

**Memoirs of the Elders
Volume 1**

**Rosie Colomb,
Hyacinth Colomb
and
Agnes Colomb**

**Translated by Robert J. Castel
Transcribed and edited by David Westfall**

Brandon University Northern Teacher Education Program
270 18th Street
Brandon MB R7A 6A9

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David Westfall and Robert J. Castel

Rosie Colomb, 1912-

Pukatawagan, January 4, 1998

Interviewer: Lorna Bighetty

Wild Food, Childcare, Canoes and Guns - (Track 1—18:59)

- Rosie: kâ... kâ(h)... ôta kisiwâk, kâ...
Yeah, yeah... close by here, yeah.
- Lorna: ihî toni kisiwâk.
Yes, really close.
- Rosie: nistam kíkwan ta-âtotamân iðiko
The first thing I want to talk about is how



â-kî-pî-âðimisiyâ â-kî-pî-ohpikihikawiyâ.
we were in want of everything as we were being brought up.

osâm piko iðinto-mîciwin. akwa kâ-takwâki
Most of the food was wild food. In the fall

piko n[i]pâpâ, â-kî-mîðit kíkwaðiw kita-otinamawit
my father was given something to buy me clothes.

ayânisisa akwâni pîyak-askiy îyakwani nitayânâna
These we used for a year (they had to last a year),

â-kî(y)-âpacihtâyâ akwa wîstawâw. akwâni
and they [for themselves], too.

akwa pâtimâ kâ-ayâhk mîna î-takwâki îkota mîna
And in the fall again

â-kî-oskayowinsiyâ. toni piko kwayask î-kî-âpacihtâyâ
we had new clothes. We really used our things

kíkwan â-kî-... kâ-kî-ayâyâhk isa kok...
to have them last, when we, when we

oskayowinsiyâ.
had new clothes.

akwa ayihîw piko iðinto-mîciwin â-kî-âpacihtâyâ.
Then, let's see, we always used to eat wild food.

kâ-kî-mâcît nipâpâ amiskwa â-kî-nipahât
My father hunted moose and beaver

akwa kinosîwa, wâposwa, sîsîpa, akwâni îkosi
and killed fish, rabbits, ducks, and that's how

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â-kî-isi-pimâcihiyamiht. mwâ wîhkât n-ôh-nôhtîhkatânân.
he brought us up. We never went hungry.

î-kî-nihtâ-ntaminahot n[i]pâpâ. akwâni nîsta îyako
My father was a good hunter.

â-kî-tî-âpâcihtâyân anima nikiskinawhamâkawin ahpo
Then I, too, used that (my) lesson (teaching). Since

nama kîkwan tâmpađ, piko î-kî-pânahâkoniyâhk askiya
there was no Pamper (diapers), we just had to dig up moss(es) to use.

â-kî-âpâcihtâyâ. kâ-nôhtîpađiyâ akwâni piko î-kî-pânahâkoniyâ[hk]
Whenever we were short of them, we would just dig them up from under the snow, the

itâmih kôni î-kî-astîki askiya. â-kî-pânahamâ akwa
mosses that were there. We dug them up,

â-kî-pahkwîhamâ â-kî-pâsamâhk. akwâni îkotohci
cut them and dried them. That's how

â-kî-tahkopitakihcik ôhokok nicawâsiminânak. mwâc iđa pîyakwâ tâmpađ
we changed our children. Not once did we use a Pamper;

îyakwani, mîna pîyak-askiy mitâht...mitâht-tipahikan
these were given once a year, and we took ten feet of it,

nâtik â-kî-otinamâ aski... ayihîw, pîsowâyân îkwani
the moss..., let's see, cloth diaper material, it

îyako pîyak-askiy akwâni î-kî-tîpîpađiyâ. â-sîpîkinamâ
lasted us a year. We washed it and

akwa askiya â-kî-âpâcihtâyâ. â-nôhtîpađiyâ askiya
we used mosses. When we ran short of moss, we just had to

mâyikwâni piko î-kî-pânahâkoniyâ. akwa waskway ohci â-
dig up some more. And birch bark was used ... where we

kî-ô... kâ-kî-ayâyâhk...kâ-kî-osihîht ana ayahâw
It was made, that

makâđipân kî-isiđihkâsow îyako kwâni... îyako
snow shovel, as it was called, that is the ...

â-kî-pânahâkonâkîyâ îyakwa ... n...kwâni, îyako
We used this for digging then ... n... then,

kâ-kî-... îkosi kâ-kî-isi-pamihawâsowâ. kwâni pîyako
that is the ... That is how we looked after our children.

nîstanân kî-isi-pamihawâsonân osâm piko niđinto-mîciwin.
That's what we did to look after our children, and we fed them mostly wild food.

kahkiðaw î-kî-nôðawâsot iskwîw. ma kîkway
Every woman breast-fed. There was no

tôhtôsapoy. ohcitaw îtokî î-kî-isi-mîðikowisiyâ, îkâ kîkway
(store-bought) milk. Maybe this was a gift (we were so blessed),

î-kî-ohci-ayâhk ta-kî-âpacihtâyâ. kahkiðaw iskwîw
that there was nothing to use.

î-kî-nôðawâsot pîyak-askiy isko ocawâsimisa, kâ-nôðât
Every woman breast-fed her child for one year, breast-fed him, and

akwa â-ati-mîcisoðit. akwâni kahkiðaw iskwîwak îkosi
then he ate solid food. All women

â-kî-isi-mîðikowisicik. mwâ pîyak ohci-âpacihtât tôhtôsâpoy.
had the gift (to breast-feed). None used any (store-bought) milk.

wiðihkaw...kik...îkâ kîkwan î-kî-ohci-ihakwa; nîkî-kiskîyihfnân
There wasn't any around; we knew

tânisi ta-kî-isi-pamihawâsowâ î-kî-mîðikowisiyâhk
how to care for our children. We were blessed with

mâmitonîðihcikan ta-isi-pamihawâsowâ.
the wisdom to look after our children.

ikwâni iðiko kâ-wî-âcimowân îyakwaðiko ...
That's all the story I wanted to tell...

akwa kik... tântowihkân mâka cîmân
And what...

Lorna: â-kî-âpacihtâcîk?
What kind of a canoe did they use?

Rosie: macî... âsowîða cîmâna nîkî-... nîkî-otisâpahtîn,
Well, you know, I've seen the canoes,

ayahâwa isa ôho iðinto-cîmâna isa ôho apahkwâson
I've seen them in the past, these traditional canoes

â-kî-pîhtwîkanikâniwa.
that were made with canvas as a lining.

îyakwani wîða âsay kî(y)-â... kî-ayâwak âhko wîða
Those they already had, but very long ago, it is said, they had

mâwaci kayâs waskwayi-cîmâna îyakwîðiw nipâpâ wîða
birch-bark canoes. My father saw

kî-wâpahtam waskwayi-cîmâna â-kî-âpatahki mîna
birch-bark canoes being used and my mother, too.

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n[i]mâmâ. akwa nîða mwâ n-ôh-wâpahtîn îyakwani âsay
Myself, I did not see them,

iðinto-cîmâna ôho â-kî-âpatahkiht. â-pî-twî...
these traditional (birch-bark) canoes being used.

â-kî-pîhtwîkinikâtîkiht isa ôho, ayihîw, apahkwâson ohci îyako,
They were, you know, lined with, let's see, out of canvas, that's the one, those

îyakwani piko nîða nikî-... nikî-kistâpahtîn akwa n[i]pâpâ kî-wâpahtam
are the only ones that I saw back then. My father saw birch-bark canoes that were ...,

waskwayi-cîmâna â-kî-ohci... wîsta
that's how he made a living himself,

â-kî-ohci-pimâcihiht mîna n[i]mâmâ.
and my mother too.

Lorna: akwa isa â-pamihâyîk môswa, tânisi mâna
When you butchered a moose, what did you use to do to the meat

â-kî-tôtamîk â-nîpi wiyâs isa kapî â-ayâyîk?
in the summer to preserve it?

Rosie: macî nikî-pâsînân, nikî-pâsînân wiyâs,
Obviously we cut it into strips, dried it, pounded it,

nikî-ðîwahînân akwa pimiy â-kî-osihtâyâhk. kî-âhkwatîn
and prepared the fat. It was frozen and

mwâc kî-ohci-nisiwanâtan. kîkwân kâ-kî-osihtâyâhk waskwâ
did not spoil. What we made,

kâ-kî-... waskway isa anima â-kî-... kâ-kî-pî-... kâ-kî-wasi...
the birch bark, that was ... the birch bark, you know, when ... when we were...

ayihîw tânisi ôma â(y)-isiðihkâtîk? ahpo nîða niwanikiskisin âta
when we... let's see, what's the name of it? Even I forget it myself, even though

nîða î-kî-âpacihtâyân. ayihîw waskwayi-pikihtîðâkana
I used it. Let's see, birch-bark baskets, of course, and

wîða mîna anihî â-kî-icikâtîkiht pîyakwan isa ayihîw
those that were called that were like, you know, let's see, bowls

oðâkana kî-isihtâniwanwa akwa kwâkwayîwat îyakwani,
that people made and a dried-meat container,

îhî, îkota â-kî-pîhtahwâkihcik ðîwahikanak mwâc
yes, we put into it the pounded dried meats (pemmican) which

ta-nisiwanâtisiwak iskwâ kâ-ati-p... isko â-ati-pipo
never spoiled until wint... winter begins

â-ati-tihkisinâk akwa kâ-kî-... akocikana â-kî-osihtâcik,
when it starts to get cold and they started... they constructed a cache

îkotî â-kî-astâyâ nimîciwinâna kîkway piko â-kî-mîciyâ
(‘pantry’)that’s where we stashed our food. We took only what we would eat,

â-kî-pîhtokatâyâ ahpo wiyâs. kwâni ôtî kî-âhkwinwa akwa mîna
we brought it in, like moose meat. They (the ‘meats’) were always frozen

ôma niðiwahikominânak kîkway isa â-kî-osihtâyâ ôho pâstî-wiyâsa
there. Even our pounded meats (pemmicans), you know,what we prepared, these dried

mwâc ohci-nisiwanâtanwa isko â-kî-mîstinamâ.
meats, they never spoiled until we finished them.

Lorna: îkosi nâ mîna kinosîwak â-kî-tôtawâhkâ?
Did you do the same thing with the fish?

Rosie: îhî, îkosi mîna îyakwanik â-kî-tôtawakihcik.
Yes, we used to do that, too, with them.

î-kî-âhkwinmakihcik akwa namîstîkwak â-kî-osihtâcik
We used to freeze them, and we made dried fish, too,

mîna akwa â-kî-... acitakoci... â-kî-acitakocihkâ mîna kinosîwak.
and also they used to ... upside down... they hung the fish upside down, too. They

îkosi î-kî-cîstahôcik mitâtaht kâ-kî-ayitâskihwâcik nîpisiy ômisîsi.
used to do it ten in a row, which they skewered with a long twig (willow wand) like this.

â-kî-...akwa îkosi â-kî-itakotâcik.
And so that’s how they were hung.

Lorna: kâ... îkosi nâ â-kî-isipiminawasowîk?
Yeah... is that how you cooked them?

Rosie: môða îyakwani wîða. ayihîw, atimwa.
These were not the ones. Let’s see, dogs.

Lorna: ka.
Oh.

Rosie: atimwa îyakwani â-kî-astamawâcik â-tî-ayâhk
They put these out for the dogs that they had whenever

â-ati-kisinâk. îyakwanik â-kî-ayâcik â-kî-astamawâcik
it started to get cold. They set these out for the dogs, and there

mihcît mâna îyakwani mîna kâ-kî-o...
used to be lots of them, too. They prepared...,

kâ-kî-osihtâcik îyakwani atimwa ohci wîða kwâni îyakwani piko
they prepared these for the dogs because that’s what they

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â-kî-âpaciâcîk kwayask pîko î-kî-pamiâcîk mîna otîmiwâwa
used for travelling. They treated their dogs really well, so

kâ-kî-isi-miðo-âpaciâcîk.
that they would be good to use (good-natured).

Lorna: tânisi mâna â-kî-îsinakwâtat wâpos mwa îsa anîhi
How did you catch a rabbit before there was (existed)

ayahâwa nakwâkana?
the snare wire?

