊᐧᐸᒪᐨ .

ᐊᒥ ᑲᓇᑕᐢ ᐁᑭᐃᐧᒋᐊᐧᐨ ᐅᑫᐧᓂᐊᐧᐣ ᓇᐯᐊᐧᐣ ᐊᒥ ᓴ ᒥ ᐁᐳᑕᐁᐧᐊᐧᐨ ᐁᐃᐧᓇᐊᐧᒋᐃᐧᒋᐊᐧᐨ . ᔦᐃᐣᐠ ᑕᐱᑯ ᓇᐣᑕ ᓴᑲᐃᑲᓂᓯᐢ ᐅᐁᐧ ᓴᑲᐃᑲᐣ ᐁᐳᑕᐁᐧᐊᐧᐨ . [ᐁᓯᐧᓇᐊᐧᒋᐊᐧᐨ] ᑲᐧᐣᑕᓴ ᐊᐱᐨ ᒥᓯᑲᒪᓯᓄᐣ ᓴᑲᐃᑲᐣ ᐁᐳᑕᐁᐧᐊᐧᐨ ᑫᑕᑕᐃᐧᐣ ᐊᒥ ᑫᑯᐣ ᑲᐱ ᑎᑎᐱᐁᐧᐸᓯᐣᐠ ᓯᑯᑊ ᓴᐢᑭᓴᐣ ᐃᑯ ᐊᐁᐧ ᓯᑯᑊ

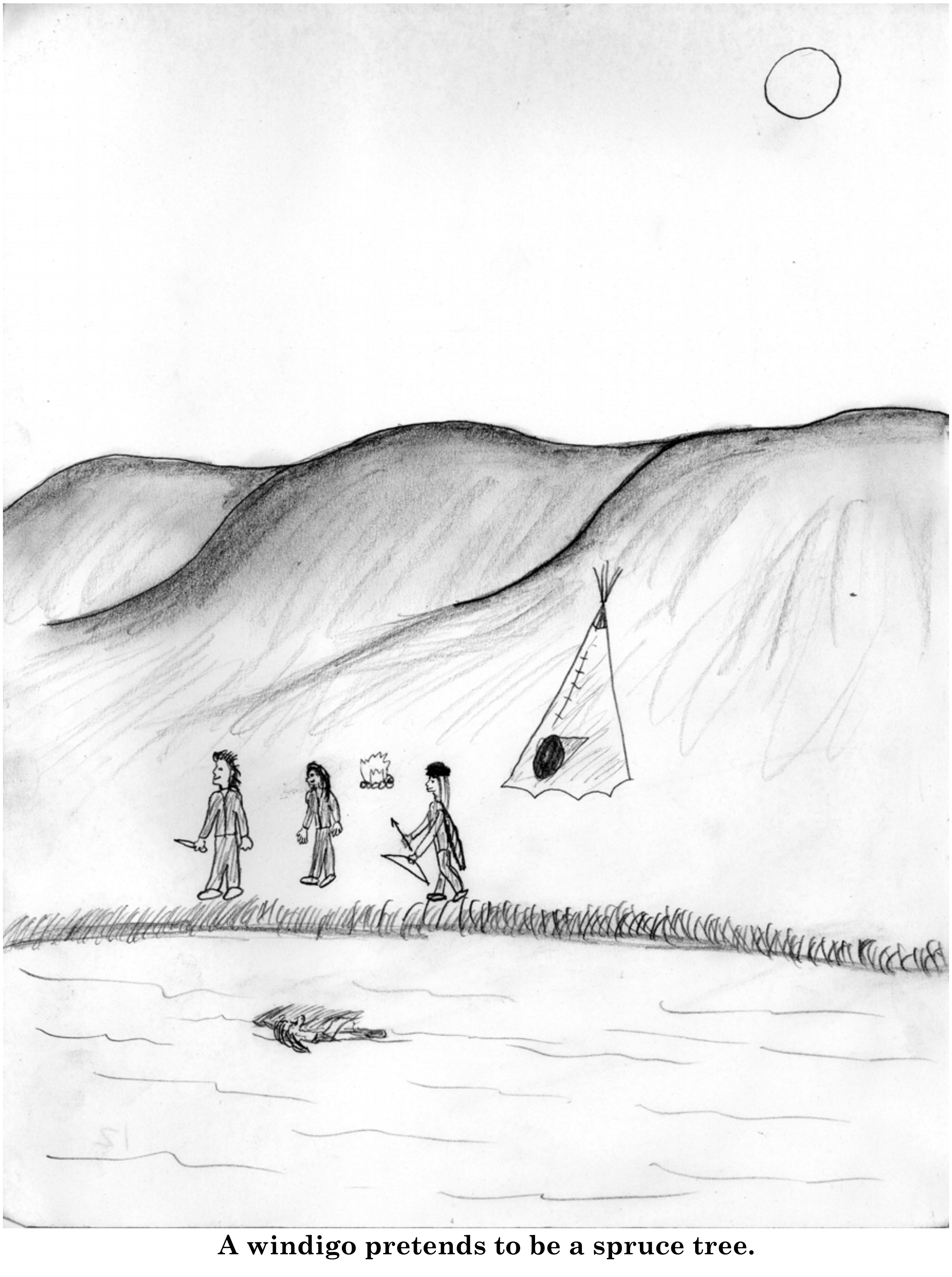
ᐊᒥ ᑲᓇᑕᐢ ᑲᐃᑭᑐᐨ ᐊᐁᐧ ᐊᐁᐧ ᐊᓂᓯᓂᓂ ᐁᐃᓇᐨ ᐅᑫᐧᓂᐊᐧᐣ ᑲᐃᐧᒋᐊᐧᐨ ᑭᑭᐊᐧᐸᒪᓇᑭᐣ ᐳᑭᑭᓇ ᐅᒪ ᒋᐸᑕᑭᐢᓯᐨ . ᑲᐃᐧᐣ ᐊᒥ ᐃᑭᑎ ᑲᐃᐧᐣ ᓂᑭ ᐅᐣᒋ ᐊᐧᐸᒪᓯᐣ. [*Track 15*]



amī ‘tahš ihimā ahpin iko [kā-kē-nihsāč... mīna] pahkān kā-kī-nihsāč ahawē kayāniwē. ēkwa kī-ani-māčā [māči] kāwin [kī-]onči-kīwēhsīn wēti kā-iši-ayāč [kā-išāč ?] pahkān [nihsāč] ē-kī-[ani-]iši-māčāč amī ka... amī kāna ‘tahš wēti ē-kī-wāpamāč anihšininiwan [amī kāna ‘tahš] nīšin ē-ayāninink ē-nīšininč nāpēwan anihšininiwan tāpiko ē-kī-wāpamāč.

amī kāna ‘tahš ē-kī-wīčīwāč, ē-kī-wīčīwāč okwēniwan nāpēwan amī ‘hsa mī ē-potawēwāč ē-wī-nawačīwāč. ē-ahink tāpiko nānta sākahikanīsihs kāwin mihsikamāhsinōn ohowē sākahikan ē-potawēwāč, kē-tatā wīn amī kēkon kā-pi-tihtipiwēpāhsink šikohp ‘hsa ‘tahš iko ahawē [šikohp] .

amī kāna ‘tahš kā-ihkitoč ahawē, ahawē anihšinini ē-ināč okwēniwan kā-wīčīwāč kē-iši-wāpam(ān)akin pōhkīkina ohomā či-patahkisič. ‘kāwin amī,’ ihkiti, ‘kāwin ninkī-onči-wāpamāhsīn’. [*Track 15*]



A windigo pretends to be a spruce tree.

It so happened that a windigo was holding onto the spruce tree and pretending that it was being blown across the lake.

Kayanway and the two men seized the clever windigo and brought him to their campfire. They made the windigo drink cups of warm and hot water, and the windigo, feeling quite sick, began to throw up a lot in the process.

All of the vomit was pieces of ice and ice water. In the end, the windigo died in front of them.

The story goes that Kayanway had the supernatural ability to remove the heart of the windigos prior to actually killing them; therefore, no windigo would have had a chance of winning a battle against Kayanway. [*Track 16*]

ᐊᒥᑕᐦ ᐊᒥᒋᑲ ᐊᐁᐧ ᐃᐧᑎᑯ. ᐃᐃᒪ ᐁᓯ ᐁᓯ ᐊᑲᐧᑕᒧ- ᐃᑫᐧᓂᐊᐧᐣ ᓯᑯᐱᐣ. ᐁᑎᑎᐱᐸᓂᐅ- ᐊᒼ ᐊᐊᐁᐧ ᐱᑯ ᒧᔦ ᐊᑕ ᐁᐱᒥᐁᐧᐸᓯ- ᒋᓀᒋᑲᑌᐠ ᐁᐃᓂᑕᐠ. ᐊᒥ ᑲᓇᑕᐦ ᐁᑭ ᑲᒋᑎᓇᐊᐧ- ᐊᒥᑫᐧᓂᐊᐧᐣ ᐃᐧᑎᑯᐣ.

ᐊᒥ ᐅᒥ ᐁᐳᑕᐁᐧᐊᐧ- ᐃᐃᒪ ᐁᑭᐱᒋᐅᓇᐊᐧ- ᐁᒣᒣᑭᓴᑲᒥᑌᓂᐠ ᐁᒪᒥᓇᐊ. ᑌᑕᑯ ᐊᒼ ᐁᑲ ᐁᒥᓇᐧᒪᐣᒋᐅᓂ- ᑲᓴᑲᒥᑌᓂ ᐁᒧᒥᓇᐊᐊᐧ- ᐱᓂᐦ ᐊᒥ ᐁᐸᐸᑯᒥᓂ- .

ᐊᒥ ᑫᐧᓂᐊᐧᐣ ᐃᐧᑎᑯᐣ. ᐊᒥ ᐁᓂ ᒥᑲᐧᒥᐣ ᐱᓂᐦᑫᐧ ᐁᐸᑯᒥᓂ ᑕᐃᐧ- ᐊᒥ ᑲᓇᑕᐦ ᐊᐱᐣ ᐁᑭᒐᑭᑲᐦᑭᔦ- ᐅᑫᐧᓂᐊᐧᐣ ᒥᑲᐧᒥᐣ. ᐊᒥ ᐊᐱᐣ ᑲᑭ ᐊᓂᓂᐳ- ᐊᐁᐧ ᐃᐧᑎᑯ.

ᐁᑲᐧ ᐊᒼ ᐊᐁᐧ ᑲᔭᓂᐁᐧ ᐊᒥ ᑲᑭᑐᑕᐊᐧ- ᑕᓯᐣᐃᑎᑯᐣ ᑲᓂᓂᓴ- ᐁᓂᑲᐣ ᒪᓂᑌᐁᐱᓇ- . ᐊᓴ ᐁ ᐅᒋ ᐅᑕᐱᓇ- ᐅᑌᐃᓇᐣ ᐁᑲ ᐊᐊᐧᓯᒣ ᒋᐱᒪᐱᓯᓂ- ᐊᒥᐁᐧ ᑲᑭ ᑐᑕᐊᐧ- ᐅᑫᐧᓂᐊᐧᐣ ᐃᑎᑯᐣ ᑲᓇᓂᓴ- . [*Track 16*]

amī ‘tahš amī čika ām ahawē wīntikō ihimā ē-iši-... ē-iši-akwatamoč ikwēniwan šikohpīn. ē-tihtipipanihoč ām ahawē piko moyē āta ē-pimiwēpahšič či-onēnčikātēk ē-inēntank. amī kāna ‘tahš ē-kī-kāčitināwāč amī ikwēniwan wīntikōn.

amī amī ē-potawēwāč mā ē-kipihčīhonāwāč. ē-mēmē-kišākamitēnik ē- ē-maminahāwāč. tēhtako ām ēkā ē-minomančihonič kišākamitēnik ē-māminahāwāč pīniš amī ē-papākominič amī ikwēniwan wīntikōn.

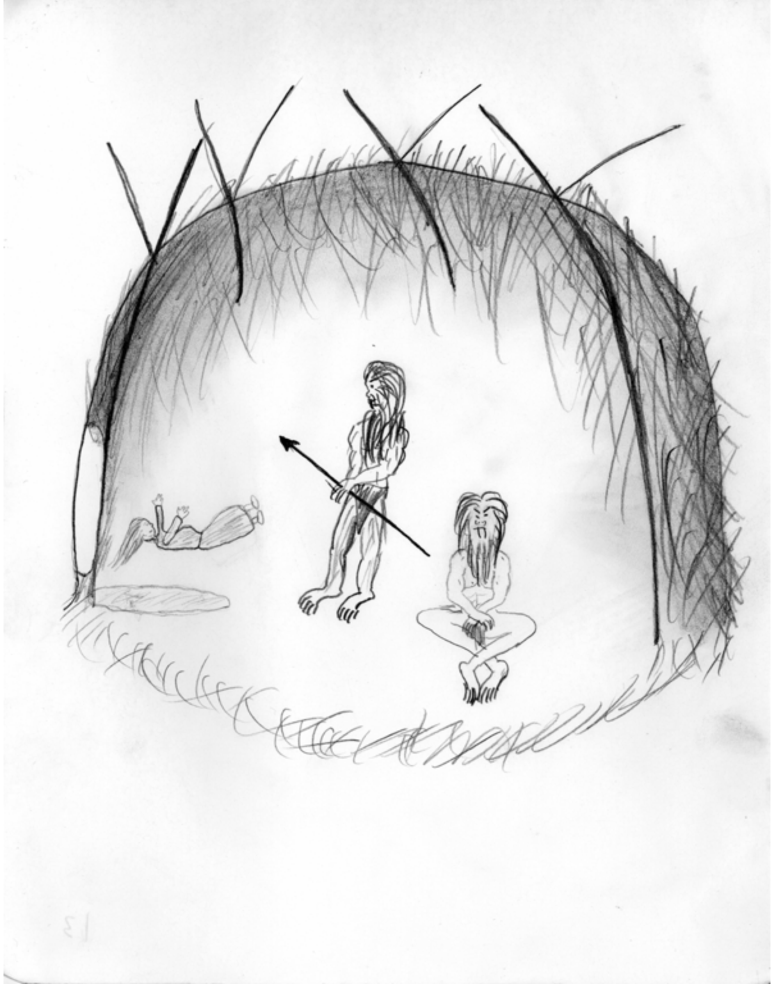
amī wēni mihkwāmīn piniškwē ē-pākominihtawāč amī kāna ‘tahš ahpin ē-kī-čāhkikaškihāč okwēniwan mihkwāmīn. amī ahpin kā-kī-ani-nipoč ahawē wīntikō.

ēkwa ām ahawē kayāniwē amī kā-kī-tōtawāč tahsin wīntikōn kā-ani-nihsāč ē-nīkāni-manātēhēpināč. āša ē-onči-otāhpināč otēhinīn ēkā awahšimē či-pimātisinič ami ahawē kā-kī-tōtawāč okwēniwan wīntikōn kā-nānihsāč. [*Track 16*]

At their campfire, Kayanway told the men that he would continue his quest for windigo on his own, saying, "I'm going out!" [*Track 17*]

ᐊᒥᑕᐢ ᐊᒥ ᐃᐃᒪ ᐁᔭᐊᐧᐨ ᐃᐃᒪ. ᐅᒼᒪ ᐁᑭᐳᑕᐁᐧᐊᐧᐨ ᑲᐢᑲᐧᐳᑕᐁᐧᐊᐨ ᑲᓇᑕᐢ ᑲᐃᓇᐨ ᐃᑫᓂᐊᐧᐣ ᐊᓂᔑᓂᓂᐊᐧᐣ ᐸᑲᐣ ᓴ ᓂᐣᑲᔑᒪᒪ ᐊᒥ ᐁᐃᓇᐨ . ᐊᒥᔭᒼ ᑌᐯᐧ. ᐁ ᐊᓴ ᐃᐧᓇᐊᐧ ᐁᐱᑭᐁᐧᐊᐧᐨ ᐊᒥ ᐅᑫᐧᓂᐊᐧᐠ ᐅᑫᓂᐊᐧᐠ ᓂᔑᐣ ᓇᐯᐊᐧᐠ ᐊᓴ ᐃᐧᓇᐊᐧ ᐁᐱᑭᐁᐧᐊᐧᐨ ᑲᑭ ᐅᓇᑎᓴᐁᐧᐊᐧᐨ . [*Track 17*]

amī 'tahš amī ihimā ē-ayāwāč ihimā. ohomā ē-kī-potawēwāč. kayē kaškwā-potawēwāč kāna 'tahš kā-ināč ikwēniwan anihšininiwan pahkān 'hsa 'ninka-iši-māčā' amī ē-ināč. amīyām tēpwē. ē āša wīnawā ē-pi-kīwēwāč ām okwēniwak, okwēniwak nīšin nāpēwak āša wīnawā ē-wī-kīwēwāč kā-kī-onātisīwēwāč. [*Track 17*]



A pregnant woman slips into the dwelling of a windigo.

A windigo camp was always prepared for any chance arrival of humans. In the cold season, they made their entrance or doorway of ice so that anyone entering would slip and slide into their dwelling.

At one time there was a pregnant woman who came by and slipped into the dwelling of a windigo. She was killed by the windigo, but one of the older windigo women said to the others, "Do not kill the unborn child! I'll smother it myself! ... [*Track 18*]

ᐊᒥ ᐊᒥ ᐊᐱᐣ ᒥᓇ ᐸᑲᐣ ᐁᓯᒪᒐᐨ ᐊᐁᐧ ᑲᔭᓂᐁᐧ ᐁᓇᓇᑕᐧᐁᐧᓂᒪᐨ ᐅᐣᑎ ᑲᐃᐢᓯᑕᐧᓂᐨ ᐃᑎᑯᐣ ᐊᒥ ᑲᓇᑕᐢ ᒥᓇ ᒥᓇᐊᐧᐨ ᐁᑭᐊᐧᐸᒪ ᐁᑭᐊᐧᐸᒪᐨ ᐁ ᐊᔭᓂᐨ ᐊᒥ ᐊᒥ ᐁᐊᔭᐊᐧᐨ ᐃᐧᑎᑯᐠ. ᐊᒥ ᑲᓇ ᐁᓴᐢᑭᑐᐊᐧᐨ ᐃᐁᐧᓂ ᒋᐱᑎᑫᑯᒋᓂᓂᐨ ᐅᑫᐧᓂᐊᐧᐣ ᑲ ᐱᐱᑎᑫᓂᐨ ᐃᐃᒪ ᐊᓂᓯᓂᓂᐊᐧᐣ ᒋᐱᐣᑎᑫᑯᒋᓂᐨ .

ᐁᐧᑎ ᐊᐱᐣ ᒋᓯᐸᐣ ᑭᓴᓂᓂᐨ ᐱᑎᑲᒪᐣᐠ ᓀᑫᐃᒍᓴᐢᓯᓂᓂᐨ ᓀᑫᐃᒍᓴᓯᓂᐨ . ᐊᒥ ᑲᓇ ᑲᐃᓯᑐᐊᐧᐨ ᐃᒪ ᑲᓇᑕᐢ ᑌᐯᐧ ᑌᐯᐧ ᐱᓂᐢ ᒥᓯᐣ ᐁᐱ ᐁᐱᑕᑯᐢᓯᓂᐊᐧᐨ ᐊᓂᓯᓂᓂᐊᐠ .

ᐊᒥ ᓇᓇᑕᐢ ᐃᒪ ᒣᐧᒋ ᐁᓯᐱᐃᓴᐊᐧᐨ ᐃᒪ ᐃᐢᑲᐧᑌᐠ ᐊᐱᐣ ᐁᓯᑎᑫᑯᒋᓂᐊᐧᐨ ᐊᒥᑕᐢ ᐊᒥ ᐃᑫᐧ ᐊᒥ ᑲᔦ ᐁᑭᒋᒪᐣ ᑭᒥᓴᑌᐨ . ᐊᒼ ᐊᐁᐧ ᐃᑫᐧ ᐯᓯᐠ ᐁᐱᓴᐨ ᐁᐱᑎᑫᑯᒋᐃᐣᐠ ᐊᒥ ᐊᒥ ᐱᑲᐧᑕ ᐊᐱᓂᑯ ᓭᒪᐠ ᐁᓯᓂᓴᐊᐧᐨ ᐃᑫᐧᓂᐊᐧᐣ ᐃᑫᐧᐊᐧᐣ.

ᐊᒥᑕᐢ ᐊᒼ ᑲᒪᑌᐅᐣᒋᑭᑎᐨ ᐊᒥ ᓄᒋᑫᐧᐃᐧᐢ ᐁᐧᑎ. ᑲᐃᐧᐣ ᑲᐧᐣᓂᓯᐠ ᑲᐧᓂᓯᐠ ᐅᑕᓇᒪᒉᐢᓯᐢ ᐊᒥ ᐅᑎᓇᐣ ᑲᐃᐧᐣᓂᓯᐠ ᐅᑕᓇᒪᒉᓯᐢ ᒐᑲᓯᐢ ᐃᐧᐣ ᐃᑫᐧᓂᐊᐧᐣ ᐅᑲᓂᓴᐣ ᐊᒼ ᐁᐃᑭᑎᐨ ᐊᐁᐧ ᓇᒋᑫᐧᐃᐧᐢ .

ᐊᒥ ᐊᒥ ᐁᒧᒋᐊᐣᑐᐁᐧᐱᓴᐧᐊᐧᐨ ᐅᑫᓂᐊᐧᐣ ᐯᐱᐣ ᐊᒥ ᐊᐱᐣ ᐁᒧᒋᐸᑯᒋᐁᐧᐱᓴᐧᐊᐧᐨ ᐁᐅᑕᐱᓇᐊᐧᐨ ᐅᑫᐧᓂᐊᐧᐣ ᐯᐱᐣ. [*Track 18*]

ami amī ahpin mīna pahkān ē-iši-māčāč ahawē kayāniwē. ē-nanānta-... ē-nanantawēnimāč antī kā-išihtāninč wīntikōn.

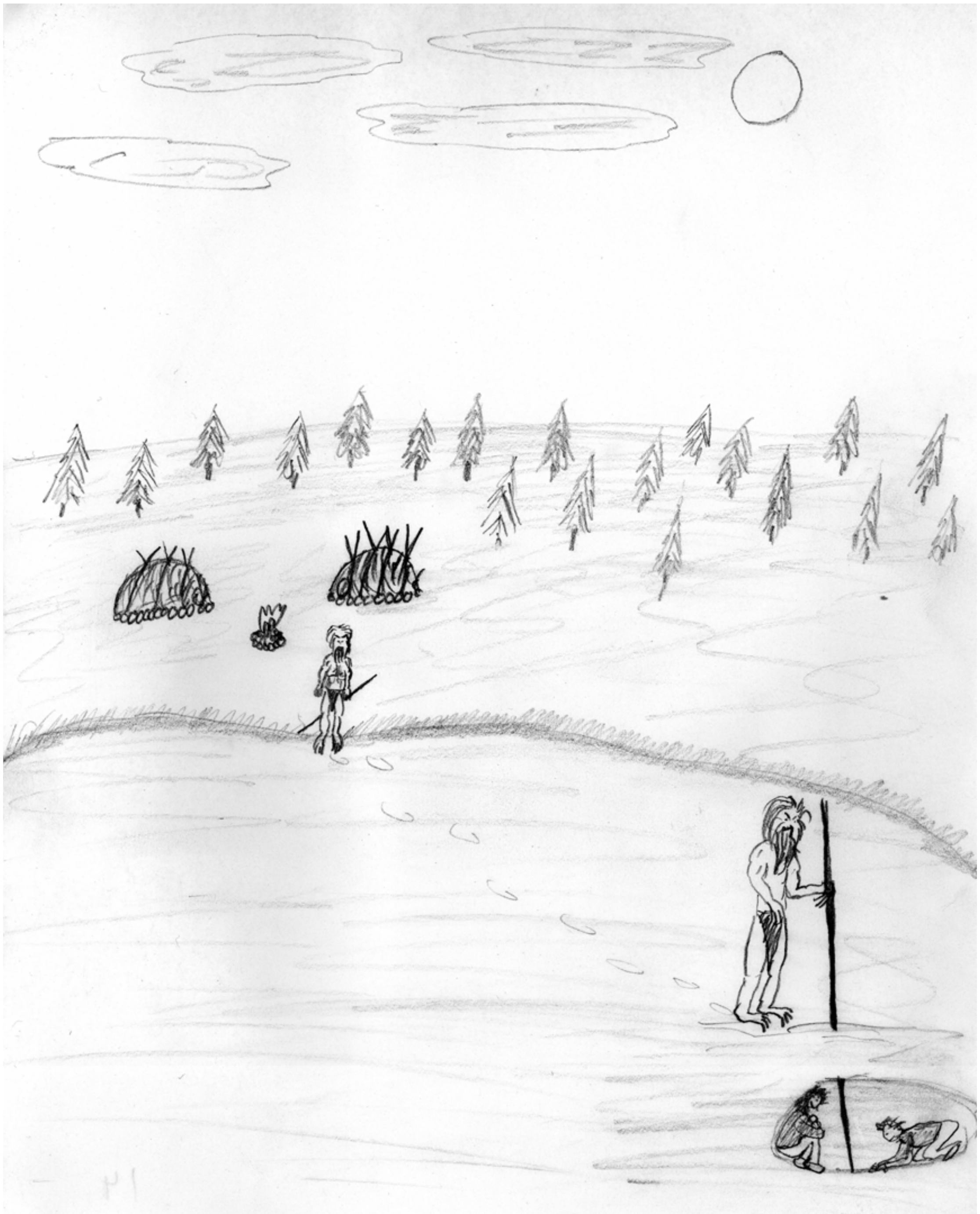
amī kāna 'tahš mīna mīnawāč ē-kī-wāpamāč... ē-kī-wāpamāč ē-ayānič. amī amī ē-ayāwāč wīntikōk. amī kā-inā ē-kī-iši-šōskihtōwāč ihiwēni či-pīntikēkočininič okwēniwan kā-pi-pīntikēkočininič ihimā anihšininiwan či-pīntikēkočinič....

wēti ahpin či-iši-pankihšininič pīntikamānk nēhkēhičošāsininič. amī kāna kā-išihtōwāč ihimā amī kāna'tahš tēpwē tēpwē pīnis mihšīn ē-pi-... ē-pi-takohšiniwāč anihšininiwak.

amī kāna 'tahš ihimā iši mwēhči māči ē-iši-pīšāwāč ihimā iškwāntēm ahpin ē-iši-pīntikēkočiniwāč amī 'tahš amī ihkwē amī kayē ē-kihčimankimisatēč. ām ahawē ihkwē pēšik ē-pīšāč ē-pīntikēkočink amī amī pikwanta ahpin iko šēmāk ē-iši-nihsāwāč ikwēniwan ihkwēwan.

amī 'tahš ām kā-matē-onči-ihkitič amī nōčihkwēwihs wēti, 'kāwin, kāwin nihsik, kāwin nisik otanāmačēhšihs' amī otinān 'kāwin nihsik otanāmačēhšihs,' ničāhkasīm. wīn ikwēniwan oka-nihsān ām ē-ihkitoč ahawē nōčihkwēwihs.

amī amī ē-mohči-antowēpiškawāč okwēniwan pēpīn amī ahpin ē-mohči-pahkočiwēpiškāwāč ē-otahpināwāč okwēniwan pēpīn. [*Track 18*]



The windigo comes very close to spearing the children.

This captive infant was not killed but was raised by the windigo to be eaten later when it became fat. There were two captive children at the camp. One day they decided to hide from the windigo, and so they wandered away and hid in the snow by a small lake.

The windigos noticed that the two children were missing. One of the windigo men tracked them to the small lake. He tried to find them in their hiding places under the snow. Using a pole as a spear or poking stick, he started to poke every inch of the lake, the ice and the snowdrifts as well as the snow banks of the lake. Sometimes he came very close to spearing the children under the snow. In the end, he failed to locate and slay the children.

[*Track 19*]

ᐊᒥ ᑲᓇᑕᐦ ᐃᒪ ᑭᓂᐁᐧᐦ ᑲᑭ ᑲᑭᐊᔭᐨ ᐊᐁᐧ ᐃᐧᑎᑯ. ᐊᒥᑕᐦ ᐊᐁᐧ ᑲᔭᓂᐁᐧ ᐁᑭᐅᐣᒋᐊᐧᐸᒪᐨ ᐃᒪ ᐁᒪᑌᔭᐃᓴᓂᐨ . ᐁᑭ ᐊᐧᐸᒪᐨ ᐃᐧᑎᑯᐣ ᐃᒪ ᐁᒪᑌᐅᐣᒋ ᐃᓴᑲᐅᒥᓂᐨ . ᐊᒥ ᐃᒪ ᑲᑭᐃᓴᐨ ᑫᐃᐧᐣ. ᑲᐃᐧᐣ ᑕᐦ ᐃᐧᐣ ᑭᐅᐣᒋᐱᑎᑫᑯᒋᓂᓂᐨ ᐃᐃᒪ ᑲᔨᓴᐦᑯᐊᔭᓂᐠ ᐅᑭ ᑭᑫᑕᐣ ᐊᓴ ᐃᒪ ᐁᔨᒋᑫᓂᐨ ᐅᑫᐧᓂᐊᐧᐣ ᐃᐧᑎᑯᐣ. ᐁᑲᐧ ᐅᑭᔭᓂ ᐅᑭᔭᓂ ᒪᒐ ᒥᓴᐊᐧᐨ ᐊᐁᐧ. ᐊᒥ ᐊᐱᐣ ᑲᐊᐣᒋ ᒪᒐᐨ ᐊᓴ ᒥᓴᐊᐧᐨ . ᐁᑭᓂᐦᓴᐨ ᐅᑫᓂᐅᐧᐣ ᐃᐧᑎᑯᐣ.

ᐁᑲᐧ ᐸᑎᐦ ᒥᓇᐊᐧᐨ ᑭᐱᓴ ᐁᑭᐱᔭᑕᐧ ᓇᑲᒋᔭᐨ ᐊᓴ ᐁᑭᐅᐣᒋᑲᑭᒋᑲᑌ ᐁᐱᓇᐨ ᑲᑭᓇ ᐊᒥ ᑲᓇᑕᐦ ᐊᒪᐁᐧ ᐊᐁᐧ ᐊᐱᓄᐣᒋᐦ ᐁᑭᐊᓂᒥᑎᑎᐨ ᐊᐁᐧ ᐊᐱᓄᐣᒋᐦ ᐱᓂᐦ ᐊᒥ ᓂᔨᐣ ᐁᓂᒥᑎᑐᐊᐧᐨ ᐃᑫᐧᓂᐊᐧᐠ ᐊᐱᓄᐣᒋᔨᓴᐠ .

ᐊᒥ ᑲᓇᑕᐦ ᐁᔨᑲᔪᑕᐊᐧᐊᐧᐨ ᐅᑫᓂᐊᐧᐣ ᐃᐧᐣᑎᑲᐣ ᐃᒪ ᑲᑭ ᑕᑯᔨᓂᓂᐨ ᐁᑭ ᐱᑕᑯᔨᐣᐠ ᑯᑕᐠ ᐃᐧᐣᑎᑯ ᐃᒪ ᐁᑭ ᑲᓴᑕᐊᐧᐨ ᐃᒥ ᐊᒥ ᐁᑭᒪᒐᐊᐧᐨ ᐅᑫᐧᓂᐊᐧᐠ ᐊᐱᓄᒋᔨᓴᐠ ᓴᑲᐃᑲᓂᔨᐣᐠ ᐁᑭ ᐊᑕᐤ ᒪᒐᐱᐊᐧᐨ ᐁᑭ ᓂᑲᐧᑭᐧᓂᑕᐊᐧᐨ ᓴᑲᐃᑲᓂᐣᐠ.

ᐊᒥ ᑲᓇᑕᐦ ᐊᒥ ᐊᐁᐧ ᐃᐧᑎᑯ ᒥᔨᐁᐧ ᐁᑭ ᒐᐧᒐᐧᑲᑕᐃᑫᐨ ᐃᐃᐁᐧᓂ ᓴᑲᐃᑲᓂᓂ ᐁᓇᓇᑕᐤ ᒐᑲᑕᐊᐧᐨ ᐃᑫᐧᓂᐊᐧᐣ ᐊᐱᓄᒋᔨᓴᐣ.

