

**Memoirs of the Elders
Volume 3**

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and
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Athanase Castel, 1930-

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Interviewer: Robert Castel

Little Spirit Island – (Track 1—08:22)

Robert: mahti âcimostawinân anima
Can you tell us about the

mancônakos?
little spirit island?



Athanase: mancônakos. ka. ayihîw,
Little spirit island. Yeah! Let's see,

nistam mâci îkotî nîsta â-kî-itahkamîsiyân, ciyi? akwâni ayihîw môða
the very first time that I was over there, right? Well,

nikî-ohci-kiskîðihtîn kîkwan îyako isa anima mancônakos. anima
I knew nothing about that little spirit island, you know. Over there,

îkotî anima â-isiðihkâtîk î-itwâniwik. akwâni ayihîw ôta
that's what it was called, so it was said. Then, uh, at one time as we were

pîyakwâ nitati-ispadînân îkotî nîstâpan isa sîno.
travelling over there, you know, my late brother-in-law Zenon (and

îyakwîðâc îkotî î-ati-itahkamikisiyân. akwâni ayihîw
myself). Only recently had I started to be active in that area.

ni-ati-sâkîkocininân îyako anima. îyakwîðâc
Then we started coming around towards the aforementioned (island).

î-wâpahtamân. akwâni ayihîw môða
I had only recently seen it (for the first time).

nikî-ohci-kiskîðihtîn ta-kî-itwahi... ta-itôhikîyân
Then, uh, I did not know that I should not point... point over

isa îkotî. môða nikiskîðihtîn. akwâni pimakocin.
there, you know. I did not know. He continued to drive (the

akwâni ayihîw akwâni ati-sâkî... mâyiða îyakwîðâc
boat). Then, let's see, as we came around the bend... because this

î-wâpahtamân, ay, aspin nipiy piko niwâpahtîn ôma
was the first time that I had seen it, well, all I saw in

sâkahikan isa. akwâni â-itôhikîyân nititôhikân isa.
this lake was water, you know. Then, I pointed (with my finger),

ay, kâ(y)-isit. “kâða itôhikî,” nitik. “môða ta-kî-itôhikîyin,”
I pointed, you know. “Don’t point,” he said to

nitik. “kîkway ohci?” nititâw. kîkway ohci? nititâw. pôy!
me. “You should not point.” “How come?” I ask him. “How come?” I ask him. Boy!

akwâni ayihîw mwîhci âpihtaw antî nitihtânân isa, isa anima isa
By then, uh, we were already halfway there, you know, at that,

ayihîw âsowipaðinâniwik. âsowipaðinâniwik ômisîsi. mwîhci
one (place), uh, where people go across. It’s a place where people

âpihtaw îkotî nitihtânân.
go across (the water) like this. We just happened to be in the middle.

“pôy, akwâni pakwanta kî-ititôhikân.”
[He just said,] “Boy! you shouldn’t have pointed.” And we did not

akwa môða nikisîkocininân î-pwâwaskiniyâ. ay, akwani, pôy, môða
travel fast because we had a heavy load. Well, then, boy! It was

kinwîsk, môða kinwîsk, môða ahpo ayihîw âpihtaw nitihtânân, pôy,
not very long, not very long before...we were not even halfway, boy, when it

âsay â-ati- ðôtinipaðik. pôy, *holy smokes!* kwayask nimâkwahôkonân
really started to blow. Boy, holy smokes! The waves were very rough.

toni. pôy! kwayask nimâkwahôkonân akwa kîyâpic wâhðaw isa, ciyi?
Boy, the waves were really rough and it was still a long way, right?

pôy! akwâni aspin pôy! â-ðôtinipaðik pôy! cîst îkosi
Boy, and that’s when, boy, the wind suddenly picked up, boy! “There, that’s what

â-kî-ititân nitik. pakwanta, pakwanta kititôhikân, nitik.
I told you,” he said to me. “For no good reason, you pointed,” he said to me.

an... akwa sîkisiw isa, sîkisiw. î-t... toni â... atâmi ômisîsi.
And then he was scared, you know, frightened. [We went] under like this.

kîkâc nikokîyâhôkonân. akwâni nân...
We were nearly swamped. And then, we...

“nâmiwaninîpaha, tâyipiko ômisîsi pimicîpaha,” nititâw, “îkosi...
“Go with the wind at our back, just sideways, like this,” I said to him, “That’s

kâða ðâðimîpaha,” nititâw. “pimitakocini ômisîsi.” katawa âta wîða
the way... Don’t go against the wind,” I said to him. “Drive along the side like

isiðowîw akwâni îyakwîðiw â-tî-itakoci ni-ati-kiskinawhamawâw
this.” At least, the wind was blowing in the right direction. He wanted to go

wîða î-sîkisit, î-sîkisit isa. ni-ati-kiskinawhamawâw pôy!
along there, because he was scared, you know. I guided him. Boy, was he

akwâni âta wîða â-misakâsakocinâ.
scared! I guided him, boy! Eventually, we made it to shore.

pôy! “îkosi â-kî-îtitân,” itwîw. “pakwanta kî-îtitôhikân,”
Boy! “That’s just what I told you,” he said. “You pointed for no good

itwîw. “m... mâyiða îkâ î-kiskîðihtamân,” nititâw.
reason,” he said. “But I did not know (any better),” I told him.

mwâc nikiskîðihtîn. ta-kî-wihtamawiyan. nîfî kîða
“I did not know. You should have told me. Over there you knew it,” I said to him.

î-kiskîðihtaman nititâw. ta-kî-wihtamawiyan,” nititâw. “mwâ nîða
You should have told me about it,” I said to him. “I don’t know anything

kîkwan nikiskîðihtîn,” nititâw. akwa kîða îkosi î-kiskîðihtaman ôta
about it,” I said to him. “You knew it would be happening to us

ta-tî-îspaðihikowa,” nititâw. mwâ k-ohci-wihtamawin,” nititâw. “mwâ
like this,” I said to him. “You didn’t tell me,” I said to him.

na-kî-itôhikâht kîspin kî-kiskîðihtamân,” nititâw. akwâni, akwâni
“I wouldn’t have pointed if I had known,” I said to him. And then, then,

pôy! kâða mâka kîhtwâm itôhikî pâh-paðiyâhki,” nitik. “môða iða
boy! “Just don’t point again when we go there again,” he said to me. “I will not

kîhtwâm na-itôhikân,” nititâw. “môða iða kîhtwâm na-itôhikân,”
point again,” I said to him. “I am not *ever* going to point again,” I said

nititâw. akwâni tâyipiko tâpwî piko îkotî ninâtakâsakocininân. pôy,
to him. And right away we went to the shore. Boy!

miðwîðihtam. nimiðwîðihtînân îkâ î-nisiwanatisiyâ.
was he happy! We were happy that we did not perish.

akwâni kîhtwâm mîna îkota â-pimpaðiyâ â... mwâc akwa
Then, again (another time), too, as we were travelling there, I did

niwî-itôhikân mwâ niwî-itôhikân akwa nikostîn akwa wîða âsay
not want to point, I didn’t want to point because I was afraid, because once I

pîyakwâ î-kî-papâsinikîyân. nikostîn. mwâc niwî-itôhikân.
had had a close call. I was scared. “I did not want to point.