Rosie: pîminâhkwanîs ohci. pîminâhkwanîs â-kî-âpacihtâyâ akwa
With a small rope. We used a small rope, and

ômîsîsi wîpakwân. ôta â-cimatâyân mistik akwa ôma akâciy
a small cut branch (snare stick) like this. Or I placed a stick here,

ômîsîsi wîpakôhkân. akwa ôta â-kî-... â-kî-ayâyân
standing up like this with a cut branch. When I was... when I was there,

nakwâtahoyâyâ. akwâni â-nakwâsot awa wâpos â(y)-ispâhkîkoci
we fixed the snare. Then this snared rabbit flew up and killed

akwa îkota kî-nipahisow. mwâc k-ohci-paskwahikîw.
himself. He never got loose (or, did not rub the hair off the pelt?).

Lorna: tânisi mâna [a]nîma kinakwâkan, ayihîw, iðiko â-kî-,
How did your snare wire, you know, how was it,

â-kî-..., ayihîw, â-akwâkohtitîk?
you know, when it ...[unclear word]?

Rosie: kâ-kî-akwâk... kak... [laughter] î-kî-akwâkohti it
When it... ...

[laughter] môðiða î-kî-ohci-akwâkohtitîk.
no such thing ... that it “rusted?” [The word was mispronounced.]

Lorna: îkâ isa, îkâ isa ta-samako... ta-samakopaðik.
So it would not, you know, not collapse.

Rosie: mwâc. nikî-osihtânân kwayask îkâ ta-samakipaðik.
No. We made it well so that it would not fall down.

Lorna: aha... kîkwan â-kî-âpacihtâyîn?
Ah... what did you use?

Rosie: ayihîw isa oskâcîkosisak ôhoko îyakwanîk
You know, these small jack pines,

â-kî-âpaciâcîk wâ ôho ayahâwa apiscâskosi osiâcîk osa
that's what we used, these small, narrow jack pines.

îyakwani â-kî-wîpakwâniyâ îkota â-kî-tahkopitamâ
These we used for tying up our snares. We tied a rope

pîminâhkwânis akotâ... â-kî-ôma... â-pimitahpitamâ ôma,
there... hung it there... We tightened this on one side,

ciyi? akwa ômisîsi nikî-tahtinînân pîyakwan
right? And like this, we coiled it around like

iskwâcîmis. îkota â-kî-kipakotâyâ ôma ninakwâkanân. îkota
a little door. This is where we put our snares.

â-pimpahtât wâpos âsa kî-, kî-nakwâsow. â-ispâhkîkoci
Whenever a rabbit would run by there, it would be snared. Then it went

akwâni îkota â-kî-nipit mwâc kohci... mwâc koci-paskakwîw.
up, and that's where it would die. It would not...not try to break loose.

Lorna: kâ...
Yeah...

Rosie: akwâni îkosi â-kî-isi-tâpakwîyâ. akwa îða anohc ôho
And that's how we used to snare. But now, today,

îyakwîðâc î-ihatakwahki mîna ôhowîsa nakwâkaniyâpîsa. akwâni
there would be these, you know, snare wires. Then, always,

kapî îkosi â-kî-isi... â-kî-isi-tâpakwîyâ. kî-ihakwanwa
that's how... that's how we used to snare. They existed, these,

anihi ayahâwa nakwâkaniyâpîsa ayihi wâpos isa ohci.
let's see, snare wires, you know, for rabbits only. A small rope

pîminâhkwânis îyakwani â-kî-âpacihtâyâ. akwa îkâ kita-ayâyâ,
is what we used. And if we didn't have any,

îðintowi-pîminâhkwânisa. ôho îyakwani mâna â-kî-pîmahama
(we would use) natural ropes (made from "the wild"). These we used to

kâ-kî-nakwâ... kâ-kî-nakwâkaniyâpîkîyâhk. [laughter]
coil up to make a sna... to make a snare.

Lorna: ayihîw, mâka pâskisikan moyi... â-kî-ihakwa. kîkwaðiw
Let's see, though, a gun before... it existed. Whatever

îtoki â-kî-âpacihtâcik mâna?
did they use?

Rosie: kîkwaðiw îtokî âsay îða mîna îyakwani nikî-otisâpâhtîn
I don't know, but I saw them already,

kî-âpatahki pâskisikana. îyakwan îða âsa mîna
guns had already been used. These, too, I already

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nikî-otisâpâhtîn. wîðawâw piko nipâpâ îtokî kî-...
saw them in the past. Maybe my father saw them...

matwâni âsay kî-... asây mâyiða kî-âtotam î-kî-âpatanðiki
I wonder if they... but he already mentioned that they had been in use,

pâskisikana, aðisk nistam ôta â-kî-pî-âsawâkâs...âsit awa
the guns, because, before, there sailed from across

akâmaskiy awa kihci-okimâw maci îkospî â-kî-mîðât ayahâwa
the ocean, this king [did]. It was at that time that the king came across

anihi iðiniwa kâ-kî-pî-ohtihât. akwa îkota â-kî-...
to accompany the people. That's when the ..., it sailed across,

kâ-kî-pî-âsawaha *company* awa. kîyâpic anohc akwatahki ita
this Hudson's Bay Company. Even today it gives us a hard time;

[laughter] îyako, îyako kâ-kî-pîtât kahkiða kîkwan
that one, it's what brought us everything

ta-isi-âpacihtâwiht. môðiða pîyakwan
that people use. But not like the way

ôho anohc â-(y)-isinakwâ... môðiða îkosi kî-ohci-isinâkwanwa
these look... That's not how they looked,

kî-itwîw ana nipâpâ. kî-mosci-pîhtahikâfîw pihko akwa mîna
my father said. (In those days) they had to stuff gunpowder in, and,

ayihîw niskasinîsa akwa kâpis. îkota â-kî-matwîwîk, îkosi
let's see, slugs (birdshot), and a firing cap. That's when it fired, so

kî-itât cim...kî-itâtôtamwak îyakwani. mwât iða nîða
he said...that's what they said about it. I did not see them.

n-ôh-wâpahtîn îyakwani âsa ôho nikî-ayâhk kwayask isa ôho
We already had these, you know, well-made gun...

â(y)-isinâkwa pâs...akwâni âsay îkwa... â-kî-âpahtâkiht.
already, these were used.

Lorna: âcimo îkospî ana ayahâw â-kî-pîtâsit isa ana?
Talk about that time; let's see, about somebody who sailed here?

Rosie: anak... ana nâha ayahâw.
That... that somebody, let's see.

Lorna: pâskisikana ana â-kî-pî-mîðikowa?
The one who came and gave us the guns?

Rosie: kâ... îhî... îyako pîyak îkota iðiniwa kâ-kî-ayât.
Yeah... yes... this one person who lived ('stayed') here. Then,

akwâni kîtahtayîð â-kî-pawâtahk, kâ-kî-pawâtahk akwâni
all of a sudden he had a dream, he had a dream and then he told

îkosi â(y)-itât îtokî ôho onôcokwîsîma,
his wife, "Hey... I had a dream."

"âyi...nîpawâtîn." ôtî ôki â-ayâwak
There are some people who live that way.

iðiniwak. "n[i]pawâtîn î-pî-... î-pî-nôkwa kîkwan
"I dreamed that I saw... I saw something on top of the water.

â-akomot ôta kâ-ayâyâ îkota ta-misakâsipaðiw." kâ-kî-itât.
It will go across the water." That's what he said.

kinwîsk mâka wîða kwâni kîtahtayîð, â-kî-wâpahtâhkwa
A long time passed (many years), when all of a sudden, they saw

kîkwan î-kî-pî-nôkwanðik. iya pîyak-pîsim îtokî mwîhci ây
something coming into view. Maybe a month passed by, and by and by,

pîðisk, pîðisk â-kî-pîsonâkwanðik "âkâða, kâða sîkisik,
it drew near, "Don't, don't be afraid,

kâða sîkisik mwâc î-kiskîðimikawiya ôta â-ayâyâ
don't be scared! They don't know us. We live here,

â-pî-ntonâkawiya," â-kî-itât ôho otawâsimisa akwa mîna
and they came looking for us," he said to his children and

wîkimâkana.akwâni îtokî
his spouse. Then this, he landed,

âya... â-pimiskâsîsit ikwa awa, "âw kâða mâhtapik nîða piko
this person did. "Okay, don't move (stay where you are), and only I will

kan...nâsipîhamwâw." akwâni â-nâsipîhamwât. akwâni mitoni
mee[t]...go down (to him)." He went down the bank (to him), and sure enough

mîna î(y)-âkaðâsîmot akwa îkâ î-kî-ohcî-iskôliwit
he talked English, and he never attended school!

[mî]toni î-nisitohtawât, kâ-ayamihikot ôho âkaðâsîmoðit.
He really understood him, what he said to him when he was speaking

akwa wîsta ana, ana wîsta â-kî-pawâta nîtî ...
English. And he too, he too had a dream over there ...

â-kî-pawâtât. kwâni wîsta î-nisitohtawât kâ-nîhiðawîðit.
had a dream about this. Then, he understood him too when he spoke Cree.

tânisi kâ-itikot kwâni îkosi îkwanik mîna
He understood everything he said to him; and thus they were gifted.

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î-kî-isi-mîðikowisicik.â-kî-miskâtocik îyakwaniw
They found each other when he sailed across...

â-kî-pî-âsowakah... pasowâhahkwâ isa ôho âpacihcikana
came across, you know, (with) these things

â-kî-pîtâcîk.
that they brought.

îkota ohci â-kî-ati-ihakwa akwa, akwa kîkwan akwâni
That's when it started and, and then our grandfather (forefather),

kimosôminaw tânisi îtokî piko, tântî îtokî piko â-kî-ohcî.
I don't know where, where he came from—(from) the trickster

wîsahkîcâhk îtokî [laughter] ôma ministik. îyako ađisk piko
Wisakechahk, maybe, in this region. Because he was the only

â-kî-âcimihî ôta wîsahkîcâhk. îkota îtokî â-kî-ohcî tasîpwâ
one talked about (as being) here, Wisakechahk. Maybe that's where he came from,

iðiko mwâ kikipwâkanânaw. wîsahkîcâhk kî-o... [laughter]...
and that's why we do not act sensible. He descended from the Wisakechahk who ...

kî- omosôm îy -ayâw îyakwaðiko ... [unclear] ...
He was his forefather, that's how ...

Lorna: âw... anima â-kî-wîtitân mîna kâ-âcimowan
Okay ... what I was going to ask you, too, is to tell about

îkospî isa îkâ ta-masinahahkwâ owihðowiniwâwa animîðiw
when they did not write their names

pîpað,
on paper,

Rosie: kâ...
Yeah...

Lorna: askî isa ohci kikiskisin nâ?
for the land, do you remember?

Rosie: kâ... îhî, îhî.
Yeah... yes, yes.

Lorna: îyako mîna wîhta?
Tell that one, too?

Rosie: kâ. ayihîw îkâ, kita m...
Yeah. Let's see,

îkâ nâ ayihîw pîyakwan anohc ôma
not to... not to, let's see, just like this



**Wisakechahk Chooses
a Christmas Tree
(BUNTEP skit, 1998)**

licence piko awinak ka-ayât, ciyi? akwa kayâs mwâc awinak
(hunting) licence everyone has to have, right? Long ago, nobody had

îyakwîðiw ohci-ayâw pikwîspîh kîkwan ta-kî-npâhtât
to have one. A treaty Indian can kill anything

iskônikanîwiðiniw ôti. akwa iða owîmistikôsiw akwâni ohcitaw
here. But a white man was told to have this document. But a treaty Indian

wiða îyakwîðiw kî-itâw kita-ayât masinahikan. mâka
But a treaty Indian was told he should

iskônikanîwiðiniw mwâc ohci-itâw kitayât licence kîkwan
not need to have a licence to kill game,

ta-n[i]pâhtât ahpo kîkwan ôhowîsa askiya kâ-kî-...
or even the

kâ-kî-mîðikawiyâ kayâs, mâka iða ohci â-kî-tipahâhkwa
land that was giv... that was given to us long ago, but, however,

ôhoko askiya. mâka îkâ î-kî-ohci-sâpohtayipaðiki
they paid for it by (trading off) portions of land. But it never passed

nîti ôho masinahikana â-kî-masinahikîcik isa. ôkoho î-yo...
through these papers that these people drafted, you know.

otohci-nayiwat piko â-kî-isicikîcik piko awinak *licence*
They just made this law in here, that all of us have to have a licence

â-ayâcik ta-kî-n[i]pâhtât. iskonikanîwiðiniwak ôtiða ôko
to hunt. The treaty Indians were told they don't

kî-itâwak îkâ kita, îkâ kita-, îkâ awinak kita-ayât
have to, don't have to, if somebody will not have that, he said, this guy,

îyakwîðiw, kî-itîw, awa, kâ-kî-ayamihât ôhowîsa
when he talked to the people that he found.

kâ-kî-miskawât iðiniwa. kî-pisiskîmak môðîða akwanik
“Not your animals, only your land.

kitaskiy piko â-wî-atâmitân tânðiko î-itakihtaman
If I sell it to you, how much will you pay?

niyânwâpisk tayîsa kîða kiwîhtahâcik ... [laughter]
Five dollars. You have a very good deal (they'd be cheap for you), ...”