ᒥᔨᐁᐧ ᑌᑎᐸ ᓴᑲᐃᑲᐣ ᐁᑭ ᒐᒐᑲᑕᐊᐣᐠ ᐃᐃᐁᐧᓂ ᒥᑭᑯᓂ ᐁᐊᐸᒋᑐᐨ ᑫᑯᓄᐣ ᒪ ᐱᑯ ᑲᐊᐸᒋᑐᐨ . ᐁᒐᒐᑭᑕᐃᑫᐨ ᒥᔨᐁᐧ ᑫᑲᐟ ᐊᒥ ᐊᑯ ᐁᑲᒥᒥᐁᐧᐸᐊᐧᐨ ᐅᑫᓂᐊᐧᐣ ᐊᐱᓄᒋᓴᐣ ᓂᔨᐣ ᐁᑲᑫᐧ ᑭᑫᓂᒪᐨ ᑭᐦᐱᐣ ᑌᐯᐧ ᒋᐊᔭᓂᐨ .

ᐊᒥᑕᐦ ᐊᐱᐣ ᐁᑲ ᐁᑭᐅᒋ ᑭᑫᓂᒪᐨ . ᐁᑲ ᐁᑭᐅᐣᒋ ᓂᓴᐨ ᐅᑫᓂᐊᐧᐣ ᐊᐱᓄᒋᔨᓴᐣ. [*Track 19*]

amī kāna ‘tahš ihimā kinwēš kā-kī-... kā-kī-ayāč ahawē wīntikō. amī ‘tahš ahawē kayāniwē ē-kī-onči-wāpamāč ihimā ē-matē-ayišānič. ē-kī-wāpamāč wīntikōn ihimā ē-matē-išānič. amī ihimā kā-kī-išāč kē-wīn kāwin ‘tahš wīn kī-onči-pīntikēkočininič ihimā kā-iši-šōškwayānik. okī-kihkēntānk āša ihimā ē-išihčikēnič okwēniwan wīntikōn ahawē kayāniwē. ēkwa okī-ani-... okī-ani-māčā mīnawāč ahawē. amī ahpin kā-onči-māčāč, āša misawāč. ē-kī-nihsāč okwēniwan wīntikōn. [*Track 19 start; continued on next page*]

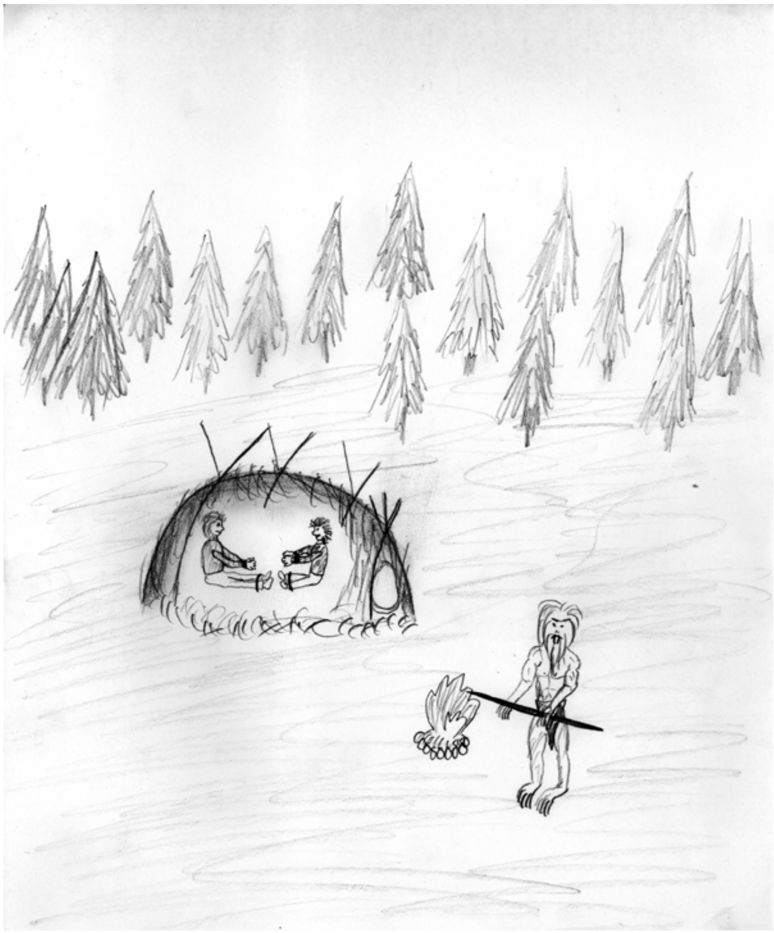
ēkwa katāč mīnawāč kī-pīšā ē-kī-piyatwā-nākāčiyāč āšay ē-kī-onči-kakičikotēhēpināč kahkina amī kāna ‘tahš ām ahawē ahawē āpinōnčīš ē-kī-ani-mintitoč ahawē āpinōnčīš pīniš amī nīšin ē-ani-mintitowāč ikwēniwak āpinōncīšihsak.

amī kāna ’tahš ē-kī-kāsōhtawāč okwēniwan wīntikōn ihimā ē-kī-kāsōhtawāwāč kotak wīntikō ihimā ē-kī-kāsōhtawawāč amī amī ē-kī-māčāwāč okwēniwak āpinōnčīšihsak. sākahikanihsīnk ē-kī-āntaw-māčāpiwāč ē-kī-nikwakwinitawāč sākahikanīnk.

amī kāna ‘tahš amī ahawē wīntikō mišiwē ē-kī-čačahkatēhikēč ihiwēni sākahikanīni ē-nanantawa-čahkatahwāč ikwēniwan āpinōnčīšan.

misiwē tētipa sākahikan ē-kī-čačahkatahank ihiwēni mihtikoni ē-āpacihtōč kēkonēn ma piko kā-āpačihtōč. ē-čačahkatahikēč misiwē kēkāt amī ahko ēka čihčīwēpawāč okwēniwan āpinōnčīšan nīšin. ē-kakwē-kihkēnimāč kīšpin tēpwē či-ayānič.

amī `tahš ahpin ēkā ē-kī-onči-... ē-kī-onči-... ē-kī-onči-kihkēnimāč. ēkā ē-kī-onči-nihsāč okwēniwan āpinōnčīšihsan. [*Track 19 end*]



The children are again taken prisoner by the windigo.

From there, the children continued to travel across the land. They happened to come across a windigo camp and were again taken prisoner by the windigo. By that time, the children were hungry and very skinny.

The windigo camp decided to keep the children until they became fat. One windigo asked the children, “Where do you get fat when you are really fat?” The children told the windigo what he wanted to know, so in their captivity they were fed well every day. The windigo would continually test and see if the children were getting fat by using a knife to cut their skin. At times the children had sores from the numerous cuts inflicted on them. [*Track 20*]

ᐊᒥ ᑲᓇᑕᐦ ᐁᑭ ᐊᓂ ᐊᔭᐘ- ᐅᑵᓂᐘᐠ ᐊᐱᓄᒋᐦᓯᓴᐠ ᐁᑭ ᐊᓂ ᒪᒐᐘ- .

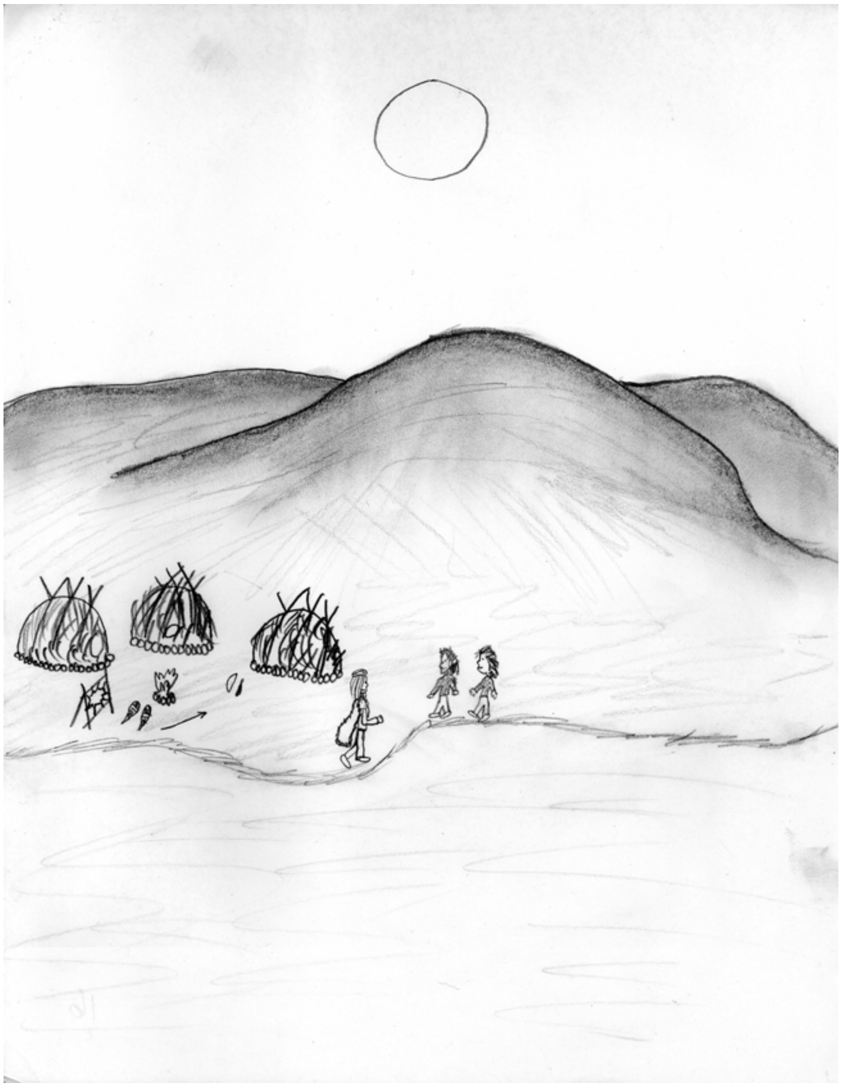
ᐁᑿ ᒥ ᐌᑎ ᒥᓇᐘ- ᐁᑭ ᐊᓂᐘᐸᒪᐘ- ᐎᑎᑲᐣ. ᐊᑦ ᐁᑿ ᑲᑭ ᐅᑕᐱᓂᑯᐘ- ᐃᑵᓂᐘᐣ ᐎᑎᑯᐣ. ᑌᑕᑯ ᐁᑲ ᐘᑲᑎᐦᓯᐘ- ᐃᑫᓂᐘᐠ ᐊᐱᓄᐣᒋᓯᓴᐠ. ᐊᒥ ᑲᓇᑕᐦ ᐊᒥ ᐁᑭᒪᓇᒋᐘ- ᐊᐌ ᐎᑎᑯ ᐃᑵᓂᐘᐣ ᐊᐱᓄᒋᓯᓴᐣ. ᐊᒥ ᐊᒥ ᐁᐃᓇ- ᐊᒥ ᐊᐣᑕ ᒪᐘ- ᐁᓯᐎᓂᓂᔭᐠ ᑭᐦᐱᐣ ᐁᓂᐎᓂᓂᔦᐠ. ᐊᒥ ᐁᐃᓇ- ᐃᑵᓂᐘᐣ ᐊᐱᓄᒋᓯᓴᐣ ᐅᒪ ᐊᒥ ᐁᐃᑭᑎᐘ- ᐅᒪ ᐊᒥᓴ ᐅᒪ ᒪᐘ- ᓂᑲᐣ ᐁᓯᐎᓂᓂᔭᐣᐠ ᑭᐦᐱᐣ ᐁᐎᓂᓂᔭᐣᐠ ᐊᒥ ᑲᓇᑕᐦ ᐊᑦ ᐊᑯ ᐁᑭᒋ ᐊᔭᓴᒪ- ᐊᒥ ᐅᑵᓂᐘᐣ ᐊᐱᓄᒋᓯᓴᐣ ᐅᒪ ᐊᒥ ᑲᓇᑕᐦ ᐊᑯ ᐁᓂᓯ ᑲᑯᒋᓴᐤᐠ ᒧᑲᒪᓂᓂ ᐁᐊᐸᒋᑎᑫᓂ ᐊᑯ ᐎᓂᓂᓄ- ᐸᑎᐦ ᑭᒋᐎᓂᓂᓂ- ᐁᐎ ᐁᐎ ᐊᒪᐤ- .

ᐱᓂᐦ ᐊᒥ ᑌᑕᑯ ᐁᓂᐦᓯᒥᑭᓂᒋᓂ- ᐊᒥ ᐃᐌ ᐁᐊᐃᓯᓴᐧ- ᐃᑵᓂᐘ- ᐊᐱᓄᒋᓯᓴᐣ. [*Track 20*]

amī kāna ‘tahš ē-... ē-kī-ani-ayāwāč okwēniwak āpinōnčīšihsak ē-kī-ani-māčāwāč.

ēkwa mī wēti mīnawāč ē-kī-ani-wāpamāwāč wīntikōn. āmī ēkwa kā-kī-otahpinikowāč ikwēniwan wīntikōn. tēhtako ē-kawāhkatisiwāč ikwēniwak āpinōnčīšihsak. amī ‘hsa ē-kī-manāčihāč ahawē wīntikō ikwēniwan āpinōncīšihsan. amī amī ē-ināč amī ‘ānta māwač ē-iši-wīninič kīšpin ēni-wīniniyēk?’ amī ē-ināč ikwēniwan āpinōnčīšihsan ohomā amī kāna ‘tahš ahko ē-kihči-ayasamāč ē-ani-iši-kakočišwāk ā... mōhkomānini ē-āpačihtōč kē-ani-ahko-wīnininič pātihš kihči-wīnininič ē-wī-amwāč.

pīniš amī tēhtako ē-ani-iši-mihkininčininč amī ahawē ē-išišwāč ikwēniwan āpinōnčīšihsan. [*Track 20*]



On their journey, the children come across Kayanway.

On many occasions during their captivity, the windigo tied the children up while they went hunting on the land for human beings. On one of these (hunting) trips, one of the children managed to free himself and in turn untied the other child, so they set off again to try to escape the windigo.

It so happened that on their journey they came upon Kayanway. Kayanway confronted the windigos who were pursuing the two children and told them, “You will not continue to live on the land anyway,” because his mission was to eliminate all windigos from the earth. He said to them, “ I will just take your heart when I see you. You are not to hunt over here because you eat my kin, the human beings.” That’s what he told the windigos. [*Track 21*]

ᐊᒥ ᑲᓇᑕᐢ ᑫᐠ ᐁᑭ ᒪᒐᐊᐧᐨ ᒥᓇᐊᐧᐨ ᐅᑫᐧᓂᐊᐧᐠ ᐊᐱᓅᐣᒋᓯᓴᐠ ᑲᐊᐧᐣᐠᑕ ᐁᑭ ᐃᓯ ᒪᒐᐊᐧᐨ ᐁᐅᐣᑕᒼᒪᒐᓂᐨ ᐅᑫᓂᐊᐧᐣ ᐃᑎᑯᐣ. ᐁᑭᒪᒼᒪᐣᒋᑲᐱᓂᑯᐊᐧᐨ ᐁᐧᐤᐅ ᒪᒐᐨ ᐊᒥ ᑲᓇᑕᐢ ᐊᐁᐧ ᐯᓯᐠ ᐁᑭ ᐅᐣᒋ ᐊᐱᐢᑯᑕᐨ .

ᐊᒥᑕᐢ ᐁᑭ ᐊᐸᐊᐧᐨ ᐅᑫᐧᓂᐊᐧᐣ ᐅᐃᐧᒋ ᐅᐃᐧᒋ ᐊᐱᓅᐣᒋᓯᓴᐣ ᐊᒥ ᑲᓇᑕᐢ ᐊᐱᐣ ᑲᑭᓯ ᒪᒐᐊᐧᐨ ᐊᐱᓂᑯ ᑲᐧᐣᑕ ᐁᐸᐸᒧᓴᐊᐧᐨ ᐊᑫᐧᓂᐊᐧᐠ ᐊᐱᓅᒋᓯᓴᐠ.

ᐊᒥᑕᐢ ᐃᒪ ᐃᑲᐧ ᑲᔭᓂᐁᐧ ᑲᑭᐊᓂᓯ ᐊᐧᐸᒪᐨ ᐅᑫᓂᐊᐧᐣ ᐊᐱᓅᒋᓯᓴᐣ.

ᐊᒥ ᑲᓇᑕᐢ ᐊᒥ ᐃᐧᑎᑯᐣ ᐃᐧᑎᑯᐣ ᐁᑭ ᐊᐧᐸᒪᐨ ᑲᔦ ᐊᐁᐧ ᑲᔭᓂᐁᐧ ᐁᑲᑫᐧ ᓂᓴᓂᐨ ᐁᐃᐧ ᐊᒪᓂᐨ ᐃᑫᐧᓂᐊᐧᐣ ᐊᐱᓅᒋᓯᓴᐣ.

ᐊᒥ ᑲᓇᑕᐢ ᐁ ᐁᐃᓇᐨ ᐅᑫᐧᓂᐊᐧᐣ ᐃᐧᑎᑯᐣ ᐊᐁᐧ ᑲᔭᓂᐁᐧ.

ᑲᐃᐧᐣ ᑲᑭ ᐱᒪᑎᐢᓯᓯᓇᐊᐧ ᐅᓴᒼ ᒥᐢᑕᐃ ᐁᐊᒣᐤᐠ ᐊᓂᓯᓂᓂ ᐊᒥ ᐁᐃᓇᐨ ᐅᑫᓂᐊᐧᐊᐣ ᐃᐧᑎᑯᐣ ᐁᐃᓇᐨ ᑲᐃᐧᐣ ᓂᐣᑲᑭᐱᒪᑎᓯᓯᓇᐊᐧ ᑲᐃᐧᐣ ᓂᐣ ᒥᓴᐊᐧᐨ ᑲᑭᐱᒪᑎᓯᓯᓂᐊᐧᐨ ᐊᒥ ᑲᐣᐟᓴ ᐅᐁᐧ ᑲᐅᐣᒋ ᐸᐸᒧᓯᔭᐣ ᐁᑲᑫᐧ ᑭᔭᒼ ᐊᑐᔭᐣ ᐊᑭ ᐊᒼ ᐁᐃᓇᐨ ᐃᐧᑎᑯᐣ ᐅᒥᓴ ᐱᑯ ᐁᐅᑕᐱᓇᒪᐣ ᑭᑌᐃᐊᐧ ᑲᐊᐧᐊᐸᒥᓇᑯᐠ ᐁᑲ ᐁᓇᑕᐁᐧᓂᒥᑯᔦᐠ ᐅᐅᒪ ᒋᐊᔭᔦᐠ ᐅᐅᒪ ᒥᐢᓯᐣ ᐅᐢᓯᒼ ᐅᓴᒼ ᒥᓯᐣ ᐁ ᐊᒣᐤᑲᐧ ᐊᓂᓯᓂᓂᐊᐧᐠ ᐁᓯᓇᐨ ᐃᑎᑯᐣ. [*Track 21*]

amī kāna ‘tahš kēhk, kēhk ē-kī-māčāwāč mīnawāč okwēniwak āpinōnčīšihsak kwanta ē-kī-iši-māčāwāč ē-ontāmāčānič okwēniwan wīntikōn. ē-kī-mamānčikopanikowāč ē-māčāč amī kāna ‘tahš ahawē pēšik ē-kī-onči-āpiškohtāč.

amī ‘tahš ē-kī-āpahwāč okwēniwan owīči-... owīči-āpinōnčīšihsan. amī kāna ‘tahš ahpin iko kāna ‘tahš ahpin kā-kī-iši-māčāwāč ahpin iko kwanta ē-papāmohsēwāč okwēniwak āpinōncīšihsak.

amī kāna ‘tahš amī wīntikōn, wīntikōn ē-kī-wāpamāč kayē ahawē kayāniwē ē-kakwē-nihsānič ē-wī-amwānič ikwēniwan āpinōnčīšan.

amī kāna ‘tahš ē-... ē-... ē-ināč okwēniwan wīntikōn ahawē kayāniwē.

‘kāwin ninka-kī-pimātisihsīnāwā osām mistahī ē-amwēk ānihšinini’, amī ē-ināč okwēniwan wīntikōn ē-ināč, ‘kāwin ninka-kī-pimātisihsīnāwā. kāwin nīn misawāč kā-kiyām-pimātisihsīnawāč. amī kwant ‘hsa ohowē’, ahawē ‘kā-onči-papāmohsēyān ē-kakwē- kiyām ē-... ē-kakwē-kiyāmahtōyān kiyām,’ ē-ināč wīntikōn. amī ‘hsa piko ē-otahpinamān kitēhiwā kā-wāpaminakok. ēkā ē-nantawēnimikoyēk ohomā či-ayāyēk ohomā mihsīn osām misīn ē-amowakwā ānihšininiwak,’ ē-(iši-)ināč wīntikōn. [*Track 21*]

There was another camp of windigos in the region. At this camp, there were two pairs of windigo sharing a wigwam. They were an old couple (and their sons). One day their sons were getting ready to hunt for human beings.

After the young men had left, one of the old windigos said to the other windigo, “What did you ask your son to bring you when he gets back?” The old windigo answered, “I requested he bring me a barbequed human liver. And what about you? What was your request?”

“Well, I requested my son to bring me a roasted unborn child when he comes home,” the other replied. And from the pregnant woman, she wanted her daughter (‘companion’?) to cut out the the unborn baby and bring it to her.

[*Track 22*]

ᐊᐊᐧᓀᐣ ᐅᒪ ᐱᑯ ᐁᐊᑯ ᐃᓯᑕᐊᐧᐨ ᐅᑫᓂᐊᐧᐣ ᐊᒥ ᑲᑫᐃᓇᓂᐨ ᐊᐊᐧᓀᐣ ᐃᐃᒪ ᐱᑯ ᐅᐁᐧ ᑲᔭᓂᐁᐧᐣ ᑲᑫᐃᓇᓂᐨ ᐅᑫᐧᓂᐊᐧᐣ ᐅᓴᑲᐁᐧᐣ ᐃᑯ ᑫᑯᐣ ᓴᑲᐊᐧᐣ ᑌᐱᐨ ᐃᑯ ᐊᐧᑎᑯ ᑲᑫ ᐃᓇᓂᐨ . ᐃᐧᑎᑯ ᑲᐃᓂᐨ ᐊᐱᐨ ᒥᓯᐁᐧ ᑭᐱ ᐊᔭᓯᒋᑫ ᐃᐧᑎᑯ. ...

ᐊᒥ ᒥᓇ ᐁᑕᐊᐧᐨ ᐊᒥ ᒥᓇ ᐅᑫᐧᓂᐊᐧᐠ ᐃᐧᑎᑯᐠ. ᐊᒥᑕᐢ ᐊᒥ ᐃᐧᒋ ᑭᓴᓂᐊᐧᐣ ᐁᐃᐧᑎᑫᒪᐨ ᒪᒥᓯᓂᐊᐧᐠ ᒪᒥᓯᓂᑲᒥᑭᓯᐊᐧᐠ ᐃᑯ ᐊᒥ ᐃᐧᒋ ᑭᓴᓂᓂᒪᐣ ᑲᓇᑕᐢ ᐃᐧᐣ ᐁᐃᐧᑎᑫᒪᐨ .

ᐅᐁᐧᓂ ᑕᐱᑯ ᐅᓄᑎᑫᒥᐊᐧᐣ ᑲᓇ ᐁᐊᔭᑭᐨ ᐅᑫᓂᐊᐧᐠ ᐃᐧᑎᑯᐠ.

ᐊᒥ ᑲᓇᑕᐢ ᐊᐱᐣ ᐁᒪᒐᓂᐨ ᐅᑯᓯᓯᐊᐧᐣ. ᐊᒥᑕᐢ ᐊᒼ ᐊᐁᐧ ᐯᓯᐠ ᐊᐁᐧ ᑭᓴᓂᓂ ᑲᐃᓇᐨ ᐅᑯᐢᓯᓴᐣ. ᐅᐢᑯᒼ ᐯᒋ ᐅᐸᐧᒋᑫᐣ ᐊᒼ ᐁᐃᓇᐨ ᐅᐢᑯᒼ ᐅᑯᐣ ᓴ ᑕᐢ ᑲᐃᑕᐣᐠ ᐅᑯ. ᐊᒥᑕᐢ ᐊᒥ ᑲᐃᓇᐨ ᐃᐧᒋᑭᓴᓂᐊᐧᐣ. ᐊᓂᑭᐊᐣ ᑲᑭᐃᓇᐨ ᑭᑯᒉ ᐊᒧ ᐅᑎᓇᐣ.

ᐅᒥᑕᐢ ᐊᒥ ᑲᐃᓂᑯᐨ ᐅᑕᓇᒪ ᒉᒋᐨ ᐱᒋᐊᐸᐧᒋᑫ ᓴ ᐱᑯ ᓂᑭ ᐃᓇ. ᐊᒥ ᑕᐢ ᐊᒥ ᑲᐃᓇ ᐅᐢᑯᐣ ᓴ ᓂᐣ ᓂᑭᐊᑐᒋᑫ ᐊᒥ ᑕ ᐃᐁᐧ ᐊᓂᓯᓂᐊᐧᐣ ᐅᑊᑯᓂᓂ ᒋᐱᑕᒪᑯᐊᐧᐨ . ᐁᑯᐧ ᑲᑭᑭᐢᑲᐊᒼᐊᐧᓯᓂᐨ ᐃᑫᐊᐧᐣ ᐃᐧᑫᐧᓂᐊᐧᐣ ᐃᓇᐣ ᓂᐣᒐᓂᓯᐃᐢ [ᓂᐣᒐᑲᓂᐢ?] ᓂᐣ ᒋᐱᓇᐨ ᐃᐁᐧᓂᐊᐧᐣ ᑲᐃᓀᑕᐣᐠ

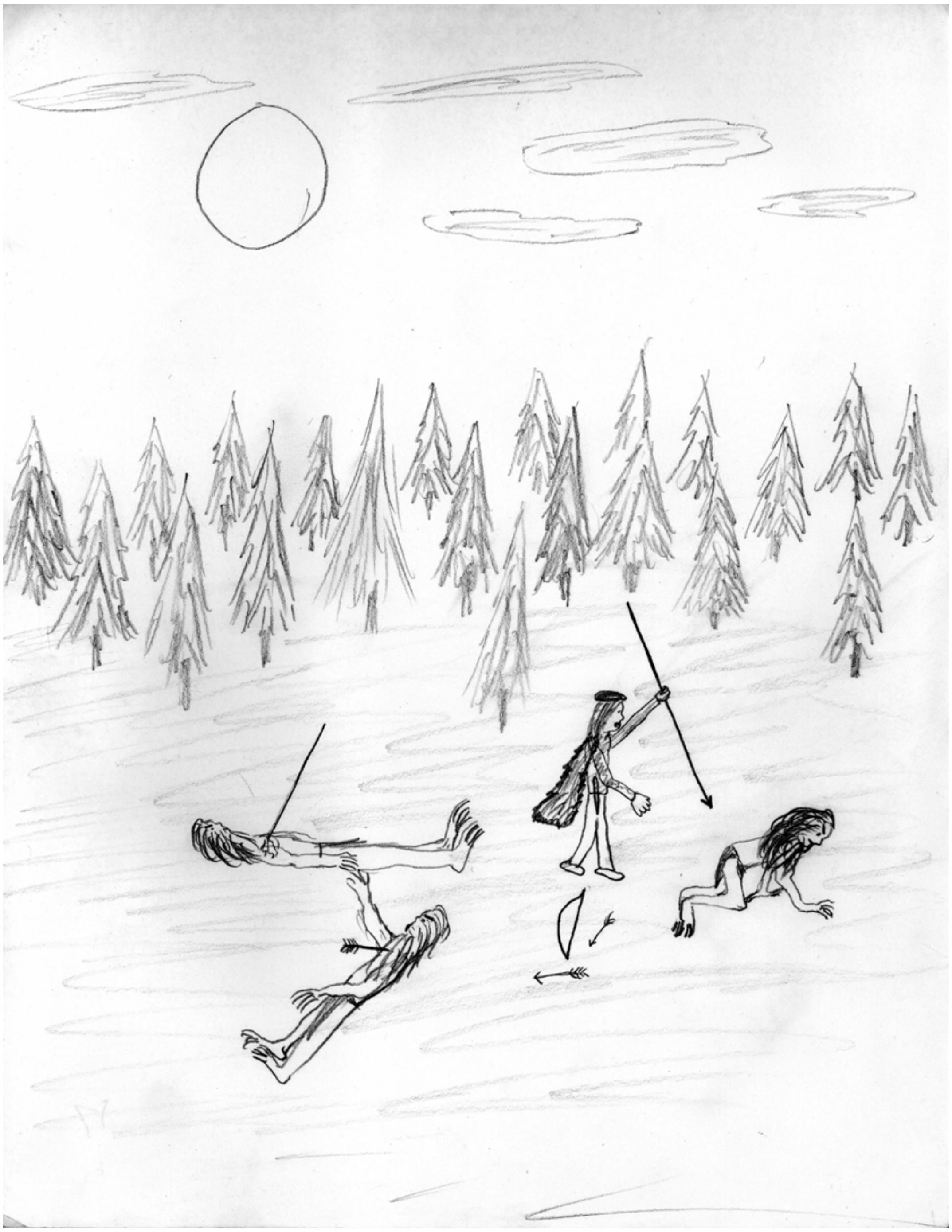
[*Track 22*]

awanēn ohomā piko ē-ahko-ihtāwāč okwēniwan awanēn āmi nanwēnti- ...kā-kē-inānič awanēn ihimā piko ahawē wīntikō kā-kē-inānič okwēniwan ām ošō... kāwin iko kēkōn ‘hsa kāwin tēpič iko wīntikō kā-kē-inānič. wīntikō kā-inič āhpihč misiwē kī-pi-ayišihčikē wīntikō. ...

amī mīna ē-pisintawāč amī mīna okwēniwak wīntikōk. amī ‘tahš amī wīči-kišēniwan ē-wītikēmāč mamihsīniwak mamihsīnikamikisiwak iko amī wīči-kišēniniman kāna ‘tahš wīn ē-wītikēmač ohowēni tāpiko onotihkwēmiwan kāna ē-ayānič okwēniwak wīntikōk.

amī kāna ’tahš ahpin ē-māčānič okosihsiwān. amī ‘tahš ām ahawē pēšik ahawē kišēnini kā-ināč okosihsan, ‘oškon pēči opwāčikēn’ ām ē-ināč ‘oškon, ohkon ihsa’ kā-itank ‘ohkon’ ōhokok ‘tahš amī [ohkoni] kā-ināč wīči-kišēniwan. ani ‘kīn’, kā-kī-ināč, ‘kikohčē ām otinān’.

amī ‘tahš amī kā-inikoč, ‘očanāmačēhčihč pēči apwāčikē ‘hsa piko’ ninkī-inā. amī ‘tahš amī kāna, ‘oškon ‘hsa’, nīn ninkī-ahtōčikē amī ta ihiwē anihšininiwan ohkon nīn či-pītamākowāč. ēkwa kā-kikiškawāsisinič ihkwēwan ihiwēniwan inā [‘ninčāhkanihs ?] ninčānihsihs nīn’. či-pīnānič ihiwēni kā-inēntank. [*Track 22*]



Kayanway ends forever the windigos' nomadic life of hunting human prey.