“môða kîhtwâm na-ka-itôhikân,” nititîðhtin. mâ ohcitaw
“I will not point again,” I thought to myself.

îkwa anima. îkotî kwayask nikostîn ôma îkotî â-itohîhowân.
That thing is real. I am always scared whenever I travel over there.

anima kostâtikwan. iða kwayask piko ta-nakacîhtât awinak.
That one (the island) is dangerous. Only someone with a lot of experience

kostâtikwan kwayask nîða ôtîða mwâ toni nikostîn îkotî
(should do it). It is very dangerous. I am really scared to

ta-itohthîhowân âðiman anima kwayask pâhci â-ðôti
travel over there. It is very tricky (hazardous), especially when it blows,

isa. ta-nakacîhtât piko awinak mitoni ta-kî-pimâtisiw.
you know. One has to be experienced in order to survive.

tasipwâ mâna ôhokok nitastâhikwak îkotî ôhokok mâyiða
That's why they worry me, those over there, the ones who

î-nakacîhtâcik ôho ôwîsa â-pakitahwâcik. kwayask mâna
are fishing, those who are fishing there at the time. Sometimes they used to

âskaw nitastâhikwak ta-kosâpîyahôkocik mâyiða wîðawâw
scare me, for they might go under (the water—i.e., drown),

î-nakacîhtâcik. akwa nîða môða nikî-ohci-nakacîhtân.
but they do have experience. But I was inexperienced.

pîyakwâ mâna îkota nîkimâkan nikî-kicistinâhokonân ôtî
You know, one time, too, my wife and I got stranded when

î-pî-ispâðiyâ isa, ciyi? akwâni akwa mwâc nikî-nîmakohp[ânân]... akwa
we travelled over here, see? We didn't bring blankets... And

îkâ î-kî-pî-ohci-nîmakohpiyâ akwâni îkota â-kicistinâhokowâ pôy! mwâc
we didn't bring any blankets and we got stranded there.

îkâ, îkâ î-kî-kîwîpâðiyâ. î-ðôti. akwâni kapî-tipisk îkota nitayânân.
Boy! We could not, not get back home. It was windy. Then we were there all

akwa ay... August ôma â-ati-tahkâyâk. pôy!
night. This was in ... August when it was starting to get cold. Boy!

kwayask nimâkwîðimon kitakawacit isa. akwâni kapî-tipisk
I was very worried that she would get cold, you know. Then we

îkota tipinawâ nipônînan isa *all night* pîðisk... akwa isa
kept a fire there on the leeward shore all night until finally...

î-isi-pîhcâ-tipiskâk pîðisk î-n... wîða âta wîða â-ati-wâpa
finally, you know, it was a long night... and it was beginning to be daylight,

akwâni ayihîw mwâc mitonawâkâc î-nîkiðowîk. “pôy, tânisi îtokî
and, uh, the wind did not die down at all. “Boy, I don't know

ôma kî-ihôtâ,” nititâw. “akwa mâna îkâ ta-kî-kaskîwîtâpîyin,”
what to do,” I said to her. “And you would not be able to drag it to the other

nititâw. “mahti ôtî tipinawâ ispî isa î-ati-wâpa tipinawâ
side,” I said to her. “Let's see, over there on the leeward side, at daybreak,

mahti ôti pôsi,” nititâw. akwâni îkotî â-isipâsiyâ tipinawâ isa.
go and get in (embark),” I said to her. Then we went (by boat) over there on the

kapahtahan nawac piko anta anima â-ayâyâ tipinawâ îkotî
lee shore, you know. “It was exposed to the wind there, where we were on the

nititâw. mwâc mitonawâkâc î-nîkiðowîk. akwâni kapî-kîsik mîna
leeward side (too),” I said to her. The wind did not subside. And all day, we

îkota nikî-ayânân. akwâni pîðisk ta-ati-otâkosik mîna. akwâni
had to stay there, too. Finally, dusk was beginning to fall again.

nititâw, “mahti ayihîw mahti naka-mawinîhîn,” nititâw.
Then I told her, “I will challenge it,” I said to her.

“naka-mamawinîhîn môða îtokî ta-kosâpîhâw... môða îtokî
“I will challenge it, and maybe we won’t go under the water...

ta-kotâpahokonânaw,” nititâw. pôy! îkota ohci â-kî-sipwîpâsiyâ.
maybe we won’t sink.” Boy! That’s the place from which we took off (by boat).

tipinawâ nîti ni-ocipitîn încin. pôy! tâyisa mâh-mahkâhan
Over there on the lee shore, I started the motor. Boy! The waves

holy smokes! kwayask mâh-mahkâhan akwâni ômisîsi kwîkwask
were huge. Holy smokes! The waves were really huge, and again and again...

it... ômisîsi nititakocinin. môða âta wâhðaw anima îkota
I drove like this. Even though it was not very far

ta-ati-tipîkocinân mâka kwayask kapahtahan îkwâni mâyiða
around the bend, the waves were wicked (white caps); but

ohcitaw piko ta-kakwî-kîwîpaðiyâ môða aðisk ayihîw môða kîkwan
we had to try to make it home because we did not

akohp nitayânân îkota kîhtwâm mîna îkota ta-ati-kapîsiyâ
have a blanket to stay there again

â-ati-tipîskâki akwâni piko ta-nîpîyâ akwâni, akwâni âta wîða
overnight. We would have to sit around all night, and finally, finally,

â-kaskihtâyâ. nikaskihtânân mâyiða pîwâpisko-cîmân anima ohcitaw
we made it. We managed it because we were using an aluminum boat,

mâyiða kwayask nipôsâhokonân. môða mâyiða tîpiða îkâ
but we still had water coming into the boat. But this was okay as long as

ta-kwatapîpâsiyâ.
we did not get blown over.

kwayask nikî-mâkohtân îkospî. mîna anima akwa î-asâhît mîna
I had it tough that time. And that time, too, I was fully attentive to her

nântaw isa ta-ihitit wîða î-âhkosit kapî akwa î-nîsiyâ piko ôma îkota
because she was always sick [sigh], and there were only the two of us in this

â-itahkamikisiyâ anta tâyi-kicistinâhôkowâ. mîna îkota akwa mîna
situation getting stranded there. At that time too, these people over there,

ôhoko ôtî niwîciwâkaninânak môða kîkway cîmân ta-kî-pî-ntonâkowahkwâ
our friends, did not have a boat to come and look for us, you know,.

isa. ma kîkway *boat* ayâwak ta-pî-ntopaðîstakowahkwâ. akwa nîðanân
there was no boat to come and search for us. No boat to come to our aid. And we were

piko anta anima â-kî-ispadîyâ î-pî-nâtamâ kîkwan îtokî ôma ôta
the only ones to come over here, to come and get something. We forgot what we came to

â-pî-nâtahamâ. akwâni mîna îkota â-ati-kicistinâhôkowâ.
get here. And we were caught by the wind in there.

mwâc nîkî-ohci-kîwîpaðinân. yâ kwayask iða âðiman îyako anima
We never made it back home. Yes, I would say that one over there is really difficult.