îyakwanîðiko â-kî-tipahamât pîyak-askiy. niyânwâpisk! akwa
That's what he got paid per year. Five dollars! And

kîpisiskîmak kahkiðaw kitipîðimâwak pikwîðiko
you are the boss of all the animals and you can hunt whenever

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wî-n[i]pahatwayi ta-kî-n[i]pahâwak ma kîkwan
you feel like it. You will not be accountable, he

kî-kâihtamâkawin, kî-itâw. kîða îyakwanik kipisiskîmak
was told. Those are your animals

ôma ministik.
in this land.”

môða mâyiða mosciwâk îkosi ihkin...
But that’s simply not at all what happened...

kahkiðaw awinak kîkwan tipaham
Everybody pays for everything, even

ahpo omîsikamik tipaham. iskonikânîwiðiniw iðiko îkâ kîkway
the sewer (plumbing and waste disposal). A treaty Indian was not

î-pisiskîðihtahkwâ, akwa mâka î-kî-itiht îkâ kîkway
to concern himself with it, but he was told he was not

kita-tipaha. iðiko â-kî-wî-itakihta ôta askiy.
to pay anything. He sold this land for petty cash...

iðiko mistahi î-sôniyâkî... î-sôniyâkîmaka ôma ayihîw
A lot of money accumulates... it makes a lot of money, uh,

ministik. iðiko mihcît sôniyâwaskiya â-misci...
this land. There are so many ore deposits ...

â-miskikâtîki îyakwîðiw îtoki ohci kâ-kî-... îkâ kîkway
many were found, and maybe that is why he was not to

kita-tipaha, â-kî-itiht. mâka iða mwâc kahkiðaw kîkwan
pay anything, he was told. However, nobody was

awinak tipaham anohc nistam wîða tâpwî mwâc, mwâc kîkwan
paying anything now. But before, nobody every paid for anything.

awinak. kî-ohci-tipaham kîtahtayîð akwa â-kî-tipahikîcik.
It was just suddenly that they started paying. Even these that were given

ôhokok ahpo askiya â-kî-mîðihcik, wanihikîwaskiya isa ôho
land, these traplines, you know. Everybody paid for these.

kahkiðaw kâ-kî-tipahahkwâ. îkospî ohci â-kî-tipahahkwâ.
That’s the time they started to pay for it.

îkospî ohci â-kî-mâcipaðik îyako âta kî-masinahikîwak
That’s when it started, although your grandfathers wrote letters.

kimosômak ôhokok. wîða kîkway î-kî-kiskîðihtahkwâ
They knew a lot,

mwâ mâka kî-ohci-sâpopađiđiwa nîť omasinahikaniwâwa. ôta
but it never went through (their letters over there). This

nahîwat îkota ôma ohci kâ-kî-ispadik kahkiđa kîkwan
is probably how it happened that everybody was to pay for

kîta-tipaha *licence* ta-ayât. toni nikiskisin kahkiđa
a licence in order to have it. I remember everything I heard

kîkwan î-kî-pîhtawakwâ. mâna îyakwanik nîsta îkota
from them. All of the stories

â-ohtinamân. kîkwan kâ-kî-kiskîđihtamân kîkwan
I got from them. What I knew is what I heard

î-kî-pîhtawakwâ. mâna
from them. They used to

â-kî-âcimocik. hâw îyakwađiko.
tell about them. Okay, that's enough.

Lorna: o.k. [End of recording]

Pukatawagan, January 8, 1998

Interviewer: Robert J. Castel

Logs, Leather, Straw Mats and Duvets - (Track 2—19:33)

Robert: â-kî-wî-âcimowan kîkwan?
You were going to tell a story about something?

Rosie: kâ ... pîyak â-kî-wî-âcimowân ... ayihîw ...
Yes (that's it) ... the one story I was going to tell about ...

â-kî-isi-osihtâyâhk isi kîkwan kâ-kî-âpacihtâyâhk pahkîkin
let's see ... how we used to make some things we used out of hide.

ohci. îyako î-kî-osihtâyâhk *miskohtway* nîsta â-kî-osihtâyân.
We prepared it, the hide on a stretcher, for me to make things from.

akwâni kahkiðaw nicawâsimisak nikî-osihtamawâwak kîkwâðiw
So, for all my children I made everything, like mittens,

ascisisa,maskisina akwa wîsta nîkimâkan akwâni îkota wîsta
footwear, and my husband too; and then there, too, only because ...

â-kî-ohci ...nîða mîna akwâni kahkiðaw piko
me too, we just made footwear for ourselves. Never did we get

n-ôh-nâtînan ta-kayikaskisiniyâ îkwâni tâpwî aðapaðisa
from the store anything for footwear, except for these rubbers

ôho. îyakwani kî-ihakwanwa. îkwâni n... t...iðintoh... mâ...
(rubber overshoes). These existed. And so then I ... m...occa[sins]... and

akwa wâskic ikwâni î-poscipitimâhk â-kimiwa ôtîða oh[ci]. mâka
so we pulled these on [over our moccasins] only whenever it rained. But when

â-miðo-kîsikâk akwâni p[ik]o ômisîsi îkota â-kî-isikiskamâhk
it was sunny, we just (like this) wore what we had—these shoes

ôho maskisina. akwâni
And then (moccasins). in the... hm ...

kâ-kî-... m.. piko î-takwâkih
only in the autumn we prepared those

kâ-kî-osihtâyâhk îyakwani
same hides. Everything

pahkîkinwa. kahkiðaw kîkwan
we... made...

kî-... î-kî-osihtamâwakihcik
made for

nicawâsimisinânak.
our children.



**Moosehides on Stretchers
at Granville Lake
(1999)**



Robert: âm ... â-itoyin kahkiða kîkwan
Uh ... You say everything you

pahkîkino ohci â-kî-osihtâyin?
made was out of hide?

Rosie: îhî.
Yes.

Robert: kotaka nâ mîna kîkwân kîkî-ohci-osihtânâwâw pahkîkino ohci?
Did you make other things out of hide, too?

Rosie: îhî. miskotâkay akwa mitâs îyakwani n[i]kî-osihtânân
Yes. A jacket and pants, those we made

î-pipo. â-kî-âpacihtâcik ôhokok kâ-kî-atoskîcik nâpîwak
during the winter.

akwa maskisina mîna ômaðiko â-kî-iskwâkiht îkwa...
They were used by (these) men who worked, and [we made] footwear

îyakwani mîna pahkîkin ohci,
also, this long in height, then ... those were made out of hide, too,

môðiða kîkwan ayânis. akwa îtî kâ-kî-n[taw]î-ayâyâ î-pipoh
but nothing (out of) cloth. And to where we lived in winter,

î-takwâki kâ-kî-pôsiyâ akwâni ita ôma kâ-kâpîsiyâhk
in the fall, we set out (embarked), made camp, and maybe where we camped,

kâ-piponisiyâhk. kâ-kî-osihtâcik wâskâhikanisa akwa nipîwina.
we overwintered there. They made cabins and beds.

Robert: tân... tântowihkân wâskâhikanisa â-kî-osihtâcik?
What kind of houses did they build?

Rosie: anihî isa ayahâwa ôhîsa nincowâskâhikanisa.
You know those, these log cabins.

Robert: mîkiwâhpa nâ?
Tipis?

Rosie: wâskâhikanisa isa ôho wâskâhikana. mistikwak ohci
Cabins, of course, these houses. Out of trees

kâ-kî-osihtâniwahki îkwâni akwa îkota kâ-kî-... kâ-kî-as...
they were made, and there they ... then they ...

kâ-kî-osihtâcik ôho ahpwîta.kâ..pîyak ôma ôta kâ-astîk ôtî
they made these, even ... here is one,

ohci kotak kî-apwastîw pîyakwan ôhokok kâ-isîhtâcik ôho ôta
there was another, all in a row, just like what they did with these.

îkosi â-kî-isîhtâcîk nîkinâna ita kâ-kî-piponisiyâ.
That's how they used to make our houses (dwelling)

akwa nipîwina â-kî-osihtâcîk mistikwa ohci.
where we overwintered.

akwa mîna â-kî-anâskîcîk
And beds they made out of logs. And they also made beds

â-kî-pasahahkwâw mistikwa ohci â-kî-pasahkwâ ayahâwa
that we squared out of logs. We squared

napakihtakwa â-kî-osihtât akwa kâ-kî-... nipîwina ôho
the logs ourselves that he worked with and ... these beds they finished,

â-kî-sihtâcîk akwa maskosiya â-kî-otinamâ â-kî-pîhtahamâ,
and we took grass (straw) and stuffed it inside, and these were the

îyakwani aspisimona mwâc ohcisâpwatinwa. akwâni nîsta
mattresses. They did not leak (the cold did not get through). And for my

nicawâsimisak pîyak nipîwin â-osihtamâcîk îkota
children one bed was made, and there

â-kî-mâmawohkwâmîcîk akwa mîna nîstanân
they all slept together, and we, too.

[cough] akwa, ayihîw, îkota kâ-kî-ayâcîk akwa îyakwanik
And, whatever("let's see"), there they stayed, those ones who were...

â-kîw.. akwa ayahâwa ...sîsîp...sîsîpipîwaya ôho îyakwani
and let's see..duck..duck feathers(down) like these, those we made blankets

â-kî-akohpihkiyâ mîna ayânisi â-kî-pîhtahamâ
out of and we stuffed them inside a duvet

kâ-kî-akohpihkîyâ. îkwâni kahkiðaw p[ik]o kîkwan
to make quilts. And then we just had to

î-kî-osihtamâsowâ. ma kîkway î-kî-ohcikwayâta
make everything on our own. Nothing

ma ahpo awâsisak. akwâni mitâs î-ihkin piko
was ready-made, not even the children's [clothing]. Only pants material

â-kî-ihtakwa, akwâni piko î-kî-osihtakîcîk mîna micâsisak.
existed, was available, and we just had to make them also, the pants.

Robert: kî-astîw cî mâka âsan îkota atâwîkamik?
Was there a store then?

Rosie: îhî. kî-astîw iða âsay atâwîkamik. nîða ôtîða
Yes, there was already a store. (Speaking for) myself,

â-kî-otisâpahtamân âsay kî-astîw atâwîkamik, mâka môða
I saw that the store was already there, but not

mistahi kîkwan kî-ohci-astîw. osâm piko kîkway
many things were there. Mostly, we made our own things,

î-kî-osihtâyâ omisîsîsa na â-[tih]tipanikihtihki, ciyi?
like this (the yarn), when it was rolled up (in skeins for knitting),

âyânisa mwâc kîkwan ohci ... îhî ... wîkinwa, mwâc kîkwan
you know? Clothing. Clothing was (ready) made ... yes... clothing, nothing

ohci-ayâw ohci-kwayâtan [k]ita... kita-otinamâ, piko akwâni
was there, ready (ready to wear), to... to take out (purchase), and

î-kî-osihtâyâ pakiwayânisa. akwa nîsta kâ-wî-...
we just had to make shirts. And I (myself)

kâ-wî-ayâyân ômatowa â-kî-osihtâyân miskotâkay
when I ... when I wanted to have (something) like this,

akwâni piko kî-kwayâtanwa ôho sawîtaða
I made a jacket, and only these were ready-made, these sweaters

ômatowa îkwâni piko mâna kâ-kî-ayâyâ kâ-k... mîna ...
like this one, and that was the only thing we had. What we ...