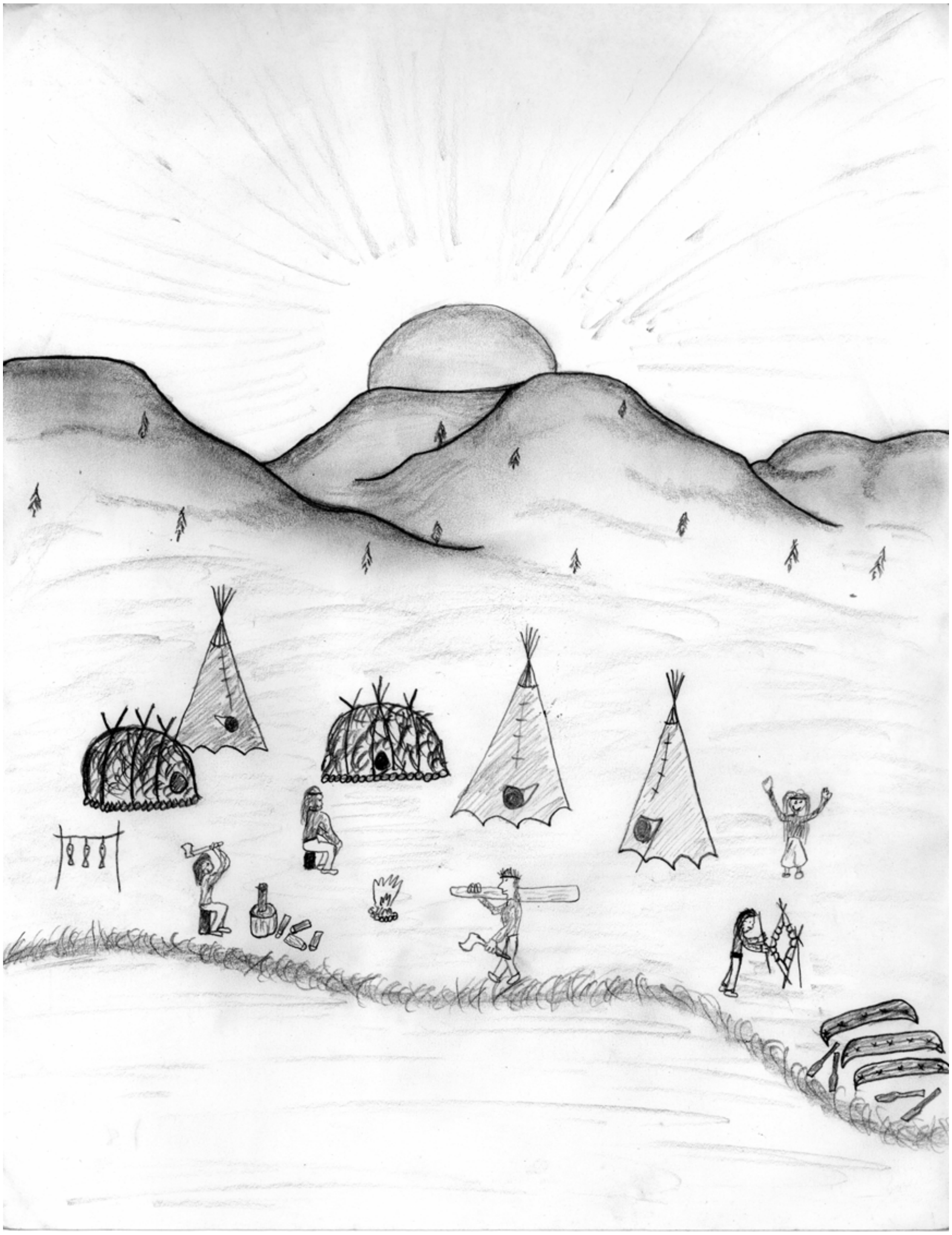
Evening passed and the two windigo sons did not return. The other windigos of the camp started to search for the missing windigos in the immediate area. They were unsuccessful in finding them because Kayanway had met them, thus ending forever their nomadic life of hunting human prey. [*Track 23*]

ᐅᒥᔭᐣ ᐊᐱᓂᑯ ᐁᓀᐱᑌᑎᓂᐨ ᐅᑫᐧᓂᐊᐧᐣ ᐅᑯᐦᓯᐦᓯᐊᐧᐣ. ᐅᓀᐱᑌᑎᓂᐨ ᐃᑫᐧᓂᐊᐧᐣ ᑲᐊᐃᓯᑕᓂᐨ ᐊᐱᓂᑯ. ᐊᑦ ᐁᑲ ᐊᐱᐣ ᐁᓀᐱᑎᓂᐨ ᐱᓂᐦ ᐊᑦ ᐁᒥᑯᐦᑲᑌᑕᒧᐊᐧᐨ ᐁᑲ ᐁᑕᑯᐦᓯᓂᓂᐨ ᐅᑫᓂᐊᐧᐣ. ᐊᒥ ᐱᓂᐦ ᐁᓂᒪᒧᒐᐊᐧᐨ ᐃᒪ ᑕᐱᑯ ᐯᓯᐠ ᐁᓇᓇᑕᐦᐊᐣᓇᐊᐧᐨ ᐊᐣᑎ ᑫᐃᓯ ᒪᒐᓂᐨ ᓀᑫᐃ ᓂᓯᐊᐧᐠ ᑲᓇᑕᐦ ᐃᑫᐧᓂᐊᐧᐠ ᐅᐦᑭᓂᑭᐊᐧᐠ ᑲᒪᒐᐊᐧᐨ .

ᐊᒥ ᑲᓇᑕᐦ ᐊᐱᐣ ᐃᑯ ᐁᑭᓀᐱᑌᑎᓇᐨ . ᐊᒥ ᑲᓇᑕᐦ ᐊᒥ ᑕᐦ ᐊᑦ ᐊᐁᐧ ᑲᔭᓇᐁᐧ ᐁᑭᓇᑭᐦᑲᐊᐧᐨ ᐅᑫᐧᓂᐊᐧᐣ ᐅᐦᑭᓂᑭᐊᐧᐣ ᓂᐦᓯᐣ ᐊᒥ ᓭ ᐁᓇᑎᓱᑫᐧᐃᐧᓂᐊᐧᐠ ᐊᐁᐧ . [*Track 23*]

amīyām ahpin iko ē-nēpitēntinič okwēniwan okōsihsiwan. ē-nēpitēntinič ikwēniwan kā-ah-išihtānič ahpin iko. ām ēkā ahpin ē-nēpitēntinič pīniš ām ē-mikoškātēntamowāč ēkā ē-takohšininič okwēniwan. amī pīniš ēni-mamāčāwāč ihimā tapiko pēšik ē-nanāntasānāwāč anti kē-iši-māčānič nēhkēhi nīšiwak kāna ’tahš ikwēniwak oškinīkīwak kā-māčāwāč.

amī kāna ’tahš ahpin iko kā-nēpitēntinič ami kāna’tahš amī tahš ām ahawē kayāniwē kā-kī-nakiškawāč okwēniwan oškinīkīwan nīšin amī. sēmāk ‘hsa ē-[nantisohkwēwiniwāwākwēn ?] ahawē. [*Track 23*]



About the Narrator

Elder Mary Mason was born at Stevenson Lake, Manitoba, on January 2, 1938. She has lived most of her life in the Island Lake area. The wilderness area of Stevenson Lake includes the traditional trapping and fishing grounds of the people of St. Theresa Point and Wasagamack.

About the Artist

Leslie P. Monias was born at St. Boniface Hospital in Winnipeg on January 5, 1980. He grew up at St. Theresa Point, Manitoba, and received his schooling there. Leslie is married to Wendy Monias. His interests and hobbies include fishing, sports and Indian scenery art that represents our local landscape.

ᐊᐁᐧ ᑲᒪᓯᓇᐃᑫ-

ᓓᐢᓯᓓ ᐱ ᒧᓂᔭᐢ ᑲᑭᓯ ᓂᑕᐧᐃᐧᑭ- ᓭᐣᐟ ᐸᐧᓂᐸᐢ ᐊᑯᓯᐃᐧᑲᒥᑯᐣᐠ ᐃᐧᓂᐯᐠ ᒐᓂᐁᐧᓕ ᐱᓯᒼ ᓂᔭᓇᐣ ᑲᐃᓇᑭᓯᓂ- ᓇᐃᑎᐣ ᐁᐃᑎ ᑲᐃᓇᑭᑌᐠ ᐊᑭᓂ ᑭᑕᐢᓯ ᐅᐱᑭ ᓭᐣᐟ ᑕᓕᓴᐸᐧᐟ ᒪᓂᑐᐸ ᐃᒪ ᑭᑕᐢᓯᐢᑯᓂ ᓓᓯᓓ ᑭᐃᐧᑭᑎ ᐁᐧᐣᑎ ᒧᓂᔭᐢ ᐅᑭ ᐊᔭᐊᐧᐣ ᑲᒥᓌᑕᐠ ᑲᑕᓯᑲᐣᐠ ᐁᐸᑭᑕᐊᐧ- ᒥᓇ ᒣᑕᐁᐧᐃᐧᓇᐣ ᐁᑲᐧ ᒥᓇ ᒪᐊᐧ- ᐊᓂᓯᓂᓂ ᑫᑯᓇᐣ ᑲᐅᓯᒥᑲᑌᓂᐠ ᑲ ᐅᐣᒥᑲ ᒧᑭᒪᑲᐠ ᑫᑯᓇᐣ ᑭᑕᑭᓇᐣ

ahawē kā-masinahikēč lēsilē pī mōniyās kā-kī-iši-nihtāwikič sēnt pwānipās āhkosiwikamikonk wīnipēk čāniwēli-pīšim niyānan kā-inakisinič nayintīn ēyitī kā-inakintēk akini kī-nta-iši-ohpiki sēnt talīsa pwānt mānitopa ihimā kī-tāšiškōnī lēsilē kī-wīkiti wēntī mōniyās okī-ayāwān kā-minwēntank kā-tašihkānk ē-pakitahwāč mīna mētawēwinan ēkwa mīna māwač anihšinini kēkōnan kā-ošihčikātēnik kā-ončikamohkīmakahk kēkōnan kitahkinān.

About the Syllabics Transcriber

My name is Harriet Harper, born in St. Theresa Point, Manitoba, on May 10, 1944. Married twice, I am the mother of seven children from my first husband. I have six stepchildren from my second husband.

ᓄᐣᑲᐃᓯᓂᑲᓯᔭᐣ ᐁᓂᔭᐟ ᐊᐸᐣ ᑲᑭᐃᓯᓂᑕᐃᐧᑭᔭ ᓭᐟᑕᓇᓭ ᐸᐤᐟ ᒪᓂᑐᐸ.
ᒣ ᐱᓯᑦ ᒥᑕᐧᓱ ᑲᐃᓇᑭᓯ- ᓇᐃᑎᐣ ᐸᐧᑎᐳ ᐅᒪᒪᒪ ᓂᐣ ᓂᓴᐤ ᓂᐃᐧᑭᐟ ᑌᐸᑯᑊ ᑕᐢᓯᐊᐧᐠ ᓂᐣ ᓂᐣᒐᓂᓯᐢᓴᐠ ᓂᐢᑕᑦ ᑲᑭᐊᔭᐊᐧᐠ ᑯᑕᑭᔭᐠ ᓂᑭᑕᐧᓯ ᓂᑕᔭᐊᐧᐠ ᓄᑯᑦ ᑲᐊᔭᐊᐧᐠ.

ninkā-išinihkāsiyān ēniyat āpan kā-kī-iši-nihtāwikiyān sēntarēsapwānt manitopa
mē-pīšim mitāhso kā-ināksič nayintīn pwātipo omāmāma nīn nīšwā wīkit tēpakohp tahsiwak nīn ninčānihsihsak ništam kā-kī-ayāwak kotakiyak ninkitwāhsi nintayāwak nōhkom kā-ayāwak.

The following are a few terms from the story, selected for illustration in syllabic sentences by Harriet Harper:

ᐊᑭᒼ /ākim/	ᐊᑭᒼ ᒥᓇ ᒥᑎᑯᑲᐣᐠ ᑲᐅᐣᑎᓂᑲᑌᐠ ᑲᐧᔭᐠ ᒋᐱᒧᓴᐢᔭᐣ ᑯᐣᓂᑲᐣᐠ. ākim mīna mihtikohkānk kā-ontinikātēk kwayahk či-pimohsēyan kōnihkānk. ‘Snowshoe’ is made from the tree to help you walk easily on the snow.
ᐁᐢᑲᐣ /ēškan/	ᐁᐢᑲᐣ ᑲᐃᓇᐸᑕᐠ ᒋᑕᐧᐃᑫᔭᐣ ᒥᑲᐧᒥᑲᐣᐠ ᒋᐅᐣᒋ ᐸᑲᑕᐊᐧᔭᐣ ᒋᐊᑯᑐᔭᐣ ᒋᐅᐣᒋ ᒥᓂᑫᐧᔭᐣ . ēškan kā-ināpatahk či-twāhikēyan mihkwamīhkānk či-onči-pakitahwāwiyan či-akōtāyan či-onči-minihkwēyan. ‘Ice chisel’ is manufactured for making a hole in the ice, for (net) fishing, for snaring and as a source of water to drink.
ᐃᐢᑯᑌ /iškotē/	ᐃᐢᑯᑌ ᒋᐅᐣᑭᓱᓯᔭᐣ ᒥᓇ ᒋᐅᐣᒋ ᑭᓯᑌᐳᔭᐊᐣ. iškotē či-onči-kīšāsiyan mīna či-onči-kīšitēpoyan. ‘Fire’ exists to get warm and to cook.
ᑲᓯᑲᐯᓯᓇᓂᐊᐧᐠ /kā-isi-kapēhšināniwak/	ᑲᓯᑲᐯᓇᓂᐊᐧᐠ ᓇᐣᑕ ᑲᐧ ᒥᓇ ᑲᒪᒋᑯᐢᓯᔭᐣ. kā-isi-kapēhšināniwak nānta kwā mīna kā-māčīkosiyan. ‘There is camping’. Camp is where you stay for winter or where you stay when away from your home.
ᑲᔭᓂᐁᐧ /kayāniwē/	ᑲᔭᓂᐁᐧ ᐊᐁᐧ ᓇᐯ ᑲᑭ ᑲᑫᐧ ᒐᑭᐊ- ᐃᐧᑎᑯᐣ. kayāniwē ahawē nāpē kā-kī-kakwē-čākihāč wīntikōn. Kayanway is a man who is trying to get rid of windigos.
ᒥᑎᑯᐠ /mihtikok/	ᒥᑎᑯᐠ ᐁᐊᐣᒋ ᐅᓯᑐᔭᐣ ᑫᓯᐊᔭᔭᐣ. mihtikok ē-onči-ōšihtōyan kē-iši-ayāyan. ‘Trees’. You build your home from trees.
ᒪᑎᑲᐧᐣ /matikwān/	ᒪᑎᑲᐧᐣ ᐱᐣᑎᐠᑲᒥᐣᐠ ᑲᓯᐊᔭᓂᐊᐧᐠ. matikwān pīntikamink kā-iši-ayāniwak. ‘Tipi’ is a shelter for the whole family.

ᒧᑭᒪᐣ mōhkimān /mōhkomān/	ᒧᑭᒪᐣ ᐁᐊᐸᐊᑕᐠ ᐁᐊᐢᓯᑐᔭᐣ ᐁᑲᐧ ᒥᓇ ᑭᒋᒋᒥ ᒋᑲᐧᔭᒋᑐᔭᐣ. mōhkomān ē-āpatahk ē-ōšihtōyan ēkwa mīna kimīčim či-kwayāčihtōyan. 'Knife' is used as a weapon and to prepare your food.
ᒥᑎᑲᐧᑊ /mihtikwāp/	ᒥᑎᑲᐧᑊ [ᐊᒐᐱ ?] ᑭᐃᐧᒋᐃᑲᐣ ᒋᓂᐸᒋᑲᑫᔭᐣ ᒥᓇ ᒋᐅᐣᒋᐃᐧᓯᓂᔭᐣ. mihtikwāp kiwīčihikon či-nipācihkākēyan mīna či-onči-wīhsiniyan. 'Bow' helps you to kill and to get your food.
ᐱᑲᐧᐠ /pihkwāk/	ᐱᑲᐧᐠ ᒥᑎᑯᑲᐣᐠ ᐁᐅᐣᒋ ᐅᓯᒋᑲᑌᐠ. pihkwāk mihtikohkānk ē-onči-ōšihčikātēk. 'Arrow' is made from wood.
ᐳᑭᑭᓇ /pōhkīkina/	ᐳᑭᑭᓇ ᐁᐊᐸᐟᑌᓯᐨ ᐁᑭᑭᒋᒋᑲᑫᑌᐠ ᒥᑲᓇ. ᒥᐠᑎᑯᐠ ᐅᐊᐸᑎᒋᐊᐧᐨ . pōhkīkina ē-āpatisič ē-kihkičihčikātēk mīhkanā mihtikok ē-āpatisiwāč. 'Ice marker' is placed on ice for safety. Trees are used.
ᑕᐧᐃᑲᐣ /twāhikan/	ᑕᐧᐃᑲᐣ ᑭᐃᐧᒋᐃᑯ ᒋᐸᑭᑕᐊᔭᐣ ᓂᐱ ᒥᓇ ᒣᐊᐧᐨ ᑲᐱᐳᐣᐠ ᐁᐅᐣᒋ ᒥᓇᑫᔭᐣ ᓂᐱ ᐁᑲᐧ ᒥᓇ ᐁᐸᒥᒋᑫᔭᐣ ᐁᑲᐧ ᒥᓇ ᐁᑭᓯᑌᐳᔭᐣ ᐁᒋᐸᑫᐧᔭᐣ. twāhikan kiwīčihikon či-pakitahwāyan mīna mēkwāč kā-piponk ē-onči-minihkwēyan nipi ēkwa mīna ē-pamičikēyan ēkwa mīna ē-kīšitēpoyan ē-čīpahkwāyan. 'Ice hole' helps you for fishing in winter time, and it is [a source] for drinking water, also useful for cleaning and for cooking.
ᐃᐧᑎᑯᐠ /wīntikōk/	ᐃᐧᑎᑲᐠ ᑲᐊᒪᐧᐊᐧᐨ ᐊᓂᓯᓂᓂᐊᐧᐣ. wīntikōk kā-amwāwāč anihšininiwan. 'Windigos' are the ones that eat people.

A Few Notes on Orthography and Grammar

Vowel lengths are not usually marked in syllabic writing at the community level, nor are some of the standard symbols used regularly, for example, the syllabic character for /h/. In fact, the ᐦ(h) is sometimes used instead of the ᑊ for /p/ . Phonemic /s/ and /š/ are not distinguished in the syllabics used at Island Lake. The two sibilants are phonetically very close, unlike the *s* and *sh* contrast in English and in some of the southern Ojibwe dialects. In spoken ILD, one of the allophones of /s/ is [θ], a usually unvoiced "th" sound (theta) which may surface as a voiced [ð] (edh) between vowels. Syllabics writers always indicate the s, with no special character for the theta or edh.

A lack of standardization across the communities that use syllabic characters contributes to confusion and limits the usefulness of the otherwise remarkable orthographic system. In this publication, we use the system as it is commonly applied at St. Theresa Point. Not all writers follow the same guidelines, however. There is occasional use of the archaic 'r' syllabic symbol set, in which the 'r' characters resemble a grappling hook. It appears not to be available in any of the computer fonts in TrueType format, and so we have had to substitute the n-characters or l-characters in place of the 'r'. Not found in the Island Lake phonemic inventory, the 'r' is a foreign sound, but the marginally phonemic 'l' is easily rendered in the Island Lake Dialect.

The variety of Oji-Cree used at Island Lake is distinct from the related varieties in Ontario in its more numerous recent borrowings from Swampy Cree. However, the grammar remains essentially Ojibwe, as can be heard in the grammatical inflections and in the overwhelmingly non-Cree basic vocabulary, constituting about 90% of the lexicon. (*See* Shrofel 1977:131.)

Island Lake Dialect grammar is very different from English grammar. As a member of the Algonquian language family, ILD has different parts of speech and different kinds of verb and noun inflection than have English and other Indo-European languages. Nouns (NA or NI) are classified as 'animate' or 'inanimate', the two nominal genders of the Cree and Ojibwe (Anishinabe) languages. Obviative forms, which are used to distinguish different third persons from the proximate, or main, in-focus third person(s) occur frequently in the narrative. Inflected verbs are labeled according to their order (Independent, Conjunct, Imperative). Particles like adverbs, clitics and certain prefixes are not inflected. For reliable analyses of the grammar, consult the professional studies. A few relevant professional studies are listed below:

Rogers, Edward S. 1962. *The Round Lake Ojibwa*. Occasional Paper 5. Toronto: Art and Archaeology Division, Royal Ontario Museum.

Rogers, Jean H. 1964. Survey of Round Lake Ojibwa Phonology and Morphology. *National Museum of Canada Bulletin* 194:92-154.

Shrofel, Salina Margaret. 1981. *Island Lake Ojibwa morphophonemics*. Ph.D. Dissertation, University of Toronto.

Shrofel, Salina Margaret. 1977. *Cree Admixture in the Verbal Morphology of Island Lake Ojibwa*. M.A. Thesis, University of Manitoba.

Todd, Evelyn Mary. 1970. *A grammar of the Ojibwa language: the Severn Dialect*. Ph.D. Dissertation. University of North Carolina.

Wolfart, H. Christoph & Salina M. Shrofel. 1977. Aspects of Cree Interference in Island Lake Ojibwa. William Cowan, ed. *Actes du huitième Congrès des Algonquinistes*, 156-167. Ottawa: Carlton University.

An overview of the basic grammatical elements of the Island Lake Dialect is included by the editor in an earlier publication, a bilingual approach to the figurative expressions of the English language, out of print but still available at cost by request as a pdf file with a set of accompanying audio CDs:

1995. *Island Lake dictionary of idioms*. Ed. by David Westfall, with illustrations by George L. Flett. (xx, 473 pp). Contact westfall@westman.wave.ca, westfalld@brandonu.ca or westfall113@msn.com. A personal academic web site can be accessed at http://home.westman.wave.ca/~westfall/ .

An English version of Kayanway events was published by James Stevens and Carl Ray in 1971 as *Sacred Legends of the Sandy Lake Cree* (Toronto: McClelland and Stewart, p. 135-144). Because there is no audio recording and no transcript of the original language, the linguistic accuracy of the 1971 publication cannot be determined by comparing versions. Mary Mason's Kayanway tale corresponds in approximate content to pages 139-144 of the more detailed anthology by Stevens and Ray. A full version was told by the late father of our translator, but it, too, was recorded only as a written English interpretation.

Glossary

Abbreviations

OBV	Obviative. Obviation is an Algonquian means of distinguishing a different 3rd person noun or pronoun from the main (proximate) one within a given context. The person number 3’ is 3rd person sg/pl animate obviative; 0’ is inanimate singular obviative, 0’p inaminate plural obviative. The NI obviative suffix is *–eni* (*-ini*). Obviation is also expressed in the verb inflections. The other grammatical persons are 1 (I, me); 1p (we, us exclusive—excluding ‘you’); 2 (you sg); 2p (you pl); 2^1 (we, us inclusive—including ‘you’).
OC	Oji-Cree
ILD	Island Lake Dialect
LOC	Locative (noun suffix)

Verb Stem types:

II	Inanimate Intransitive (with inanimate or impersonal actor)
AI	Animate Intransitive (with animate actor)
TI	Transitive (with inanimate goal)
TA	Transitive Animate (with animate goal)

Verb Orders (3):

IND	Independent
CONJ	Conjunct
IMPER	Imperative (for commands and prohibitions)

Mode Dubitative Dubitative mode indicates events of a "doubtful nature" (Shrofel 1981:195). *See* Shrofel 1981:195, 244-245 for a discussion of the dubitative mode in ILD. Most verbs are in the Indicative mode.
Other modes are discussed and analysed in detail by Shrofel 1981, chapters 4 & 5.

Parts of Speech:

NA	Noun, Animate	NI	Noun, Inanimate		
V	Verb (stem types: II, AI, TA,TI)	PR	Pronoun	IPC	Indeclinable Particle (uninflected word or clitic)

REDUPLICATION: As in Cree, ILD reduplication on verb stems may indicate ongoing activity, intensity of action, or repetition. *See* Shrofel 1981:516-522 on types of reduplication in ILD.

Glossary entries are computer-sorted; vowel length and hyphens are ignored in the process. If there are multiple occurrences of a lexical item, only the first occurrence is indicated by track and page number.

For ILD, there is a strong tendency to lengthen initial vowels of verb stems, noun stems and prefixes, even where the vowels are historically short. To include vowel length in sorting would not be useful to most readers. Listening closely to the recording is recommended.

(ē-)māčāč ᒪᒐ- VAI CONJ he leaves. (Track 2, p.5)

[amīkwēniwan] /amī ikwēniwan/ ᐊᒥᑫᐧᓂᐊᐧᐣ IPC + PR ANIM PL it's those ones. *See* **ikwēniwan**. (Track 4, p.9)

[či-pakihtawēyan] ᒋᐸᑭᑕᐁᔭᐣ /či-pakihtawāyan/ VAI CONJ [for] you(sg) to fish

[kī-onči-kītākimohsīn] / kī-onči-kītākimēhsīn ᑭᐅᐣᒋ ᑭᑕᑭᒣᓯᐣ [ᑭᐅᐣᒋ ᑭᐦᑕᑭᒣᓯᐣ] VAI IND NEGATIVE he did not remove his snowshoes; *kīt-* 'remove' (Shrofel 1981:64) or [kiht-] / [*kīht-*] (Todd 1970: 216); stem *kītākimē-*.

[kotakiyēn] /kotakiyan/ ? PR ANIMATE (OBV PL) (Alternate Pronoun) 'other ones'. This form resembles, at the phonetic level, the OC Interrogative Pronoun *kēkonēn* . *Cf.* Todd 1970:103-104. (Track 2, p.5)

[paškwēwāšini] /paškwēwašini/ ᐸᐢᑫᐧᐊᐧᓯᓂ NI OBV backpack, knapsack or carryall (bag); noun final *-ewaš* 'container'; pl *paškwēwašan* 'bags'; stem *paškwēwaš-* (Track 13, p.25)

'hsa ᓴ IPC EMPHATIC CLITIC indeed, for sure, a sure thing, 'must have been', of course (Track 23, p.41)

'hsa kāwin IPC, sounds like [*'hsōkāwin*]. 'indeed not' (Track 22, p.39)

'iko ᐃᑯ IPC EMPHATIC ENCLITIC just. *Cf. piko* 'just' (Track 1, p.3)

’tahš ᑕᐢ or tahši- IPC EMPHATIC CLITIC however; moreover; ‘what’s more’, but; then (Track 2, p.5)

’tahš ᑕᐢ IPC CLITIC moreover. (Track 2, p.5)

’tahš wīn ᑕᐢᐁᐧᐣ IPC and so then; moreover (by contrast); therefore; and so. (Track 8, p.17)

āčihšohkē-, ātišohkē- - ᐊᑎᓱᑫ- VAI narrate a traditional story, such as legend or myth
āčimohšē- VAI story be told (so)
āčišōhkāsi- VAI tell a legend (traditional story). (Track 1, p.3)
āčitāwihtā- VAI lean forward

ahawē ᐊᐊᐁᐧ or (contraction) **[āwē ᐊᐁᐧ]** PR ANIMATE that one. (Track 1, p.3)

ahčāpi ᐊᒐᐱ NA (Cree) bow; stem *ahčāpy*-. Cf. OC/ILD *mihtikwāpy*- ‘bow’. (Track 4, p.9)

ahki ᐊᑭᓂ NI the land, earth. (p.43)
ahkīni NI OBV land, earth; stem *ahky*-. (Track 11, p.21)

ahko- ᐊᑯ IPC PREVERB how far along; to such an extent; used to be; once was; formerly. (Track 11, p.21; 20, p.35)
āhkosi- VAI be sick

āhkosiwikamikonk ᐊᑯᓯᐃᐧᑲᒥᑯᐣᐠ NI LOC in the hospital. (p.43)

āhpihč ᐊᐱ- or [**āhpīhč**] IPC very, extremely so, quite. (Track 22, p.39)

āhpihči- ᐊᐱᒋ IPC PREVERB quite; a lot

ahpin ᐊᐱᐣ IPC then; and then; when; afterwards. (Track 2, p.5)

ahpin ’iko ᐊᐱᓂᑯ IPC just now; just when. (Track 6, p.11)

ahsinīn ᐊᓯᓂᐣ NA OBV stone; stem *ahsiny*-. (Track 13, p.25)
ahtočikē- VAI place s.t. s.w.

ākim ᐊᑭᒼ NA snowshoe. (Track 12, p.23)
akōtā- VAI snare, ‘hang’ s.t.

akwačīnk ᐊᑲᐧᒋᐣᐠ IPC LOC outside. (Track 3, p.7)
akwatamw- VTA clings, ‘sticks’ to it, holds onto it thus

ām ᐊᒼ IPC (conversational hesitation particle) uh, , um, hmm; that’s how it was at the time. (Track 1, p.3)

amī ahpin ᐊᒥ ᐊᐱᐣ IPC that’s when

amī ičika [amīčika] ᐊᒥᒋᑲ IPC so it is/was so; ‘it happened this way’. (Track 14, p.26)

ami kī-ončihkiti ᐊᒥᑭᐅᒋᑭᑎ IPC + VAI it’s what he said; *cf. ončīn*- ‘say so’]

amī ᐊᒥ IPC it is

amī wēni /ami ihiwēni/ ᐊᒥ ᐃᐁᐧᓂ IPC + PR OBV that [other] one (3’or 0’). (Track 9, p.19; 16, p.29; 22, p.39)

amī(y)ām(i) ᐊᒥᔭᒼ IPC it really is

amī’tahš ᐊᒥᑕᐢ IPC uh, okay (conversational filler). (Track 6, p.13)

amīwē /ami ahawē/ ᐊᒥᐁᐧ IPC + PR this (person) is the one who... (Track 16, p.29)

amw- ᐊᒧ VTA stem. eat s.o.(animate goal); e.g., *ē-amwak* ‘they eat them’

ān ᐊᐣ IPC PROCLITIC what, how; when; where. (Track 6, p.13)

ān ‘tahš ᐊᐣᑕᐢ IPC however; but then

ān ‘tahš wīn ᐊᐣᑕᐢᐃᐧᐣ IPC why, then...; what then (by contrast). (Track 3, p.7)

ani- ᐊᓂ IPC OC PREFIX becoming so, developing; will; in the process of; starting to; on the way; root *anim-*. *See* Todd 1970:231. A variant form *ini-* may also occur in ILD (Shrofel 1981:507). In verb forms, this prefix blends with the vowel of a preceding preverb, as in *ēni-* (ē + *-ini* or *-ani*).

anīč-anihšininin NA OBV a human being. (Track 22, p.39) **?**

anihšinini ᐊᓂᔑ ᓂᓂ NA a human; a Native person. (p.43)

anihšininiwak or **ānihšininiwak** ᐅᓂᔑ ᓂᓂᐅᐧᐠ NA people, ‘our people’, native people. (Track 18, p.31)

anihšininiwan or **ānihšininiwan** ᐊᓂᔑ ᓂᓂᐊᐣ (3’) NA OBV human(s); native Oji-Cree or Island Lake people; *-inini* ‘person’. (Track 2, p.5)

anihšiniwi- VAI be a human being

ani-matē-ihkitoč ᐊᓄ ᒪᑌ ᐃᑭᑐ- VAI CONJ he is saying over there, can be heard to say? (Track 9, p.19)

anīn IPC what. See **ān**. (Track 4, p.9) *See* Todd 1970:86-87 for OC examples.

anīnk ᐊᓂᐣᐠ IPC LOC starting there; where it is; at that place (Track 3, p.7)

anohkāt- VAI work on s.t.

anošihčikē VAI be doing s.t., be up to s.t.

anošihčikēyan ᐅᓄᔑ ᒋᑫᔭᐣ VAI CONJ what you(sg) are doing; what are you up to (Track 8, p.17)

ānta / **āntaw-** IPC there, where? (Track 6, p.11; 20, p.35)

antī or **anti** ᐊᐣᑎ [Cree]; OC āntē ᐃᐣᑌ IPC DEMONSTRATIVE to there (thither); when; where; for what. (Track 12, p.23; 18, p.31)

antowēpiškaw- VTA cut open s.o.’s belly

āpačihtō- VTI use s.t.

āpahw- VTA untie s.o.

āpatan- VII used (for), be useful

āpatisi- VAI be used, be useful (for)

-āpihčikwāni ᐊᐱᒋᑲᐧ ᓂ VAI final somersaulting in, ‘rolling’ in, or tumbling over. *See* **kī-pīntikē-āpihčikwāni**. (Track 3, p.7)

āpihčikwāni- VAI somersault, tumble

āpihtwākam ᐊᐱᑕᐧᑲᒼ IPC halfway across the lake; in the middle of the lake; medial *-kamy-* ‘lake’ (Track 5, p.10)

āpinōnčīš ᐊᐱᓄᐣᒋᐢ NA child. (Track 19, p.34)

āpinōnčīšan ᐊᐱᓄᐣᒋᓴᐣ NA OBV child(ren). (Track 19, p.34)

āpinōnčīšihsak ᐊᐱᓄᐣᒋᔑᓴᐠ NA little children. (Track 19, p.34)

āpinōnčīšihsan ᐊᐱᓄᒋᔑᓴᐣ NA OBV little child(ren). (Track 19, p.34)

āpiškohtā- VAI work o.s. loose; get untied

āša or āšay ᐊᓴ IPC already. (Track 4, p.9; Track 5, p.10)

asam- VTA feed s.o.