îkotî. nîða ôtîða kwayask nîswâ nimâkohikon. nîswâ nimâkohikon.
Speaking for myself, two times it got me in a tight spot. Twice it got me in a bind.

pîyakwâ mîna nîtî kîkâc... îkota nîtîsi nîma ayihîw
Once, too, just about... over there, that place, uh, where people

â-ati-ispadîninâniwik nîma *Moosehorn* ôtîsi tîtipiw
travel by boat at Moosehorn, over there on the other side [it happened]

î-pôni-nâtaðapîyân îkota. akwa ayihîw, “akwa,” nitik. akwâni îkota
after I lifted my net there. Then, uh, “Let’s go,” he said to me, and that’s

mîna â-ati-... kâ-ðôtî. kîkâc mîna îkota nîkî-kosâpîyâhônân
when it started to be windy, too. We nearly went under the water because we had

wîða kahkiðaw aðapiyak î-pôsihahkwâ î-pî(y)-âhcipiciyâ isa.
all the nets in the boat as we moved camp, you know. The reason is that we did

môða mâyiða anima môða îkâ î-kî-kisîyohtîhowâ isa. akwâni
not travel fast, you know. We were caught in the wind. Boy! We just about

îkota â-ðôtinisiyâ. pôy! kîkâc mîna îkota nîkosâpîyâhônân.
went under the water again.

nîswâ nipaspînân îkotî tasipwâ nikostîn ta-itahkamikisiyân
Twice I had a close call over there, and that’s why I am afraid to

îkotî. îkâ ôtî î-nakacîhtâyân toni nikostîn nîswâ nipaspînân
do any business over there. The reason is that I don’t really know how to travel

îkotî anima.
around the area. I had two close calls over there.

akwâni.
That's all.

Robert: kwayask isa âđiman mancônakos.
It is a very difficult place, that little spirit island [Munito Island].



**Three aerial views of the little spirit island in Highrock Lake.
The smaller of the pair of wooded islands is the *mancônakos*.
(August 12, 1999)**

There is a *mantônak* “spirit island” or *mancônakos* “little spirit island” near many Cree communities.

Below: the *mancônakos* at Oxford House (January 1999)



Memories of My Childhood – (Track 2—13:10)

Robert: mahti âcimostawinân isi â-kî-isi-pî-pimâcihowîk kayâs?
Can you tell us a story of how you were brought up long ago?

Athanase: akwâni nipâpâ â-kî-wîcîwak kâ-wât... ta-ati-...
Then, I went with my father, when... when... I started to...

ta-ati-...ta-ati-ispîhtisiyân isa ta-kî-wîcîwak îyako â-kî-wîcîwak
when I was old enough, you know, to go with him; he's the one I went with when

kâ-wanihikîsît, kâ-wanahikît. mâyiða atimwak nikî-âpacihânânak
he did some trapping, when he trapped. But we used a dog team, and they were

mâyiða kwayask atimwak âta wiða â-kî-âpacihakihcik. akwâni
good, strong dogs that were used. And then I just

tâyipiko nikî-kanawâpamâw â-tôta isa â-wanahikît. mwâc îða nîða
watched him, [seeing] how he did it when he set traps, you know. I did not

nikî-ôh-wanihikân. nikî-otâpahastimwân piko. akwâni ât...tâyipiko
set traps myself. I only looked after the dog team. Then, fur...

ahtaya isa â-nipahât tâyipiko ni-ati-pôsihâw pisiw isa
when he caught the furs, you know, that he killed, I just loaded up the lynx,

awa pisiw isa awa. akwâni tâyipiko ni-ati-ta... po... nîkân
this lynx, you know, this lynx. And then I just tie... this...

awa tîpako... ati-nâh-nâtakwîw aspin mâna. nitati-nakatik
only... He would just check his snares and away he went. He would leave me

ôma â-kisîpâyâðik akwâni î-ati-nâh-nâtakwît. î-nîkâni-nâtakwît
in the morning and then started lifting the snares. He went first to check the

akwâni â-nipahtât kîkwâðiw mîskanâ piko ati-astâw. akwâni
snares, and whatever he had killed, he would just put beside the trail. Myself,

tâyipiko nîða ni-ati-pôsihtân. nitati-pôsihtân ôma
I just started loading it up. I would load it up, whatever

â-ati-isininpahtât. mâ(y) îyakwanik mâna nikî-mâkohikon pisiwak isa
he had killed. But (concerning) these lynx, it used to give me a hard time, you

ôhokok môða aðisk î-macâskahcicik âtiht. akwa onikahp isa
know, because some of them were frozen in an awkward position. And the portage,

î-sakâk. akwâni toni mâna âskaw nikotwâsik tîpakohp mâna
you know, was densely overgrown. And then sometimes I would have to load six,

â-ati-pôsihakwâ. piko kwayask î-tâskoðakwâ wîða î-ma...
seven onto the sleigh. I had to straighten them (forcibly) because...

î-macâskahcicik isa. îkota mâna piko nimâkohtân wîða î...
they were frozen awkwardly, you know. That was the only time I had difficulties,

ta-pî-kwâskoci isa. tâ-... ahpo piswâskocihki ospitwani
because it can tear, you know. It might... even get tangled in the arm,

ta-nâtwâsk... ta-nâtwâpađiđik ađisk ospitwan. akwâni tânisi
get tangled up... because the arm can break. Then one

wanâcihâw ana *fur* môđa âta wiđa misawâc ta-kî-âniskohkwâsow.
loses that fur, although it can still be attached by sewing

âta wiđa nikâwîpan mâna kî-mîsahwîw mâna îkosîsi ahtaya isa.
it together. But eventually my late mother used to mend the fur, you know.

akwâni îyako ôma mâna ôma isa mâna âs... kâ-ati-kisinâk
Then there's the time, you know, when it was getting cold,

ôma kisî-pîsim îkota mâna mwâc kî-ohci wanihikîw kisî-pîsim.
this cold month of January. He used not to trap in January.

pôy! tâyisa â-kisinâk îkota. kayâs mâna kwayask kî-kisinâw. anohc
Boy, it was very cold at that time. Long ago it used to be very cold.

wiđa ôma môđa kîkwan kisinâw kayâs kî-kisinâw mâna kwayask
Right now it is not that cold. Long ago, it was cold, very

kî-tahkâyâw mâna â-kapîsiyâ isa mwâ mâna kî-ohci-nâciwanihikanîw
cold. Whenever we set up camp, he never used to go and check his traps.

mâna. kisî-pîsim awa... ana isa â-kisinâk pîsim *after Christmas*
This month of January... that, you know, the coldest month after Christmas,

isa ana. îkota mâna mwâc n-ohci-nâciwanihikanânân pâtimâ mâna
you know, that one. This was the time we did not bother with our traps.

nâha kotak pîsim. pîyak pîsim mwâc kî-ohci-nâciwanihikanîw
[Not until] later on, when another month [came along]. For one month we did

mwâ mîna kîkwan tasôtîw anima môđa mistahi piskisîsîsak
not bother trapping. Nothing would be trapped, either. Animals do not

kî-... waskawîwak anima î-kisinâk isa. îkosi mâna nikî-itik môđa
move around much at this time, because it is cold, you know. He used to tell

mistahi waskawîwak piskisîsîsak â-kisinâk itwîw pîyakwan
me so, "The animals are not active when it is cold," he would say. Just like

ôhokok sâkwîsiwak akwâni atâmi, atâmi â-ayâcik sîpiya isa
these mink, they go under these rivers, you know.