â-kî-... osî... kâ-kî-otinamâ akwâni ita â-piponisiyâ.
what we took (purchased) to where we overwintered.

mayikwâni kapî-pipon ôho maskosiya nîsta â-kî-pîhtahamân
Just imagine, all winter this straw(pl) I stuffed in,

akwâni kapî-pipon mwâc ta-siko.. ta-sikoskamâ anihî,
and all winter we never crushed those('straws')

akwa iðiko î-kî-kîsowâkiht.
and they were extremely warm.

Robert: ôma, ôma mîkwâc âcimowan nôhkom, tântahto...
As you are telling the story (at the time), Granny, how old were you then?

â- tântahtwâskîwiniyin mîkwâc, ômmîkwâc? â-âcimowan môsis anohc
mâka
meanwhile, at the time? [The time] you were telling about, obviously, the time you

î-ko... ano... am... â-âci... â-âcimowan ôma â-âcimowan
have been telling about, how old were you then?

tântahtwâskîwiniyan îkospî? nikiskîðihtîn iða âsay î-kî-wîkihtowan
I know that you were already married, because ... because

aðisk ... aðisk kî-mâmiskômâwak kicawâsimisak, ciyi?
you mentioned your children, right? How old ('of how many years were you?')

tântahtwâskîwinîyin î-kî-... î-îtiðihtaman îkospî?
do you think you were at that time?

Rosie: îkospî nâ? mâskôc nântaw nîsotanaw î-tahtwaskîwiniyân
At that time? I was maybe around twenty years old

â-kî-wîkihtowân, môðîða î-awâsisîwiyân niwîkihton.
when I got married, certainly not as a child was I married. [laughter]

[laughter] *twenty* î-tahtwaskîwiniyân â-kî-wîkihtowân akwa
Twenty years old I was when I got married, and that's when

îkota ohci â-kî-ati-ayâwakwâ ôhokok nicawâsimisak, mâskôc
I started having (these) my children, maybe thirty

thirty î-tahtwaskîwiniyân mîkwâc îyako â-kî-atoskâtamâ,
years old when we were working on this, thirty

thirty tahtwaskîwiniyân mîkwâc îyakwano kâ-kî-atoskâtamân
years old when I was working on all of these

kahkiða kîkwan â-kî-... â-kî-osihamawakwâ nicawâsimisak
things, when I ... I made them for my children so that they

ta-isî-kikiskahkwâw. akwa â-kî-oðisikîyâhk âsa pîyak iskwîw
would be dressed this way. And we made patterns; right away one woman

â-kî-pâpâhtwat kîkwan kita-oðisamâwak, ahpo maskisina, ahpo
would run to me with something to cut for her, like footwear or mitts,

astisa, micâsisak. akwâni î-kî-oðisamawakwâ mâna ôhokok
pants. And then I made patterns for them. These women, these young women,

iskwîwak ôhoko... oski-iskwîwak, isa ôhokok îkâ
you know, those who are starting out and don't know (things).

kîkwâðiw â-ati-kiskîðihtahkwâ â-ati-kiskinawhamâkihcik
We were starting to teach them to know these things,

kîkwan ta-ati-isihâtâcik.
so they could start to make them.

Robert: âm ... î-mâmiskôtaman oski-iskwîwak. mwâ na kikiskisin
Uh ... you mention young women. Do you remember when you yourself

kîsta â-kî-pî-oski-iskwîyin isa kîkî-pî-kiskinawhamâkawin
were a young woman, when you were taught, too?

cî kîsta mahti apisîs âcimo mahti kî-kiskîðihtaman?
Can you tell a little bit about it if you know?

Rosie: macî mâyiða îyako nîsta â-kî-pî-kiskinawhamâkawiyân,
It was the only way I had to learn, how

tânisi â-kî-pî-isi-ohpikihiyamihcik nîkîhikonânak îyako
our parents brought us up (showed us the way). That's what

kâ-kî-pî-pimitisahamâ ispî kâ-tipîðimisowâ, aðisk kahkiða
we followed when we went our own way, because everything

kîkwan nîkî-kiskinawhamâkonânak, ta(y)-osihtâyâhk ahpo
they taught us, even how to make hides.

pahkîkinwa. ta(y)-isihtâyân, nîsta nimâmâ
How to make them, that's what my mother taught me, too, when

nikî-kiskinawhamawak iskwâ wîc-âyâmakwâ.
I was still (staying) with them [my parents].

kahkiðaw kîkway nikî-kaskihtân âsay osihtâyân iðiko
I was skilled at doing everything I made before

â-kî-pakitinicik akwâni îkota ohci nîsta kîkwan
they left me (passed away), and that's how I knew about life.

â-kî-kiskîðihtamân akwa ... akwa oskî...
And ... and young... young women

oskî-iskwîwak â-kî-pînâsîcîk nîsta kita... ta-oðisamawakwâ
approached me in order ... for me to cut for them

kîkwan kâ-wî-osihtâcîk [ah]po maskisina, astisa, micâsisa,
what they were going to make, like footwear, mitts, pants,

piko kîkwan. kwâni îyakwîðiw nimâmâ nîsta â-kî-pî-kiskinawhamawit.
all sorts of things. That's what my mother taught me, too.

kîyâpic anohc â-kîsîkâk kîyâpic îyako nipimohtâtîn.
To this day, I still bear(carry) this (knowledge) with me.

micîhtwâ awinak kîkwâðiw niwîhtamâk kiskinawhamawak
Many times some (persons) ask me to teach them

tânisi ta-isi-miðopaðit. âpatan iðiniw â-nanayihtawât
how to lead a good life. It is useful (it pays) for a person to listen to

onîkîhikwa kinwîsk mîna pimâtisiw kîspin ta-nanahihtawât
his parents.. And he lives long if he listens to his parents (heeds them)

onîkîhikwa â-ohpikihikot awâsis. îyako nikiskîðihtîn nîsta
when he is brought up as a child. I know these things, too, to do right

kwayaskî...îyako î-pimohtîmaka kîkwan kita tânisi
... This is what is going around,

â-isi-kiskinawhamâskwâ kinîkîhikwak
know this, what you were taught by your parents,

îyako ta-mita... ta-mitimîyin omîskanawa ađisk
follow that pa..., follow the path [they showed you] because

pîyakwan omîskanawa î-mitimîyin anima
for example, you follow the path, the way

kâ-pî-isi-kiskinawhamâskwâ kâ-kî-pî-isi-ohpikihiskwâw.
they taught you, the way they brought you up.

kwâni îkota ohci nîsta kahkiđa kîkway.
And that's where I learned everything.

kâ-kî-kiskîđihtamân mâciko kwâni ôma kâ-kî-ati-pipo,
For instance, as winter came, as I said

â-itwîyân ita kâ-ayâyâ mâyikwâni kahkiđaw piko kîkwan
where we stayed (imagine!), we just had to make everything. Even

î-kî-osihtâyâ. ahpo kimosôm nipîwin â-kî-osihtât kwâni piko
your grandfather made a bed by splitting logs; not a

î-kî-pasaha môđiđa kîkwan napakihtak.
(finished) board [was used].

Robert: ôma mâna â-sipwî-cimîyîk akâciy â-sipwîpađiyîk nântaw
Whenever you paddled away or went away someplace

itî mâna antî piponisiyîk tântî mâna â-kintayi-wîkiyîk?
where you used to overwinter, where did you usually go and live?

Rosie: ayihîw, pikwîtî nintayi-wîkinân ôtî mâna mâna
You know, *everywhere* we went to live, we even used to go to live

nikintayi-wîkinân kimosôminâ, kimosôminaw ôma â(y)-icikâtîk.
at "our grandfather's," Old Man's Bay it is called. You know it.

kikiskîđihtîn. îkota, îkota mâna â-kintî... îhî ...
That's where, that's where we used .. Yes ... we went to ... we went

kâ-kî-ntî-pî... kâ-kî-ntî-mikiskânisiyâ,
to stay when it was late autumn. When midnight mass approached we used to

kâ-wî-nipâyimihâniwik mâna â-kî-pî-kîwîpiciyâ, akwa âskaw
head home, and sometimes when we stayed over the winter and didn't

kâ-wî-ntî-piponisiyâ îkâ ta-pî-kîwîyâ. mwâko-sâkahikani
come home. Loon Lake is where we used to

ôtî mâna mâna â-kîs... â-kî-ntî-ayâyâ akwa
stay. That's where used to go and ... and stay and [also]

namîkosâkahikan ôma â(y)-icikâtîk kôhkom ôho malîlos
'Trout Lake' (McKnight Lake) as it is called your grandmother Marie Louise's

otaskîwâw îkota, îkota mîna, îkotî mîna nîswâ nikintîko...
land. That's also where, that's also where we stayed twice... we went to

nikintî-piponisinân mîkwâc isa piko nicânîs awa
spend the winter while my daughter

mâkiðit î-apisîsisit. îkospî nisto piko nîkî-ayâwâwak îkospî
Margaret was small. I had only four children at the time.

awâsisak. îkota â-kintî-pî-... â-kintî-ayâyâ î-pipo. akwa
That's where we went ...where we went to stay in the winter. And (let's

mwâko-sâkahikani ôta â-kintawî-ayâyâ. kî-nîwiwak
see) at Loon Lake is where we stayed. They were four (in number), my

nicawâsimisak îkospî akwa nikosisipan mâkiðit akwa hâðî
children, at the time and my late (deceased) son, Margaret and Harry

akwa pîyak nikosis. îkospî kotak mwâ n-ðh-...
and one son. At the time another I did not...

nikî-wanihâw. kî-nîwiwak îkospî
I lost him. At that time there were four of them,

nicawâsimisak îkota â-kî-ayâyâ akwa mîna, ayihîw.
my children, there where we stayed and at that time, you know.

kâ... kîko isa omaskisinisiwâwa, ciyi? â-postiskahkwâw
where...which are their little moccasins (footwear), you know? They put

wâposwayâna â-kî-otasikanâkîcik, îkâ ta-kawacisitwacîcik.
on rabbit skins that they used for socks [hare socks], so they wouldn't

îkâ ta-sâpo-... îkâ ta-sâpwacîcik, akwa
freeze their feet. It would not get through... they would not

mîna îyakwani mâna kâ-kî-, usually the ones that ...
get chilled, and those were

kâ-kî-ayât. nîsta otîða mâna
that he had. Myself, I used to

oskocâkasisi â-kî-taswîkistahamok
sew here, around the jackets, the rabbit furs that they stretched out

wâposwayâna ahpo kâ-wî-pî-piciyâ. î-i... kî-kisinâw aðisk
even when we moved camp. Because it was very cold long ago,

kayâs môðîða anohc pîyakwan iðiko ôma kâ-kîsowâyâk. akwâni
not at all like now when it's warm. And these are

îyakwani osâm piko â-kî-âpacihtâyâ ôho wâposwayânak. ahpo
just what we use, these rabbit furs. We even ... these that

î-kî-... îyakwani â-kî-akohpîhkîyâ; mâna â-kî-wâsohkîcik isa
we made blankets out of; they used to be cut into strips like a rope;

pîyakwa pîminâkwân ômisîsa â-kî-wâspitahokîcik mitoni mâna
just like this, they were sewn (laced) up. It was really a good-sized

î-kî-misîkisit akohp nîsta â-kî-osihak ôma â-kî-pîhtwîkinak.
blanket that I made whenever I fixed it up with a lining.

Robert: ôma mâna â-kî-papâmi-piciyîk kikwan mâna
At the time,

â-kî-âpacihtâyîk?
what did you use to travel around, camping?