-asamāwāč VTA CONJ (3p-3’)they feed him; stem *asam-*. (Track 3, p.7)

āta ᐊᑕ IPC although. (Track 16, p.29)

ati ka ᐅᑎᑲ [ātika] IPC ‘for example’; or fragment? (Track 5, p.10) **?**

ātisōhkēwiniwan- VII IND there is traditional story telling

āwačinikē- VAI carry s.t. in

awahšimē ᐊᐊᐧᓯᒣ IPC anymore; more and more; increasingly so. (Track 16, p.29)

awanēn ᐊᐊᐧᓀᐣ PR ANIMATE Interrogative who, which. (Track 22, p.39)

awiya ᐊᐃᐧᔭ PR INDEFINITE someone. (Track 3, p.7) *See* Todd 1970:120 on forms of *awiya*.

awiya ‘hsa ᐊᐃᐧᔭᓴ PR + IPC CLITIC it’s someone, of course. *See* Todd 1970:90 on assertive sentences of this type. (Track 3, p.7)

ayā- ᐊᔭ be, exist; live, dwell

ayāniwan- VII be people living s.w.

ayāwāč VAI CONJ they are there. (Track 17, p.30)

ayāwākopanēn VAI CONJ DUBITATIVE PRETERIT they were probably there. (Track 1, p.3) *See* Shrofel 1981:252 for similar forms.

ayayāwan ᐊᔭᔭᐊᐧᐣ VAI CONJ OBV they were there, staying there. (Track 5, p.10)

čačahkatahikē- VTI poke [with a stick or pole]

čāhkasīm ᒐᑲᓯᒼ NDA vocative (my) son-in-law. (Track 18, p.32)

čahkatahw- VTA poke s.o. with a stick

čākin- VTA exterminate, kill them all

čāniwēli-pīšim ᒐᓂᐁᐧᓫ ᐱᓯᐣ NA the month of January. (p.43)

či- IPC PREVERB ᒋ if; to (future); in order to; so that...; for (the purpose of...). (Track 2, p.5)

či-akōtāyan ᒋᐊᑯᑐᔭᐣ VAI CONJ for you(sg) to ‘hang,’ s.t.; snare s.t. (e.g., beaver, rabbits, etc.; ILD stem *akōtā-* . (p.45)

či-ayānič ᒋᐊᔭᓂ- VAI CONJ OBV he is/they are to be there; they will be there. (Track 19, p.34)

či-ayāyēk ᒋᐊᔭᔦᐠ VAI CONJ for you to exist; for you(pl) to live (here). (Track 21, p.37)

čī-ēni-ihkitič /či-ani-ihkitič/ ᒋ ᐁᓂᑭ- VAI CONJ for him/her to say so

čihčīwēpaw- VTA scratch s.o.

čihčīwēpawāč ᑭᑭᐁᐸᐊᐧ- VTA CONJ (3-3’) he scratches them. (Track 19, p.34)

či-išāyahk ᒋᓴᔭᕽ VAI CONJ for us(2^1) to go. (Track 5, p.10)

či-išāyēk ᒋᓴᔦᐠ VAI CONJ you(pl) go

či-iši-ayān ᒋᓴᔭᐣ VAI CONJ for me to be there, exist, live there

či-iši-pankihšininič ᒋᓯᐸᐣᑭᓯᓂᓂ- VAI CONJ OBV [she/he] thus to fall down; stem *pankihšin-* ‘fall’. (Track 18, p.31)

či-kā-iši-ayākwēn ᒋᑲᓯᔭᑫᐣ VAI CONJ DUBITATIVE they were (probably) staying there; they probably existed

či-kwayāčihtōyan ᑭᑲᐧᔭᒋᑐᔭᐣ VTI CONJ you(sg) prepare it

či-nipahčikākēyan ᒋᓂᐸᒋᑲᑫᔭᐣ VAI CONJ for you to kill (animals) [with it].

či-onči-kīšāsiyan ᒋᐅᐣᒋᓱᓯᔭᐣ VAI CONJ for you(sg) to roast or fry s.t. until done; stem *kīšāso-* ‘fry s.t.’. (p.45)

či-onči-kīšitēpoyan ᒋᐅᐣᒋ ᑭᓯᑌᐳᔦᐊᐣ VAI CONJ or you to cook (food) until done; stem *kīšitēpo*. (p.45)

či-onči-minihkwēyan ᒋᐅᐣᒋ ᒥᓂᑫᔦᐊᐣ VAI CONJ for you(sg) to drink from. (p.45)

či-onči-pakitahwāyan [ᐸᑲᑐᐊᐧᔦᐣ] VAI CONJ for you to (net-)fish from; stem *pakitahwā-* 'set [fish] a net'; AI final *-ā*. *See* Todd 1970:212 on the morphology of this verb. (p.46)

či-onči-wīhsiniyan ᒋᐅᐣᒋᐃᐧᓯᓂᔦᐣ VAI CONJ for you(sg) to eat (from there). (p.46)

či-onēnčikātēk ᒋᓀᒋᑲᑌᐠ VII CONJ it is/was decided, determined to... (Track 16, p.29)

čīpahkwā- VAI boil [food]

či-patahkisič ᒋᐸᑕᑭᐢᓯ- VAI CONJ it(animate) is stuck (into s.t.) there, erected (Track 15, p.27)

či-pimātisinič ᒋᐱᒪᐱᓯᓂ- VAI CONJ he/she lives on; to continue his life. (Track 16, p.29)

či-pimohsēyan ᒋᐱᒧᓭᐢᔦᐣ VAI CONJ (for) you(sg) to walk. (p.45)

či-pīnānič ᒋᐱᓇᓂ- VTI CONJ OBV she(3') is to bring it, i.e., that thing *ihiwēni* (0') of hers (3). stem *pīn-* bring s.o. (Track 22, p.39)

či-pīntikēkočininič ᒋᐱᑎᑫᑯᒋᓂᓂ- VAI CONJ OBV she/they flew, slipped in; stem *pīntikēkočin-*. (Track 18, p.31)

či-pītamākowāč ᒋᐱᑕᒪᑯᐊᐧ- VTA CONJ (3p-1) or (3'-1) for him/them to bring me s.t.; stem *pītamaw-* . (Track 22, p.39)

či-twāhikēyan ᒋᑕᐧ ᐃᑫᔦᐣ VAI CONJ (for) you to cut a hole (in the ice); stem *twāhikē-* (p.45)

či-wīhsiniyan ᒋᐃᐧᓯᓂᔦᐣ VAI (for) you to eat, have a meal, get food. (p.46)

čwačwakatahikē- VAI poke with a stick or pole

ē- ᐁ IPC 'that'; a prefix to verbs inflected for the conjunct order. Tense is determined by the larger context when not marked, e.g., with the addition of the past tense preverb *kī-*.

ē tāpiškoč iko ᐁᑕᑊ ᐱᐢᑯ- ᐃᑯ IPC for example, 'like'. (Track 12, p.23)

ē-[ani-]āčisōhkēwiniwāč ᐁᓇᐊᒋᓱᑫᐃᐧᓂᐊᐧ- VAI CONJ this is how they told the legend

ē-āčitāwihtāč ᐁᐅᒋᑕᐧᐤᑕ- VAI CONJ he leans/leaned forward. (Track 8, p.17)

ē-ahink ᐁ ᐊᐃᐣᐠ [ᐁᐦᐃᐣᐠ] IPC LOC there. (Track 15, p.27)

ē-ahko-ihtāwāč ᐁᐊᑯ ᐱᓯᐣᑕᐊᐧ- VAI CONJ they existed there, had settled; stem *ihtā*; *cf. išihtā-* 'settle somewhere'. (Track 22, p.39)

ē-āhkosinič ᐁᐊᑯᓯᓂ- VAI CONJ OBV he(3') is sick

ē-āhpihči-minonākosič [ē-'pihči-minonākosič] ᐁᐱᒋ ᒥᓄᓇᑯᓯ- VAI CONJ he looks good enough [to eat]. (Track 7, p.15)

ē-ahpihci-minonākosič ᐁᐊᐱᒋᒥᓄᓇᑯᓯ- VAI CONJ he looked so very good. (Track 7, p.15)

ē-amowakwā or **ē-amwakwā** ᐁ ᐊᒣᐧᑲᐧ VTA CONJ (1-3p) (that) I eat them; stem: *amw-* 'eat s.o.'. See Shrofel 1981:18 for a paradigm of the TA CONJ Indicative. (Track 21, p.37)

ē-amwak ᐁᐊᒧᐊᐧᐠ VTA CONJ (3p-3') that they eat them; so that they [can] eat them; stem *amw-* 'eat s.o.'

ē-amwēk ᐁ VTA CONJ (2p-3) you(pl) eat him [the human]. (Track 21, p.37)

ē-ani-āčimohšēč ᐁᓂ ᐊᒋᒧᓴ- VAI CONJ this is the story of...; the story is told (so) (Track 8, p.17)

ē-ani-ātisōhkwēwiniwāwākwēn ᐁ ᓇᑎᓱᑫᐧᐃᐧᓂᐊᐧᑫᐧᐣ VII CONJ DUBITATIVE so the story probably goes [syllabics addition to the audio transcript]; stem *ātisōhkēwiniwan-*. *See* Shrofel:1981on dubitative mode forms. This example appears to be inflected as TA 3p-3' (Shrofel 1981:425). (Track 23, p.41)

ē-ani-ayāwāč ᐁᓂ ᐊᔭᐊᐧ- VAI CONJ they were at that place. (Track 5, p.10)

ē-ani-iši-kakočišwāk ᐁᐊᓂᓯ ᑲᑯᒋᓴᐤᐠ VTA CONJ with REDUPLICATION (3-3') he cut them repeatedly with a knife (testing or sampling); stem *kočišw-*. (Track 20, p.35)

ē-ani-iši-mihkininčininč ᐁᓂᐢᓯᒥᑭᓂᒋᓂᐣ- VAI CONJ OBV they had bloody, infected sores/scars on their hands. (Track 20, p.35)

ē-ani-mikotiyēhsininič ᐁᐊᓂᒥᑯᑎᔦᓯᓂᓂ- VAI CONJ her rear-end is in the air; medial *–tiyē-* 'rear-end; buttocks. (Track 14, p.26)

ē-ani-takohšink or **ahpī ani-pi-takohšink** ᐊᐱ ᐊᓂ ᑕᑯᓯᐣᐠ VAI CONJ when he arrives (Track 11, p.21)

ē-anwē-ayāč [ē-anwē-ayāwāč] ᐁᐊᓀᐧᐊᔭ- VTA CONJ [RELATIONAL?] he is calm about them **?** (Track 5, p.10)

ē-anwēwāč ᐁᐊᓀᐧᐊᐧ- VAI CONJ he is calm, relaxed **?** (Track 5, p.10)

ē-āpačihtōč or **ē-āpačihtič** ᐁᐊᐸᒋᑐ- VTI CONJ he uses it; stem *āpačihtō-* ; root *āpat-*. (Track 19, p.34; 20, p.35)

ē-āpatahk ᐁᐊᐸᑕᐠ VII CONJ it is used (for); stem *āpatan-* . (p.46)

ē-āpatisič ᐁᐊᐸᑎᓯ- VAI CONJ it(animate) is used, is useful (for); stem *āpatisi-*. (p.46)

ē-āpatisiwāč ᐁᐊᐸᑎᓯ- VAI CONJ they(animate) are used for. (p.46)

ē-ayānič ᐁᐊᔭ ᓂ- VAI CONJ OBV he is/they(3') are there, staying there; he/she exists. (Track 18, p.31)

ē-ayānink ᐁᐊᔭᓂᓂᐣᐠ VII CONJ OBV (0') it exists. (Track 15, p.27)

ē-ayāwāč ᐁᔭ ᐊᐧ- [ᐁᐊᐊᐊᐧ-]or ᐁ ᐊ ᔭ ᐊᐧ- /ē-ayāwāč/ [*ē-ahāwāč*] VAI CONJ they(3p) are there. (Track 18, p.31)

ē-ayāwākopanēn ᐁᐊᔭᐊᐧᑯᐸᓀᐣ VAI CONJ DUBITATIVE PRETERIT (It seems) that they were there. On AI dubitative conjunct preterit forms, *see* Shrofel 1981:252-253. (Track 1, p.3)

ē-ayišišwāč ᐁᐊᐃᓯᓴᐧ- VTA CONJ (3-3') with REDUPLICATION how he was cutting them (with a knife); TA final *–išw*; stem *išišw-* . (Track 20, p.35)

ē-čačahkatahikēč ᐁᒐᒐᑭᑕᐃᑫ- VAI CONJ he pokes [with a stick or pole]. (Track 19, p.33-34)

ē-čipahkwāyan [ē-čīpahkwēyan] ᐁᒋᐸᑫᐧᔭᐣ VAI CONJ for you(sg) to boil [food]; stem *čīpahkwā-*. (p.46)

ē-ihkitoč or **ē-ihkitič** ᐁᐃᑭᑐ- or ᐁᐃᑭᑎ- VAI CONJ he/she says so. (Track 8, p.17)

ē-ihkwāntawēnič ᐁᐃᑲᐧᑕᐁᐧᓂ- VAI CONJ OBV he(3') climbs on it [e.g., a tree or a something high]; stem *ihkwāntawē-* ; -ihkw- 'slope', *-āntawē-* 'climb'. *See* Shrofel 1981:155,482. (Track 9, p.19)

ē-ināč ᐁᐃᓇ- VTA CONJ they are told; he/she/s.o. says to them. *See* Shrofel 1981:461-462 for a paradigm of the irregular verb *in-*. (Track 5, p.10)

ē-ināwāč ᐁᐃᓇᐊᐧ- or ᐁᔨᓇᐊᐧ- VTA CONJ (3p-3') they say so to him/them. (Track 3, p.7)

ē-inēntank ᐁᐃᓂᑕᐠ VTI CONJ he was thinking it; stem *inēnt-*. (Track 16, p.29)

ē-inihtawak* ᐁᐃᓄᑕᐊᐧᐠ VTA CONJ (1-3) that is what I (think) I heard him say; stem *inihtaw-* 'hear s.o. utter s.t.'. *ninihtawān* 'I heard him say' **?** (Track 9, p.19)

ē-inihtāwatoyakihīk* ᐁᐃᓂᑐᐊᐧᑐᔭᑭᐃᐠ VTA CONJ (3-1) he said to me.**?** or ... *āwatā* 'carry off'; **nātoyakihik** 'he got me' (took my life away); stem *nātoyakih-*. **?** (Track 9, p.19) ****ambiguous item***

ē-inikoč ᐁᐃᓂᑯ- VTA CONJ (3'-3) he(obv) says to him. (Track 9, p.19)

ē-išāč ᐁᐃᓴ- VAI CONJ he goes. (Track 12, p.23)

ē-iši-akwatamoč ᐁᓯ ᐊᑲᐧᑕᒧ- VTA CONJ (3-3')he clings, 'sticks' to it, holds onto it thus; stem *akwatamw-*. (Track 16, p.29)

ē-išihčihkēnič ᐁᓯᒋᑫᓂ- VAI CONJ OBV what they [the windigos] are doing; he/she(3') does it so; stem *išihčikē-*. (Track 19, p.33)

ē-išihčikēyahk ᐁᐃᓯᒋᑫᔭᐠ VAI CONJ we(2^1) do things. (Track 6, p.11)

ē-iši-māčāč ᐁᓯᒪᒐ- VAI CONJ thus she/he leaves. (Track 18, p.31)

ē-išinākosič ᐁᓯᓇᑯᐢᓯ VAI CONJ he looks so; he looks like ... (Track 5, p.10)

ē-iši-nanīmwēpinamahwāč ᐁᓯᓇᓂᒣᐧᐱᓇᒪᐊᐧ- VAI IND she lunges forward [while holding the stone]. (Track 14, p.26) **?**

ē-išinihkāsit /ē-išinihkāsoč/ ᐁᓯᓂᑲᓯᐢᐟ / *e-išinihkāsot*/?. VAI CONJ This is what it(animate) is called; stem *išinihkāso-* 'be named thus'. The referent *ākim* 'snowshoe' is animate. (Track 12, p.23)

ē-iši-nihsāwāč ᐁᓯᓂᓴᐊᐧ- VTA CONJ (3p-3') thus they kill him. (Track 18, p.31)

ē-iši-pimwāč ᐁᓯᐱᒪᐧ- VTA CONJ (3-3') he shot him with an arrow (thus); stem *pimw-* 'shoot s.o. with an arrow'. (Track 10, p.20)

ē-iši-pīntikēkočiniwāč ᐁᓯᑎᑫᑯᒋᓂᐊᐧ- VAI CONJ she slipped thus inside (Track 18, p.31)

ē-iši-pīšāwāč ᐁᓯᐱᓴᐊᐧ- VAI CONJ so they come (hither). (Track 5, p.10)

ē-iši-sakākimēškawāč ᐁᓯ ᓴᑲᑭᒣᐢᑲᐊᐧ- VTA CONJ (3-3') he steps thus on her snowshoe. (Track 14, p.26)

ē-išišwāč ᐁᐃᓯᓴ°- VTA CONJ (3-3') he cut them (thus). (Track 20, p.35)

ē-iši-taswākohpanihoč ᐁᓯᑕᓴᐧᑯᐸᓂᐅ- VAI CONJ he lies prostrate. (Track 7, p.15)

ē-iši-wāpaninik ᐁᓯ ᐊᐧᐸᓂᓂᐠ VII CONJ OBV (0') when dawn came; at daylight; stem *wāpan-* 'be dawn, tomorrow'. (Track 12, p.23) *See* Shrofel 1981:297 for a paradigm of the II CONJ forms.

ē-iši-wīninič ᐁᓯ ᐃᐧᓂᓂ- VAI CONJ (so) he is fat. (Track 20, p.35)

ē-iši-wīniniyēk ᐁᓯ ᐃᐧᓂᓂᔦᐠ VAI CONJ thus you(2p) are fat. (Track 20, p.35)

ē-iškonank ᐁᐃᐢᑯᓇᐣᐠ VTI CONJ he had it left over, remaining; stem *iškon-*. *See* Shrofel 1981:323 for a TI CONJ paradigm. *amī ahpin pēšik ē-iškonank* ‘and then he had one arrow left...’. (Track 9, p. 19)

ē-iškwā-wīhsininič ᐁᐢᑲᐤ ᐃᐧᓯᓂᓂ- VAI CONJ after he had eaten a meal. (Track 3, p.7)

ēkā ᐁᑲ IPC (Cree) not; introduces a negative conjunct sentence. (Track 5, p.10)

ēkā ināč ᐁᑲᐃᓇ- VTA CONJ (3-3’) he does not tell him/them. (Track 14, p.26)

ē-kahčičiwēpahwāč ᐁᑲᒋᒋᐁᐧᐸᐊᐧ- VTA CONJ (3-3’) she grazed him [with the stone]. (Track 19, p.33)

ē-kakwē-kihkēnimāč ᐁᑲᑫᐧᑭᑫᓂᒪ- VTA (3-3’) he/she tries to recognize/know him. (Track 19, p.34)

ē-kakwē-kiyāmahtōyān ᐁᑲᑫᐧ ᑭᔭᑦ ᐊᑐᔭᐣ VAI CONJ I am trying to make the world peaceful; set things right. (Track 21, p.37)

ē-kakwē-nihsānič ᐁᑲᑫᐧ ᓂᓴᓂ- VTA CONJ (3’-3’’) he tries to kill him/them. (Track 21, p.37)

ē-kanawāpamāwāč ᐁᑲᓇᐊᐧᐸᒪᐊᐧ- VTA CONJ (3p-3’) they observe him. (Track 5, p.10)

ē-kapēhšiwāč ᐁᑲᐯᓯᐊᐧ- they stay or camp there. (Track 1, p.3)

ē-kawāhkatisiwāč ᐁᑲ ᐊᐧᑲᑎᐢᓯᐊᐧ- VAI CONJ they were stooped and hungry; skinny and starving [bent from hunger?; starving and emaciated]; Cree *kawāhkatoso-*. (Track 20, p.35)

ē-kī-(o)mihšīniwāč ᐁᑭᐅᒥᓯᓂᐊᐧ- VAI CONJ there were many of them (Track 2, p.5)

ē-kī-[ani-]iši-māčāč ᐁᑭᓂᓯᒪᒐ- VAI CONJ so he left (went out from there). (Track 15, p.27)

ē-kī-ani-ayāwāč ᐁᑭ ᐊᓂ ᐊᔭᐊᐧ- VAI CONJ they were staying there. (Track 20, p.35)

ē-kī-ani-iši-māčāč ᐁᑭ ᐊᓂᓯᒪᒐ- VAI CONJ thus he/she started to leave. (Track 15, p.27)

ē-kī-ani-māčāwāč ᐁᑭ ᐊᓂ ᒪᒐᐊᐧ- VAI CONJ they were continuing to leave, to travel out; they were in the process of leaving. (Track 20, p.34)

ē-kī-ani-mintitoč ᐁᑭᓂᒥᐣᑎᑐ- or **ē-kī-ani-mintitič** ᐁᑭᓂᒥᐣᑎᑎ- when he had become fat; that he had become fat. (Track 19, p.34)

ē-kī-ani-wāpamāwāč ᐁᑭ ᐊᓂᐊᐧᐸᒪᐊᐧ- VTA CONJ (3p-3’) again, they were noticed by the windigos. (Track 20, p.35)

ē-kī-antāw-māčāpiwāč ᐁᑭ ᐊᑕᐤ ᒪᒐᐱᐊᐧ- VAI CONJ he started looking everywhere (for them). (Track 19, p.34)

ē-kī-āntaw-māčāpiwāč ᐁᑭ ᐊᑕᐤ ᒪᒐᐱᐊᐧ- VTA CONJ (3-3’) he started keeping a constant watch over them. (Track 19, p.34)

ē-kī-āpahwāč ᐁᑭ ᐊᐸᐊᐧ- VTA CONJ (3-3’) he untied him [the other child]. (Track 21, p.37)

ē-kī-asamāwāč ᐁᑭ ᐊᓴᒪᐊᐧ- VTA CONJ (3p-3’) they fed them. (Track 3, p.7)

ē-kī-asamāwāč **ᐁᑭᐊᓴᒪᐘ-** VTA CONJ (3p-3) they fed him; stem *asam-* (Track 3, p.7)

ē-kī-ayayāwāč **ᐁᑭᐊᔭᔭᐘ-** VAI CONJ with REDUPLICATION they were living there. (Track 1, p.3)

ē-kī-čačahkatahank **ᐁᑭ ᒐᒐᑲᑕᐊᐣᐠ** **[ē-kī-čahčahkatahank]** VTI CONJ with REDUPLICATION he poked (probed) it repeatedly with a stick. stem *čahkatah-*. (Track 19, p.34)

ē-kī-čačahkatahikēč **ᐁᑭ ᒐᒐᑲᑕᐃᑫ-** VAI CONJ he poked something with a stick or pole. (Track 19, p.34)

ē-kī-čāki-kaškihāč **ᐁᑭ ᒐᑭᑲᐢᑭᔭ-** VTA CONJ (3-3') he completely managed it(animate) [he had finished vomiting?]. *mihkwamy-*, / *mihkwamīn*/ [*mihkwāmīn*](obv) 'ice' is animate; preverb *čāki-* [*čāhki-*]'completely'. (Track 16, p.29)

ē-kī-čākinanāč **ᐁᑭᒐᑭᓇᓇ-** VTA CONJ (3-3') he killed them all; stem *čākin-* 'wipe out, eliminate totally'. (Track 14, p.26)

ē-kī-čwačwakatahikēč **ᐁᑭ ᒘᒘᑲᑕᐃᑫ-** VAI CONJ he poked [with a stick or pole]. (Track 19, p.33)

ē-kihči-ayasamāč **ᐁᑭᒋ ᐊᔭᓴᒪ-** VTA CONJ with REDUPLICATION he was feeding them (up). (Track 20, p.35)

ē-kihčimankimisatēč **ᐁᑭᒋᒪᐣᑭᒥᓴᑌ-** VAI CONJ she has a big pregnant belly; *manki-* 'big'; *-at(ay)-* 'belly, stomach'?. (Track 18, p.31) **?**

ē-kihči-nīmič **ᐁᑭᒋᓂᒥ-** VAI CONJ she does a victory dance, 'great dance'; *-nīmi-* 'dance'. (Track 11, p.21)

ē-kihči-tatētipāhšimoč **ᐁᑭᒋᑕᑌᑎᐸᔑᒧ-** VAI CONJ she performs a victory song around (the camp fire). (Track 11, p.21)

ē-kihči-tatētipāšimoč **ᐁᑭᒋᑕᑌᑎᐸᔑᒧ-** VAI CONJ she sang a victory song (while dancing) **?** (Track 11, p.21)

ē-kihči-wanēpanihoč VAI CONJ he/she threw herself/himself at him/her. (Track 13, p.25)

ē-kihči-wīninič **ᐁ ᑭᒋᐎᓂᓂ-** VAI CONJ he is quite stout ('fat'). (Track 7, p.15)

ē-kihči-wīninoč or **ē-kihči-wīninič** **ᐁᑭᒋ ᐎᓂᓄ-** he was fat (sturdy, stout). (Track 7, p.15)

ē-kihkičihčikātēk **ᐁ ᑭᑭᒋᑭᑲᑌᐠ** or **ē-kihkinawačimikātēk** **ᐁᑭᑭᓇᐓᒋᒥᑲᑌᐠ** VII CONJ it is 'set up, stood upright' [to be noticed]. (p.46) **?**

ē-kihkinawič VAI CONJ it is placed there (on the ice) as a 'notice' or marker. ? (p.46)

ē-kihšēpāyānik **ᐁᑭᔐᐸᔭᓂᐠ** VII CONJ it is day; it is morning; 'in the morning'. (Track 5, p.10)

ē-kī-iši-māčāwāč **ᑲᐘᐣᐠᑕ** VAI CONJ so they left. (Track 21, p.37)

ē-kī-iši-pimwāk **ᐁᑭᔑ ᐱᒷᐠ** VTA IND (1-3p) (thus) he shot them (with arrows). (Track 10, p.20)

ē-kī-iši-šōskihtōwāč **ᐁᓴᐢᑭᑐᐘ-** VTI CONJ it is [made] slippery; so they made it slippery (icy). (Track 18, p.31)

ē-kī-kāčitināwāč ᐁᑭ ᑲᒋᑎᓇᐘ- VTA CONJ (3p-3‘) they caught him; stem *kāčitin-* ‘seize s.o.’. (Track 16, p.29)

ē-kī-kāsōhtawāwāč ᐁᑭ ᑲᓱᑕᐘᐘ- VTA CONJ (3p-3’) they hid from him. (Track 19, p.34)

ē-kī-kihkēntamwāč VTA CONJ RELATIONAL (3-3’) he knows him. (Track 4, p.9)

ē-kikiskawāwāč ᐁᑭᑭᐢᑲᐘ- VTA CONJ (3-3’) they are wearing them(animate); stem *kikiskaw-*. (Track 12, p.23)

ē-kī-māčāwāč ᐁᑭᒪᒐᐘ- VAI CONJ they left. (Track 19, p.34)

ē-kī-mamānčikopanikowāč ᐁᑭᒪᑦᒪᐣᒋᑯᐸᓂᑯᐘ- VAI CONJ (3’-3p) they tied them down, rendering them immobile. (Track 21, p.37)

ē-kī-mamānīč ᐁᑭᒪᒪᓂ- VAI CONJ he is bad at it (clumsy) **?**; stem *mamānī-* (Track 11, p.21)

ē-kī-manāčihāč ᐁᑭᒪᓇᒋᐘ- VTA CONJ (3-3’) he watched over them, was careful with them. (Track 20, p.35)

ē-kī-mihšīniwāč ᐁᑭᒥᔑᓂᐘ- VAI CONJ they were numerous. (Track 2, p.5)

ē-kī-mintitič /ē-kī-mintitoč/ ᐁᑭᒥᑎᑎ- VAI CONJ he was fat (big, stout, stocky); stem *mintito-, mintiti-* . (Track 19, p.34)

ē-kī-nakiškawāč ᐁᑭᓇᑭᐢᑲᐘ- VTA CONJ (3-3’) he met him. (Track 23, p.41)

ē-kī-nēpitēntininč [sic] ᐁᑭᓀᐱᑌᑎᓂ- VAI CONJ OBV he was gone for good; ‘absented himself’. (Track 23, p.41) Stem *nēpitēnti-*; e.g., *ninēpitēnt* ‘I was away’.