ôho. mwât pîyak tâ-itiskîw atâmi kahkiđaw ayâwak pisiskisîsak
Not one of them would make tracks. All of the [fur-bearing] animals have gone

akwa mîna ôhokok pisiwak pîyakwano isa. pîyakwano ita ayâwak
under (below). And these lynx, they are in one place, you know. They are in one

ita isa. ôho wâposwa â-ayâðit, pîyakwano mwâc sipwîhtîw wâhðaw
spot, you know. The place where these rabbits are, they just stay put there and

isa. pîyakwano. akwâni îkota pâtimâ ana kotak pîsim îkota akwa
don't go far, you know. They just stay there. Then, finally, another month (next

â-ati-waðâhtîcîk îkota mâna â-kî-nâciwanihikanîyâ toni
month), that is when they start to disperse. This was the time we checked our

î-ati-pônakimiht kotak pîsim.
traps, around the time when the month was almost over or the next month.

akwa awa kisî-pîsim awa îkospî mâna â-pî-kîwîyâ; iskwayânî
And this cold month (January) was when we came home;

â-nâciwanihikanît. â-nipâyâ mâna ôma pîyakwan mâna awinak
it was the last time to check our traps. When we slept, it used to sound like

î-matwîkahikît mistikwak isa iðiko î-pâstîcîcîk ôhokok mistikwak.
somebody was chopping trees, you know; they were splitting open, these trees.

iðiko î-kisinâk pîyakwan awinak î-matwîkahikît. â-tipiskâk iðiko
It was so cold that it sounded just like somebody was chopping trees. It was that

î-kisinâk. mwâ pîyakwâ niwâpahtîn aspin îkospî anima
cold in the night. Never once since then have I seen it [the temperature]

â-ati-nîhcipaðik ôma â-ati-nîhcipaðik aspin îkospî ohci ôma
go down like that, and since then it has been

kîsowâyâw. ma kîkwan kisinâw ma kîkwan anohc kisinâw, ay?
warm. It's never cold, never cold nowadays, eh?

îkospî ayahâw îkâ atim ta-mîcisot pîyak tipiskâw
At that time if a dog did not eat for one night,

ta-pâwanît. akwâni kî-kawaci, kî-kawaci. akwâni î-sâkotacit
he would starve and freeze, freeze to death. He would succumb

iðiko î-kisinâk. îkospî anima nikî-ki... pîko toni kwayask
because it was so cold. At that time, I used... A dog just has to be well-fed;

atim ta-tâhçipot îkosi pîko. mâyiðâ nîsta... nîstanân
that was the only way. But myself... We, too,

â-kî-âpacihihîcîcîk atimwak wâskâhikanisa nikî-osihtamawâwak
when we used dogs, I built them little houses where

îkota ta-ayâcîcîk isa. akwa mîna ayânîs isa ohci iskwhâhtîm
they stayed, you know, right there. And a piece of cloth, you know, for a door,

isa. akwâni ita â-pîhtokîcîcîk kipahosowak. ayânîs isa akwâni
you know. Everytime they went in, they closed by themselves. The cloth (flap),

ayânis nikî-isisakahamwân ômisîsi isa.
you know, I nailed a piece of cloth around the door like this [demonstrating].

â-kwaðasitîcik akwâni kipahosowak. akwâni îkota akwâni â-pî-waðawît
When they go (through the opening), they shut themselves in. And then when he(a dog)

tâyipiko pî-waðawîw ma kîkwâðiw piswisin... kîsowatâmow pîyakwan
comes out, he just goes out. There's no problem (hindrance)... He warms himself up

isa wâskâhikan î-nipât. maskosiya â-astamawak. îkosi
just like [in] a house when he sleeps. I put straw in it (for him). That is how

nikî-tôtawânânak nitîminânak. pîykwan mîna nistîsipan, nistîs isa,
we treated our dogs. So did my late older brother, that is,

awa pimâtisiw môða nistîsipan. pimâtisiw. îyako awa â-kî-ati-wîcîwak
I meant to say—he is still living—not “my older brother,” “my *late* older brother.”

îyako akwa â-kî-ati-wîcîwak akwa ispî â-kî-ati-pôni-wîcîwak
He is living.” He’s the next one I started going [trapping] with when I stopped going

nipâpâ. â-kî-ati-wanîhikîyâ wîða akwa â-kî-ati-wîcîwak
with my father. We started to trap and when I accompanied him

pîyakwan nikî-tôtînân. îyako akwa â-kî-ati-papâmi-wîcîwak.
we did the same things. I started to go around [trapping] with him.

îkwâni îkosi anima kî-âðîman kwayask, kwayask kî-âðîman.
That’s how we did it. It was very difficult, really difficult.

kî-atihkoskâw mîna îkospî anima atihkwak mâna
The caribou were plentiful at that time, too, that used to

ôhokok ôta kî-takosinwak. kî-takosinwak mâna ôhokok atihkwak ôta.
come by here. At that time they used to come here, the caribou did.

Robert: tânisipî îyako anima â-akihtâsonâniwa askiy?
About what year did this happen?