Rosie: atimwak isa môðîðâ kîkwan [laughter] môðîðâ iskîtôw,
Dogs, of course, nothing else [laughter], certainly no snowmobile,

it? atimwak piko îyakwanik mîna â-kî-ohpîkîhîkîcik
eh ('it is said')? [more laughter] Only dogs, we raised them, too,

nântaw nîw. â-kî-otinakwâw acimosisak
about four of them. I took the dogs then, and uh ...

akwâni ay... kî-nihtâ-miðwastimwîw kimosôm akwâni îyakwanik mâna
He used to have good dogs,

â-kî-ohpîkîhîkîkîwâw akwâni kâ-kî-... îyakwani mâna
your grandfather, and I used to raise them, and ...

kâ-kî-âpacihtâyîk ôma pikwîtî mîskoc â-kî-ispiciyâ ahpo îkota mîna
These were the ones that he used wherever we moved camp, even

mâna ôtî â-kî-ispiciyâ ôma ayihîw lin-lêk [Lynn Lake]. isa ôma
there we used to move, over there to (let me think) Lynn Lake.

nîhi nîti sâkahîkana îkotî mâna â-kî-pî-ispiciyâ mîna
Way over there at the lakes, that's where we moved to

â-kî-pipo. î-iskwayî-sîkwa mâna â-kî-ati-kîwîhowâ.
when it was winter. Spring break-up is when we started back home.

mâyîkwâni [îk]otî kapî, kapî-pipon î-ayâyâ akwa kapî-sîkwan
Just imagine! We stayed there all, all winter and all spring

pâtîmâ â-pôni-wanihîkîniwa. îkota mâna â-kî-pî-kîwîhowâ
until trapping season was over. That's the time we came home, when

îkospî ayahâw ôhokok nîstam nikosisak îkospî îyakwanik âsa
(let's see) I first had my sons, already, and, I think,

mîna nikî-...ayahâw sîðom akwa cân akwa saðasta, îyakwani
(let me see) Jerome and John and Celestine, those were the ones

îkospî mîkwâc â-apisîsîcîc [îk]ota, â-kî-... mâna
 who were small at the time, that's where...we used to spend the winter.

â-kî-pîpînisîyâ. kwâni atîmwak pîko â-kî-âpacihihîcîc nîso
 And we used only dogs, two sleds whenever ...

tâpânâsk mâna â-kî-...â-kî-ayâyâ.
 we used to live there, too.

Robert: mwâ na kî-kîskîðîhtîn îspî ôma â-kî-îspaðîk askiy
 Do you (not) know when this happened, in terms

akihtâsowîni?
 of years?

[At this point, a few nonessential words are omitted in the transcription.]

Rosie: mwâc, mwâc îða îyako nîkîskîðîhtîn kîkwân
 That I don't know (because)

îkâ ma âkaðâsîmowân mîna
 I don't speak English and did not

mwâc nîkî-îskôlîwî. n[î]mâmâ p[îk]o kâ-kî-îskôlîwîht kîkwân
 go to school. Only my mother taught me things practical ...

îðînato... îðî... îðînato-îskôl îyako pîko â-kî-âpacihtâyân.
 prac... the school of experience (practical wisdom), that's all I used.

Robert: mwâ na pîyakwâ kîskinawhamâkowitzowîkamîko
 You never ('not once')

kîkî-pîhtokân?
 attended a school?

Rosie: mwâc. mwâ... pîyakwâ nîsîmak wîða ôhokok
 No. Not ... once...(never). My brothers and sisters all

kahkiðaw wîðawâw kî-pîhtokîwak, mâka nîða mwâc wîða akwâni
 (they) went, but I never did because I

nîða osâm pîko â-kî-pamîhak nîmâmâ â-kî-ati-kakihtâsîyân.
 was the only one looking after my mother when I became old enough.

ahpo nîsîmisak â-îhtâcîc mâ îyakwanîk nîða pîko
 Even after my brothers and sisters were born, I was the one to

î-kî-pamîhakwâ.
 look after them.

Robert: omîsîmâw kîða?
 You are the oldest sister?

nîḏa mâwaci omisimâw, akwâni kahkiḏa[w] î-kî-pamihakwâw.
I am the oldest sister, and I tended them. That's why

tasipwâ mwâ n-ôh-kakîpacihihkon îkospî nîsta kâ-ayâwak awâsis
I did not have any problems when I had my own child

ta-tî-isi-pamihak. î-kî-kiskinawhamâkawiyan tânisîsi
to take care of. I had been taught how

ta-isi-pamihawisowân mîna kîkwan tayi...
to handle children and

kîta-tî-isi-osihtâyân kahkiḏa kîkway
what to ... to go and make all sorts of things (everything)

î-kî-kiskinawhamawit nimâmâ.
my mother taught me.

Robert: ispi kîsta pa... am... pakitahwâkani
When were you at Pukatawagan

â-kî-oski-iskwîwiyin? tântahto kititîḏimâwak
as a young woman? How many

iḏiniwak ôta â-kî-ayâcik?
people do you think were here?

Rosie: yâ, kî-mihcîtiwak ôhokok iḏiniwak,
Oh, they were numerous, these people,

kisî-ayak kwayask kî-mihcîtiwak.
old people, there were a quite a lot.

anohc mâka iḏa iyaw môḏa nimihcîtinân â-pimâtisiyâ. awa
But now we are not so numerous, those who are (still) alive. Your

kimosôm câwn *Sinclair*, cîyi? kimosôm kôhkomis îyako akwa
grandfather was John Sinclair, right? Your grandfather, your uncle, that

ayahâw îyâsît côwis, îyakwanik kayâsîs piko akwa awa kôhkom
one, and Hyacinth Jewish [a nickname], those (people) have been here a long

sôsît îyako mitoni kâ-kî-wîci-ohcîmak kâ-kî-wîtatokîmak
time, and your grandmother Suzette, this one, who is the same age (and)

kâ-kî-pamihakihcik ninîkihihkonânak.
whom I used to work with, caring for our parents.

Robert: Suzette Francois [*Francis*]?
Suzette Francois?

Rosie: îhî, îyako, îyako, îyako mâna â-kî-wîcih-...ayi...
Yes, the very same, that one, that's the one I used to ... uh...

kâ...kâ-wâniskâyâ ma ahpo namôða ahpo wîhkâc tí n-ôh-
I...when we got up we never even drank tea. Later on,

minihkwân. pâtimâ kimosôm â-kî-wîcâyâmok, â-kî-minihkwîyân
your grandfather, only when I was living with him, (then) I drank tea

tî wâwîs cî îða ta-sîwinikîyân [laughter]
more or less (all the more, especially) to sweeten it [for the sugar].

Robert: iðiko kwayask îyako î-kî-sôhkânî-atoskîyin?
Does this mean that you worked very hard?

Rosie: îkwâni mwâc kîkwân n-ôh-âpacihtân wîðîhkâ îkâ kîkwân
That's right. I did not use anything because there were not many

osâm piko ohci-ihtakwa. kâ-mîcisowân nîsta nipiy
things that existed (were available). I ate first, helping myself to some

â-kwâpîpahamâsowân â-minihkwîyân akwa âti-wawîspisowân
water which I drank and proceeded to get dressed and go outside, where

âti-waðawiyân îyako tântî nikohtîyân akâmi ôtî [laughter]
I cut wood across the water over there [laughter]. We would use one sled

î-kî-pîyâkwâpicikîyâhk mâna wîsta mâna î-kî-pîyâkwâpicikî.
and dog, and he used to use one dog, too.

Robert: [the good old days! *îyako*]

Rosie: mamâyikwâni î-kî-sîhowâ kwâmomôtakay...
Just imagine! We used to dress just

kâ(y)-isîhowân.
the way I am dressed right now.

Robert: î-kî-iskwîwâspisowîk?
Just like women?

Rosie: akwâni mwâc kîkwân! îyakwîðâc îða mâna anohc ôhoko[k]
And nothing but! It was only recently that these

m...iskwîwak kahkiðaw waskic ôho kâ-kiskah[kwâw] [laughter]
women all started to wear *these* clothes on the outside. [laughter]

itâmi akwâni piko ôho akwa mâna ayahâw â-asikaniyâpîyâ isa ôho.
I always wore them inside, and sometimes we used to knit socks.

akwani mâna mâna kâ-kî...â-kî-isit
My mother told me (so) to

n[i]mâmâ ta-asikanîhkâsowân, îkâ isa ôta
make socks for myself, so I would

ta-kawaciyân ikwâni, kwâni piko(w) akwa
not get cold in here, and that's all, and

iđintowaskisina. mâyikwâni î-papâmâkonamowâhk
moosehide footwear. Just imagine, we walked around in deep snow,

môđiđa kîkwan ... nîkî-kotawânân mâna toni nîsta mâna ôma
nothing else...[unclear] We would make a fire;

â-kawaciyân antî â-awâsowân.
when I got cold, that's when I went to warm myself up.

Robert: tânisi, tânisi askiy îkospî kî-isinâkwan ispîhci,
What did the land look like then, compared to

ispîhci ôma anohc ôta â-wîkiya?
where we live today?

Rosie: â... kî-pîtosinâkwan [mi]coni î-kî-sakâk kwâni ôma
Uh, it was different, very dense bush, and there was this

ôta mîskanâs î-kî-wawâkatamok môđa kîkwan anohc iđa mitoni
little trail that was very crooked, not like right now; now it has really

kâ-paskwâk, akwa mîna akâmi ôtî kwâni [mi]toni î-kî-sakâk. mwâc
been cleared, and even across the water there was dense bush. Nothing was

kîkwan kî-ocip...ohcî-ayâw ohci ... ohci-paskwâw. [mi]toni kî-...
cut ... nothing was ... no cleared land. Really

ntî-kî-mâh-misikiticik mistikwak kwâni anohc ôtî nîyâ nîso pâham
it was ... The trees were huge, and today over at the Point two (trees), perhaps, were still

kî-cimasowak â-pî-kospicipiyâ anta an[i]ma kâ-kî-ayâyâ ôtîsi
standing there when we moved up here from where we were,

nâsipîtimayi. kwâni îkotî anohc akwa môđa pîyak, pîyak ayihîw ...
down by the shoreline. And maybe there is not one, not one of them anymore ...

Robert: ôma.
Right here.

Rosie: mah. kâ, îyako nîđa nîfîhim.
Let's see. That's right, this is my tea.

[Rosie takes a sip of tea. End of recording.]



**Moosehides on Stretchers
at Granville Lake, Manitoba
(September 1999)**

Hyacinth Colomb, 1916-

Pukatawagan, January 12, 1998

Interviewer: Doris Castel

Muskrats, Cold Weather, Canoe Journeys and a Church Bell - (Track 3—26:10)

ikospî â-kî-nihtâwikiyân, ayihîw,
When I was born, let's see, it was at People's Lake

iðiniwi-sâkahikani ôti opahciwanâ isiðihkâtîw.
[Indian Lake] over here, "The Swirling Narrows (Eddies?)"

onâtwita î-wâsahâsik îkota â-kî-nihtâwikiyân
it is called. Somewhere on a bay, that's where I was born,

October 24, 1916. akwâni ikospî ohci ôma mîkwâc
on October 24, 1916. And it was at that time,

î-awâsisîwiyan. mwâ n-ôh-kisk... n-ôh-...
while I was a child. I can't

n-ôh-wî... nikiskisin tânisi
remem... I don't... I no longer ... don't... remember how

â-kî-pî-isi-ohpikihikawiyân, pâtimâ iðiko nântaw îtokî kîkâc
I was brought up, until later on, maybe when I was about

mitâht î-tahtwaskîwinîyan ikospî nikiskisin nôhkompan
ten years old, (from) when I will always remember my late grandmother

mâna î-kî-wîcîwak î-wacasko-wanihikîyâ î-sîkwa pîyakwan
whom I used to accompany trapping muskrats in the spring, just like long

kayâs. pôy! kî-wacaskoskâw ôma ôta. ôma ayihîw misinipiy ôma
ago. Boy! There were lots of muskrats in this place. This, you know, big

ôta â-pimistikwîyâk môða wâhðaw nititohtânân âsay
river that flows here, we did not go far before we

wacasko-wâta kâ... kâ-miskamâ, akwâni îkota akwa nôhkompan
found muskrat burrows and that's where my late grandmother

â-wacasko-wanihikîkî îkota nikotawânân kisiwâk akwâni â-tasôsot
set a muskrat trap. We made camp close by, and whenever we caught

wascask matwî-koskospitam miscikos. kî-kinwâskwanðiw
a muskrat we could see ('detect')

miscikos î-âpacihât osakâskwahikan
the little stick moving. The anchor stick she used was long and narrow



âm... kâ-tasôsot wacask akwâni matwî-waskowîpaðiw anima
and ... when a muskrat was caught, then that stick would move.