ē-kī-nihsāč ᐁᑭᓂᐢᓴ- VTA CONJ (3-3’) he killed him/her/them. (Track 19, p.33)

ē-kī-nikwakwinitawāč ᐁᑭ ᓂᑿᑵᓂᑕᐘ- VTA CONJ (3p-3’) they hid somewhere under the snow (covered by snow) from him; medial *-akwin-* ‘snow’. (Track 19, p.34). Stem *nikwakwinitaw-* **?**

ē-kī-onči-āpiškohtāč ᐁᑭ ᐅᐣᒋ ᐊᐱᐢᑯᑕ- VAI CONJ he got untied, ‘worked loose’ (from his fetters); stem *āpiškohtā-* . (Track 21, p.37)

ē-kī-onči-čāhki-nihsāč ᐁᑭᐅᒋᒐᑭᓂᓴ- VTA CONJ he killed them all ; stem *nihs-* ‘kill s.o.’ (Track 9, p.19)

ē-kī-onči-kakičikotēhēpināč ᐁᑭᐅᐣᒋᑲᑭᒋᑲᑌᐁᐱᓇ- VTA CONJ (3-3’) he had already removed his heart. (Track 19, p.34)

ē-kī-onči-kihkēnimāč ᐁᑭᐅᐣᒋ ᑭᑫᓂᒪ- VTA CONJ (3-3’) he did not detect them. (Track 19, p.34)

ē-kī-onči-nihsāč ᐁᑭᐅᐣᒋ ᓂᓴ- VTA CONJ (3-3’) he did not kill them/him. (Track 19, p.34)

ē-kī-onči-wāpamāč ᐁᑭᐅᐣᒋᐘᐸᒪ- VTA CONJ (3-3’) he did not see them/him. (Track 19, p.33)

ē-kipihčīhonāwāč ᐁᑭᐱᒋᔪ ᓇᐘ- VTA CONJ (3p-3’) they stopped him. (Track 16, p.29

ē-kī-pi-takohšink ᐁᑭ ᐱᑕᑯᔑᐣᐠ VAI CONJ he arrived, came in. (Track 11, p.21)

ē-kī-piyatwā-nākāčihāč ᐁᑭᐱᔭᑘ ᓇᑲᒋᔭ- VTA CONJ (3-3’) he came and watched over them, guarded them. stem *nākācih-*. (Track 19, p.34)

ē-kī-potawēwāč ᐁᑭᐳᑕᐍᐘ- VAI CONJ they built/had a campfire. (Track 17, p.30)

ē-kīšitēpoyan ᐁᑭᓯᑌᐳᔭᐣ VAI CONJ you(sg) cook, do your cooking; stem *kīšitēpo-*. (p.45)

ē-kītākimēnāwāč ᐁᑭᑕᑭᒣᓇᐘ- VTA CONJ (3p-3') they take off his snowshoes (for him). (Track 3, p.7)

ē-kītiwanēpanihoč ᐁᑭᑎᐘᓀᐸᓂᐅ- VAI CONJ she takes off her backpack. (Track 13, p.25)

ē-kī-waniškāwāč ᐁᑭᐘᓂᐢᑲᐘ- VAI CONJ they arose (from sleeping). (Track 5, p.10)

ē-kī-wāpamāč ᐁᑭ ᐘᐸᒪ- VTA CONJ (3-3') he saw him/them. (Track 15, p.27)

ē-kī-wāpamānič ᐁᑭᐘᐸᒪᓂ- VTA CONJ (3'-3'') he saw him/them. *See* Todd 1970:36 for another example of this second obviative inflection [*či-kanōnānič* 'he(obv) is not to call her(obv)']. (Track 5, p.10)

ē-kīwēč ᐁᑭᐍ- VAI CONJ he returns, goes home. (Track 11, p.21)

ē-kīwē-manipahāč ᐁᑭᐍᒪᓂᐸᐊ- VTA CONJ (3-3') he seized it [to throw it back at her]. (Track 13, p.25); stem *manipah-* 'grab hold of s.o.(or animate object)'

ē-kīwēwāč ᐁ ᑭᐍᐘ- VAI CONJ he returns home; goes home. (Track 17, p.30)

ē-kī-wīčīwāč ᐁᑭᐏᒋᐘ- VTA CONJ (3-3') he helped him. (Track 15, p.27)

ē-kohpawāč ᐁᑯᐸᐘ- VAI CONJ he goes up the bank and into the bush. (Track 7, p.15)

ē-kohpič ᐁᓂᓇᑲᐱ- VAI CONJ he goes up the bank and into the bush. (Track 9, p.19)

ēkwa ᐁᑿ IPC and (Track 3, p.7)

ēkwa 'tahš ᐁᑿ ᑕᐢ and moreover. (Track 4, p.9)

ē-māčāč ᐁᒪᒐ- VAI CONJ he leaves. (Track 12, p.23; 21, p.37)

ē-māčānič ᐁᒪᒐᓂ- VAI CONJ OBV he/they leave. (Track 22, p.39)

ē-māminahāwāč or **ē-maminahāwāč** ᐁᒪᒥᓇᐊᐘ- VTA CONJ with REDUPLICATION (3p-3') they gave him it repeatedly (they made him drink it, gave him liquid to drink). (Track 16, p.29)

ē-matē-ayānič [ē-matē-ayāninč] ᐁᒪᑌ ᐊᔭᓂ- VAI CONJ he/she goes (present, or travelling or walking) over there; IPC PREVERB *matē-* 'over there' [(discernible or audible from a distance)?]. (Track 5, p.10)

ē-matē-ayišānič ᐁᒪᑌᐊᐣᒋᓴᑲᐊᒥᓂ- VAI CONJ OBV he is (e.g., present or walking) over there. (Track 19, p.33)

ē-matē-ēškēnič ᐁᒪᑌ ᐃᐢᑫᓂ- VAI CONJ he was over there using an ice chisel; cutting the ice with a chisel [to set a beaver snare in the ice hole]. (Track 5, p.10)

ē-matē-išānič ᐁᒪᑌ ᐃᓴᓂ- VAI CONJ he goes (over there). (Track 19, p.33)

ē-matē-nanihčikinič [ē-matē-nanihčikininč] ᐁᒪᑌ ᓇᓂᒋᑭᓂ- he sees his silhouette in the distance. (Track 5, p.10). stem *nanihčikini-* **?**

ē-matē-twāhikēninč ᐁᒪᑌ ᑘ ᐃᑫᓂ- VAI CONJ OBV he(3') makes an ice hole over there; stem *twāhikē-* (Track 5, p.10)

ē-mēmē-kišākamitēnik ᐁᒣᒣ ᑭᓴᑲᒥᑌᓂᐠ VII CONJ it is 'swirling' hot (liquid); *mēmē-* 'swirl, flutter, swivel'; stem *kišākamitē-*. (Track 16, p.29)

ē-mikoškātēntamowāč ᐁᒥᑯᐢᑲᑌᑕᒧᐘ- VTI CONJ they are worried about it; it worries/worried them. For a discussion of the paradigm of a related verb of ‘thinking’, *kihkēnt-* ‘know s.t.’‘, see Shrofel 1981:323-324. (Track 22, p.39)

ē-minahāwāč ᐁᒥᓇᐊᐘ- VTA CONJ (3p-3’) they give him s.t. to drink; stem *minah-*. (Track 16, p.29)

ē-minomančihonič ᐁᒥᓇᐧᒪᒋᐅᓂ- VAI CONJ OBV he(3’) feels good. (Track 16, p.26)

ē-misāwinawāč ᐁᒥᓴ ᐏᓇᐘ- VAI CONJ he is big enough for them [all] **?** (Track 7, p.15)

ē-mohči-antowēpiškawāč ᐁᒧᒋᐊᐣᑐᐍ ᐱᓴᐧᐘ- VTA CONJ she cut open her belly. (Track 18, p.31-32) **?**

ē-mohči-kakwē-ahko-wēpinank ᐁ ᒧᒋᑲᑵ ᐊᑯ ᐍ ᐱᓇᐣᐠ VTI CONJ he kept flipping (tossing) it over. **?** (Track 5, p.10)

ē-mohči-pahkočiwēpiškāwāč ᐁᒧᒋᐸᑯᒋᐍ ᐱᓴᐧᐘ- VTA CONJ (3-3’) he/she poked through her and cut out [the fetus]. (Track 18, p.31) **?**

ē-mohči-wawočīsisič ᐁᒧᒋᐘᐅᒋᓯᓯ- VAI CONJ he was scarred all over. (Track 8, p.17)

ē-nahīyan ᐁᓇᐃᔭᐣ VAI CONJ you(sg) are skillful; stem *nahī-* ‘be experienced, skillful, good at s.t.’. (Track 14, p.26)

ē-nanantasānāwāč ᐁᓇᓇᑕᐢᐊᐣᓇᐘ- VTA CONJ (3p-3’) they searched for them. (Track 23, p.41) **?**

ē-nanantawa-čahkatahwāč ᐁᓇᓇᑕᐤ ᒐᑲᑕᐘ- VTA CONJ (3-3’) he is hunting for them by poking with a stick. (Track 19, p.33-34)

ē-nanantawanihšininiwēč [ē-nanantawānihšininīwēč] ᐁᓇᓇᑕᐧ ᐊᓂᓯᓂᓂᐍ- VAI CONJ he is seeking (hunting or trying to get) humans. (Track 1, p.3)

ē-nanantawēnčikēč ᐁᓇᓇᑕᐍᒋᑫ- or **[ē-nanāntawēnčikēč]** VAI CONJ with REDUPLICATION he is hunting all over the place (for prey); (Track 2, p.5).

ē-nanantawēnimāč or **ē-nanāntawēnimāč ᐁᓇᓇᒐᐍᓂᒪ-** VTA CONJ with REDUPLICATION (3-3’) he seeks them and hunts them down. (Track 12, p.23; 18, p.31)

ē-nanīmwēpinamākoč ᐁᓇ ᓂᒥᐍᐱᓇᒪᑯ- VTA CONJ (3’-3) he/she lunges at him [with a weapon in hand] (Track 8, p. 17)

ē-nantawēnimikoyēk ᐁᓇᑕᐤᐍᓂᒥᑯᔦᐠ VTA CONJ (1p-2p) we [don’t] want you here. stem *nantawēnim-* . (Track 21, p.37)

ē-nawačīmošēč ᐁᓇᐘᒋᒧᓴ- VAI CONJ he made a sound. (Track 8, p.17)

ē-nēpitēntininč ᐁᓀᐱᑌᑎᓂᐣ- or **ē-nēpitēntinič ᐁᓀᐱᑌᑎᓂ-** VAI CONJ OBV he was gone; was absent for a time, or for good; *ninēpitēnt* ‘I was away’ (Track 23, p.41); stem *nēpitēnti-*

ēni- /ē-ani/ ᐁᓂ IPC Prefixes. Contraction of *ē-ani-* ‘that... is starting to (ongoing)’. (Track 9, p.19)

ē-nihsāč ᐁᓂᓴ- VTA CONJ (3-3’) he kills them. (Track 15, p.27)

ēni-kakohpič ᐁᐊᓂ ᑲᑯᐱ- VAI CONJ with REDUPLICATION he is going up the bank and into the bush. (Track 9, p.19) *cf.* **ē-kohpič**.

ē-nīkāni-manātēhēpināč ᐁᓂᑲᐣ ᒪᓂᑌᐁᐱᓇ- VTA CONJ (3-3') he removes their heart first [before killing them].(Track 16, p.26)

ē-nīkān-manitēhēpināč ᐁᓂᑲᐣ ᒪᓂᑌᐁᐱᓇ- VTA CONJ (3-3') first he rips his heart out; *-tēh-* 'heart'. (Track 16, p.29)

ēni-kīwēč /ē-ani-kīwēč/ ᐁᓂᑭᐍ- VAI CONJ he goes/returns home. (Track 11, p.21)

ēni-mamāčāwāčᐁᓂᒪᒪᒐᐘ- VAI CONJ they started leaving, "headed out." (Track 23, p.41)

ēni-mintitiwāč or **ē-ani-mintitowāč** ᐁᓂᒥᑎᑎᐊ- VAI they were getting big, or fat. (Track 19, p.34)

ē-nipāwāč ᐁᓂᐸᐘ- VAI CONJ they sleep; stem *nipā-* (Track 5, p.10)

ē-nīšinič ᐁᓂᔑᓂ- or **ē-nīšininč** ᐁᓂᔑᓂᐣ- VAI CONJ OBV they (3') are two of them; the two of them. (Track 15, p.27)

ēni-wīniniyēk ᐁᓂᐏᓂᓂᔦᐠ VAI CONJ (when are) you(pl) are fat; stem *wīnini-*. (Track 20, p.35)

ē-niyāsiwānininink ᐁᓂᔭᓯᐘᓂᓂᐠ VII CONJ OBV it is a point of land(0'). (Track 5, p.10)

ēniyat āpan ᐁᓂᔭᐟ ᐊᐸᐣ Harriet Harper. (p.44)

ē-ntaw-kīškatāhtikwēwāč ᐁᑘᑭᐡᑲᑕᐊᑎᑫᐘ- VAI CONJ they went to cut logs. (Track 7, p.15)

ē-ohīnk [?] [yohink] ᔦᐃᐣᐠ **/ēhīnk/?** IPC LOC 'in there, at that place'. (Track 15, p.27)

ē-omatikwaniwāč ᐁᐅᒪᑎᑾᓂᐊ- VAI CONJ they had a wigwam. (Track 2, p.5)

ē-ončihčikātēpītišininčᐁᐊᒋ ᒋᑲᑌᐱᑎᔑᓂᓂ- VAI IND he sees the reflection (in the water). (Track 8, p.17)

ē-onči-kakičikotēhēpināč ᐁᑭᐅᐣᒋᑲᑭᒋᑲᑌᐁᐱᓇ- VTA CONJ (3-3') he has already removed his heart. (Track 16, p.29)

ē-onči-minihkwēyan ᐁᐅᐣᒋ ᒥᓇᑫᔭᐣ VAI CONJ you(sg) drink from there. (p.45)

ē-onči-mohsē-āhkikanēpinitēsič ᐁ ᐅᐣᒋ ᒧᓭᐊᑭᑲᓀᐱᓂᑎᓯ- VAI CONJ he bares his chest; *-āhkikan-* 'chest' (Track 7, p.15)

ē-onči-ōšihčikātēk ᐁᐅᐣᒋ ᐅᔑᒋᑲᑌᐠ VII CONJ it is made, constructed, built out of s.t. (p.46)

ē-onči-ōšihtōyan ᐁᐊᐣᒋ ᐅᔑᑐᔭᐣᔑᐊᔭᔭᐣ VTI CONJ you(sg) build, construct. (p.45)

ē-onči-otahpināč ᐁ ᐅᒋ ᐅᑕᐱᓇ- VTA CONJ (3-3') he took it out. (Track 16, p.29)

ē-ončitwāwtāč ᐁᐅᐣᒋᑕᐤᑕ- VAI CONJ he took the ice chisel (Track 8, p.17) **?**

ē-onči-wāpamāč ᐁᐅᒋᐘᐸᒪ- VTA CONJ (3-3') he saw him. (Track 8, p.17)

ē-oninkwaniyān ᐁᐊᓀᑾᓀᔭᐣ VAI CONJ I have him for a son-in-law. (Track 10, p.19)

ē-onišākopanihoč ᐁᐅᓂᔕᑭᐸᓂᐅ- VAI CONJ he got down on his hands and knees **?** (Track 8, p.17)

ē-ontāmāčānič ᐁ ᐅᑕᒪᒐᓂ- VAI CONJ OBV they(3') left from there; *ont-* 'starting from' [**?**] (Track 21, p.37)

ē-ōšihtōyan ᐁᐅᓯᑕᔭᐣ VTI CONJ you(sg) make s.t. (p.46)

ē-otahpinamān ᐁᐅᑕᐱᓇᒪᐣ VTI CONJ I take it. (Track 21, p.37)

ē-otahpināwāč ᐁᐅᑕᐱᓇᐊᐧ- VTA CONJ (3p-3') they take (seize) him/her/them. (Track 18, p.31)

ē-pakitahwāč ᐁᐸᑭᑕᐊᐧ- VAI CONJ he fishes (with a net). (p.43)

ē-pākominihtawāč ᐁᐸᑯᒥᓂ ᑕᐃᐧ- VTA CONJ (3-3') he (3') vomits it [*mihkwāmīn* 'ice'] **?** (Track 16, p.29)

ē-pamičikēyan ᐁᐸᒥᒋᑫᔭᐣ VAI CONJ you(sg) clean (do your cleaning). (p.46)

ē-pamināwāč ᐁᐸᒥᓇᐊᐧ- VTA CONJ (3p-3) they look after him, attend to his needs **?**. (Track 3, p.7)

ē-pankihšininič ᐁᐸᐣᐠᑭᓯᓂᓂ- VAI CONJ OBV he(3') falls; AI stem *pankihšin-*. (Track 10, p.20)

ē-papākominič ᐁᐸᐸᑯᒥᓂ- VAI (that) **[ē-pahpākominič]** ᐁᐸᐸᑯᒥᓂ- VAI CONJ with REDUPLICATION he (3') he was vomiting. (Track 16, p.29)

ē-papāmohsēwāč ᐁᐸᐸᒧᓭᐊᐧ- they walk about, [e.g., hunting] (on land); stem. *See papāmohsē-* 'walk about'. (Track 21, p.37)

ē-papēšikoč ᐁᐸᐯᓯᑯ- VAI CONJ he is alone. (Track 3, p.7)

ē-pihči-nōntē-pīšāwāč ᐁᐱᒋᓄᑌᐱᓴᐊᐧ- VAI CONJ they wanted (were anxious or eager) to go right away; *āhpiči-* 'very'; *nōntē-* 'wanting to'. (Track 5, p.10)

ē-pi-kīwēwāč ᐁᐱᑭᐁᐧᐊᐧ- VAI CONJ they come home; stem *kīwē-*. (Track 17, p.30)

ē-pimikosiwāč ᐁᐱᒥᑯᓯᐊᐧ- VAI CONJ they move camp 'along'; stem *pimikosi-*; *kosi-* 'move camp'. (Track 1, p.3)

ē-piminišinininč ᐁᐱᒥᓂᓂ- VAI CONJ OBV they approach, come near; stem *piminišin-* related to *piminišah-* 'follow s.o.'**?** (Track 6, p.11)

ē-pimiwēpahšič ᐁᐱᒥᐁᐧᐸᓯ- VAI CONJ it(animate) is being blown along; AI final *-ahši* 'be blown by the wind'. (Track 16, p.29)

ē-pimwahsinahwāč ᐁᐱᒪᐧᓯᓇᐊ- VTA CONJ (3-3') he/she throws it at him/her. (Track 13, p.25; 14, p.26)

ē-pimwahsinawānič ᐁᐱᒪᐧᓯᓇᐊᐧᓂ- VTA CONJ (3-3') he/she throws it at him/her

ē-pimwānič ᐁᐱᒥᐊᐧᓂ- VAI CONJ what she carries on her back (her backpack). (Track 13, p.25)

ē-pinākosiwāč ᐁᐱᓇᑯᓯᐊᐧ- VAI CONJ they are seen coming from a distance. *See* Todd 1970:204 for a discussion of AI final *-nākosi* 'be seen'. (Track 12, p.23)

ē-pīntikēkočink ᐁᐱᑎᑫᑯᒥᐃᐣᐠ VAI CONJ she fell in. (Track 18, p.31)

ē-pīšāč ᐁᐱᓴ- VAI CONJ he/she comes. (Track 18, p.31)

ē-pisintawāč ᐁᑕᐊᐧ- VTA CONJ (3-3') he listens to him (Track 22, p.39)

ē-pi-takohšininič ᐁᐱᑕᑯᓯᓂᓂ- VAI CONJ OBV he/she(3') arrives; they arrive; stem *takohšin-* 'arrive'. (Track 6, p.11)

ē-pi-takohšiniwāč ᐁᐱᑕᑯᓯᓂᐊᐧ- VAI CONJ they come in, arrived ('hither'). (Track 18, p.31)

ē-pi-takohšink ᐁᐱᑕᑯᐦᔑᐣᐠ VAI CONJ he arrives, comes in. (Track 3, p.7)

ē-potawēwāč ᐁᐳᑕᐁ•ᐊ•- VAI CONJ they build a fire, have a campfire (Track 15, p.27; 16, p.29)

ē-sakākimēškawāč ᐁᓭᑲᑭᒥᐢᑲᐊ•- VTA CONJ (3-3’) he stepped on her snowshoes. (Track 14, p.26)

ē-šašēkoškwēpahwāč ᐁᓭᑯᐢᑫ•ᐸᐊ•- VTA CONJ (3-3’) with REDUPLICTION he was pushing him under [the ice]. (Track 8, p.17)

ē-šēkoškwēpahwāč ᐁᓭᑯᐢᑫ•ᐸᐊ•- VTA CONJ 3-3’) he pushed him under [the ice]. *See* Todd 1970:183 on the TA stem *wēpahw-*. (Track 8, p.17)

ēšita ᐁᓯᑕ IPC FRAGMENT < /ē-iši-ta/ ‘would thus’ **?** (Track 4, p.9). *See* **ēštašiyakēn**.

ēškan ᐁᐢᑲᐣ NI ice chisel (Track 8, p.17)

ēškanini ᐁᐢᑲᐣᓂᓂ NI OBV (0’) ice chisel. (Track 5, p.10)

ēškaninīn NI his(3’) ice chisel(0’). *See* Shrofel 1981:85 on possessed nouns like this example. (Track 8, p.17)

ēškē- VAI use an ice chisel (to make a hole in the ice)

ēštašiyakēn ᑕᓯᔭᑫᐣ IPC unbelievable!; incredible; not to be believed. (Track 4, p.9)

ē-takohšininič ᐁᑕᑯᐢᓯᓂᓂ- VAI CONJ OBV he(3’) arrives. (Track 23, p.41)

ē-taswākohpanihoč ᐁᑕᓭᐅ•ᐊ•ᑯᐸᓂᐅ- VAI CONJ he lies prostrate (Track 8, p.17)

ē-tihtipipanihoč ᐁᑎᑎᐱᐸᓂᐅ- VAI CONJ it(animate) is rolling (tumbling). (Track 16, p.29)

ē-waniškāwāč ᐁᐊ•ᓂᐢᑲᐊ•- VAI CONJ wakes up and gets up; rises (from sleep). (Track 5, p.10)

ē-wa-onapīhāwāč ᐁᐊ•ᐅᓇᐱᐊᐊ•- VTA CONJ with REDUPLICATION (3p-3’) they wait on him, attend to his needs [**?**]. (Track 3, p.7)

ē-wī-amwāč ᐁᐃ•ᐊᒪ•- VTA CONJ (3-3’) he wants to eat them . (Track 1, p.3)

ē-wī-amwānič ᐁᐃ• ᐊᒪᓂ- VTA CONJ (3’-3’’) he (who) wants to eat them. *See also ē-kī-wāpamānič, kā-kē-inānič* and *ē-kakwē-nihsānič*. (Track 21, p.37)

ē-wī-kīwēč ᐁᐃ•ᑭᐁ•- VAI CONJ he wants to go home, intends to return; is going home. (Track 11, p.21)

ē-wī-kīwēwāč ᐁᐃ•ᑭᐁ•ᐊ•- VAI CONJ they would/want to go home. (Track 17, p.30)

ē-wī-kosāpīwēpahōkoč ᐁᐃ•ᑯᓭᐱᐁ•ᐸᑯ- VTA CONJ 3’-3) he was about to push him under the water; stem *kosāpīwēpahw-* ‘push to sink s.o. with a tool’; *kosāpīhw-* ‘sink s.o.’. (Track 8, p.17)

ē-wī-minihkwēč ᐁᐃ•ᒥᓂᑫ- VAI CONJ he wants to drink. (Track 8, p.17)

ē-wī-nawačīwāč ᐁᐃ•ᓇᐊ•ᒋᐊ•- VAI CONJ they intend to make a roast of it. (Track 15, p.27)

ē-wītikēmāč ᐁᐃ•ᑎᑫᒪ- VTA CONJ (3-3’) he was living with him in the same dwelling. (Track 22, p.39)

ēyitī ᐁᐃᑎ eighty [English word in syllabics. (p.43)

ičika mīna ᐃᒋᑲᒥᓇ IPC ‘and so then, that’s it!’ (Track 14, p.26)

ihimā or **ihima** **ᐃᐃᒪ** or **[īma]** IPC DEMONSTRATIVE PARTICLE 'there', but closer than *wēti*. *See* Todd 1971:43. (Track 5, p.10)

ihiwē **ᐃᐁᐧ** PR DEMONSTRATIVE INANIMATE PROX (0) that one. (Track 12, p.23)

ihiwēni **ᐃᐃᐁᐧᓂ** or **iwēni** **ᐃᐁᐧᓂ** PR DEMONSTRATIVE INANIMATE OBV (0') that one. *See* Todd 1970:101 for a table of OC demonstrative pronouns. (Track 9, p.19)

ihiwēniwan PR DEMONSTRATIVE PROX Pl (0p) those ones. (Track 22, p.39)

ihkiti **ᐃᑭᑎ** or **ihkito** **ᐃᑭᑐ** VAI IND so he says. (Track 3, p.7; 4, p.9)

ihkito- or **ihkiti-** VAI stem. 'say so'. (Track 12, p.23)

ihkito-, ihkiti- VAI say s.t.

ihkitok VAI IMPER (you pl) say s.t.! *kāwin ihkitok!* 'don't speak' (hush!). (Track 9, p.19)

ihkiton VAI IMPER Immediate mode. (you sg) 'say s.t., speak; *kāwin ihkiton* 'don't say anything' (hush!). (Track 12, p.23) For a paradigm of the AI imperative (immediate and delayed modes) forms, *see* Shrofel 1981:269.

ihkwāntawē- VAI climbs on it [e.g., a tree or a something high]

ihkwē **ᐃᑫᐧ** NA woman. (Track 18, p.31)

ihkwēwak **ᐃᑫᐧᐊᐧᐠ** NA women. (Track 12, p.23)

ihkwēwan or **ihkwēn** **ᐃᑫᐧᓂᐊᐧᐣ** [**ᐃᑫᐧᐣ**] NA OBV woman/women. (Track 10, p.20; 18, p.31)

ihtā- VAI be settled there

ikwēniwak **ᐃᑫᐧᓂᐊᐧᐠ** or [**ᐃᑫᐧᓄᐠ**] PR DEMONSTRATIVE PROX (3pl) those ones. (Track 19, p.34)

ikwēniwan **ᐃᑫᐧᓂᐊᐧᐣ** or [**ᐃᑫᐧᓄᐣ**]; [OC] **ikiwēniwan** PR DEMONSTRATIVE ANIMATE OBV (3'Pl) those ones (Track 9, p.19)

in- VAI say (so)

in- VTA stem. 'say s.t. to s.o.' (irregular verb. *See* Shrofel 1981:460-462.)

inā **ᐃᓇ** VTA IND he says to him/her; stem *in-* 'say s.t. to s.o.' (Track 22, p.39)

inakintē- VII be that much; be counted as that amount

inakisi- VAI be so much; calculate to be so much

ināpatan- VII be useful for s.t.

inēnt- **ᐃᓀᐟ** VTI 'think s.t.'

inēnt- VAI think s.t.

inēnt- VTI think s.t. so

ini- ILD Preverb variant? 'becoming so', 'on the way'. *See ani*- (the more common form).

inihtaw- VTA 'hear s.o. utter s.t.'

inini or **[īnini]** **ᐃᓂᓂ** NA a human. (Track 8, p.17)

išā- **ᐃᓴ** VAI stem. 'go'

išā- VAI go

iši- **ᐃᓯ** - IPC PREVERB 'thus'. (Track 3, p.7)

iši-ayāyan **ᐃᓯᐊᔭᔭᐣ** VAI CONJ (where) you(sg) thus live (dwell, stay). (p.45)

išihčihkē- VAI he/she(3') does it so

išihčikē- ᐃᓯᒋᑫ- - VAI do things thus (in such a way)
išihčikē- VAI do things thus

išinākosi- ᐃᓯᓇᑯᓯ VAI stem. it looks like that; so it appears
išinākosi- VAI appear, seem to be so
išinākosi- VAI look so; look like that

išinākosiwan ᐃᓯᓇᑯᐢᓯᐊᐧᐣ VAI CONJ he/she(3') looks thus, appears so. (Track 4, p.9)

išinihkāsi- /išinihkāso/ ᐃᓯᓂᑲᓯ VAI stem. be called so; that is the name (of s.o.)
išinihkāso- VAI be called so; that is one's name
iškon- VTI have s.t. left over, remaining

iškotē ᐃᐢᑯᑌ NI fire. (p.45)

iškotēkanapihkonk ᐃᐢᑯᑌᑲᓇᐱᑯᐣᐠ at/around the campfire. (Track 11, p.21)

iškwā / iškwāta ᐃᐢᑲᐧᑕ IPC up to this point; so far, until now; when finished. (Track3, p.7; 5, p.10)

iškwāntēm ᐃᐢᑲᐧᐣᑌᒼ NI doorway. (Track 18, p.31)

iškwēwak ᐃᐢᑫᐧᐊᐧᐠ NA (Cree form) women. See **ihkwēwak**.

kā- ᑲ IPC PREVERB [relative particle] Conjunct who/which/where/when; relative marker (PREVERB + V CONJ/IND?); *cf.* Shrofel 1981:509-512.

ka- ᑲ IPC future preverb; introduces an independent order verb. *ta-* (independent) and *či-* (conjunct) may also indicate future.
kā(y)-āntaw-mēkwāškawāwāč VTA CONJ (3p-3') where they met him. (Track 5, p.10)

kā-āčimikohšeč [?] ᑲ ᐊᒋᒥᑯᓭ- she tells the legend. (p.iii)

kā-amwāwāč ᑲᐊᒪᐧᐊᐧ- VTA CONJ (3p-3') they who eat them. Stem *amw-*. (p.46)

kā-ani-iši-išāwāč ᑲᓂᓯᓴᐊᐧ- VAI CONJ thus they started (going) out. (Track 6, p.11)

kā-ani-matē-ihkitoč ᑲᐊᓄ ᒪᑌ ᐃᑭᑐ- VAI CONJ they were heard saying (over there). (Track 9, p.19)

kā-ani-nihsāč ᑲᓂ ᓂᓴ- VTA CONJ (3-3') he was killing him. (Track 16, p.29)

kā-anohkātank ᑲᐊᓄᑲᑕᐣᐠ VTI CONJ who 'worked on it', edited it; stem *anohkāt-*. (p.i)

kā-āntaw-mēkwāškawāč ᑲᐊᐣᑕᐤ ᒣᑯᐧᐢᑲᐊᐧ- they met him there; came across him, went to meet him there; [Cree *mēkwaskaw*-]. (Track 5, p.10)

kā-ātihšōhkēč /kā-āčišōhkēč/ ? ᑲᐊᑎᔓᑫ- VAI CONJ who tells the story, narrates a legend or other traditional tale. (p.i)

kā-ayānič ᑲᐊᔭᓂ- or [**kā-ayāninč**] ᑲᐊᔭᓂᐣ- VAI CONJ OBV when he/they(3') was/were there; where they were. (Track 2, p.5)

kā-ayāwāč ᑲᐊᔭᐊᐧ- VAI CONJ they are there. (Track 3, p.7)

kā-ayāwačinikēwāč ᑲᐊᔭᐊᐧᒋᓂᑫᐊᐧ- VAI CONJ with REDUPLICATION they were carrying things (the logs or poles) in; stem *āwačinikē-*. (Track 9, p.19)

kā-ayišihtānič ᑲᐊᔦᓯᑕᓂ- VAI CONJ OBV with REDUPLICATION they(3') who had settled there, were living there. (Track 23, p.41)
kāčitin- VTA catch s.o.
kahčičiwēpahw- VTA graze s.o. [with the stone missile]

kahkina ᑲᑭᓇ IPC QUANTITATIVE PARTICLE 'all'. *See* Todd 1971:36-39, 231, 280 & Rogers 1964:121. (Track 3, p.7)

kā-ihkininič ᑲᐃᑭᓂᓂ- VTA CONJ he/they(3') so happen to / say so **?** (Track 6, p.11-13)

kā-ihkitič or **kā-ihkitoč** ᑲᐃᑭᑎ- or ᑲᐃᑭᑐ- VAI CONJ so he/she says. (Track 5, p.10)

kā-ihkitowāč or **ihkitiwāč** ᑲᐃᑭᑎᐘ- or ᑲᐃᑭᑎᐘ- VAI CONJ so they said, they who said (Track 9, p.19)

ka-inā ᑲᐃᓇ ? VTA IND FUTURE (1/2-3) I/you(sg) will tell him/them; taken out of context, may be easily confused with the common particle *kāna.* (Track 22, p.39)

kā-ināč ᑲᐃᓇ- VTA CONJ (3-3') whom he told; he told them it; stem (irregular verb) *in-* 'speak, say to s.o.' (Track 4, p.9)

kā-inakintēk ᑲᐃᓇᑭᑌᐠ VII CONJ as it is 'counted'; that's how much it is; stem *inakintē-*. (p.43)

kā-inakisič ᑲᐃᓇᑭᓯᓂ- VAI CONJ it(animate) is calculated, determined [?]. (p.44)

kā-inakisinič ᑲᐃᓇᑭᓯᓂ- VAI CONJ OBV it(animate) is calculated [?] (p.43)

kā-ināpatahk ᑲᐃᓇᐸᑕᐠ VII CONJ it is useful for s.t. (p.45)

kā-inēntamawantank ᑲᐊᓀᑕᒪᐘᑕᐣᐠ VTI CONJ who explained its meaning, translated it. (p.i)

kā-inēntank ᑲᐃᓀᐣᑕᐣᐠ VTI CONJ what she was thinking, intended (track 22, p.39)

kā-inič [-ininič?] ᑲ ᐃᓂ- VTA CONJ (3'-3'') he tells them/him **?** (Track 9, p.19; 22, p.39)

kā-inikoč ᑲᐃᓂᑯ- VTA CONJ (3'-3) he/she (who) said to him/her. (Track 4, p.9)

kā-išāwāč ᑲᐃᓴᐘ- VAI CONJ they go; stem *išā-*. (Track 5, p.10)

kā-iši- IPC PREFIXES who thus... (Track 3, p.7)

kā-iši-ayāč ᑲᓯᐊᔭ- VAI CONJ so he was there; who was there. (Track 11, p.21)

kā-iši-ayāniwak ᑲᓯᐊᔭᓂᐘᐠ VII CONJ where people dwell; *ayā-* 'be, dwell'; *ayāniwan-* 'be people dwelling there'. (p.45)

kā-iši-ayāwāč ᑲᓯᐊᔭᐊ- VAI CONJ (thus) they (who) were there (*pīntikamink* 'inside', at home). *See* Shrofel 1981:218 for a paradigm. (Track 3, p.7)

kā-išihčikēč ᑲᐃᓯᒋᑫ- VAI CONJ who does/did it, got it done. (Track 3, p.7)

kā-išihtāninč ᑲᐃᐦᓯᑖᓂ- VAI CONJ OBV where they have settled. (Track 18, p.31)

kā-išihtōwāč ᑲᐃᓯᑐᐘ- VAI CONJ they put it/them there, set things up. (Track 18, p.31)

kā-iši-kapēhšināniwak ᑲᓯᑲᐯᓯᓇᓂᐘᐠ VII CONJ 'there is camping'; people camp. (p.45)

ka-iši-māčā ᑲᓯᒪᒐ VAI IND who will leave; when he leaves.