Athanase: mwâc nikiskisin. mwâc îyako nikiskisin tânisipî anima...
I don’t remember. I don’t remember when that happen... I don’t

mwâc îyako nikiskisin, mwâc îyako nikiskisin. pîhtaw kicaciwiðin
remember when that took place, don’t remember. Unfortunately, you catch me

na-kî-kiskisiht tânisipî anima. môða osâm wîða âta kayâs anima
off guard (unprepared). I should have remembered when that happened. It was not

ohcitaw mâyiða kayâsîs, kayâsîs. môða mâyiða nikiskisin tânisipî
very long ago, but it was quite a while ago, a fairly long time ago. I don’t

îyako anima askiy. îkota mâna kî-takosinwak mâna ôta atihkwak.
remember exactly what year it was. It was the time the caribou used to come by

îyakwanik aniki. kî-atihkoskâw mâna ôta, ôtîsa ôma â-ati-pimât...
here. They are the ones. There were a lot of caribou here, over here where the

pimipaðik mîskanaw isa *Fine Gas* ôtî ikotî. â-kî-... misiwî
winter road passes by, you know, at Fine Gas, over there. But they were

mâyîða kî-ihtâwak ôta *Halfway Island*. ôtî mîna *Duck Lake* misiwî
everywhere here at Halfway Island. Over there, too, at Duck Lake. Caribou were

kî-atihkoskâw iðiko kî-osâmîyatihkatîk. îkospî mâna â-takosihkwâ
everywhere, and they were very numerous. At that time, when they got here,

akwâni kapî-pîpon. mâna ôta kî-ayâwak îyakwanik anikik atihkwak
they used to be here all winter, those caribou. Whenever it would freeze up,

ôma â-ati-âhkwaterinðik îkota mâna â-kî-takosihkwâ îkota mâna
that was the time they would come here. When I used to go there, used to

â-kî-takosihkwâ â-ati-âhkwaterinðik akwâni mâna â-kî-wîcîwak
go there at freeze-up time

nôhtâwîpan akwâni îkosi anima. kî-âðîman kwayask kayâ...môðîða
with my late father. That's the way it was. It was very difficult [hard times],

nikî-ôh(w)-âðîmîsinân môðîða kîkwan nikî-âðîmîsinân. kwayask
really tough long ago... But we were not selfish, never selfish. Everything

kahkiða kîkwan kî-...kî-nihtâ-nipahîw môswa, kî-nihtâ-nipahîw
was always [shared]... He always killed a moose; he was a good

môswa. kapî kî-nipahîw môswa. ômayisa â-wî-nipahât sîmâk mâna
moose hunter. He always killed a moose. Whenever the time came to

kî-... â-mâcît wîða î-kî-kakâðawîsît, kî-kakâðawîsîw aðisk
kill a moose, right away...he would kill one because he was strong and agile,

sîmâk mâna â-mâcît akwâni âsay mâna kî-nipahîw. ninikwatison
strong. Because he was strong, whenever he went out to hunt he killed one.

piko mâna nîða. â-nipahât isa itî môswa.
Myself, I only butchered the moose, you know. *He* killed it, you know.

akwa îkospî mîna kî-wîhtakihtîw kîkwan. mâmaskâc kî-wîhtakihtîw
And at that time, too, everything was being sold cheaply. It's amazing how

kîkwân. môða pîyakwan anohc, anohc isa iðiko... tasipwâ... iðîniwak môða
cheap everything was. It was not like today, right now, you know, because... That

mîstahi ayihîw *twenty dollars* ta-otînikîyîn kwayask mîstahi kîkwan
is why people did not [spend?] a lot; uh, when you bought groceries for twenty dollars

ta-nôkwân îkospî isa. ôho *canned stuff* ôho isa, ciyi? mwâc pîyak... mwâc
you would see a lot of stuff at that time, you know. These canned goods, these ones,

a dollar kî-ohci-itakihtîwa. ôho isa anohc *five dollars* â-tipahaman. môða right? Not one... They did not cost [even] a dollar. You know, these ones that cost

ahpo *ninety cents, eighty cents, ninety cents*. îkwâni piko kî-itakihtîwa. \$5.00 now. They, too, were sold for only 90 cents, 80 cents, 90 cents. They were

ôho *spork* isa ôho *sporkbeans* ôhoko. pîyakwan *beans* ôhoko. *seven... thirty* sold for only that much. These Sporks, you know, these pork and beans. Just like these

cents âtiht anihî isa nahîðiko â-kî-pîsi... pîwâpisk... *thirty cents*, beans. Seven... 30 cents some of them would cost, those fairly small ones... can... 30

eighty cents akwâni piko. akwa anohc îðiko â-mistakihtîk kîkwân. *hundred* cents, 80 cents, that was all. And nowadays everything is so expensive. At that time a

pounds flour îkospî *four dollars* piko *four bucks* piko kî-ihatakisow. akwa hundred pounds of flour was only \$4.00, just four bucks the flour cost, you know. And

awa ayahâw *fft...* ana isa *twenty-five, twenty five* anihî isa. *Two* this one, let's see, fft... you know, that one, 25, 25 that one, you know. Just a

dollars wîða îkospî piko awasimîs kî-ihatakisow *flour* isa. îðiko little over two dollars is all the flour cost at that time, you know.

î-kî-wihtakihtîk kîkwân. îkotî mâna ôtî â-kî-mâhîska nôhtâwîpan Things were rather cheap at that time. That is where my late father used to get

Cold Lake. Cold Lake isa. ôta ohci atimwak kî-âpacihiw. akwa mâna groceries from...Cold Lake. Cold Lake, you know. Right from here he used a dog

ôtî, ôtî aðisk mâna â-kî-piponisiyâ sîsîpi-sâkahikani îkotî mâna team. And over there, too, because that is where we used to stay for winter, at

pâtimâ mâna â-nîpâyamihâniwik îkota â-kî-pîtohtîyâ. îkotî Duck Lake. We came in only for the (Christmas) Midnight Mass.

â-kî-piponisiyâ akwâni nikî-pî-nîpâyamihânân piko ôta. môða That's where we spent the winter, and we came in only for the Midnight Mass.

nikî-ohci-mihcîtinân ôta. nikî-ohci-mihcîtinân ôta
We were not numerous here. There were not many of us people here.

îðiniwak. anohc wîða ôhokok kâ-pî-takopicicik ôtî ohci isa
Only now (recently) have people started coming in here from, you know,

okâwi-miðihkânâni pîyakwan awa kayâsikimâhkân isa awa.
Granville Lake. For example, this old-time chief, you know.

môða pîyak pimâtisiwak îyakwanik ôtî â-kî-pî-takopicicik.
None of them are alive today. These are the ones that came from there.

akwa mâna *Highrock* ôhokok îyakwanik ôta
And Highrock, too, these are the ones that came

â-kî-pî-takop... pîðisk â-kî-ati-mihcîcisiyâ isa pîðisk
here, too... Finally, our population started to increase, you know, until finally

â-kî-ati-mihcîtiyâ pîðisk anohc, ciyi? akwîspî... pîðisk anohc
there were a lot of us today, right? Then, when, ... finally right now,

môða kîkwan îkosi ot... môða kîkwân nikî-ohci-mihcîtinân
nothing ever happened like this... We were not very numerous, but

ayamihîkimâw mâyiða sâsay ôta nikî-ayâwânân. ayamihîkimâw îyako
a priest, we already had a priest here. That priest, the one in the

ana â-cikâstîpisot toni kî-oskâyamihîkimâwiw ôta â-tâkosi. môða
picture, he was a young priest the first time he came here. I was not

n-ôh-misikitin môða mâyiða, mâyiða nikî-ati-misikitin. kiscîsinân
old (then), but I eventually grew up. This brother (of a religious order),

mîna awa kiscîsinân isa akwâni îyako ôta â-kî-wîcâyâmakihî. môða
too, this brother, you know, he was the one who lived here among us.

nikî-ohci-mihcîtinân nistam pîðisk nikî-ati-mihcîtinân. pîðisk
There were not many of us yet, but our population increased. Finally,

ayamihîkamik ôta â-kî-ati-osihtât ana kiscîsinân. îyako ôma
the brother started to build a church. This is the one that was

anohc â-kî-ðaðawinikâtîk. îyako îkota â-kî-ati-osihtâniwik.
torn down [in 1995]. It is the one that was built at that time.

kayâsis îyako anima.
This was quite a long time ago.

akwâni atimwa piko akwa... wîsta â-kî-ohpikihât
And he used to raise dogs, too,

kiscîsinân. îyakwani â-kî-papâmât...
this brother did. These he used [for travelling around]...