miscikos. âsa nâtam nôhkompan. ôtôho wacaskwa â-pakamahwât
At once my (late) grandmother would get it. Here was the muskrat, which

akwa pahkonîw cîpâtahâpwîw, akwa â-mîcisowâ. îkota
she skinned and roasted, and then we ate him. That's where we

î-cîpâtahâpwâyâ awa wacask kisik î-kanawâpahtamâ
roasted this muskrat, while watching (to see)

mahti kotak ta-matwî-tasôsot.
if we had caught another one.

akwâni îkosi â-kî-pî-isi(y)-ohpikiyâ, akwa kî-...
And that's how we were brought up, and we ...

kî-pakitahwâyâ kî-namîskaw
We set nets. There were a lot of sturgeons, too,

ôma mîna, ayihîw, ôma misinipiy.
you know, in this Big Water (the Churchill).

pikwîta â-pakitahwât awinak âsay
Wherever somebody set a net, right away

namîwa kî-n[i]pahîw. anohc wîða ôma
he would catch a sturgeon. Nowadays, by contrast,

môða kîkwan ihtakwan namîw
there is no sturgeon,

mâyîða îkospî, pôy, kî-... pîyakwan
but at that time, boy, there was ...

anohc *today* kâ-pakitahwât awinak kinosîwa â-n[i]pahât pîyakwan îkospî
Just like now today, when somebody sets a net, he catches fish, just as at that time

a... awinak kâ-namî-pakitahwât kâ-kisîpâyâðik nîyo, niyânan
some ... anybody who set a sturgeon net, the next morning, he had caught four, five

ta-n[i]pahîw namîwa. îðiko î-kî-ihâtîcîk namîwak kayâs. îkosi
sturgeons. That's how abundant the sturgeons were long ago. This is how

â-kî-isi-pimâcihocik kayâs îðiniwak.
life was for the people long ago.

akwâni pîðisk nântaw îtokî î-mitâhtwaskîwiniyân îkospî
Then, finally, I was perhaps about ten years old at the time when

â-kî-pâskihtinikâtîk ayihîw, namîwi-sîpiy ôtî *ischool 1926*.
it opened, let's see, Sturgeon Landing ('Sturgeon River'), the school over



Setting a Net
in the Churchill River
(September 1998)

akwâni îkota â-kî-ntawî-iskôliwîyân îyako anima namîwi-sîpiy
there in 1926. There I went to school, that one, (at) Surgeon Landing,

ayinânîwi-mitanaw tipahâskân pahkisimotâ itîhkî. îkota
eighty miles to the west. Over there, right there, long ago

an[i]ma kâ-ayâk namîwi-sîpiy pikwacâyâwâ îkospî mitoni
Surgeon River was really isolated ('wild') just like... in an unknown area

pikwan... pikwanta itî isa tâpiskôc îkosi kî-itîðihtâkwan
is what it felt like. At the time we attended school there,

îkospî ôtiðâ îkota â-kî-iskôliwîyâ anohc mâka wîða mîskanaw
but now there is a road leading in there

itamon îkotî isi ta-îspaðik awinak ocâpânâskosa isi anohc
for anybody to drive in with a vehicle. Right now it's dif..

iða pît... mistahi pîtos mâyiða îkospî opikwacâyâwâ
very different, but at that time it was really isolated

mitoni â-kî-ayâyâ nikî-ayân. îkospî îkotî isko 1932 îkospî
where we were. I was there until 1932,

â-kî-waðawiyân iskôli ohci.
when I left the school.

îkotî akwa îkota kâ-... kâ-... kâ-pôni-iskôliwîyân,
The time when I fin... fin.. finished school,

nikî-wanihikân akwa îkospî î-kî-wîcîwak nipâpâ.
I trapped together with my father. We trapped

î-wanihikîyâ ôta kimosôminâ icikâtiw. îkotî â-kî-kistina
together here at Old Man's Bay, as it is called. That was his favourite

â-kî-wanihikî. akwâni â-pipo kâ-sipwîhtîyâ ôma â-kapîsîyâ
place to trap. When winter came, we went away and made camp someplace.

nântaw ita. môða kîkwan pakiwânikamik; n-ôh-âpacihtânân ma
We did not use a tent; we did not use it at all; we just

kîkway; tâyipiko nikî-mosci-kapîsinân. pây kî-kisinâw mâna îkospî,
camped in the open (blankets on bare ground). Boy, it used to be cold (like that) then,

mwâ tâpiskôc anohc... anohc ôma ayihîw 25-below kâ-îspaðik,
not like now... right now when, you know, when it's 25-below,

pây, kî-kawacinânaw! tâpwî îkospî, mâyiða îkospî 50-below,
boy, we're cold! To be sure, it was 50-below at that time, and

60-below kî-îspaðiw, akwa â-kî-moscihwâmiyâ. mihcît îkosi
60-below, we slept in the open (on the ground). Many lived like that, the people of

â-kî-isi-pamihocik kayâs iðiniwak ahpo kîstawâw anohc ôhoko
long ago. Yourselves, you even right now don't ... There are not many of us

môða tâyiða mi... mihcîtinân akwa anohc â-kî-wâpahtama akwa
today who have seen this, you know, for example, Adam Castel, Emile

anima pîyakwan isa ayahâw âtam *Castel*, îmil *Sinclair*, î-osâm
Sinclair, more or less, there are three of us now who saw

piko, ninistinân îyako â-kî-wâpahtamâ anima îyakwaðiko î-kî-kisinâk.
how cold it was. And now, the younger generation,

akwa anohc oski-pimâtisak anohc âcimostâcik anima iðiko â-kî-kisinâk,
when they are told how cold it was, they don't believe it.

mwât tâpwîhtamwak animîðiw. î-kiðâskiyîk îkosi ayihîw itwîwak. môða
We are lying, that's what they would say. But no,

pît *Mitchell* wîsta kî-wâpahtam animîðiw. wîsta kî-wâpahtam mâna
Pete Mitchell, he saw it, too. He saw it, because he tells the story about

âcimow kâ-kapîsit waðawîtimi îkospî mîkwâc
when he camped outdoors while working for the Department of Natural

kî-atoskawîw okanayipisiskîwa waðawîtimi mâna â-kî-kapîsit
Resources ('game wardens'). He used to sleep outdoors then... [It was] just

â-kî-... pîyakwan awinak î-pakamahwât mistikwa, î-pahkâ...
like somebody was hitting the trees, they spli... The trees would split

î-pahkâskacicik mistikwak kî-itwâniw. anima îkosi
open, he said. That's how it used to be. Then, eventually, I

kî-ispawîw akwâni pîðisk akwâni nîsta â-kî-ati-wanihikîyân
started to trap, too. But I used a tent myself,

nîða mâyiða nikî-âpacihtân pakiwânikamik, akwa
and a small wood stove also I used, and

okocawânâpiskos mîna nikî-âpacihtân, mîna sîyâkîs wiða nîða
fortunately, I got by well myself,

îkota nikî-isi-miðopamihon mâyiða kîyâpic
but it was hard times

kî-kwatakan îkospî, ciyi? akwâni kapî-kîsik waðawîtimih
then, right? Then I used to stay outdoors all day,

ta-ayâyin pikwîðiko â-kisinâk. kâ-tipiskâk pâtimâ
no matter how cold it was. It was only when it was dark that I went to

â-kawisimowân, îkospî aciðaw kî-miðo-pimisinin, kisiwâk
bed, and for a while you are comfortable, until close to dawn,

â-ati-wâpa, kikîdomâwacin. piko akwâni ta-waniskâyin
and then you get cold. You just had to get up and eat, only first you

kâ-mîcisowan, piko î-tihkisaman kimîciwin. akwâni kapî
had to thaw your food. Your food is always frozen until

âhkWatIn kimîciwin pâtimâ kâ-piminawasowin isa ôma îkâ
you cook it, you know this,

â-tîpi... ayihîw, kâ-kapîsiyin îkospî pâtimâ
not to do ... let's see, where you camp, that's the only time

kâ-mîciyin kîkwan î-miðo... ayihîw, î-miðokisitîk isa.
you eat something nice, warm, you know.

mâka ikota ohci kâ-kîsikâk â-sipwîhtîyin akwâni
Just imagine, during daylight you travel away, and then

kahkiðã[w] kimîciwin âhkWatIn. kâ-wî-mîcisowan piko
all your food freezes up. Only when you want to eat,

î-tihkisaman â-mîcisowin îyakwaðiko ayihîw
you thaw it until you have enough to eat.

î-kî-... î-kî-âðimah kayâs â-kî-pî(y)- o...ohpikiyâ.
Let's see, it was... it was difficult long ago, grow... growing up.

pîðisk akwa nîsta anohc â-kî-ohcihçipaðik kita-pamihikawiyân
Finally, and now me, too, it caught up with me to have social assistance,

ômayisa *old age pension*. îyako pîðisk â-ati(h)-otihtamân
this old age pension. And eventually it [old age] caught up with me,

akwa, akwa anohc, akwa ayahîðiw akwa nôki... nôkimâwin akwa
and now, and, let's see, and I am ... I am a king, and now

anohc nitîðihtin î-kiskisiyân iðiko
I think (back) and remember when I had

â-kî-pî-isi-kwatakihtâyân kayâs, nântaw îtokî
hard times long ago, when I was maybe about

nistanaw-niyânosâp î-tahtowaskîwinîyân îkospî
thirty-five years old, that's when it was,

akwa nan... nipimâcihowin î-mâmitonîðihtamân iðiko anohc
and ... as I reflect on my past life in comparison with

â-kîsikâk, pôy, nôkimâwin nitîðihtîn iðiko mistahi pîtos
today, boy, I am a king, I think, (and) how time changes lots of things

î-ispâðik anohc mîna kayâs. akwâni îyakwaðiko piko isko...
now, compared to long ago. That's all I have to say ...

pîyak kîyâpic pîyak kîkwan na-ka-âcimôn [cough] akwâni
Yet one more thing I'll tell about, and that's about

nimosômpan. Mathias [matîyas] Colomb kî-ihîw.
my late grandfather. Mathias Colomb was his name.

nântaw itî ôti, ayihîw, sâwano â-kî-ohcît, môða
Somewhere over there, let's see, from the south he came, he was not

ohci-nihtâwikipi ôta, ayihîw, otîsi kîwîtinâhk. sâwano
born around here, I think, here in the north.

ôti kî-ayâw nântaw itî. îyakwani wîmiscikosiwa
Somewhere down south he lived. Those white people,

îkospi isa wîmiscikosiwak â-pimâkwaskîcik otîsi
at that time, you know, the white people

kîwîtina. akwâni kapî kî-wî-nôtin[i]towak ayihîðiw
pushed ahead towards the north. They were always fighting one another.

kî-macipaðihitowak isa, îkâ î-kî-nahîskâtocik, iðiniwak
Let's see, they were unfortunate, you know, not levelling with each other,

mîna wîmiscikosiwak. akwâni îtokî nimosômpan â-kî-itîðihîta
the Natives and the whites. Maybe that's when my late grandfather thought

kîwîtinâ otîsi ta-pî-itohtîhot. akwâni tântî îtokî
of coming up north. I don't know he used to paddle. Maybe

â-kî-pî-pimiskât winipêk îtokî kî-pî-pimiskâw
he paddled along from Winnipeg and paddled

pîðisk opâskwîyâh, opâskwîyâ ohci akwa ministiko-wanîhîkoskâ
eventually to The Pas, (then) from The Pas and Cumberland House,

pîðisk namîwi-sîpî akwân[i] pîðisk kî-pimiskâw, ayihîw,
and eventually to Sturgeon River, eventually he paddled, let's see,

opâwaniscikani. akwâni îkota â-kî-ayât opâwaniscikani anta.
to Pelican Narrows. Then perhaps he stayed there at Pelican Narrows.

akwâni mwât tâpwî k-ohci-miðwîðihîtam animîðiw antî
Then, he did not really like

â-kî-ayât. akwâni kî-itîðihîtam ta-natonahk
staying there. He thought to go and find a good place

mahti ta-miska nântaw ita kita-, kî-miðo-pimâcihot.
where he would be able to, could make a good living.

akwâni îtokî â-kî-pî-pôsît îtokî ohci opâwikoscikanîh,
Then maybe he paddled out from Pelican Narrows,

akwâni kî-pî-pimohtîhow îkota anohc isa ôma
and then he travelled along by what is now

Sandy Bay kâ-itama îkota kî-pî-pimiskâw
called Sandy Bay (in Saskatchewan), and he traversed by canoe,

pîðisk mwâko-sîpiy ôta pîðisk sîsîpi-sâkahikani
eventually, Loon Lake and finally (came to Duck Lake,)

îkota(y)isa kinwî... kinwîskîs kî-ayâw
where, you know, he stayed lon... for quite a little while

î-kî-wâh-wâpahtahk tânisi â-isinâkwandîk. akwâni
for sightseeing and to check out the land.

kî-miðwîyih tam mahti p..., ayihîw, kîyâpic
Then he was satisfied to see ..., let's see, I will continue

ôtî na-ka-isi-cimân itîðihtamwa îtokî pî-mâmi ôtîsi.
my journey, he thought, down the river this way.

pîðisk ôta â-kî-pimiskât pakitahwâkani ôta. akwa
Soon he paddled into Pukatawagan, over here. And

mîna ôta â-kî-ayât wâh-wâpahtam ômîðiw ôta isi. pây
then he stayed here, too, and looked around. Boy, he was pleased with

miðwîyih tam ôho sîpiya, nîw sîpiya ôta matâwîsistikwîyâkih.
these rivers, four rivers that flow into the main one. And

akwa â-kî-pakitahwâcîk ôta, pây, kinosîwa kwayask nipahîwak.
When they set their nets here, boy, they caught a lot of fish.