kā-iši-māčāwāč ᑲᓯᒪᒐᐘ- VAI CONJ they left

kā-išinihkāsoč ᐍᓯᓂᑲᓯ- or **kā-išinihkāsič** ᐍᓯᓂᑲᓯ- VAI CONJ who is called thus; that's his/its(animate) name. (Track 12, p.23)

kā-iši-niyāsiwaninik ᑲᐃᓯ ᓂᔭᓯᐊ- ᓂᓂᐠ VII CONJ OBV (0') where there was a point of land; stem *niyāsiwan-* (Track 12, p.23)

kā-iši-šōškwayānik ᑲᓯ ᓱᐦᑿᔭᓂᐠ VII CONJ OBV where it was slippery; *sōškw-* 'slip, slide'; stem *šōškwayānan-* **?** (Track 19, p.33)

kā-kakīškatahwēwāč ᑲᑲᑭᐢᑲᑕᐌᐗ- VAI CONJ they were cutting logs. (Track 7, p.15)

kā-kanōnāwāč ᑲ ᑲᓄᓇᐗ- VTA CONJ (3p-3') they say to him/them; *kakanōn-* 'talk to s.o.' (Track 3, p.7)

kā-kē-inānič ᑲᑫ ᐃᓇᓂ- VTA CONJ (3'-3'') what he would tell him/them. (Track 22, p.39)

kā-kē-nihsāč VTA CONJ (3-3') ᑲᑫᓂᓴ- whom he would kill. (Track 15, p.27)

kā-kē-nihsakwā ᑲᑫᓂᓴᑿ VTA CONJ (1-3p) I would kill them; I am out to kill them. (Track 12, p.23) *See* Shrofel 1981:418 for a paradigm of the TA CONJ Indicative mode forms.

kā-kī-ani-iši-wāpamāč ᑲᑭᐊᓂᓯ ᐗᐸᒪ- VTA CONJ (3-3') where he saw them. (Track 21, p.43)

kā-kī-ani-nihsāč ᑲᑫᓂᓯ- VAI CONJ he (who) killed him/them; stem *nihs-*. (Track 15, p.27)

kā-kī-ani-nipoč ᑲᑭ ᐊᓂᓄᐱ- VAI CONJ he began to die. (Track 16, p.29)

kā-kī-ayāč ᑲᑭᐊᔭ- VAI CONJ he/she is there, existed; lived or stayed there; stem *ayā-*. (Track 18, p.31)

kā-kī-ayāwak ᑲᑭᐊᔭᐗᐠ VTA CONJ (1-3p) I have had them; stem *ay-*. (p.44)

kakičikotēhēpin- VTA remove, take, s.o.'s heart

kā-kī-inač ᑲᑭᐃᓇ- VTA CONJ (3-3') he said so to him/them. (Track 22, p.39)

kā-kī-inēntamawātank ᑲᑭ ᐃᓀᑕᒪᐗᑕᐣᐠ VTI CONJ he translated it; that was translated by ... (p.1)

kā-kī-ininān ᑲᑭ ᐃᓂᓇᐣ VTA CONJ (1-2) I said to you; what I told you(sg). *Cf.* Shrofel 1977:74. (Track 5, p.10)

kā-kī-išāč ᑲᑭᐃᓴ- VTA CONJ he went. (Track 19, p.33)

kā-kī-iši-māčāwāč ᑲᑭᓯ ᒪᒐᐗ- VAI CONJ so they left. (Track 21, p.37)

kā-kī-iši-nihsāč ᑲᑭᓯᓀᓴ- VTA (3-3') thus he killed them; whom he subsequently killed. (Track 11, p.21)

kā-kī-iši-nihsāč ᑲᑭᓯᓂᓴ- VTA CONJ (3-3') where he killed him/her/them (Track 12, p.23)

kā-kī-iši-nihtāwikič ᑲᑭᐃᓯ ᓂᑕᐎᑭ- VAI CONJ thus he/she was born; stem *nihtāwiki-*

kā-kī-iši-nihtāwikiyān ᑲᑭᐃᓯᓂᑕᐎᑭᔭᐣ thus I was born

kā-kī-iši-twāhikēč ᑲᑭ ᐃᓯᑝᐃᑫ- VAI CONJ who was (thus) making an ice hole. (Track 6, p.11)

kā-kī-kakwē-čākihāč ᑲᑭ ᑲᐍ ᒐᑭᐊ- VTA CONJ who was trying to get rid of them

kā-kī-kakwē-čākihāč VTA CONJ (3-3') ᑲᑭ ᑲᐍ ᒐᑭᐊ he who tried to eradicate, exterminate them; finish killing them (all)

kā-kikiškawāsisinič ᑲᑭᑭᐢᑲᐗᓯᓯᓂ - VAI CONJ OBV who(3') was pregnant (big with child; carrying a child in the womb). (Track 22, p.39)

kakīkotēhēpin- VTA (already) remove s.o.'s heart

kā-kī-māčāyān ᑲᑭᒪᒐᔭᐣ VAI CONJ when I left. (Track 3, p.7)

kā-kī-nakiškawāč ᑲᑭ ᓇᑭᐢᑲᐗ- VTA CONJ (3-3') he met them; stem *nakiškaw-*. (Track 23, p.41)

kā-kī-nāwināniwatipanēn [-nāwināniwahtipanēn] ᑲᑭᓇᐧᓇᓀᐊᐧᑎᐸᓀᐣ VTA CONJ DUBITATIVE PRETERIT (2-3) (it is probably) you who shot him in the thigh [a long time ago]; *-nāni-* ‘thigh’; *cf.* Shrofel 1981:420 for a paradigm. (Track 10, p.19)

kā-kī-nihsāč ᑲᑭᓂᓴ VTA CONJ (3-3’) whom he killed. (Track 15, p.27)

kā-kī-niht(w)āwikič ᑲᑭᓂᑕᐧ ᐃᐧ ᑭ- VAI CONJ who was born; stem *nihtāwiki-*. (p.47)

kā-kī-onātisīwēwāč ᑲᑭ ᐅᓇᑎᓯᐁᐧᐊᐧ- VAI CONJ they were set up there (their living place is prepared). (Track 17, p.30)

kā-kī-onči-māči-āčišōhkāsič ᑲᑭ ᐅᐣᒋ ᒪᒋ ᐊᒋᓱᑲᐡᓯ- VAI CONJ how his story was told; according to legend about him, in the beginning... ; stem *āčišōhkāsi-*. (Track 1, p.3)

kā-kī-ošihčikēyan or **kā-kī-ayišihčikēyan** ᑲᑭ ᐊᔨᓯᒋᑫᔭᐣ VAI CONJ you(sg) were doing, got done; what you accomplished. (Track 3, p.7)

kā-kī-ošihtōč ᑲᑭ ᐅᓯᑐ- VTI CONJ he made, created it; stem *ošihtō-* . (Track 9, p.19)

kā-kī-otahpinikowāč [kā-kī-otahpinēkowāč?] ᑲᑭ ᐅᑕᐱᓀᑯᐊᐧ- VTA CONJ (3’-3p) he took (seized) them [?] (Track 20, p.35)

ka-kipimātisihsīn ᑲᑭᐱᒪᑎᓯᓯᐣ VAI IND FUTURE NEGATIVE you(sg) would/will not live (survive); stem *pimātisi-*. *kāwin .. ka-kipimātisihsīn* ‘you will not survive’. (Track 10, p.20) [The negative morpheme *-hsī-* is used only in verbs inflected for the independent order in a sentence headed by a ‘not’ particle, usually *kāwin* but also, rarely, by *ēkā*.]

kā-kiškatahwāwāč ᑲᑭᐡᑲᑕᐊᐧᐊᐧ- VTA CONJ (3p-3’) they are cutting wood [‘trees’ or freshly cut logs]. (Track 7, p.15)

kā-kī-takohšininič ? ᑲᑭ ᑕᑯᓯᓂᓂ- VAI CONJ OBV (3’) he/she arrived. (Track 6, p.11)

kā-kī-tōtawāč ᑲᑭᑐᑕᐊᐧ- VTA CONJ (3p-3’) they did it to him; stem *tōtaw-* ‘do to s.o.’ (Track 16, p.26)

kā-kī-wāpamak ᑲᑭᐊᐧᐸᒪᐠ VTA (1-3) whom I saw; the one that I saw. (Track 3, p.7)

kā-kī-wāpamāwāč ᑲᑭ ᐊᐧᐸᒪᐊᐧ- VTA CONJ they see him (3p-3’)

ka-kiyām-pimātisihsīnāwā ᑲᑭᐱᒪᑎᓯᓯᓇᐊᐧ VAI IND FUTURE NEGATIVE you(2p) will not continue to live anyway. (Track 2, p.37)

kakwēštā šiyakēn ᑲᑫᐧᐡᑕᓯᔭᑫᐣ IPC all of a sudden; surprisingly; unepectedly. (Track 7, p.15)

kā-māčāč ᑲᒪᒐ- VAI CONJ he/who leaves/left. (Track 12, p.23)

kā-māčāwāč ᑲᒪᒐᐊᐧ- VAI CONJ they/who leave/left. (Track 23, p.41)

kā-māčihkāwēč ᑲᒪᒋᑲᐁᐧ- VAI CONJ he started following the tracks [into the woods] (Track 9, p.19) **?**

kā-māčīkošiyan ᑲᒪᒋᑯᐡᓯᔭᐣ VAI CONJ where you move (go) [to camp] (p.45); AI final *-kosi* ‘move camp’; stem *māčīkosi-*

kā-masinahikēč ᑲᒪᓯᓇᐃᑫ- VAI CONJ who ‘drew, decorated’ things—i.e., made the illustrations (drawings); stem *masinahikē-*. (p.43)

kā-matē-iši-ayānič ᑲᒪᑌ ᐃᓇᓯ ᐊᔭᓂ- VAI CONJ OBV there where he(3') was. (Track 6, p.11)

kā-matē-onči-ihkitič ᑲᒪᑌᐅᐣᒋᑭᑎ- VAI CONJ she was heard to say thus. (Track 18, p.31-32)

kā-matē-sākwēwāč ᑲᒪᑌᓴᑫᐧᐁᐧᐊᐧ- they shouted over there; stem *sākwē-* 'shout'; from Cree *sākowē-* 'yell to excite'. (Track 12, p.23)

kā-minihkwēč ᑲᒥᓂᑫ- VAI CONJ he (who) drank. (Track 8, p.17)

kā-minwēntank ᑲᒥᓄᐧᐣᑕᐣᐠ VTI CONJ he (who) likes it; stem *minwēnt-* 'like s.t.; think it good'. (p.43)

kā-mohči-kitastotiniwēpahwāč ᑲᒧᒋ ᑭᑕᐢᑐᑎᓂᐁᐧᐸᐊᐧ- VTA (3-3') she knocked his cap off; IPC *mohči-* 'just, simply'; *astotin* 'headgear, hat' (Track 13, p.25)

kāna ᑲᓇ IPC 'probably'? (Track 4, p.9)

kāna 'tahš [kāna'ts] ᑲᓇᑕᐢ IPC as if; maybe; "seems that" conversational filler *kāna* + *'tahš*. (Track 5, p.7)

kāna ihkiti ᑲᓇ ᐃᑭᑎ IPC + VAI IND what he probably said. (Track 9, p.19)

kānakē ᑲᓇᑫ IPC ADVERB hardly, harder; to some extent; in so far; '[not] even' (*kāwin kanākē* 'did not even ...'). *See* Todd 1971:77 & 277 on the syntax of *kanakē*, e.g., in a negative sentence. (Track 3, p.7); *ēkā kanakē ē-nipāwāč* 'they hardly slept' (Track 5, p.10)

kā-namatapič ᑲᓇᒪᑕᐱ- VAI CONJ he/she sits for a while; OC stem *namatapi-*. (Track 3, p.7)

kā-nanantawēnimāč ᑲᓇᓇᑕᐁᐧᓂᒪ- VTA CONJ (3-3') he intended to look for him (the human); *-enim* TA suffix 'think about'. (Track 2, p.5)

kā-nanihsāč [kā-nānihsāč] ᑲᓂᓂᓴ- VTA with REDUPLICATION (3-3') he kills them (all, or one by one). (Track 16, p.29)

kā-natwasinahikēč ᑯᓇᑕᐧᓯᓇᐃᑫ- VAI CONJ she (who) wrote the syllabics; *-asinah-* 'write/draw s.t.' [**?**]. (p.i)

kanawāpam- VTA observe s.o., look at him

kā-nihsāwāč ᑲᓂᓴᐊᐧ- VTA CONJ (3p-3') they (who would) kill him. (Track 5, p.10)

kā-niyānaniwanikwēn ᑭᓂᔭᓇᓂᐊᐧᓇᐣ VAI CONJ DUBITATIVE OBV who(3') were maybe five [groups] altogether; there were about five of them; they numbered perhaps five; stem *niyāni-*. *See* Shrofel 1981:250-251 for a paradigm. (Track 2, p.5)

kanōn- VTA call upon s.o., summons s.o.

kā-onākohšinink or **[kā-onākošininik]**(0') ᑲᓄᓇᑯᐢᓯᓂᐣᐠ / ᑲᐅᓄᓇᑯᓯᓂᓂᐠ VII CONJ OBV (when) it was late evening; in the late evening; *onākohšin-* be evening. *See* Shrofel 1981:297 for a paradigm. (Track 3, p.7)

kā-onči-išihčikēč ᑲᐅᐣᒋ ᐃᓯᒋᑫ- VAI CONJ he acted that way, did things so. (Track 3, p.7)

kā-ončikāmohkīmakahk ᑲ ᐅᐣᒋᑲ ᒧᑭᒪᑲˣ VII CONJ what comes from the land, i.e., local scenery; *onči-* 'from'; *-ahky-* 'land'VII Type II final *–makan* (*See* Shrofel 1981:280). (p.43) **?**

kā-onči-kipihčipanihoč ᑲ ᐅᐣᒋ ᑭᐱᒋᐸᓂᐅ- VAI CONJ he/she stops suddenly, comes to an abrupt stop. (Track 5, p.10)

kā-onči-kipiwēpanihoninč ᑲᐅᐣᒋ ᐱᑭᐁᐧᐸᓂᐅᓂᐣ- VAI CONJ he suddenly turned to face the others **?** (Track 5, p.10)

kā-onči-māčāč ᑲ ᐅᐣᒋ ᒪᒐ- VAI CONJ he/who left (from there). (Track 19, p.33)

kā-onči-minihkwēč ᑲᐅᒋ ᒥᓂᑫᐧ- he/who drinks/drank [water] from there. (Track 6, p.11)

kā-onči-papāmohsēyān ᑲᐅᐣᒋ ᐸᐸᒧᓯᔭᐣ VAI CONJ this is why I travel around. (Track 21, p.37)

kā-ontinikātēk ᑲᐅᐣᑎᓂᑲᑌᐠ VII CONJ it is derived from there. (p.45)

kā-ošihčikātēnik ᑲᐅᓯᒋᑲᑌᓂᐠ VII CONJ OBV it is created so [in such a style]. (p.43)

kā-ošihtōč ᑲ ᐅᓯᑐ- VTI CONJ ᑲ ᐅᓯᑐ- he who so put them together, made them (the illustrations, the arrows, etc.). (Track 9, p.19)

kā-pasikōnisēč ᑲᐸᓯᑯᓂᓭ- VAI CONJ OBV he stood up quickly; *pasikō*- ‘stand up’. (Track 8, p.17)

kapēhši- ᑲᐯᓯ VAI live, stay or pitch camp in a place (for a time). (Track 1, p.3)

kapēhši- VAI camp s.w. for a time

kapēhšināniwan- VII be people camping s.w.

kā-pi-ihkitoč ᑲᐱ ᐃᑭᑐ- VAI CONJ who comes and says **?** (Track 4, p.9)

kā-pi-pīntikēkočininič ᑲᐱ ᐱᑎᑫᑯᒋᓂᓂ- VAI CONJ OBV who(3’) comes falling, flying, speeding in (Track 18, p.31)

kā-piponk ᑲᐱᐳᐣᐠ VII CONJ when it (0) is winter; in the winter time; stem *pipon-*. (p.46)

kā-pi-takohšink ᑲᐱᑕᑯᐢᓯᐣᐠ VII CONJ who/he arrived; when he arrived. (Track 3, p.7)

kā-pi-tihtipiwēpāhsink ᑲᐱᑎᑎᐱᐁᐧᐸᓯᐣᐠ VII CONJ it is blown (tumbled) around/along (hither); II *wēpāhsin*- ‘be blown away’. [The cut tree *šikohp* ‘spruce’ is inanimate.] (Track 15, p.27)

kaških- VTA finish (with) s.o.(animate object)

kaškwā-potawēwāč ᑲᐢᑲᐧᐳᑕᐁᐧᐊᐧ- VAI CONJ after they finish setting up a campfire. (Track 17, p.30)

kāsōhtaw- VTA hide from s.o.

katāč or kitāč ᑲᑕ- / ᑭᑕ- IPC necessarily; needing to, “have to...” (Track 19, p.34)

kā-tašihkānk ᑲ ᐃᑐᓯᑲᐣᐠ VAI CONJ he plays, is engaged in s.t.; stem *tašihkē*- ‘play somewhere’; be engaged in s.t.; be busy doing s.t. (p.43)

kā-twāhikākēč VAI CONJ he is busy cutting a hole in the ice. (Track 5, p.10)

kawāhkatisi- VAI be hungry, starving, emaciated

kā-wāpaminakok ᑲᐊᐧᐊᐸᒥᓇᑯᐠ VTA CONJ (1-2p) (when) I see you(pl). (Track 21, p.37)

kā-wāwiyēsič ᑲ ᐊᐧᐁᐧᓯ- VAI CONJ it(animate) is round. (Track 12, p.23)

kā-wīčīwāč ᑲᐃᐧᒋᐊᐧ- VTA CONJ (3-3’) who accompanied him; his companion; stem *wīčīw*- . (Track 5, p.10)

kāwin ᑲᐃᐧᐣ IPC (negative) not; don’t. (Track 4, p.9)

kāwin nihsik [kwānisik] ᑲᐧᐣᓂᓯᐠ VTA IMPER (2p-3) don’t kill it(him/her)! (Track 18, p.32)

kā-wīskwēsič ᑲᐃᐧᐢᑫᐧᓯ- VAI CONJ which is wrapped around [perhaps in reference to the round tip style of "bearpaw" snowshoes, in which the birch frame is bent round to form one continuous, semicircular toe tip. The Cree style features long, pointed toes.] stem *wīskwēsi-*. (Track 12, p.23)

kā-wī-tatipāčimak ᑲᐃᐧᑕᑎᐸᒋᒪᐠ VTA with REDUPLICATION (1-3) I will narrate (at some length) the story about him/it(animate object). On Island Lake verb stem reduplication, consult Shrofel (1981:516-522). Verb stem *tipāčim-* . (Track 1, p.3)

kayāniwē ᑲᔭᓂᐁᐧ or (PROX) [ᑲᔭᐣᐁᐧ] Kayanway: name of the Oji-Cree culture hero who had extraordinary powers that enabled him to sense, hunt down and kill cannibals of legend, the *wīntikōk* (windigos). (Track 3, p.7)

kayāniwēn ᑲᔭᓂᐁᐧᐣ NA OBV (3') Kayanway. (Track 4, p.9)

kayē ᑲᔦ or **[kē]** ᑫ (contraction); OC **kayē** IPC also, too.(Track 2, p.5; 17, p.30)

kayē piko ᑲᔦᐱᑯ IPC just, only. (Track 2, p.5)

kē- IPC PREVERB (conditional form of *kā-*) would/will; whether. (Track 4, p.9)

kē-ani-ahko-wīnininōč or **kē-ani-ahko-wīnininič** ᑫᓂ ᐊᑯ ᐃᐧᓂᓂᓄ- VAI CONJ OBV how far along he has fattened; *ahko-* 'how far along'. (Track 20, p.35)

kē-ani-iši-māčāwēk ᑫᓂᓯᒪᒐᐁᐧᐠ VAI CONJ they left to go thither (out there); which way they were to go

kē-ani-iši-māčāyahk ᑫᓂᐢᓯᒪᒐᔭᕽ VAI CONJ we will be leaving. (Track 4, p.9)

kē-iši-ayāyan ᑫᓯᐊᔭᔭᐣ VAI CONJ thus you(sg) would be (dwell) there

kē-išihčikēyahk ᑫᐃᓯᒋᑫᔭᐠ VAI CONJ what are we going to do now? (Track 6, p.11)

kē-išihtāninč ᑫᐃᓯᑕᓂᐧ VAI CONJ OBV where they have settled. (Track 18, p. 31)

kē-iši-māčāninč or **kē-iši-māčānič** ᑫᐃᓯ ᒪᒐᓂ- VAI CONJ OBV which way they(3') are to go. (Track 23, p.41)

kē-iši-wāpam(ān)akin ᑭᓯ ᐊᐧᐸᒪᓇᑭᐣ VTA CONJ Iterative mode. (1-3) I would see it(animate) like that (customarily, in the past); *pōhkīkina* 'ice marker' is animate. *Cf.* Shrofel 1981:221 on TA conjunct iterative forms. (Track 15, p.27)

kēk or **kēhk** ᑫᐠ IPC finally. (Track 21, p.37)

kē-kakwē-namininninč ᑫᑲᑫᐧᓇᒥᓂᓂᐣ VTI CONJ he would try to handle it so (flipping it) **?** (Track 5, p.10) [**ē-mohči-kakwē-wēpinank**] **?**

kēkāt ᑫᑲᐟ IPC nearly, almost. (Track 19, p.34)

kēkōn ᑫᑯᐣ PR INANIMATE something. This pronoun is inflected according to a regular pattern. *See* Todd 1970:104, 272.

kēkōnan ᑫᑯᓇᐣ PR INANIMATE PL which, what; things

kēkonēn ᑫᑯᓀᐣ PR INANIMATE what (is it?)

kē-nīn or **kē nīn** IPC EMPHATIC + PR I, too; 'also I, me too'. On the OC kē- + PR ANIMATE form, *see* Todd 1970:40. *See also* **kē-wīn** and **kē-wīnawā** below.

kē-onči-papāsi-nanihsič ᑫᐅᐣᒋ ᐸᐸᓯᓂᓂᓯ- VTA CONJ (3-1) she came closer/closest to killing me [or 'wounding me' *-mamihšič* **?**]. (Track 14, p.26)

kētahtawīn IPC ᑫᑕᑕᐃᐧᐣ NA suddenly, unexpectedly. (Track 7, p.15; Track12, p.23; Track15, p.27)

kē-wīn ᑫᐃᐧᐣ IPC + PR he, too; himself, the very one

kē-wīnawā ᑫᐃᐧᐣᓇᐊᐧ IPC + PR they, too; them, too. (Track 2, p.5)

kī-ani- ᑭᔭᓂ IPC Preverbs ‘started to...’

kī-ani-māčā ᑭᔭᓂᒪᒐ VAI IND he started to leave, was in the process of leaving. (Track 15, p.27)

kī-ani-matē-nanāwēčimo ᑭᐊᓂᒪᑌ ᓇᓇᐁᐧᒋᒧ VAI IND he uttered a sound over there, audible from a distance; he could be heard to say something. (Track 9, p.19)

kī-apiwan ᑭᐊᐱᐊᐧᐣ (3’) they ‘sit’ (are at home); stem *api-*. (Track 3, p.7)

kīčikihtēnāp ᑭᒋᑭᑌᓇᑊ NA old person you are living with (your elderly housemate). (Track 12, p.23)

kihči- IPC PREVERB or PRENOUN ‘great(ly)’; big

kihčimankimisatē- VAI have a big pregnant belly

kihči-tatētipāhšimo- VAI perform a victory dance (around the camp fire)

kihči-wīnininič or **kihči-wīnininoč** ᑭᒋᐃᐧᓂᓂᓂ- VAI CONJ OBV he/she is really fat (Track 20, p.35); *cf.* *ē-wīninoč* ‘you(2) are fat’

kihkēnim- VTA detect, notice, s.o.

kihkēnim- VTA recognize/know s.o.

kihkēnt- VTI know s.t.

kihkinawi- VAI s.t.(animate) be placed there as a marker or ‘to be noticed’

kihšēpāyāk ᑭᔐᐸᔭᐠ VII CONJ it is morning, daybreak; ‘in the morning’. (Track 4, p.9)

kī-ihkiti or **kī-ihkito** ᑭᐃᑭᑎ / ᑭᐃᑭᑐ VAI IND so he said. (Track 5, p.10)

kī-kapēhšiwak ᑭᑲᐯᓯᐊᐧᐠ VAI IND they camped (Track 1, p.3)

kikāwīyā ᑭᑲᐃᐧᔭ NDA your(pl) mothers. (Track 4, p.9)

kikiskaw- VTA wear s.o.(animate object)

kikiškawāsisi- VAI be pregnant, ‘carrying a child’

kikohčē [kīkohčē] ᑭᑯᒉ your ‘dear’ son. (The term is a palatalised form that implies personal attachment or close relationship). (Track 22, p.39)

kī-māčā ᑭᒪᒐ VAI IND he left. (Track 12, p.23)

kimīčim ᑭᒥᒋᒼ NI your food; *mīčim-* ‘food’. (p.46)

kī-mihšīniwan ᑭᒥᓯᓂᐊᐧᐣ VAI IND (3’) they were numerous; there were many of them. (Track 2, p.5)

kīn ᑭᐣ PR you(sg), your, yourself. (Track 8, p.17)

kininkwaninān ᑭᓂᑲᐧᓂᓇᐣ NDA our son-in-law; stem *–nihkwan-* [*-ninkwan-*] **?** ‘son-in-law’. (Track 11, p.21)

kī-niyānanikamikosiwak ᑭᓂᔭᓇᓂᑲᒥᑯᓯᐊᐧᐠ VAI there were five groups of them living and camping together. (Track 2, p.5)

kī-nōčihtōwak ᑭᓄᒋᑐᐊᐧᐠ VAI IND they were busy there. (Track 7, p.15)

kī-nta(si)-iši-ohpiki ᑭᑕᐢᓯ ᐅᐱᑭ VAI IND (thus) he/she grew up there; stem *ohpiki-*. (p.43)

kinwēš or **kiniwēš** ᑭᓂᐁᐧᐢ IPC a long time; OC *kinwēnš*. (Track 19, p.33)

kī-onči-ihkito or kī-ončihkito ᑭᐅᐣᒋ ᑭᑐ [ᑭᐅᐣᒋ ᐃᑭᑎ] VAI he said so; thus he said. (Track 3, p.7)

kī-onči-kīwēhsīn ᑭᐅᒋᑭᐍᓯᐣ VAI IND NEGATIVE he did not go back, did not return home. (Track 15, p.27)

kī-onči-pīntikēkočin ᑭᐅᐣᒋᐱᑎᑫᑯᒋᐣ who thereby slipped in. (Track 19, p.33)

kī-pi-ayišihčikē ᑭᐱ ᐊᔨᓯᒋᑫ VAI IND he somes and does things/s.t. (Track 22, p.39)

kipihčihon- VTA stop s.o.

kī-pihtākimē ᑭᐱᑕᑭᒣ VAI IND he put on his snowshoes; *piht*- or *pīht*- ‘put on’; medial *–akim*- ‘snowshoe’; cf. *ākim*- . (Track 2, p.5)

kī-pi-māčāwak ᑭᐱᒪᒐᐘᐠ VAI IND they left (after s.t. happened); *pi*- ‘hither’ may imply, in this instance, ‘after something else occurred’ (Track 5, p.10)

kī-pi-nanāsipīnikēwak ᑭᐱᓇᓇᐢᔨᐊᐱᓂᑫᐘᐠ VAI IND with REDUPLICATION they came down the bank (slope of land) to the shoreline with what they were carrying ‘on their shoulders’ (logs/poles); *-ipy*- ‘water’; stem *nāsipīnikē*-; AI final *-nikē* ‘carry s.t. on shoulder’ *See* Todd 1970:218. (Track 6, p.11 & Track 7, p.15)

kī-pīntikē-āpihčikwāni ᑭᐱᑎᑫᐊᐱᒋᑿᓂ VAI IND he(3) entered, came in, tumbling (somersaulting); *cf.* Shrofel 1981:519 AI *ayāpihčikwānipaniho*- ‘do gymnastics’ (tumbling). *See* Shrofel 1981:200 for an AI IND paradigm. (Track 3, p.7)

kī-pīšā ᑭᐱᓴ VAI IND he came. (Track 19, p.34)

kišākamitē- VII be piping (‘swirling’) hot liquid

kišakāmitēnik ᑭᓴᑲᒥᑌᓂᐠ VII CONJ OBV it(0’) is hot liquid; stem *kišākamitē*-. (Track 16, p.29)

kīšāsi-, kīšāso- VAI fry s.t. (until done)

kišēnini ᑭᓭᓂᓂ or (short form) ᑭᓭᐃᓂ; **kišēyinini** ᑭᓭᔦᓂᓂ, **kišēhini** or ᑭᓭᐃᓄᓄ **kišēhinini** /*kišē* + *inini*/ NA old man; stem *kišēniniw*-. (Track 3, p.7)

kišēpāyā- VII be day; be morning

kīšitēpo- VAI cook

kīšitēpo- VAI cook (food) until done

kīškatāhtikwē- VAI cut logs/wood

kīšpin ᑭᐢᐱᐣ IPC if. (Track 19, p.34)

kitahkinān ᑭᑕᑭᓇᐣ NI ‘our(2^1) land’; the landscape; the earth; stem *ahki*-. *See* Shrofel 1981:81-82 for examples of 1p and 2^1 possessed forms. A different prefix determines whether the noun is our(1p) or our(2^1). The suffix for both is *-inān*.

kītākimē- VAI remove one’s snowshoes

kītākimēnaw- VTA remove s.o.’s snowshoes (take them off s.o.)