â-kî-papâmohîtî isa ôho *before Christmas*. â-kî-papâmi-nânâtât ôho
when he travelled, you know, before Christmas. He used go around visiting these,

ayahâwa ôho isa onîpâmihâwa ôho isa îtî â-ayâðit okâwi-miðihkânâni
uh, these people, you know, who gathered at Midnight Mass, you know, there where

misiwî ôtî ayihîw mwâkosâkahikani isa ôho â-kî-ayâcîk.
they lived, for example, at Granville Lake, all over the place, uh, at Loon Lake,

Russell Lake îkotî â-kî-papâmitisahikî akwa mîna ôtî, ôtî isa,
you know, wherever they were living. Russell Lake is where he travelled by dog

ôtisa *Sandy Bay* anima ôtîsi âstamita anima ohpwîwaskwîskâsi
team, and over there to Sandy Bay, and to that one place over there close by here,

misiwî îkotî â-kî-pimit... â-kî-pimitisahikî *Highrock* akwâni
to (Scattered) Birch River. He travelled all over the place with a dog team.

îkotî â-kî-papâmotîhot.
He travelled all over Highrock.

îyako awa kitayamihîkimâminaw. kî-kakâdawisiw mâyiða kwayask.
This one was our priest. He was a very energetic person.

kwayask kî-kakâdawisiw î-iskwâ-miðo-ayât isa; kwayask kî-wacîhpîw ana
He was very strong and agile when he was (still) in good health, you know; he was

ayamihîkimâw. î-iskwâ-miðo-ayât isa. pîyakwâ kî-miðo-astimwîw aspin
very fast, that priest. It was while he was still healthy, you know. At one time

ôta â-kî- wicâ... kâ-kî-...atimwa isa tahto anihi â-kî-pî-âpaciâhât
he had good dogs, ... you know, the brother he had so many of them. Once he had good

î pîyakwâ kî-astimwîw -kî-ohpikihât kiscîsinân. pîyakwâ kî-astimwîw
dogs that he raised, the brother did. One time he had five good dogs and they formed a

niyânan anihi isi î-itastimôtoðit â-kî-otinât kiskânakosa isa,
team, ones that he had got from one female, you know, right?

ciyi? î-ocawâsimisiðit. îyakwani â-kî-ohpikihât kiscîsinân. îkospî
She had puppies. These the brother raised. At that time he had good

kî-astimwîw. pîyakwâ ôta mâna ohci â-nâcîkinosîwît nîma isa matâwîsa

dogs. Once, he used to travel from here to get fish from the fish warehouse over there

kinosîwîkamik. ôma isa ôtî sîsîpi-sâkahikani â-matâwîsâk nîma
at the confluence. It was where the rivers join at Duck Lake, at the fish warehouse

kinosîwîkamik. anima sîpîsisi ôta eight o'clock î-pônayamihât
over there. At the creek here, at eight o'clock after a mass service there,

î-pôni-mîcisot îkotî â-kî-nâcîkinosîwît îkota â-ntayi-pôsihât
after he had eaten, that is where he went and got some fish. He loaded

kinosîwa kâwi mâna ôta mâna â-kî-pî-âpihtâkîs... ôma isa ôta
the fish up and would be back by twelve o'clock... he would be back there, you know, uh,

ayihîw â-pî-âpihta-kîsikâk. ôma onikahpis sâkahikanisîsi îkota
by twelve o'clock. This small portage at the little lake, that is where

twelve o'clock mâna â-kî-pî-ayi... â-kî-itwît sônâs isa îkwa
he would be by twelve o'clock. ... That is what Jonas said, you know, once

aðisk sônâs isa mâna ana â-kî-wîcîwât îkota mâna â-pî-...
Jonas used to go with him. That is where they were

âpihtâ-kîsikâðik. akwâni îkotî î-wî-... ta-ntayi-pôsihâcîk
at twelve o'clock. That is where they went to... they loaded them up,

two hundred apiece î-pôsihâcik kinosîwa. “îkota
two hundred fish apiece they loaded up. “That is where we would be

â-kî-âpihtâ-kîsikâk mâna,” â-kî-itwît. wâhðawîs mâka ôma ôtî
by twelve o’clock,” he said. This is quite far on the other

matâwîsa *Duck Lake* anima sîpîsisi kinosîwîkamik. îkotî mâna
side of Duck Lake, over at the stream to the fish warehouse. That is where they

î-nâcîkinosîwîcik anîkîk îðiko mâka... ayihîw î-kî-astimwît
used to get their fish from, because... uh, he had good dogs

îkospî. nîw pîko mâna â-kî-âpaciâhât ayamihîkimâw akwa î-otâpâsot
then. He used only four, that priest did, and at the same time he would ride in

akwa tahkohe kinosîwa anîhi *two hundred, two hundred* î-pôsihât
the sleigh, on top of which were those two hundred, two hundred fish that he

kinosîwa. anîhi isa kî-cîstahwâwak mâna kinosîwak; kî-cîstahwîwak
had on board. Those fish, you know, used to be skewered; they pierced them

îyakwani î-asamastimwît â-piponðik isa. ta-piponðik â-takwâki...
(on skewers or small stakes) and he would feed the dogs with them during the

pip... â-takwâki... pakitahwâw mâna îkotî akwa îkotî â-kî-ahðât
winter, you know. In the winter...the fall... He fished during the fall and

kinosîwa. îyakwani akwa mâna â-kî-nâtât ôma isa â-ati-nôhtîpaðit
that is where he would store the fish. This is what he would get whenever he ran

ôt... akwâni îkosi ana ayamihîkimâw akwâni pîko î-kî-papâmohtîhot.
short. That is what the priest did: he would travel around.

pîðisk â-kî-ati-âhkosit nanan... kinwîskîs mâyiða kî-mamiðo-ayâw
Eventually, his health failed, but he was all right for quite a long time

îðiko â-kî-ati-âhkosit. nâspici akwâni pâhci î-kî-âhkosit nâspici
before he started getting sick. When the sickness caught up with him,

kî-ati-nîhcipaðiw, kî-ati-nîhcipaðiw nâspici. akwâni îkosi
he started go down slowly, he gradually went down. That is what

ana â-kî-ispâðihîkot.
happened to him.