îkospî îkota â-kî-pakitahwâcîk ôta wapâsi, ômîsa, ma... ayihîw...
At that time they used to fish here at the narrows, this,

âmîkamîk ôma ôtayisi kâ-wapâsik. anohc kâ-kîsikâk mîskanaw ôta
this ... uh, church at the narrows. Nowadays a road is

âsawâkâskatamok. îkota â-kî-pakitahwâcîk. îkospî pây kî-[i]pahîwak
connected to the other side. That's where they set nets. Back then, boy, they caught

kinosîwa. akwâni îkotaw kâ-kî-ocipaðîk an[i]ma pakitahwâkan
a lot of fish. And this is how Pukatawagan got its name.

ta-icikâfîw anohc ôma, ayihîw, pakitahwâkan â-icikâfîk îkota
Today this, let's see, Pukatawagan, as it is called, that's where they

â-kî-otinahkwâ wîhðowin îyako anima wapâsi ôta
got the name, from the narrows here

â-kî-pakitahwâcîk. akwa ôho niyo sîpiya ôta â(y)-ihtakwahki
where they fished. These four rivers that are located here

kahkiðaw wîhðowina â(y)-i... ihtâw..., ayâwak, anihî
all have names, let's see, just like the

pîyakwan ôta ayihîw pakitahwâkanî-sîpî. ôma â(y)-ito...
Pukatawagan River here. The name of it ... what it is called, and

â(y)-icikâtîk akwa aðakahkwayi-sîpî akwa âcitakocikaniskâhk
Leech River and "Upside-down Area (River)" ('where fish were hung heads down
to dry', located near Mile 99 of the railway line)

akwa ... kotak mîna ôta sîpiy ihtakwan, âpihtaw,
and there's another river over here, half-way,

cascauiyask, îyakwîðiw kî-îhtamok îyakwîðiw sîpiy
Chaschawiyask ('between the two rivers, the Middle Area (River)'),

ayihîw aðisk ohci, ciyi? kâ-takocikaniskâhk antî isi,
they called that river, right?

akwa aðakahkwayi-sîpiy akwa anima
Towards the Hanging-Upside-down Area over there and Leech river and

âpihtaw îyakwîðiw îyakohci animîðiw cascauiyask
halfway to the One-That-Hangs, Chaschawiyask (Middle River),

â-kî-isiðihtâkwa. akwâni anima aspin ôta nimosômpan
it was called. Then, after that time, here my late grandfather

â-kî-kapîsit pakitahwâkanîh.
made camp at Pukatawagan.

mitâhtomitanaw-nistomitanaw-pîyakosâp-askiy aspin
One hundred and thirty-one years ago and that's when

ômôta pakitahwâkan â-kî-mâcipaðik. akwa îkospi îkota
Pukatawagan was established. And it was then that

ispiy â-(w)îðikapîsicik ôta kâ-... *Hudson Bay Company*
it settled down here (for a purpose); the Hudson's Bay Company

îyakota wîða â-kî-pî-nâcikapîsimototawât iðiniwa, ay? akwâni
established itself among the people, eh? Then they brought food

mîciwin â-kî-pîtâcîk ôta akwâni piko iðiniwak ôtôhci î-kî-pôsicik
here. The people had to paddle from here with a canoe

cîmân ohci opâskwîyâ î-kî-isi-cimîcîk î-nâtahahkwâ, ayihîðiw,
to The Pas to get, let's see,

plaðira kâ(y)-isi-âpacihtâcîk isa iðini..., ayihîðiw, iðiniwak
flour that they used, you know, peop..., let's see, people

kayâs, pahkwîsîkan, pimiy, sôkâwa, tîy. îyakwani nanâto
long ago, flour, lard, sugar, tea. They used these various things.

kîkwâna îyakwani â-kî-nâtahahkwâ opâskwîyâ isi, nântaw îtokî
That's what they went to The Pas to get, about (maybe)

nîyo-mitâhtomitanaw-tipahâskân. ôta ohci îkotî
four hundred miles away. From here they started going

â-kî-mâhahkwâw î-sîkw...o... in June îkospî nistam
down the river in the spr... in June, that's when

â-kî-pôsicik macî îyakwâna opaskowi-pîsim â(y)-itiht.
they went out, [sic: 'moulting month' (July). June is *opâskaho-pîsim* "egg-hatching month."]

akwa kâ-pimiskâcik ohpahowi-pîsim kîhtwâm
as it is called. They would be back in the "flying-up month" (August).

â-pôsicik pâtimâ akwa onôcihitowi-pîsim. îkospî kîhtwâm
They travelled again until the "mating-month" ("rutting" month, or

â-kî-[pi]miskâcik. akwâni piko nîswa kî-mâhamwak pîyak nîpin
September). Then they came back home. They travelled only twice a summer.

îyakwaðiko piko kî-kaskihtâwak. akwa îyakwanik anikik kayâs
That was all they could manage. Those people of long ago

iðiniwak iðiko isa ayihîðiw î-kî-mamîðowîsicik, ay? mwâc
made it because they were full of agility, eh? They had no problems

kôhcimâkohikwak nîswâ î-isi-cimîcik opâskwîyâ pîyak nîpin.
paddling twice to The Pas each summer.

anohc â-kîsikâk kîspin îkotî akwa anohc nîðanân isa ôma
Today, if maybe we, the people of today,

iðiniwak anohc, ciyi? ta(y)-isi-cimîyâ opâskwîyâ
you know, right? were to paddle to The Pas

opaskowi-pîsim, in June, pôsiyâ ahpwîtokî mwâ
in June [sic: 'July'], by canoe, probably we would never

na-mîsakâhtân pah-... nahîwac [laughter] nahîwac
make it back, we would probably...

na-pî(h)-âhkwacihtân. iðiko mistahi pîtos iðiniwak anohc
maybe we would freeze. Much is different between people now

î-isi-ayâcik mîna îkospî mâka îkospî iðiniwak, ciyi? akwâni
and then, right? And

piko môso-wiyâs â-kî-mîcîcik, kinosîwa, sîsîpa, mînisa;
they ate only moose meat, fish, duck, berries; everything

kahkiðaw kîkwâðiw tahto kîkwâðiw â-kî-mîcîcik kahkiðaw askiy
that they ate came from the land (the wild).

ohci. kâ-kî-otinahkwâ îyakwîðiw ohci iðiko
They took (ate) these things,

â-kî-maskawâtisicik, iðiniwak.
and that's why they were so strong, the Native people (then).

akwâni îkwâðiko piko nitayân âcimowin.
And that's all the story I have.

pîyak piko mîna kîkwân mwâ nikiskisin. â-kî-ntayi-iskôliwiyâ
Only one more (I have), but I don't remember [much]. When we went to school

ôta namîwi-sîpiy ôta ohci pakitahwâkani â-kî-pôsiyâ in 1926.
here at Sturgeon Landing ('River'), we travelled from Pukatawagan in 1926.

mitâht pâham n[i]-akihtâsonân nistam â-kî-ntayi-iskôliwiyâ
Ten (of us) perhaps there were (by count) when we first went out to school,

îkospî â-pâskihtinikâtîk iskôl. akwâni kahkiðaw awâsis
when the school opened up (for the first time). All the children had to

kî-ôh-apwîw kahkiðaw. nikî-pî-misakânân anima môða
paddle. We paddled in, but we did not have an

aðisk kîkwan încin îkospî iða kî-ohci-ihtakwan.
outboard motor then. It did not exist (was not available).

akwâni piko î-kî-pî-miskâyâ onikahpi piko
We just paddled and at the portage

kahkiðaw awinak ta-pimowâcîsit ta-kaskîwihtatât ayahâwa
everyone had to carry something over, the things

âpacihtâwina. îkosi â-kî-isi-pimohtîhowâ.
the provisions and gear. And so we travelled.

pîðisk îkospî ayahâw iskotîwi-tâpânâsk isa â-pimpaðit
Eventually, let's see, a train was running here at Sherridon,

Sherridon ôta. â-kî-pâskihtinikâtîk mônahi-sôniyâwan îkota
where a mine was opened up there, and that's where the train

train â-kî-pîskop... pimpaðit. 1931 pîyakwâ
stopped... In 1931, one time,

nikî-pôsin ohcitaw *traini* îkospî â-kî-pôni-iskôliwiyân.
I finally went on the train, after I had finished school.

mwâp... moyi-pimpaðit *train* akwâni piko nîsta piko
Before the train was running, I had

î-kî-pimisakyân ôta *July, July first* îkospî mâna
to paddle here in July, July first, when we

â-kî-pakitinikawiyâ. *holidays* isa â-mîðikawiyâ, ciyi?
were let out of school. They would give us holidays, right? Then

îkospî â-kî-pakitinikawiyâ akwâni awinak ocawâsimisa
they would release us and if anyone had children

â-iskôliwiðit îkotî namîwi-sîpiy akwâni piko
who were going to school at Sturgeon Landing,

ta-kî-kipôsit akwâni nâtahwât ocawâsimisa pî-kîwîhoðât
the parents had to go and pick them up

holiday kâ-ayâðit. akwa anohc iskwayâni iðiko
and bring them home whenever they had a holiday. And now, the last

mistahi pîtos mwâ î-pasitîk iskôl namîwi-sîpiy
time it was quite different, the school not having yet burned down,

akwâni piko awâsisak î-kî-pôsicik pimiðâkani. ôta
and the children only had to go by plane.

kâ-twîhocik îkospî kâ-wintawi-iskôliwicik â-takwâkinðik
They flew over there when they wanted to go to school in the fall,

piko pimiðâkani ôta î-kî-pôsicik. akwâni îkotî
just by airplane they went.

î-kî-ntayi-twîhocik. pôy, iðiko, iðiko nîðanân
Then they flew over there. Boy, when we

nistam â-ntayi-iskôliwiyâ iðiko â-kî-kwatakihtâyâ. akwa
went to school at first we had a hard time. The last time they,

wîðawâw iskwayâni awâsisak â-iskôliwicik, pôy, iðiko
the children, went to school, boy, they

î-kî-okimâwicik. piko î-paspâpit awinak [pi]miðâkani
were like kings. They just looked out the window, whoever

â-pimiðât ispîmi î-ntayi-iskôliwit. îkwâni îyakwaðiko
was riding in the airplane to go to school. That's all, I'm

mistahi nikiðâskin. [gap]
lying too much.

akwâni ayamimik... ayamihîkamik ôta
When the chur... the church was

â-kî-osihtâniwik nistam nîs... nîw ayamihîkamiko kî-...
built here the very first time tw... four churches... saw ...

niwâpahtîn nîso ôti niwâpahtîn akwa nîso namwâc
I saw two here, here I saw two, and [the first] two

n-ohci-wâpahtîn. îkwani ayahâwa piko â-kî-wâpahtamân
I did not see. I saw only a trace (of the foundations)

ita kâ-kî-cimatîki anihi, îkwani piko nikî-wâpahtîn.
where they stood,

mâka an[i]ma kotak nisto kâ-tî-ispâðiki
that's all I saw. But I did see the other, the third one that was made

ayamihîkamikwa. îyakwîða nikî-wâpahtîn. îkwâni...
of the churches. That I have seen. Those... those, too ...