kī-tāšiškōnī ᑭᑕᐢᓯᐢᑯᓂ VAI IND he attended school there

kitastotiniwēpaw- VTA knock s.o.‘s cap off

kitastotiniwēpaw- VTA stem. ‘knock someone’s headgear off’ (Track 13, p.25)

kitēh ᑭᑌ NDI your(sg) heart. (Track 10, p.20)

kitēhiwā ᑭᑌᐃᐘ NDI ‘your(pl) hearts’; MORPHEME *-teh*- ‘heart’. (Track 21, p.37)

kītiwanēpaniho-VAI take off one’s knapsack

kīwē- VAI return home, go back

kiwīčihikon ᑭᐏᒋᐃᑯᐣ VTA IND (0-2) it helps you(sg)

kī-wīkiti or **/kī-wīkitō/** ᑭᐏᑭᑎ VAI IND he or she is married (to s.o.). (p.43)

kiyām- ᑭᔮᒼ IPC (Cree) regardless; whatever; however, anyway; go on, continuing. (Track 21, p.37)
kiyāmahtō- VAI set things right, bring peace
kīyāpič IPC again; again, with increased vigour. (Track 12, p.23)
kočišw- VTA cut s.o.
kohpi- VAI go up (from the water) into the bush
kōnihkānk ᑯᐣᓂᑲᐣᐠ NA LOC on the snow. (p.45)
kosāpīwēpahw- VTA push s.o. under the water; sink s.o. with a 'tool'
kotak ᑯᑕᐠ PR (ALTERNATE PRONOUN) other one. *See* Todd 1970:103-104 on the Oji-Cree forms of *kotak*. The *kotak* paradigm for ILD may be in flux; more likely, it is an example of phonetic variation: -*an* endings often sound like –*ēn*. (Track 3, p.7)
kotakiyak ᑯᑕᑭᔭᐠ PR others. (p.44)
kwant 'hsa IPC indeed, surely. *Cf.* **kwanta**. (Track 21, p.37)
kwant'hsa ᑲᐊᐣᐟᓴ or **[kwāntihsa]** ᑲᐊᐧᐣᑎᓴ IPC most likely; surely. *'hsa* 'indeed' (Track 1, p.3)
kwanta ᑲᐊᐧᐣᐠᑕ IPC merely, simply; for nothing; randomly; for no good reason. (Track 21, p.37)
kwayāčihtō- VAI prepare s.t.
kwayahk ᑲᐧᔭᐠ [ᑲᐧᔭᕽ] IPC correctly, better, properly, easily. (p.45)
mā or **ma** ᒪ IPC Intensifier (negative or positive) 'surely'. (Track 3, p.7)
māčā- VAI leave
māčāpi- VAI start looking (for s.t./s.o.)
māči- IPC PREVERB 'start to; begin'. (Track 1, p.3)
mahkwantomih 'hsa ᒪᑲᐧᐣᑐᒥᓴ or **mahkwantomihs** ᒪᑲᐧᐣᑐᒥᐢ **?** IPC indeed, like on a bearpaw [in style or shape]. *Cf. mahkwa* 'bear'. (Track 12, p.23)
mamānčih- VTA tie s.o. down
mamānī- VAI be bad at s.t. (clumsy or inept)
mamihkomātok ᒪᒪᑯᒪᑐᐠ or **[mamihkamātok]** ᒪᒪᑲᒪᑐᐠ VTA IND DUBITATIVE (3-2[1]) he must have found something for us; stem *mihkomaw*-. *Cf.* Shrofel 1981:399 on the dubitative inflections. (Track 3, p.7)
mamihšīnikamikisiwak ᒪᒥᓯᓂᑲᒥᑭᓯᐊᐧᐠ VAI IND there are many families. (Track 22, p.39)
mamihšīniwak ᒪᒥᓯᓂᐊᐧᐠ VAI IND they are numerous. (Track 12, p.23; 22, p.39)
māminwēntam ᒪᒥᓀᑕᒼ [ᒪᒥᓀᐧᐣᑕᒼ] VTI IND he is very happy about it (Track 6, p.11)
māna ᒪᓇ IPC usually, customarily [?]
manāčih- VTA watch over s.o., be careful with s.o.
mānāhtikwē- VAI harvest logs (wood)
mānāhtikwēwak ᒪᓇᑎᑫᐧᐊᐧᐠ VAI IND they are harvesting logs (wood). (Track 6, p.11)
manātēhēpin- VTA remove the heart(from s.o.)
manipah- VTA grab hold of s.t.
manitēhēpin- VTA rip s.o.'s heart out

maškinākosi VAI IND it(animate) looks strong, firm; following *ēštāšiyakēn* ‘impossible to believe that it is strong’—i.e., it looks weak, inferior; VAI FINAL *-nākosi*

maškinākosi- VAI look strong

matē-ihkitič ᒪᑌ ᐃᑭᓂᐨ VAI CONJ he says (over there); he can be heard saying. (Track 9, p.19)

matikwān ᒪᑎᑲᐧᐣ NI tipi, or wigwam. (p.45)

māwač ᒪᐊᐧᐨ IPC very much. (Track 20, p.35)

mayām ᒪᔭᒼ IPC perhaps (Track 4, p.9)

mēkwāč ᒣᑲᐧᐨ IPC meanwhile, now; at the time. (p.46)

mēkwāškawāwāč ᒣᑲᐢᑲᐊᐧᐊᐧᐨ VAI CONJ they meet him. (Track 5, p.10)

mē-pīšim ᒣ ᐱᓯᒼ NA the month of May. (p.44)

mētawēwinan ᒣᑕᐁᐧᐃᐧᓇᐣ NI Pl sports; cf. AI *mētawē*- ‘play’. (p.43)

mī kāna or **amī kāna** ᒥ ᑲᓇ IPC maybe it is; so it seems; it’s as if it is/was. (Track 5, p.10)

mī wēti or **amī wēti** ᒥ ᐁᐧᑎ IPC it is there. (Track 5, p.10)

mīhkanā NA road. (p.46)

mihkininčini- VAI have bloody, infected sores/scars on one’s hands

mihkomaw- VTA find s.t. for s.o.

mihkwamīhkānk ᒥᑲᐧᒥᑲᐣᐠ NA LOC in the ice; *mihkwām* or *mihkwam* ‘ice’. (p.45)

mihkwamīn NA OBV ice; pieces of ice; stem *mikwamy*-. (Track 16, p.29)

mihkwāmīn piniškwē ᒥᑲᐧᒥᐣ ᐱᓂᐢᑫᐧ NA + IPC ‘ice only’; only ice [was thrown up, came out]. (Track 16, p.29)

mihkwamīnk [mihkwāmīnk] ᒥᑲᐧᑲᒥᐣᐠ NA LOC in the ice; stem *mihkwamy-,* sg *mihkwam* . *See* **mihkwamīhkānk**.

mihsikamā- VII be trees on/by the lake

mihsikamāhsinōn ᒥᓯᑲᒪᓯᓄᐣ VII IND (0) Negative there are no (cut) trees on the lake; the lake has no ‘cut wood’on it; *mihsi*- ‘firewood’, -*kamy*- ‘lake’; II final -*kamā* ‘be a lake’(Todd 1970:209); Type III stem *mihsikamā*- The subject is NI *sākahikan* ‘*lake’*. *Cf.* Shrofel 1981:302-303 for a 0-Neg Type III paradigm. (Track 15, p.27)

mihšīn ᒥᓯᐣ VII/VAI IND or IPC there are lots, many of them. (Track 18, p.31)

mihšīn(i)- VAI abound; be many, be numerous. (Track 18, p.31)

mihšin-/mihšīni- VII/AI be many

mihšīni- VAI be numerous

mihšīnikamikisi- VAI be many families

mihšīniwak ᒥᓯᓂᐁᐧᐠ VAI IND they are numerous; there are many of them. (Track 12, p.23)

mihtikohkānk ᒥᑎᑯᑲᐣᐠ NA LOC from trees (wood), in/on a tree (Track 9, p.19); NI LOC from wood

mihtikok ᒥᑎᑯᐠ NA trees. (p.45)

mihtikōn ᒥᑎᑲᐣ NA OBV tree(s); NI PL (pieces of) wood, small logs or poles. (Track 6, p.11)

mihtikoni ᒥᑎᑯᓂ NI OBV wooden pole or stick. noun stem: *mihtikw-* ; NI obviative suffix: *–eni.* (Track 19, p.33-34)

mihtikwāp ᒥᑎᑲᐧᑊ NI bow [as in 'bow and arrow']. Stem *mihtikwāpy-*; *see* Shrofel 1981:81. *Cf.* the Cree borrowing) *ahčāpi*; *otahčāpīn* 'his bow'; ILD stem *ahčāpy-*; Cree *ahčāpiy* 'bow'. (p.46)

mikoškātēntamo- VAI be worried about s.t.

mikotiyēhsini- VAI (one's) rear-end be in the air

mīna ᒥᓇ IPC also. (p.iv)

minah- VTA give s.o. to drink

mīnawāč ᒥᓇᐊᐧ- IPC again, still. (Track 5, p.10)

minihkwē- VAI drink s.t.

minomančiho- VAI feel good

minonākosi- VAI look good enough

mintito- , mintiti- VAI be fat

minwēnt- VTI be happy about s.t.

misawāč ᒥᓴᐊᐧ- or [misiwāč] ᒥᓯᐊᐧ- IPC anyway, doubtless. (Track 10, p.20)

mišāwhonāhtik ᒥᓴ ᐃᐧ ᐅᓄᑎᐠ NI a gompfstick **? Ambiguous item** [miserable stick, shoddy wand?] (Track 4, p.9)

misāwinaw- VAI be big enough

misim ᐅᐢᓯᒼ NA a sibling [**?**] (Track 21, p.37)

misiwē ᒥᓯᐁᐧ *or* **misawē ᒥᓴᐁᐧ** IPC entirely; all over; completely. (Track 8, p.17)

mistahī ᒥᐢᑕᐃ IPC lots; all kinds of. (Track 21, p.37)

mitāhso [mitwāhso] ᒥᑕᐧᓱ IPC Numeral 'ten'. (p.44)

mohči- IPC PREVERB bare(ly), exposed. (Track 8, p.17)

mōhkimān ᒧᑭᒪᐣ /mōhkomān/ ᒧᑯᒪᐣ NI knife. (Track 20, p.35; p.46)

mōhkomānini ᒧᑲᒪᓂᓂ NI OBV (with) knife; by knife. *See* Shrofel 1981:87-88 for examples of NI obviative forms. (Track 20, p.35)

mōhsē-āhkikanēpinitēši- VAI bare one's chest, pull away one's clothing

moyē or **[mwē-] ᒧᔦ** IPC [prefix?] before. (Track 16, p.29)

mwēhči ᒣᐧᒋ IPC as if; just like. (Track 18, p.31)

nahī- VAI be good at something, be skillful or adept

nākāčih- VTA guard, watch over s.o.

na-kāčinawināniwawatipanēn VAI IND PRETERIT I will/would have caught your beating heart. (Track 10, p.20)

nakiškaw- meet s.o.; some across s.o.

nanantasānaw- VTA search for s.o.

nanantawanihšininiwē- ᓇᓇᑕᐤᐊᓂᓯ ᓂᓂᐁᐧ VAI stem. be hunting humans; seeking human prey **?** (Track 1, p.3)

nanantawanihšiniwē- VAI hunt humans

nanantawēnčikē- VAI hunt all over (for s.t./s.o.)

nanantawēnim- VTA hunt s.o.

nanihčihkini- VAI see s.o.'s silhouette

nanīmwēpinam- VTA lunge at s.o. with s.t. (weapon)

nanōčihčikēwak **ᐁᓇᓄᒋᒋᑫᐊᐧᐠ** VAI CONJ with REDUPLICATION they are busy doing it, occupied with it. (Track 8, p.17)

nānta **ᓇᐣᑕ** IPC likely. (Track 2, p.5)

nantawēnim- VTA want s.o.

nāpē **ᓇᐯ** NA man. (Track 6, p.11)

nāpēwak **ᓇᐯᐊᐧᐠ** NA men. (Track 17, p.30)

nāpēwan **ᓇᐯᐸᐧᐣ** NA OBV (3’) man/men. (Track 15, p.27)

nāsipīnikē- VAI carry things on their shoulders down to the shoreline

nāsipīnk **ᓇᓯ ᐱᐣᐠ** IPC LOC down the bank, along the shoreline (to the water). (Track 6, p.11)

nawač **ᓇᐊᐧ-** IPC ‘comparatively’; than, more, instead; compared to. (Track 5, p.10)

nawačī- VAI make a roast of s.t.

nawačīmosē- VAI make a sound

nawačīn **ᓇᐊᐧᒋᐣ** IPC rather a few; a fair number. (Track 14, p.26)

nawinahkwanini **ᓇᐤᓇᑲᐧᓂᓂ** or **[nawinakatinini]** **[ᓇᐃᐧᓇᑲᑎᓂᓂ]** IPC quite a distance (extent); rather far; a “fair stretch”. (Track 5, p.10) **?**

nāwinānīwatih- VTA shoot s.o. in the thigh

nayintīn **ᓇᐃᑎᐣ** nineteen [English word in syllabics]. (p.43)

nēhkēhī or **nēhkēhi** **ᓀᑫᐃ** IPC at the side; over there (yonder). (Track 23, p.41)

nēhkēhičošāsininič* **ᓀᑫᐃᒍᔕᐢᓯᓂᓂ-** VII CONJ OBV ; stem *nēhkēhičošāsin-*. (Track 18, p.31). **?** *ambiguous item

nēpitēnti- VAI be absent, gone or ‘away’

ničāhkasīm **ᓂᒐᑲᓯᒼ** my son-in-law ? (Track 18, p.31)

nīčihkwēwan **ᓂᒋᑫᐧᐊᐧᐣ** NA my female companion; ‘my fellow woman’ **?**. (Track 12, p.23)

nīčikihtēnāp **ᓂᑭᒋᑭᑌᓇᑊ** NA my housemate; the old one I am living with (dwelling under the same roof). (Track 12, p.23)

nīči-kišēni or **nīči-kišēyinini** **ᓂᒋᑭᔐᓂ** NA my fellow old man. (Track 8, p.17)

nihs- **ᓂᐢ** VTA ‘kill s.o.’ (Track 5, p.10)

nihsik **ᓂᓯᐠ** VTA IMPER (2-3) kill it [baby]!; *kāwin nihsik*! ‘Don’t kill it(animate)’. (Track 18, p.31)

nihtāwiki- VAI be born

nīkān **ᓂᑲᐣ** IPC ‘leading’; at the front; ‘first’. (Track 16, p.29)

nika-pīšā **ᓂᑲ ᐱᔕ** VAI IND FUTURE I will go out (travel or trek). (Track 5, p.10)

nikwakwinitaw- VTA hide under the snow from s.o.

nīmi- VAI dance

nīn **ᓂᐣ** PR I, me, myself. (Track 9, p.19)

ninanīmwēpinān **ᓂᓇᓇᒼᐁᐧᐱᓇᐣ** VTA IND I am holding it to test its balance **?** (Track 8, p.17)

ninčāhkanihs* **ᓂᐣᒐᑲᓂᐢ** NDI my son-in-law (companion, or ‘relative by marriage’); or **ᓂᐣᒐᓂᐢᓯᐢ** **ninčānihs(ihs)** ‘my daughter’? (Track 22, p. 22-23).*ambiguous item

ninčānihsihs **ᓂᐣᒐᓂᓯᐃᐢ** NDA DIMINUTIVE form. my daughter. (Track 22, p.39)

ninčānihsihsak ᓂᓂᒐᓂᓯᓴᐠ NDA DIMINUTIVE my daughters. Cf. *nintānihsak* 'my daughters'. (p.44)

ninka-iši-māčā ᓂᐣᑲᓯ ᒪᒐ VAI IND FUTURE I am leaving; so I'll be going out. (Track 17, p.30)

ninkā-išinihkāsiyān ᓂᐣᑲᐃᓯᓂᑲᓯᔭᐣ VAI CONJ I am/was named thus; "my name is ." Stem *išinihkāso-* or [variant] *išinihkāsi-*. For some ILD speakers today, the vowels /o/ and /ō/ have merged with /i/ in many words. (p.44)

ninka-kī-pimātisihsīnāwā ᓂᑲᑭ ᐱᒪᑎᓯᓯᓇᐘ VAI IND Negative you(pl) will/would not (continue to) live. (Track 21, p.37)

ninkī-ahtōčikē ᓂᑭᐊᑐᒋᑫ VAI IND I would place it there. (Track 22, p.39)

ninkī-inā ᓂᑭ ᐃᓇ VTA IND (1-3) I told him so. (Track 22, p.39)

ninkī-onči-wāpamāhsīn ᓂᑭ ᐅᐣᒋ ᐘᐸᒪᓯᐣ VTA IND Negative (1-3) I did not see it(animate); I never saw it (before). (Track 15, p.27)

ninkī-otahpinān ᓂᑭᐅᑕᐱᓇᐣ VTI IND I have taken it. (Track 10, p.20)

ninkitwāhsi /ninkotwāhso/ ᓂᑭᑘᓯ IPC Numeral 'six'. Phonemic short *o* surfaces frequently as [*i*] in ILD. (p.44)

ninkī-wāpamā [ninkī-wāpamāh] ᓂᑭᐘᐸᒪ VTA IND I saw him. (Track 3, p.7)

nintanihšininiw [nintanihšīniniw] ᓂᐣᑕᓂᓯᓂᓂᐤ VAI IND I am a human being. (Track 9, p.19). stem *anihšininiwi-*. *See* Shrofel 1981:202-206 for a discussion of ILD final short vowel deletion (an application of the FSVD rule), which applies here, as in other first person independent order examples, e.g., *nīšwā niwīkit* 'I am twice married'(p.44). (Track 9, p.19)

nintayāwak ᓂᑕᔭᐘᐠ VTA IND (1-3p) I have them. (p.44)

nipā- VAI sleep

nipahčikākē VAI kill things (with s.t.)

nipi ᓂᐱ NI water; stem *nipy-*

nipīhkank ᓂᐱᑲᐣᐠ in the water. (Track 7, p.15)

nīši- VAI be two

nīšin ᓂᓯᐣ IPC NUMERAL two. (Track 15, p.27; 17, p.30)

nīšini- VAI be two

nīšiwak ᓂᓯᐘᐠ VAI IND they are two; the two of them. (Track 23, p.41)

ništam or **[nistam]** ᓂᐢᑕᒼ IPC first, at first, the first (Track 1, p.3)

nīšwā niwīkit VAI am twice married (p.44). *See also* **niwīkit** and **nintanihšininiw** on final short vowel deletion.

nīšwā or **nīšwā-** ᓂᓴᐤ IPC twice. (p.44)

nitayāwak ᓂᑕᔭᐘᐠ VTA IND (1-3p) I have them. *See* **nintayāwak**. (p.44)

niwāwiyākīhik (Track 8, p.17) Cf. **niyākihič ?** [Context: "This *inini* 'human' has ended my life!]

niwīkit ᓂᐏᑭᐟ. VAI CONJ I am married; *nīswā niwīkit* '(I am) twice married'; stem *wīkiti-*; alternate stem *wīkitō-* . *See* **nintanihšininiw** for a grammatical reference to final short vowel deletion. (p.44)

niyākihič ᓂᔭᑭᐃᐨ (Track 8, p.17) **?**

niyānan ᓂᔭ ᓇᐣ IPC NUMERAL five. *See also* **kī-niyānanikamikosiwak**. (Track 9, p.19)

niyānikamikosi- VAI be five groups living together

niyāsiwā- VII be a point of land

nōčihkwēwihs ᓅᒋᑫᐃᐧᐢ NA 'little old woman'; "old lady." (Track 11, p.21)

nōčihkwēwihsan ᓅᒋᑫᐧ ᐃᐧᓴᐣ NA OBV (3') old woman/women. (Track 13, p.25)

nōčihtō- VTI be occupied or busy with s.t.

nōhkom ᓅᑯᑦ NDA my grandmother [fragment, or another meaning, 'stepchild' **?**] (p.44)

nōhtoyakihik ᓅᐟᑐᔭᑭᐃᐠ VTA IND (1-2) (Track 9, p.19)

ntōšihak ᓂᐣᑕᓯᔭᐊᐠ VTA IND (1-3) I have 'made' many human children; I have brought up many human children; stem *ōših*- 'make'. (Track 14, p.26)

ntošihak ᐣᑐᓯᐊᐠ VTA IND I have 'made' (raised) them; stem *oših*- 'make'. (Track 14, p.26)

očāhkwanahsinīman ᐅᒐᑲᐧᐣᐊᓯᓂᒪᐣ NA OBV her stone missile, a rock weapon, perhaps a bola. (Track 13, p.25)

ohkon ᐅᑯᐣ [ᐅᐦᑯᐣ] NDI his/her/the liver (Track 22, p.39)

ohkonini ᐅᐦᑯᓂᓂ NI OBV a liver. (Track 22, p.39)

ohomā ᐅᒪ or **ohoma /ohomā/** ᐅᐦᐅᒪ IPC DEMONSTRATIVE here. *See* Todd 1970:43. *Cf.* wēti and ihimā. (Track 22, p.39)

ohowē ᐅᐁᐧ or ᐅᐅᐁᐧ PR INANIMATE PROX SG this one (0). *See* Todd 1970:101. (Track 21, p.37)

ohowēni ᐅᐅᐁᐧᓂ PR INANIMATE OBV this one (0'). (Track 22, p.39)

ohowēniwan [ohowēnin] ᐅᐁᐧᓂᐣ PR INANIMATE OBV PL these ones (0'pl). (Track 9, p.19)

ohpiki- VAI grow up

ohtanamāčēčič ᐅᑕᓇᒪᒉᒋ- NI fetus, unborn baby. (Track 22, p.39)

okakīškahtawāwān ᐅᑲᑭᐢᑲᑕᐊᐧᐊᑦ VAI IND they cut some logs. (Track 6, p.11)

oka-nihsān ᐅᑲᓂᓴᐣ VTA (3-3') he or she will kill him (the baby). (Track 18, p.31)

okī-ani-māčā ᐊᑭᔭᓂ ᒪᒐ VAI IND he started to leave; he was leaving. (Track 19, p.33)

okī-ayāwān ᐅᑭ ᐊᔭᐊᐧᐣ VTA IND (3-3') he had her (p.43)

okī-inān ᐅᑭᐃᓇᐣ VTA IND (3-3') he said to him/her. (Track 6, p.11)

okī-iši-kanōnāwān ᐅᑭ ᐃᓯ ᑲᓅᓇᐊᐧᐣ VTA IND (3p-3'); stem *kanōn*- 'call s.o.' (Track 3, p.7)

okī-kanōnāwān ᐅᑭᑲᓅᓇᐊᐧᐣ VTA IND (3p-3') they attended to him; *kanōn*- 'call upon, summons s.o.' (Track 3, p.7)

okī-kihkēntank ᐅᑭ ᑭᑫᑕᐣᐠ VTI IND he/she knew, learned, found out; stem *kihkent*-. [Kayanway knows (can sense) what the windigo is about to do.] (Track 19, p.33)

okī-wāpamān ᐅᑭ ᐊᐧᐸᒪᐣ VTA IND (3-3') he saw him/them. (Track 9, p.19)

okī-wīči-āyāmāwān or **okī-wīč-ayāmāwān** ᐅᑭᐃᐧᒋᐊᔭᒪᐊᐧᐣ VTA IND they who lived with him. (Track 2, p.5)

okosihsan ᐅᑯᓯᓴᐣ NDA (3’) his son(s). (Track 2, p.5)

okosihsihsan ᐅᑯᐦᓯᐦᓭᓴᐣ NDA his (young) son. (Track 11, p.21)

okosihsiwān ᐅᑯᓯᓯᐗᐣ NDA PL their(3p) sons(3p’). *See* Todd 1970:32 for another example. (Track 22, p.39)

okwēniwak ᐅᑵᓂᐗᐠ or [OC] **okowēniwak** [ᐅᑵᓄᐠ] or [ᐅᑵᓇᐠ] PR ANIMATE PROXIMATE PL these ones. (Track 1, p.3)

okwēniwan ᐅᑵᓂᐗᐣ [ᐅᑵᓄᐣ]or (OC) **okowēniwan** PR ANIMATE OBVIATIVE PL (3p’) these ones (Track 3, p.7)

omakōt ᐅᒪᑯᐟ NI his jacket. (Track 8, p.17)

omāmāma ᐅᒪᒪᒪ NA a mother (p.44)

omatikwani- VAI have a wigwam

omišāwhonāhtik* ᐅᒥᓴᐤᐅᓇᑎᐠ NI her gompfstick **?** (Track 4, p.9). *ambiguous item

onākohšin- ᐅᓇᑯᓯᐣ VII be evening. (Track 3, p.7)

onākohšin- VII be evening

onānink ᐅᓇᓂᐣᐠ NDI LOC in his thigh. (Track 10, p.20)

onapīh- VTA see to s.o.’ needs

onapihāwāč ᐅᓇᐱᐊᐒ- VTA CONJ (3p-3’) they attend to him; IPC prefix *on*- ‘well; properly’. (Track 3, p.7)

onātisīwē- VAI be set up (to dwell) somewhere

onči- IPC PREVERB ‘originate’, start there; at/from that time; not [in negative sentences headed by *kāwin,* or, rarely, by the Cree negative *ēkā*. *See* an example on p. 7.]

onči-kītākimēhšīn ᐅᒋ ᑭᑕᑲᒣᓯᐣ VAI IND NEGATIVE he [did] not remove his snowshoes. (Track 3, p.7)

onči-kītākimwēč or [**onči-kihtākimwēč]** ᐅᒋ ᑭᑕᑲᒣ- VAI CONJ RELATIONAL? he removes his snowshoes (Track 3, p.7)

onēnčikātē- VAI be decided, determined

onikwani- VAI have s.o. for a son-in-law

oninkwānanikohš ᐅᓂᑲᓇᐣᐃᑯᐦ NA his mother-in-law. See Rogers 1962:830-832, 853; Glossary 10 on this term of OC family relationship. (Track 12, p.23)

onišakopaniho- VAI get down on one’s hands and knees ?

onotihkwēman ᐅᓄᑎᑫᒪᐣ NDA his wife. Cf. OC *otihkwēman* Rogers 1964:139, *nintihkwēm* ‘my wife’ Todd 1970:34, ILD *otihkwēman* ‘his wife’ Shrofel 1981:80. (Track 5, p.10)

onotihkwēmiwan or **onotihkwēman [onōtihkwēman]** ᐅᓄᑎᑵᒪᐣ NDA OBV their women (wives); their ‘old ladies’?. (Track 4, p.10; 22, p.39)

ontāmāčā- VAI leave from there

opaškwēwāš / opaškwēwaš... ᐅᐸᐦᑵᐗᐦ NI OBV [inc.?] her knapsack or carryall bag; -*ewaš* ‘container’. (Track 13, p.25) **?** *Cf. opaškwēwašiwān* [*opaškwēwašowān*] **‘**their bags’.

opihkwākon ᐅᐱᑿᑯᐣ NI OBV his arrow. (Track 9, p.19)

opwāčikēn ᐅᐺᒋᑫᐣ NI a roast. (Track 22, p39)

osām ᐅᓴᒼ IPC too much; because. (Track 21, p.37)

ōših- VTA make s.o.
ošihčikātē or **ōšihčikātē**- VII be constructed, built out of s.t.
ošihčikē- VAI do s.t., accomplish it
ošihtō- VTI make s.t., prepare s.t., for example, *ēkwa kā-ošihtōč pihkwākon niyānan* 'and he prepared five arrows'. (Track 9, p. 19)
ošihtō- VTI make s.t., create it
oškinīkī or **[oškinīki]** ᐊᐢᑭ ᓂᑭ NA a youth, young person (e.g., a son). (Track 3, p.7)
oškinīkīwak ᐊᐢᑭᓂᑭᐊᐧᐠ NA youths. (Track 6, p.11)
oškinīkīwan ᐊᐢᑭᓂᑭᐊᐧᐣ NA youths; young men. (Track 10, p.20)
oškon ᐅᐢᑯᐣ NDI his/her/the liver. Cree form: *See* **ohkon**.) (Track 22, p.39)
otahčāpīn or DIMINUTIVE **očahčāpīn** ᐅᒐᒐᐱᐣ NA OBV his little bow; *ahčāpi* 'bow', stem *ahčāpy-* . *See* Shrofel 1981:90-104 on diminutive consonant symbolism. (Track 4, p.9)
otahpin- VTA remove, take s.t. out (of s.o.)
otahpināč ᐊᑕᐱᓇ- VTA CONJ (3-3C) he takes him. (Track 16, p.29)
otanāmačēhčihč or očanāmačēhčihč ᐅᑕᓇᒪᒪᒉᒋ- NA with consonant symbolism. a fetus; her precious little unborn baby (Track 18, p.31-32; Track 22, p.39)
otanāmačēhšihs ᐅᑕᓇᒪᒉᐢᓯᐢ NA a little unborn baby. (Track 18, p.31)
otāsāwēkipitōn or **otāsāyikipitōn** ᐅᑕᓴ ᐁᐧᑭᐱᑐᐣ VAI IND he pulls away the clothing from his chest. (Track 8, p.17) **?**
otāsāyikipitō- VAI pull the clothing away from one's chest **?**
otātān ᐅᑕᑕᐣ NDA OBV the father, husband. (Track 5, p.10)
otātāwān ᐅᑕᑕᐊᐧᐣ NDA OBV their(3p) father(3'). (Track 3, p.7)
otēhinan ᐅᑌᐃᓇᐣ NI the hearts; stem *-teh-*. (Track 16, p.29)
otēhinīn ᐊᑌᐃᓂᐣ NI his(obv) heart(obv). (Track 16, p.29)
otēškan ᐅᑌᐢᑲᐣ NI his ice chisel. (Track 5, p.10)
otin- VTA take s.o./something of s.o.'s
otinā ᐅᑎᓇ VTA IND he takes him/her **?** (Track 5, p.10)
otinān ᐅᑎᓇᐣ VTA IND (3-3') he takes him; takes s.t. of his/hers. (Track 4, p.9; 8, p.17; 22, p.39) [The *person* is always the direct object in ILD, as in Cree.]
otināwān ᐅᑎᓇᐊᐧᐣ VTA IND (3-3') what's the matter with him **?** (Track 3, p.7)
otišihkintawēpahwān ᐅᑎᓯᑭᐣᑕᐁᐧᐸᐊᐧᐣ VTA IND (3-3') he pushed him under the ice [with a chisel]; *-inta-* 'in water' (Track 8, p.17)
otoškinīkīman ᐅᑐᐢᑭᓂᑭᒪᐣ NA OBV his young men (sons). (Track 3, p.7)
owāwānahkīnatōn ᐅᐊᐧᐊᐧᓇᑭᓇᑐᐣ VAI IND he has set things right in the land; 'brought peace' (Track 11, p.21); stem *wāwānahkīnatō*- **?**
owīči-āpinōnčīšihsan ᐅᐃᐧᒋ ᐊᐱᓄᐣᒋᓯᓴᐣ NA OBV his/her fellow little child, 'little sibling'. (Track 21, p.37)
owītikēmākōpan ᐅᐃᐧᑎᑫᒪᑯᐸᐣ VTA IND PRETERIT (3-3') he dwelled with them. (Track 11, p.21)
owītikēmān ᐅᐃᐧᑎᑫᒪᐣ VTA IND (3-3') he dwells with them; stem *wītikēm*-. (Track 11, p.21)

pahkān ᐸᑲᐣ IPC different(ly); separately, apart [on one's own?]. (Track 2, p.5)
pahkinawā ... *FRAGMENT* VTA IND (3-3') he/she beat him/them; she won (as in a card game) (Track 1, p.3)
pahkočiwēpiškaw- VTA poke through s.o. and cut out s.t.
pakitahwā- VAI fish (with a net); set a net
pākomi- VAI vomit
pamihāwāč ᐸᒥᐊᐤᐊ- VTA CONJ (3p-3') they attend to him, see to his personal needs; stem *pamih-* 'tend to s.o.'
pamin-, **pamih**- VTA attend to s.o.'s needs, look after s.o.
pankihšin- VAI fall
pankihšini- VAI fall (down)
papāmohsē- VAI hunt on land; 'walk about' (hunting on the land). *See* Todd 1970:219. (Track 21, p.37)
papēšiko- VAI be alone
paškwēwēšini [*sic*] ᐸᐢᑫᐧᐁᐧᓯᓂ NI OBV backpack or carryall bag. (Track 13, p.25)
patahkisi- VAI be stuck (into s.t.) there, erected
pātihš ᐸᑎᐢ or **pātohš** ᐸᑐᐢ IPC and then; after; later on. (Track 3, p.7; 20, p.35)
pēči ᐯᒋ IPC [Cree] 'hither'; approach s.o.; bring here! (Track 22, p.39)
pēči apwāčikē ᐱᒋᐊᐸᐧᒋᑫ IPC + NI bring a roast (to prepare); NI *apwāčikē* a roast (to be done on a spit) (Track 22, p.39)
pēpīn ᐯᐱᐣ NA OBV young child; 'baby'; *pēpī* 'baby'. (Track 18, p.31)
pēšik ᐯᓯᐠ IPC NUMERAL one, a single one; one (of them). (Track 9, p.19)
pēšikwā ᐯᓯᑲᐧ IPC once; one time
pi-ayišihčikē VAI IND he (comes and) does it thus, does things so. (Track 22, p.39)
pihkwāk ᐱᑲᐧᐠ NI arrow; 'piercing tool'; stem *pihkwākw-*. (p.46)
pihkwākoni ᐱᑲᐧᑯᓂ NI OBV (0') arrow. (Track 9, p.19)
pihtākimē- or **pīhtākimē**- VAI put snowshoes on
pihtākimē- VAI put on showshoes. (Track 2, p.5)
piko ᐱᑯ IPC just, only. (Track 2, p.5)
pikwanta ᐱᑲᐧᑕ or **pakwanta** ᐸᑲᐧᐣᑕ IPC anything; in vain; *piko* + *anta*. (Track 18, p.31)
pimātisi- VAI live on, survive (that way)
pimikosi- VAI move camp
pimikosiwāč VAI CONJ they travel along ('along their routes'); in the course of their journey; *pimikiso-* 'travel along'; AI final *-ekosi* 'undergoing, in transit'; *-kosi* 'move camp'. *See* Todd 1970:205, 223.
piminišin- VAI aproach, come near
pimiwēpahši- VAI be blown along
pimohsē- VAI walk
pimohšin ᐱᒧᓯᐣ VAI IMPER (2-1) shoot me!(with an arrow); stem *pimw-* 'shoot s.o. with an arrow'. *kāwin nīn pimohšin!* 'Don't shoot me!' (Track 9, p.19)
pimw- VTA shoot s.o. with an arrow
pimwahsinahw- or **pimwahsinaw**- VAI throw it(a stone) at s.o.
pimwāni- VAI carry s.t., e.g., one's knapsack, on one's back

pīn- VTA bring s.o. s.t.