**Centre: Demolition of the Old Church (Spring 1995)
(The priest’s old residence is still standing.)**

September 5, 1999

How the White Man Took Care of a Wihtiko – (Track 3—02:57)

Robert: mahti kîyâpic pîyakwâ kîkwân âcimostawinân?
Could you please tell us one more story?

Athanasé: ka. ayahâw. wîhtikow awa, wîhtikow isa awa môđa mwâc iđiniwa
Yeah. Let's see. This wihtiko, the wihtiko, you know, this one, did not

owîmistikôsiwa kî-ohci-mowîw â-otihtât isa. wîhtikowa mwâc kî-oh...
eat the Native person—[I mean] white person whenever it came to him, you know.

mwâc kî-ohci-mowîw wîmiscikôsiwa iđiniwa piko â-kî-mowât. akwa
The wihtiko, it never... It did not eat the white person, only the Indian. And the

wîmiscikôsiw awa wîđa misiwî â-kî-ayâcik wîstawâw wîmistikôsiwak.
(‘this’) white man, these white men, used to be all over, too. And then, when it came

akwâni â-otihtikot awa wîmiscikôsiw mâyiđa iskotîwâpoy kî-ayâw
upon this white man, the latter had whiskey, you know, the drink. And then, I presume,

minihkwîwin isa. îtokî akwâni â-pîhtokâkot. akwâni mwâc nântaw
it came inside. Then, it didn't do anything to him, this white... This, you

tôtahwîw awa â-ayimis... awa isa wîhtikow ôho wîmiscikôsiwa. akwa
know, wihtiko to this white man. And the Indian, the Native person, right away,

iđiniwa iđiniwa isa sîmâk kâ...kâ-mâđitôtawât. akwâni îtokî
you know, it would harm him. And then, I think, this wihtiko came upon

awa â-otihtikot awa owîmiscikôsiwa ôho wîhtikowa. akwâni
this white man. And the latter ... made a home for it, you know. He started

â-sî-... at... pamihîw isa. ati-pamihîw ta-asamîw isa asamîw.
looking after it by giving it food, you know. He fed it. But then, it didn't

akwâni mâyiđa îkâ îkosi î-isi-mîcisot awa wîhtikow môđa
really eat properly. It didn't want to eat this (what it was offered). Then,

wî-mîciw ômîđiw. akwâni îtokî sîkinamawîw ômîđiw *glass*-i isa
I assume, he poured out for him this glass, this whiskey, you know—gave him a

whiskey isa ômîđiw minahîw. akwâni îtokî awa wîhtikow wîđa
drink. And I think it started to

ata wîđa mahti ... mistahi îtokî ati-sâh-sîkinamawîw. akwâni
pour him a lot. It (the wihtiko) started to be dissolved, thawed.

â-ati-tihkâpâwađât. ati-tihkîpađiw îtokî awa. ômîđiw â-kî-mis...
It started to melt, I think, this one. Because it was... iced up,

kî-miskwamîwiw ađisk awa wîhtikow. mâyiđa ôma iskotîwâpoy îkosi
this wihtiko. But this alcohol,

ađisk isi-atoskîmakan ahpo awinak â-wî-kawacit isa ta-minihkwîyin
it works like that, even if someone is cold, you know; if you drink it,

anima toni kitapwîpađin. akwâni îkosi wîđa ana owîmiscikôsiw
you really sweat right away. And, then, that's what that white man did

â-kî-tôtawât â-otihtikot ayahâwa wîhtikowa. kî-minahîw
to it, when it reached him, uh, the wihtiko. He plied it with whiskey.

iskotîwâpoy. akwâni kî-ati-tihkâpâwađiw. mwâc nântaw
Then, it started to thaw. It didn't do anything

kî-ohci-tôtâk kî-ati-nakatik, kî-ati-nakatik isa. mwâc
to him. It started to leave him. It started to leave him, you know.

nântaw kî-ohci-tôtâk. akwa pîtos iđiniwa: sîmâk iđa îyakwani
It did nothing to him. And it was different to the Indian: right away, that

sîmâk kakwî-nipahîw â-wâpamât.
one, right away it would try to kill him when it saw him.

mâyîđa kayâs môđa awinak kî-ohci-... mwâc awinak ohci
But long ago, nobody did ... nobody was... nobody was

îkwatwâht isa âtiht piko kisî-ayak îkwatwâht â-pimi... ayihîw
of that kind, you know, except for a few old people—those ones, they... uh,

isa â-paskiđawât. akwâni îyakwanik piko îyako piko â-kî-nipahât.
they knew how to overpower him. And those were the only ones, the only ones that

môđa mâyiđa mihcît îtokî kî-ohci-nipahîw iđiniwa. ohcitaw
knew how to kill it. But I think it did not kill many people. Maybe

mâyîđa îtokî kî-nipahîw kayâs ôhokok kisîđiniwa, kisî-aya isa
a few a long time ago, you know. These old-timers, the elders, you know,

â-otihtât. môđiđa miđo-pimâtisiw akâciy.
when it reached them. It did not have a nice, kind way of life, however.

nîsta piko î-kî-pîhtamân î-kî-âcimocik isa.
I only *heard* about it myself, of these ones I am talking about, you know.

ôhokok nîsta âcimostâtakwâ. akwâni îkosi â-kî-...
[Now] I am telling you, too, about them. Then, that is what...[happened].

**The Old Man Who Killed Two Wihtikos
and
The Flin Flon Wihtiko's Footprints – (Track 4—09:45)**

pîyakwan pîyak ôta kisiðiniw ôta, ôta ayahâw kisiðiniw
Just like, at one time here, one old man,

nîso kî-nipahîw îyako nîso kî-nipahîw ôta â-kî-ayât ôta.
uh, an old man killed two of them. That one, he killed two right here where he

îyako ana îkospi â-takosin... î-sîkwa aðisk piko
was staying. That one, when it came here at that time. Spring was the only

mâna ana â-kî-pî-takosi îkwatwâht. îkotî ohci *north* akwâni kî-takosin
time it came, that kind [of creature]. From the north it came

ôta. akwâni môða mâyiða piko-awiðiwa kî-ohci-nipahîw wîða
here. And then, it did not kill just anybody,

î-kî-kiskîðimâcik. kî-kiskî... kî-kiskîðimîw awînak. awînak akwâni
however, because they knew it. *Somebody* knew it. Then he would run away from it,

ta-pasahîw, ta-pasahîw isa kisiwâk â-pîhtâðit tapasahîw kîwîyâmow.
run away, you know. When it came closer, he would run away from it, run home for

akwa îyako ana kisiðiniw nîso kî-nipahîw wîða mwâc kî-ohci-...
safety. And that old man, he killed two, because it didn't, it didn't...

mwâc kî-... pîyakwâ ôta îkota ôta pikwaci-sâkahikan
One time here, right here, a wilderness lake (out in the bush),

îkota pîyak â-kî-nipahât akwa ôti kisinowi-sîpi pîyak
that is where he killed one. And over here at Cold River,

îkotî îtokî î-isi-cimîcik ôwîða ôho sâkahikana isa sîpiy
one over there, I assume. They paddled there because these lakes, you know, this

ôma kisinowi-sî... sâkahikana ôho â-tip... mos...
river, Cold Riv... These lakes, ... just...