îyakwan[i]mî..ayihîw, ayamihîkamik â-osihtâniwik ôta.
Let's see, when the church was built here.

îtokî akwâni îkotî apiw ayahâw opâskwîyâ anihîsa
Then, over there, there is maybe, let's see, in The Pas, you know,

sasawî-oðâkan â(y)-itiht kâ-matwî-isi-ayamihâniwik,
the thing that's called a bell ('ringing-bell' with a clapper)

pôy, akwâni îtokî ayamihîkimâw nitawîðimîw îyakwani
that rings whenever there's a service ('praying is going on'),

sîwîpicikana ta-kî-pîtahôðimiht awinak ta-kî-pîcîwât.
boy, then the priest wanted somebody to transport that bell.

akwâni nîw nâpîwak â-kî-nâtahwâcîk anihi
Four men went and got it,

kî-nîsotakisiwak nânîso-kâhkîwâ! îyako sôliyâ kî-ihîw,
using two canoes, two in a canoe. This guy called Julien,

sôliyâ *Bighetty* kî-ihîw, kisiðiniw akwa alik tômâ
Julien Bighetty, an elder, Alex Dumas,

mîna kotak kî-ihîw akwa n[i]pâpâ akwa nôhkomis sâyi...
another elder, my father and my uncle Solomon,

Solomon kî-ihîw, *Solomon Colomb* kî-ihîw. akwâni îyakwani
Solomon Colomb, he was called. And these were the ones

â-kî-nâtahwâcîk îkotî ohci opâskwîyâ â(y)-...
who went and got it at The Pas.

ministikwanikoskâhk îkota pî-pimisakwak pîðsk namîwi-sîpiy
They paddled along by Cumberland House, and then Sturgeon River.

akwâni îkotohci â-kî-pî-pôsicîk akwa pîðisk ôta ayihîw
They continued their journey and finally

Kississing Lake ôma â(y)-itamâ. îkota
reached Kississing Lake, as we call it. They also passed by

â-kî-pî-pimisakcik akwa kisinowi-sîpiy, *Cold River*,
Cold River (Kississing River), as it

ôma â(y)-icikâtîk îkota kî-pî-pimiskâwak. pôy, kinwîsk
was called, where they paddled. Boy, they travelled a long time in there

îtokî kî-pî-pimohtîhowak mihcît onikahpa
because there were many portages

kâ-kî-pî-kaskîwihtahâcik anihi sîwîpicikana kî-kwasikwatiw
to carry the bell over. It was very heavy,

kî-itwîwak kwayask akwâni onikahpi â-k...â-kaskîwihtahâcik
they said, and then at the portages they tied on mistikwa

kî-ihtahkopitamwak nîso akwâni pâh-pîyak anihi ayihîw
two sticks and carried it at each end, and by themselves, you know,

mistikwa î... kî-nîwiwak â-pimâskwahâcik anihi, akwâni
the sticks... There were four of them who carried it over, and,

iskwawâc, ayihîw, onikahp ôti î-pî-ayâk
uh, the last portage they were at,

oskâhtakowinikâhp icikâtîw pîhcâw mîna anima onikahp
Jack-pine Portage it is called, is a very long portage.

îkota îtokî kî-pî-kaskîwiwâskwahwîwak akwa, ayihîw, îkota
They carried it over the portage and, let's see, there,

pî-kîpîhciwak awasimî âpihtaw onikahpi,
they stopped a little halfway there at the portage,

ant[î] hâ... akwâni î-itwîw ayihîw osâm ana kisîðinîw
there... Then, let's see, the old man,

sôliyâ “âw akwa nâtayiðâ kî-kaskihtânânaw ayihîw
Julien said, “Yes, and we managed it, anyway; we were able

ta-kî-tahkwahoða awa ayahâw sîwîpicikan,” itwîw. “pôy,
to bring in the bell,” he said. “Boy, it was

iðiko â-kwasikwatit akwâni ây... ta-kî-miðwîyihmah,”
so heavy! Ah... we should be happy,” he said,

ayihîw i(n)twîw akwâni ta-tahkwahoða âliksât tômâ
“to bring it in,” said Alexander Dumas,

kî-ihtâw ana. “nâpîw, cîskwa,” itwîw. “na-sîwîpicikân,”
which was his name. “Man, wait,” he said. “I will ring the bell,” he said.

itwîw. pôy akwâni îtokî mîna îkota pita mîna onikahpi
Boy, then they stopped there a while too, at the portage,

â-matwî-isimâcik anihi s... ayahâwa sîwîpicinana
to ring that ... bell.

îyakwaðiko isa î-miðwîyihawkwâ tâpiskôc î-takohoðâcik
That is how happy they were (like) to bring in the bell

anihi sîwîpicikana ta-âpacihâcik ôta pakitahwâkanih
to use here in Pukatawagan.

îkosi ôtîða mâna kî-itwîw n[i]pâpâ î-kî-âcimât
That is what he used to say, my father, who talked about it

ây... î-pâhpit nitiw... âliks...âliksât tôma
and laughed... Alex... Alexander Dumas

â-...t...sîp...t... [unclear] kâ-sîwîpicikît nt...
is the one who rang it.

âw akwâni iða tâpwî akwâni kahkiðaw nitâcimon
Okay, I'm sure now that is all I want to tell, as much

tahto kâ-kî-wî-nîhpîminamân ta-âcimowân.
as I had ready('at hand') to tell about.

[End of recording]



Agnes Colomb, 1923-

Pukatawagan, January 12, 1998
Interviewer: Doris Castel

Hard Times and a Wihtiko – (Track 4—04:17)

Agnes: ôta â-kî-ayâcîk î-piponðik akwa
 here they stayed when it was winter and when

â-ati-kîsowâyâðîk, akwâni î-kî-sipwîpicîk
it started to get warm, then they moved away, they

î-papâm(i)-picîk isa î-wanihikîcîk. akwâni
travelled around, you know, they trapped. Then I



kwayask nîsta, kwayask nîða, nikî-pî-kwatakihtân mîkwâc
very much, I came very much into hard times myself, while

â-pî-ohpikihikawiyân mwâ kîkwan anohc isa kahkiða kîkwan
I was being brought up, there was nothing, unlike right now.

mwâ kîkwan. akwâni pîko î-kî-nikohtîyân cîkahikan ôta
There was nothing. I only cut wood with an axe; a strap

istaðâp î-kî-astîk î-kî-pimwatîyân nispiskwani tâni mâna
was there (for support) for me to carry the load on my back

î-kî-cîpwastâyân waðawîtimi akwa â-kî-nâtakwîyân wâposwak
which I used to pile outside and then I would check my rabbit snares.

isa. îkota pîko â-kî-mîcisowân akwa â-kî-nâtaðapiyân
Only this was what I had to eat, and I would lift a fishing net...

[laughter] â... nikî-wanihikân wîða mîna nîsta.
uh, I used to trap, too, myself.

î(y)-âkwayaskî-kwatakihtâwak iðiniwak îyakwâni.
The people had a hard time, those people.

pîðisk â-kî-ati-tipîðimisowân nîsta, môða mâyiða
Eventually, I started to be on my own, but that's not long ago.

kayâs îyako mâ pîko î-kî-kwâpikîyâ î-kî-mosci-kwâpikîyâ
We just used to haul water, only by hand,

isa nâsipîtimi î(y)-âwatahopîyâ. akwa â-ati-kisaskopîsima
from the shore line, we hauled water. Then we started to warm the water

nipiy akwa â-ati-sîpikinikîyâ. môðiða kîkwan masîn
and did the laundry. No machine at all did anyone use,

[laughter] awinak kî-ohci-âpacihtâw iðiko isa
you know, but nowadays

anohc î-wîhcasik. akwa îkospî iðiko î-kî-âðima. akwâni pikwîti mâna
it is very easy. Back then, though, it was hard. And *everywhere* they used to

pimohtîhocik iðiniwak *you know*, iskwîw â-ikiskawâwasot akwâni ita
travel, the people, you know even when a woman was pregnant and in labour,

â-âhkosit akwâni î-kot... kotawân î-kî-osihtâniwik, îkota
then the people would make a camp, and that's where

â-kî-nihtâwîkit awâsis, môðiða *in the hospital* [laughter].
a baby was born, not in the hospital.

Doris: tânisi mâna kî-... pikwîsi nâ mâna kî-isîsiðihkâtîwak
How did you... did they usually name

awâsisa?
the children? All sorts of names?

Agnes: îhî. pikwîsi.
Yes. All sorts.

Doris: pîyakwan tânisi? pîyakwan mâna kikiskisin nâ mâna
Like what? Just like, do you remember how

isi mâna â-kî-isîsiðihkatâcîk?
they used to name their children?

Agnes: mwât.
No.

Doris: mwâc?
No?

Agnes: mwâ nikiskisin. pikwîsi kî-ayisiðihkâtîwak
I don't remember. They used to name them all sorts of ways. They

îyâkwayîsk. wîðawâw ... nikî-pî-kakwatakihtânân nîðanân.
...We had a very hard time.

[laughter]

Doris: mwâ na nântaw kî-itwîwak itî â-kî-ohcîcîk?
They did not mention where they came from?

Agnes: mwâc.
No.

Doris: mwâc ... ô ...
No ...oh!

Agnes: mwâ nântaw kî-ohci-itwîwak. mîkwâc îtokî ahpo
They did not mention anything. Maybe while they were travelling,

î-pimpicit kôhkom â-kî-nihtâwîkit.
your grandmother was born.

Doris: mihcîtwâ nâ mâna kî-âcimîw opâpâwa akwa
(Was it) many times that she used to mention her father and

omâmâwa? tânisi kî-itâcimîw mâna?
mother? In what way did she tell about them?

Agnes: mihcîtwâ mâna kî-âcimîw. âyi... kî-âðiman ôma kayâs
She used to talk about them a lot. Yes, life was hard then,

nôsisim [mi]toni mâna î-kî-sîhkimit, akwâni mâna
my granddaughter. She used to tell me in no uncertain terms, and I would

î-kî-tî-kawisimowân â-ati-tipiskâk.
go to sleep right away when it was getting dark.

Doris: âha.
I see!

Agnes: pôy akwâni îyako piko âhkosiwin; mâ wîhkâc awinak
That was the only “sickness”; nobody was ever

î-kî-ohci-âhkosit. pâhci wîhtikow kâ(y)-itwît; akwâni
sick. She said, beware of the wihtiko; he devours all the

kahkiðaw î-kî-kitamwât iðiniwa.
people.

Doris: tân... tânisi mâna â-kî-itâcimât?
In what... what way did she refer to him?

Agnes: kî-âcimîw isa, “pâhci” isa â-otihkocik wîhtikowa
She said about him, you know, “Watch out, when the wihtiko

akwâni kahkiðaw î-kî-... î-kita-sâkwahât awa kisiðinîw
approaches them, then all ... This old man used to ambush him, and he (the

akwâni kahkiðaw î-kî-kitamokocik mâyiða kî-sâkwahîwak
wihtiko) tried to eat all of them, but they beat him

mâyiða antî mâðîðimâcîk.
when they ambushed him.”

akwâni îyakwîðiw mâna â-kî-âcimot.
That’s what she used to talk about.

Doris: î-kî-... îyako piko âhkosiwin î-kî-... î-kî-ihakwa?
... This was the only sickness that was pre... present?

Agnes: m... ya ... mayi î-kî-pônahkwâ ômisîsi omîkiwâhpi isa,
Yes, they made fire like this beside their tipi, you know, outside

waðawîtimi â-kî-pônahkwâ ta-wâpamâcîk isa papâ-ihâtâðici.
they built a fire, to see it come running.

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Doris: akwâni?
That's all?

Agnes: akwâni piko î-isikiskîðih... pîhtaw niwanikiskisin
That's all I know... Unfortunately, I have forgotten how he used

mâna â-kî-itâcimot kimosôm, kôhkompan.
to tell the stories, your grandfather, [I mean] your late grandmother.

[End of recording]