pinākosi- VAI s.o. be seen coming (from a distance)

pinākosiwak ᐱᓇᑯᓯᐊᐧᐠ VAI IND they were seen coming in the distance; AI stem final *–nākosi* ‘be seen’. (Track 12, p.23) Cf. **ē-pinākosiwāč**.

pinamā [pinamāh] ᐱᓇᒪ IPC first; for now. Cf. Cree *pitamā* . (Track 3, p.7)

pīniš ᐱᓂᐡ IPC at last; finally; until. different **?** (Track 16, p.26)

piniškwē ᐱᓂᐡᑫᐧ IPC only; in the end only; ultimately. (Track 16, p.26)

pīntikam ᐱᑎᑲᒪ IPC inside. (Track 3, p.7)

pīntikamānk ᐱᑎᑲᒪᐣᐠ or (variant) [**pīntikamonk**] ᐱᐣᑎᐠᑲᒧᐣᐠ IPC LOC inside there. (Track 18, p.31)

pīntikamink ᐱᐣᑎᐠᑲᒥᐣᐠ IPC inside (a dwelling); a shelter. *See* Todd 1971:42, 235 on the formation of this word and of similar terms with the word final *-ekamink*. (Track 3, p.7)

pīntikēkočin- VAI slip inside (fly, fall or slide in quickly)

pīntikēkočininič ᐱᐣᑎᑫᑲᒋᓂᓂ- VAI CONJ OBV he/she comes ‘speeding’ in, slips in (Track 18, p.31)

pīšā- VAI come (hither)

pīšim ᐱᓯᑦ NA moon; month. (p.43)

pisintaw- VTA listen to s.o.

pi-takohšininič ᐱᑕᑯᓯᓂᓂ- VAI CONJ OBV he/she/they(3’) arrive, come in. (Track 6, p.11)

pītamaw- VTA ‘bring s.o. s.t.’. (Track 22, p.39)

pōhkīkina ᐳᑭᑭᓇ NA ice marker [small cut evergreen (e.g., spruce) trees inserted in the snow or ice to mark the edges of a road or trail on a frozen lake or river]; root *pōhkw*- ‘break’? (Todd 1970:179,181; Shrofel 1981:486; *cf.* Cree *poht*- ‘insert’). (Track 15, p.27)

potawē- ᐳᑕᐁᐧ VAI build, or have, a campfire. (Track 16, p.29)

pwātipō ᐸᐧᑎᐳ forty-four [English word in syllabics]. (p.44)

sākahikan [sākahīkan] ᓴᑲᐃᑲᐣ NI lake; stem *sākahikany*- . (Track 15, p.27)

sākahikanihsīnk ᓴᑲᐃᑲᓂᓯᐣᐠ NI LOC in the pond (‘little lake’). (Track 19, p.34)

sākahikanīni ᓴᑲᐃᑲᓂᓂ NI OBV lake. (Track 19, p.34)

sākahikanīnk ᓴᑲᐃᑲᓂᐣᐠ NI LOC in/on/at the lake. (Track 19, p.33-34)

sākahikanīsihs ᓴᑲᐃᑲᓂᓯᐡ NI little pond, small lake. (Track 15, p.27)

sakākimēškaw- VTA step on s.o.’s snowshoe(s)

sasākitiyēkončin or **sasākitiyēkončini** ᓴᓴᑭᑎᔦᑯᐣᒋᐣ or ᓴᓴᑭᑎᔦᑯᐣᒋᓂ VAI IND he is submerged, floating [dead, under the ice]. *See* Todd 1970:199 on the morphemic structure of the AI stem final *-akončin* ‘float’; *-nčin-* ‘be in water’; stem final *–končin* or *-končini*. (Track 12, p.23)

šasēkoškwēpahw- VTA push s.o. under the ice, with force, or repeatedly

šēkoškwēpahw- VTA push s.o. under the ice

šēmāk ᓭᒪᐠ IPC immediately; right away! (Track 3, p.7)

šikohp ᓯᑯᑊ NA spruce tree. (Track 15, p.27)

šikohpīn ᓯᑯᐱᐣ NA OBV (3’) spruce tree. (Track16, p.29)

šiyakēn ᓯᔭᑫᐣ IPC very much so; strongly (Track 4, p.9)

šōskihtō- VTI make s.t. icy, slippery

ta ihiwē ānihšininiwan ohkon ᑕ ᐃᐃᐁᐧ ᐅᓂᓯᓂᓂᐊᐧᐣ ᐅᑯᐣ NA OBV (of) a human, the liver NA OBV (3’), that(0) liver(0); i.e., a human liver. (Track 22, p.39)

ta-āpihči ᑕᐱᒋ IPC meanwhile’; in the meantime; ‘in the middle’. (Track 6, p.11)

tahsin wīntikōn ᑕᓯᐣᐃᑎᑯᐣ VAI OBV + NA OBV is the number of windigos; AI stem *tahsi*- ‘be (so) many’. (Track 16, p.29)

tahsiwak ᑕᐢᓯᐊᐧᐠ VAI IND they number (so many). (p.44)

takohšin- VAI arrive

tāpiko [nānta piko] ᑕᐱᑯ IPC just maybe; it was this way, perhaps. (Track 8, p.17; Track 15, p.27; 22, p.39)

tāpinā ᑕᐱᓇ IPC well, after all (it’s because). (Track 14, p.26)

tāsiskōnī- VAI attend school

taskwākohpaniho- VAI lie prostrate

taswākohpaniho- VAI CONJ lie prostrate

tatipāčimon ᑕᑎᐸᒋᒧᐣ VAI IND FUTURE (imperative equivalent) tell us the story. (Track 3, p.7)

tēhtako ᑌᑕᑯ IPC really; extremely; very much so. (Track 8, p.17)

tēpakohp ᑌᐸᑯᑊ IPC NUMERAL seven. (p.44)

tēpi- PREFIX (BOUND MORPHEME) ‘enough, sufficient, reach’. (Track 4, p.9)

tēpimaškinākosi VAI IND ᑌᐱᒪᐢᑭᓇᑯᓯ VAI IND he appears strong (durable or hardy) enough; following *ēštāšiyakēn* ‘impossible to believe that he is sufficiently strong’—i.e., he looks weak, inferior; VAI FINAL *–nākosi*. (Track 4, p.9)

tēpwē ᑌᐯᐧ VAI truly, really. *See* Todd 1970:240 for an analysis of the two morphemes that combine to create this word (-*wē*- ‘say, sound’). (Track 18, p.31)

tētipa ᑌᑎᐸ IPC ‘going around in a circle’, circling s.t. (Track 19, p.34)

tihtipaniho- VAI it tumbles along

tipāčim- ᑎᐸᒋᒼ VTA Stem narrate, tell a story about s.o. (Track 1, p.3)

tipāčimo- ᑎᐸᒋᒧ VAI Stem narrate, tell stories. (Track 3, p.7)

twāhikan ᑕᐧᐃᑲᐣ NA ice hole. (Track 8, p.17)

twāhikanink ᑕᐧᐃᑲᓂᐣᐠ NA LOC (in the, from the, at the) ice hole. (Track 8, p.17)

twāhikē- VAI cut a hole (in the ice

wahawē ᐊᐧᐊᐁᐧ PR ANIMATE PROX SG this one. (Track 7, p.15) *See* Todd 1970:101 for a table of demonstrative pronouns.

wāhsa ᐊᐧᓴ IPC far; far away. (Track 3, p.7)

waniškā- ᐊᐧᓂᐢᑲ VAI stem. ‘awake from sleep and rise; get up’. (Track 5, p.10)

waniškā- VAI get out of bed; arise (from sleep)

wāpam- VTA see s.o.

wāpan- VII be dawn

wāwānahkīnatō- VAI/VTI bring peace to the land; set things right in the land

wa-wī-onči-minihkwēč ᐊᐧ ᐃᐧ ᐅᐣᒋ ᒥᓂᑫᐧ- VAI CONJ he is really taking a good drink. (Track 6, p.11)

wawočīsisi- VAI be scarred all over

wē-minihkwēč ᐁᐧᒥᓂᑫᐧ- VAI CONJ he intends to drink, is about to drink

wēnči-ayintič or **wēnči-ahintič** ᐁᐣᒋᐊᐃᐣᑎ- VAI CONJ why is he acting this way? (Track 3, p. 7)

wēskač ᐁᐧᐢᑲ- IPC long since; ago; in the past, long ago. (Track 13, p.25)

wēti ᐁᐧᑌ OC IPC DEMONSTRATIVE PARTICLE **wētē** 'there, farther away'. (Track 1, p.3) *See* Todd 1971:43 for an analysis of *wētē* and *ihimā*.

wēti kā-iši-ayāč ᐁᐧᐱ ᑲᓯ ᐊᔭ- IPC + VAI CONJ when he got there. (Track 11, p.21)

wīči-kišēniniman ᐃᐧᒋ ᑭᓭᓂᓂᒪᐣ NA Possessed form. his(3') fellow old man (headman). (Track 22, p.39)

wīči-kisēniwan ᐃᐧᒋᑭᓭᓂᐊᐧᐣ NA OBV the fellow old man ('head', father, or leader of the group). (Track 2, p.5; 22, p.39)

wīčīw- VTA help s.o.

wīčih- VTA help s.o.

wīhsini- VAI eat s.t.

wīhsininič ᐃᐧᓯᓂ- VAI CONJ OBV he/she(3') eats; stem *wīhsini-* . (Track 3, p.7)

wī-katanawāč ᐃᐧᑲᑕᓇᐊᐧ- VTA CONJ he wanted to [drink] as well **?** (Track 8, p.17)

wīkiti- VAI be married

wīn ᐃᐧᐣ PR he,she; IPC (CONTRASTIVE PARTICLE) 'by contrast'. (Track 3, p.7)

wīnawā ᐃᐧᓇᐊᐧ PR ANIMATE (3p) they. (Track 7, p.15; 17, p.30)

wīnini-, wīnino- VAI be fat

wīntikō or **[wīntiko]** ᐃᐧᑎᑯ or [OC] ᐃᐧᐣᑎᑯ NA windigo; Cree *wīhtikow*. A legendary cannibal, considered once a human or human in form but regarded as nonhuman because of its anthropophagous nature. (Track 1, p.3)

wīntikōhkwē [*wīntiko* + *ihkwē*] ᐃᐧᑎᑯᑫᐧ NA windigo woman. (Track 14, p.26)

wīntikōhkwēn ᐃᐧᑎᑯᑫᐧᐣ NA OBV windigo women. (Track 14, p.26)

wīntikōk or **[wīntikok]** ᐃᐧᐣᑎᑯᐠ windigos (pl proximate). The n-character (ᐣ), indicating an OC word final or a nasalization of the preceding vowel, is only occasionally written in informal local practice. In Cree, a phonemic /h/ appears in the cognate, i.e., /*wīhtikowak*/ (pl). The h (ᐦ) is also rarely written in informal Cree syllabics texts. (Track 1, p.3)

wīntikōn or **[wīntikon]** ᐃᐧᐣᑎᑲᐣ or ᐃᐧᑎᑯᐣ NA OBV (3') windigo(s). (Track 6, p.11)

wīpač ᐃᐧᐸ- IPC soon, quickly. (Track 5, p.10)

wītikēm- VAI live with s.o. in the same dwelling

yow IPC filler **?** ᔪ° (Track 8, p.17)

English-ILD Index

The following list—mainly particles and stems—is a key to the glossary. For full forms, grammatical analyses and annotations, go to the detailed entries in the **Glossary.** Use the search feature of the pdf reader to locate occurrences in the computer files of the text and glossary. Most inflected words are prefixed by a preverb such as **ani-**, **ē-**, **ta-**, **ka-**, **kā-**, **kī-**, **kē-**, **ani-**, **či-**,**pi-**, **iši-**, **matē-**, **mohči-**, **onči-**, **ta-**, **wī-**, or by a personal prefix such as **o**, **k(i)**, or **n(i).**

able (to so s.t.), be **nihtā-**
absent, be (gone) **nēpitēnt-**
accompany s.o. **wīčīw-**
act in a certain way **išihčikē-**
active, be **nōčihčikē-**
after finishing s.t. **kaškwā-**
again **kāwi-**, **kawi, kīyāpič mīnawāč**
all **kahkina**, **misiwē**
almost **kēkāt**
alone, be **papēšiko-**
already **āša, āšay**
also **mīna**
although **āta**
and **ēkwa**
anymore **awahšimē**
anything **nānta (piko)**, **pikwanta**
anyway **kiyām-**, **misawāč**
arise (from sleep) **wāniškā-**
around the fire, perform a victory song **kihči-tatēipāhsimo-**
arrive **takohšin-**
arrow **pihkwākw-**, **pihkwākan**
arrow, shoot s.o. with an **pimw-**
as if **mwēhči**
attend to s.o. **onapīh-**, **pamih-**
baby **pēpī**
baby, her unborn **otanamačhečihč**
baby, her little unborn **otanāmačēhšihs**
back (returning) **kīwē-**
back, coming **kāwi-**
backpack (knapsack) **paškwēwas**
bad at doing s.t., be **mamānī-**
bank and into the bush, go up the **kohpi-**
be there (exist) **ayā-**
bear **mahkwa**
bearpaw-like **mahkantomih**
beat s.o. (in a game) **pahkinaw-**
because **osām**
becoming so **ani-**
before **moyē**
blown along, be **pimiwēpahši-**
boil s.t. **čīpahkwā-**
bola (stone missile) **čahkwanahsin**
born, be **nihtāwiki-**
bow **ahčāpi**
bow, his **otahčāpīn**
bow, his little **očahčāpīn**
bring s.o. **pīn-**
bring s.o. s.t. **pēči**, **pītamaw-**
busy doing s.t., be **nanōčihčikē-**, **tašihkē-**, **nōčihtō-**
built, be **ošihčikātē-**
but then **‘tahš**
call s.o. **kanōn-**
called (named) so, be **išinihkāso**, **išinihkāsi**
camp **kapēhši-**
campfire, at the campfire **iškotēkanapihkonk**
campfire, have/build a **potawē-**
camp, move **pimikosi-, māčīkosi-**
camping, be **kapēhšināniwan-**
care for s.o. **paminaw-**
carry on one’s back **pimwāni-**
carry (haul) things in (e.g., logs) **āwačinikē-**
carryall (bag) **paškwēwaš**
catch s.o. **kāčitin-**
chest (body part) **-āhkikan-**
chest, bare one’s **onči-mohsē-āhkikanēpinitēsi-.**
chest, pull the clothing away from one’s **otāsāwēkipitō-**
child, be with (pregnant) **kīškināwasinī-**
child **āpinōnčīš**
children **āpinōnčīšihsak**
chisel, ice **ēškan**
circling **tēpita**
cleaning, do **pamičikē-**
climb s.t. high (e.g., a tree) **ihkwāntawē-**
cling (stick) to s.t. **akwatamw-, akwatam-**
come (hither) pīšā-
completely **čāhki-, čāki-**
continuing (go on) **kiyām-**
contrast, by **wīn**
contrast, by **wīn**
cook food (until done) **kīšitēpo-**
correctly **kwayahk**
cut a hole in the ice **twāhikē-**
cut logs **kīškatāhtikwē, kīškatawah-**
cut open s.o.’s belly **mohči-antowēpiškaw-**
cut s.o. **išisw-**
cutting s.o., be **ayišisw-**
cut trees or logs **kīškatahw-**, **kīškatah-**, **kīškatawah-**
dance **nīmi-**
daughter, my **ninčānihs**
daughters, my **ninčānihsihsak**
dawn, be **wāpan-**
decided, be **onēnčikātē-**
decision be made **onēnčikātē-**
detect s.o. **kihkēnim-**
die **nipo-**, **nipi-**
different(ly) **pahkān**
do s.t. so **išihčikē-**
do s.t. to s.o. **tōtaw-**
done, get s.t. **išihčikē-**
don’t **kāwin**
doorway **iškwāntēm**
distance, quite a **nawinahkwanini**

draw things (e.g., sketches) **masinahikē-**
drink **minihkwē-**
drink, give s.o. to **minah-**
dwell (live s.w.) **ayā-, wītikēm-**
earth **ahki**
eat s.o. **amw-**
eat **wīhsini-**
eats s.o.(animate) **amo**
enough **tēpi-**
entirely **misiwē**
erected, be there (stuck in) must **patahkisi-**
evening, be **onākohšin-**
exposed (laid bare) **mohči-**
extent, to such an **ahko-**
exterminate (kill them all) **čāhkin-, čākih-**
eye, start keeping an eye on s.o. **māčāpi-**
example, for **tāpiškoč**
fall **pankihšin-**
far along, how **ahko-**
far away **wāhsa**
fat, be **wīnino-**, **wīnini-**; **mintito-**, **mintiti-**
father –**tātā-**
father, their **otātāwān**
feed s.o. **asam-**
fellow old man **wīči-kišēnini**
fellow old man, my **nīči-kišēhinini**
fetus, a **očanāmačēhčihč**, **otanāmačēhšihs**
few, quite a **nawačīn**
finally **kēk**, **kēhk; piniškwē, pīniš**
find s.o. **mihkaw-**
fire **iškotē**
firewood at the lake, be **mihsikamā-**
first **nīkān-, ništam, pinamā**
fish nets, set **pakitahwā-**
five **niyānan**
five, be **niyāni-**, **niyānan**
floating in the water, be **sasākitiyēkončin-**
food **mīčim**
for now **pinamā**
formerly **ahko-**
from **onči-**
fry s.t. **kīšāši-, kīšāšo-**
fry s.t. (in) **ahčišāšī-**
gather logs **mānāhtikwē-**
get s.t. from there **ontinikātē-**
give s.o. s.t. **mīn-**
go **išā-**
go and **ntaw-**
graze s.o. **kahčičiwēpahw-**
great(ly) **kihči-**
grow up **ohpiki-**
hang **akota-**
happen **ihkin-**
happened this way, it **amī ičika**
happening, be **ani-ihkin-**
happy about s.t., be **minwēnt-**
happy about s.t., be very **māminwēnt-**
hardly **kānakē**
harvest logs **mānāhtikwē-**
have s.t. **ay-**
he **wīn**
headgear off, knock s.o.'s **kitatastotiniwēpahw-**
hear s.o. say s.t. **inihtaw-**
heard to be saying s.t. over there **matē-ihkiti-**
heart **-tēh-**
heart, have already removed his **onči-kakičikotēhēpin-**
heart, take out the **manitēhēpin-**
heart, your(sg) **kitēh**
help s.o. **wīčīw-, wīčih-**
bring here (Cree) **pēči**
here **ohomā**
hide (o.s.) from s.o. **kāsohtaw-**
hmm **ām**
hole in ice, make a **twāhikē-**
housemate, your **kīčikihtēnāp**
housemate, my **nīčikihtēnāp**
how **ān**
home, be at **api-**
hospital **āhkosiwikamik**
how far along **ahko-**
hot liquid, be **kišākamitē**
how it was, that's **ām**
however (but then) **ān ‘tahš**
however **‘tahš**
how much it is, be **akintē-**, **inakisi-**
human being **anihšinini, inini**
human being, be a **anihšininiwi-**, **ininiwi-**
hunt all over for s.t. **nanantawēnčikē-**
hunt on land **papāmohsē-**
I, me **nīn**
ice **mihkwam**
ice, cut a hole in **twāhikē-**
ice chisel over there, flip an **matē-ēškēni-**
ice chisel **ēškan**
ice chisel, his **otēškan**
ice hole **twāhikan**
ice marker **pōhkīkina**
ice, push s.o. under the **šekoškwēpahw-**
ice, under/in the **mihkwamīhkānk**
if **kīšpin**
immediately **sēmāk**
increasingly so **awahšimē**
indeed **‘hsa**
inside **pīntikam**
inside a shelter, indoors **pīntikamink**
inside there **pīntikamānk**
is, it **amī, ami**
jacket **makōt**
coat, his **omakōt**
January **čāniwēli-pīšim**
just **‘iko, piko**; **mohči-**, **kayē piko**
just like **mwēhči**
just now **ahpin ‘iko**
just when **ahpin ‘iko**
kill all of them **čāhkinan-**
kill s.o. **nihs-**
kill s.o. with s.t. **nipahčikākē-**
knapsack (bag) **paškwēwaš**
knife **mōhkomān**, **mōhkimān**
know s.o. **kihkēnim-**
lake **sākahikany-**
lake, in the middle of the **āpihtwākam**
land **ahki**
later on **pātōhš**, **pātihš**
leading **nīkān**
leave **māčā-**
legend about s.o., tell a **āčišōhkāsi-**
legend, tell a **āčišōhkē-, ātišōhkē-**
lie prostrate (flat on the ground) **taswākohpaniho-**
like (for example) **tāpiškoč**
like s.t. **minwēnt-**
likely **kwant ‘hsa, kwantihsa; nānta**
listen to s.o. **pisintaw-**
live with s.o. **wīhtikēm-, wīčāyām**
liver **ohkon**, (Cree) **oškon**
living, be (alive) **pimātisi-**
living space be prepared, one's **onātisīwē-**
logs, gather **mānāhtikwē-**
long ago **wēškač**
long time, a **kinwēš**
look good **minonākosi-**
look good enough **ahpihči-minonākosič**
look so (seem) **išinākosi**
look strong enough **tēpi-maškinākosi**
loose, get (having been tied up) **āpiškohtā-**
lots (many, much) **mistahī**
lots of them, be **mihšīn-**, **mihšini-**
lunge at s.o. w. weapon **nanīmwēpinamahw-**
make s.t., **ošihtō-**
manage (to do) s.t. **kaških-**
many, be **mihšīn-, mihšīni-**

many families, be **mamihšinikamikisi-**
marked, be **kikičihčikātē-**
married, be **wīkiti-**, **wīkitō-**
married, I am **niwīkit**
maybe **kāna ‘tahš**, **tāpiko**
meanwhile **mēkwāč**, **ta-āpihči**
meet s.o. **nakiškaw-, mēkwāškaw-**
man **nāpē**
men **nāpēwak**
men (sons), his young **otoškinīkīman**
month **pīšim**
month of May **mē-pīšim**
moreover **‘tahš, ēkwa‘tahš**
morning, be **kihšēpāyā-**
mother –**māmā-**, –**kāwy-**
mother, a **omāmāma**
mothers, your(pl) **kikāwīyā**
move along **pimikosi-**
move camp away **māčīkosi-**
must **katāč**, **kitāč**
named thus, be **išinihkāso-**
narrate **tipāčim-**
narrate at length **tatipāčimo-**
native OC people **anihšininiwak**
nearly **kēkāt**
necessarily **katāč**
not **kāwin, ēkā**
not even **kāwin kānakē**
now **mēkwāč**
number of, be the **tahsi-**
numerous, be **mihšīn, mihšīni-**
old man **kišehinini**, **kišēnini**
old person you are living with **kīčikihtēnāp**
old person I am living with **nīčikihtēnāp**
once (one time) **pēšikwā**
once was **ahko-**
once (when finished) **ēškwā**
one **pēšik**
only **kayē piko**, **piniškwē**
other one **kotak**
others **kotakiyak, kotakiyēn**
outside **akwačīnk**
over there **matē-, nēhkēhi**
over there, say s.t. **matē-ihkiti-**
perhaps **mayām**
people **ininiwak**
people, my Island Lake **nintanihšininiwak**
person **inini**
pick s.o. up **wēmanipah-**
place s.t. there **ahtōčikē-**
play s.w. **tašihkē-**
point of land, be a **nīyāsiwan-**
poke w. a stick **čačahkatahikē-**, **čačahkatah-**
poking w. a stick, search for s.o. by **nanantawa-čahkatahw-**
pond **sākahikanihs**, **sākahikanīsihs**
pregnant, be **kihčimankimisatē-**, **kīškināwasinī-**
prepare s.t. **kwayāčihtō-**
properly **kwayahk**
pull s.t. **pitō-**
push s.o. under the ice **sēkoškwēpaw-**
pushes him under the water, he **otišihkintawēpahwān**
push s.o. under the water with a tool **košāpīwēpahw-**
pull the clothing away from one’s chest **otāsāwēkipitō-**
quickly **wīpač**
quite **ahpihči-**
rather far **nawinahkwanini**
really **tēhtako**
rear (children) **ōsih-**
rear end up in the air, have one’s **mokihtiyēhsin-**
recognize s.o. **kihkēnim-**
reflection in water, see a **čahkatēpičisin-**
remove (take off) one’s backpack **kītiwanēpaniho-**
return home, go back **kīwē-**
rid of s.o., get **čākih-**
right, set things **kiyāmahtō-**
road **mīhkanā**
roast, a **opwāčikēn**
roast s.t. **nawačī-**
rock **ahsin**
roll in (tumble) **-āpihčikwāni**
roll along (over and over) **tihtipipaniho-**
round, be **wāwiyēsi-**
said so, he **amī kī-ončihkiti**
say s.t. **ihkito-**, **ihkiti-**
say s.t. to s.o. **in-, it-**, **kanōn-**
scab **mikēwin**
scar(ring) **mikēwin**
scarred all over, or with open wounds all over **mohči-wawočīsisi-**
school, be at **tāšiškōnī-**
schooling, receive **tāšiškōnī-**
scratch s.o**. čihčīwēpaw-**
see s.o. **wāpam-**
seek and hunt down s.o. **nanantawēnim-**
seem (appear) to be so **išinākosi-**
seems, so it **mī kāna**
seen coming in the distance, be **pinākosi-**
seize s.t./s.o. **otahpin-**
separate(ly) **pahkān**
set fish nets **pakitahwā-**
set things up **išihtō-**
settle s.w. **išihtā-**, **ihtā-**
seven **tēpakohp**
she **wīn**
shoot s.o. with an arrow **pimw-**
shoot me, Don’t **kāwin pimohšin!**
shoreline with s.t., go down to the **nāsipīnikē-**
sibling, his/her little **owīči-āpinōnčīšihsan**
sick, be **āhkosi-**
similar to **mwēhči**
sink s.o. **kosāpīhw-, kosāpīwēpahw-**
sit **api-**, **namatapi-**
sit in there **onapi-**
skillful, be **nahī-**
sleep **nipā-**
slip (slide) inside **pīntikēkočin-**
slippery, be **šōškwayānan-**
slippery, make **šōškihtō-**
snare s.t. **akōtā-**
snow **kōna**
snow, on/in the **kōnihkānk**
snowshoe **ākim**
snowshoes, help s.o. take off his **kītākimēnaw-**
snowshoes, put on **pihtākimē-**
snowshoes, step on s.o.’s **sakākimēškaw-**
snowshoes, take off **kītākimē-**
so that **tayiši**
someone **awiya**
something **kēkōn**, **kēkonan**, etc.; **nānta**
somersault –**āpihčikwāni.** *See* **kī-pīntikē-āpihčikwāni.**
son **-kohsihs-**
son, his **okosihs**
son, your **kikohčē**
son-in-law **čāhkasīm**, **-nihkwānanikohs-**
son-in-law, have for a **onihkwani-**
sons, his **okosihsan**
soon (or quickly) **wīpač**
sores, have infected **mikinčini-**
so that **či-**
so that’s it! **ičika mīna**
sound, utter a **nawačīmohšē-**, **nanawēčimo-**
spare s.o. **manāčih-**
speak to s.o. **in-**
sports **mētawēwinan**
spruce tree **šikohpy-**
started to **kī-ani-**
starting to **ani-, māči-**

starving, be **kawāhkatisi-**
stay s.w. (temporarily) **kapēhši-**
staying there, be people **ayāniwan-**
step on s.o.'s snowshoes **sakākimēškaw-**
stick, a **mihtik**
stone at s.o., throw a **pimwahsinaw-**
stone missile, her **očāhkwanahsinīman**
stop s.o. **kipihčīhon-**
stop suddenly **kipihčipaniho-**
story about s.o., tell **āčim-**
story of s.o., be the **āčimohšē-**
stuck, be (erected) s.w. **patahkisi-**
stone **ahsin**
sudden, all of a **kakwēštā šiyakēn**
suddenly **kētahtawīn**
sufficiently **tēpi-**
surely **mā**
swirling hot, be **mēmē-kišākamitē-**
take off (remove) **kīt-**
take off snowshoes **kītākimē-**
take s.t. **otāhpin-**
take s.t. out (remove it) **onči-otāhpin-**
take s.o. **otāhpin-**
talk to s.o. **kakanōn-**
tell a legend **āčišōhkāsi-**, **ātišōhkē-**
tell a story **āčimo-**
tell about s.o. **ācim-**, **āčimikosi-**
tell s.o. s.t. **in-**
ten **mitāhso**, **mitwāhso**
test or probe s.o., cut w. knife (sampling or testing) **kočišw-**
testing s.o., keep **kakočišw-**
that one **ahawē** (3)
that one **ihiwē** (0), **ihiwēni** (0')
then (at that time) **ahpin**
there, at that place **anta**, **ihimā**, **wēti**
there, be **ihtā-, išihtā-**
there, it's **ēhīnk, ē-ahink**
there, over **matē-**
there, to **antī , anti, āntī,**
they **wīnawā**
thigh, in his **onānink**
thing **nānta, kēkōn**
think s.t. **inēnt-**this one **ohowē** (0), **ohowēni** (0'), **okowēni** (3'),
these ones **okwēniwak** (3pl), **okwēniwan** (3'pl)
those ones **ikwēniwan** (3'pl)
throw a stone at s.o. **pimwahsinahw-**, **pimwahsinaw-**
throw s.t. **wēpin-**
thus **iši-**
tie s.o. down **mamānčikopan-**
tipi **matikwān**
to (in order to) **či-**
too (also) **mīna, kayē**
too (as well, prefixed to independent pronouns or NDA stems) **kē-**
too, me **kē-nīn**
too much **osām**
translate s.t. for s.o.(explain the meaning) **inēntamaw-**
travel around,'walk about' **papāmohse-**
travel along **pimikosi-**
tree **mihtikw-**
trees **mihtikok**
truly **tēpwē**
two **nīšin**
two, be **nīši-**
ultimately **piniškwē**
unbelievable! **kakwēšta šiyakēn**
unexpectedly **kakwēštā šiyakēn**, **kētahtawīn**
unborn baby **otanāmačēhšihs, očanāmačēhčihč**
untie s.o. **āpahw-**
untied, get **āpiškohtā-**
utter a sound **nanawēčimo-**
up the bank (and into the bush), go **kohpi-**
use s.t. so **āpačihtō-, āpačihti-**
used to be **ahko-**
used for s.t., be **āpatan-, āpatisi-**
useful for s.t., be **āpatan-**
very much **āhpihči-**, **māwač**
very much so **šiyakēn**
vomit **pākomin-**
wake up and get up **wāniškā-**
walk **pimohsē-**
walk about **papāmohsē-**
want s.o. **nantawēnim-**
watch over s.o. **nākāčih-**
watching s.o., start **māčāpi-**
water **nipi**
water, be hot **kišākamitē-**
water with s.t., go down the bank to the **nāsipīnikē-**
wear s.t. **kikišk-**
well, after all **tāpinā**
what **ān**, **ānīn**
what is it? **kēkonēn**
when **ahpin, ahpī**
when **ān**
when, indeed **āhpī 'tahš**
when, that's **amī ahpin**
where **ān-**; **kā-**
whether **kē-**
which **awanēn**
while **ēškwā**
while, quite a **kinwēš**
who **awanēn**
why **wēnči**
wife, his **onotihkwēman**
wigwam **matikwān**
wigwam, have a **omatikwani-**
win (against s.o. in a game) **pahkinaw-**
windigo **wīntiko, wīntikō**
windigo woman **wīntikōhkwē**
woman **ihkwē**, **ihkwēwan** (3')
woman, old **nōčihkwēwihs**
women **ihkwēwak,** (Cree) **iškwēwak**
wood, piece of **mihtik**
wrapped around, be **wīskwēsi-**
youth, a **oškinīkī**
youths (young men) **oškinīkīwak**

View from Mission Point, St. Theresa Point
November 11, 2004

ISBN 0-9689858-5-8
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