â-kî-... spring î-ntî-atâwâkîcik otahtawâwa. akwâni
In the spring they went to sell their furs. And then, over there,

îtokî îkotî î-pimohtîho... akwâni îtokî îkota
I think, they were travel... Then, I think, right there,

â-kiskîðimât ana kisiðiniw nikiskîðimâw pôy! itik
that old man sensed it. "I can feel it! Boy!" he said to him.

piko ta-kipihcîyâ pitamâc itwîw îyakwani kî-kiskîðimât
"We have to stop for a while," he said. He knew it [the wihtiko].

akwâni îtokî, akwâni îtokî ... kî-mamâhtâwisiw. mâyiôa
Then, I assume, and then, I assume ... that old man had supernatural powers.

ana kisîðiniw akwâni îtokî ... kipihcîwak pitamâc
Then, I assume ... they stopped for a while. Then he... he

îyakwani î-wî-n... î-wî-nipahât isa pitamâc anihî
wanted to kill it, you know. First, that one, he knew it was there. Then, I

îkota î-kiskîðimât. akwâni îtokî â-pî-kîwîhocik ati-...
assume, they came back home. It was when it...

ati-pahkisimonðiw. pahkisimonðiw. pî-kîwîhowak sîpiy îkota
when the sun was starting to set. It was at sunset. They came home by the river

aðisk sâkitawa... akwa kisipikamâ sâkahikan îkota kotak
there, because out on the lake.... at the end of the lake, there was another

sîpiy. îkota îtokî îkota ohci â-pî-kîwîhocik. pitamâc
river. There, I assume, they came home from there. He wanted

î-wî- nântaw ... î-wî-mâðitôtawât anihî. î-kiskîðimât
to do something (harmful) to it, that one. He knows it

îkota î-ayâðit anihî kisîðiniw.
is there, that old man does.

ay akwâni îtokî “îkota ôta,” itwîw, “ministik.” îkota ayâw.
Okay, then, I think, “Right here,” he said, “this island.” It was there.

ministik isa. îkota â-itât ta-kapatînat kapat... “îkota ôta, ‘ôta
You know, this island. That’s where he said to drop him off (from the boat). He

kapatînin!” itwîw îtokî awa kisîðiniw. akwâni kapatîniw îkota
disembarked... “Right here, here, drop me off,” he said, this old man, I assume. Then,

ministiko awa. “akwa îkotî kisipikamâ,” itwîw, “*in the morning*
he put him ashore on that island, this guy. “And at the end of that lake,” he

ati-wâpahki,” itwîw, “pakahkapahki matwîwîki,” itwîw, “îkotî
said, “In the morning,” he said, “as the sun rises,” he said, “when it is fully

ta-pî-isi-cimân,” itwîw, “îkota sîpiy mistik, mistik îkota
dawn, when there is a gunshot,” he said, “you paddle over there,”

cimatâ. îkota tahkohpita. îkota akomow,” itwîw. “kâwiôa
he said. “That river, there you put a stick. Stand it up there. Tie it

nâtakamîha.” akwa okosisa kî-cimîw. mwâc kî-ohci-misikitiðiwa
up. Anchor there,” he said. “Don’t go ashore.” And he went with his son,

î-kî-cîmâcîk îkota îtokî îyakwani wî-... wîta...
who was not very big. They went with him over there, I assume. Then he... he

wítapimíw cîmâni î-akomocik. akwa toni î-pîtâpa isa toni
sat... he sits with him in the canoe, (they are) anchored there.

î-ati-pakahka... îkota â-matwîwîðik. akwa ana kisîðiniw
And it was dawn, you know, becoming fully dawn... That was when the gun fired.

îkota ministiko î-kî-kapatînat îkota îkotî â-matwîsikîðit. mâyiða
And that old man, he dropped him off on that island and fired a shot over there.

î-itikot.akwâni mâyiða piko aðisk isi î-ati-itikot akwâni ati-tôtam.
Because he told him [to wait there]. Then that was because he had to do what

“akwâni matwîwîki ta-pî-sipwî-cimân,” itik. akwâni îtokî îkotî
he told him. He just does it. “And when there are gunshots, you come paddling

â-tî-isi-cimît.âsay pî-sâkâstîðiw.
out,” he said to him. Then, I think, he paddled over there. It was already dawn.

îkotî â-ati-misakât â-matwî-nôkosiðit îkota sîpî ôtîsi
He could be seen right there at the river, over this way, on a smooth,

miðwânâpiskâ. îkota â-nôkosiðit. matwî-nanîpawîðiwa îkota.
suitable rock. Right there, he could be seen. He was apparently just

papâmohta...â-ati-nâtahwât îtokî. tâyipiko ati-nâtakâmîham. akwa nîti
standing there. Walking around... He started to get him, I assume.

mâyiða â-kî-nakat... â-kî-kapatînat ministiko akwa îkotî kisipikamâ
He just went to the shoreline. Then, over there, he left... He dropped him off on an

anima. îkotî â-nî-nipahât anihî ôta kîskâpiskâw nikapânân sîskipitam
island—over there, at the end of the lake, that one. That is where he went and killed

cîmânis itwîw. kapatîniw anihî okosisa. akwâni îtokî kâ-itât ana
that one. We got off at the edge of these high cliffs. “He pulls the canoe ashore,” he

pôn... pônîs...pônâmok isa ta-kisâkamisikîcik. akwâni îtokî kâ-itât
said. He took his son out of the canoe. Then, I think, he said to him, that one,

awa owîci-kisînapîwa ana kisîðiniw. îyako awa â-nipahât. mwâc
“Make... make a... make a fire,” you know, for them to (boil water) to make tea. Then,

na-kî-wî-ntawâpînikân itîw “mwâc,” itwîw, awa kisîðiniw. “mwâc
I assume, he said to this one, his fellow old man, that old man [did]. The one that

niwî-ntawâpînikân,” itwîw. “mwâc niwî-ntawâpînikân,” itwîw. “mwâc
killed him [the wihtiko]. “Don’t you want to go and see it?” he said. “No,” he

nîtpakîðimâw ahpo piko ta-ntayi-wâpamât isa anihî mwâc
said, this old man. “I don’t want to go and see it,” he said. “I don’t have the

tîpakîðimotota... îkota ôta awasâpisk. awa ôta â-kîskâp... awasâhi
courage...” “It is right there behind this rock. Right here at this high cliff...

îkota pimisin,” itwîw, îtokî awa kisîðiniw. “âw mwâc, mwâc,”
around the bend. It is lying there,” he told him, I assume, this old man. “Okay, [but]

itwîw. mwâc niwî-ntawâpînikân itwîw môða ahpo wî-ntawâpînikîw.
no, no!” he said. “I won’t go and see it,” he said. He didn’t even want to look.”

akwâni îtokî â-kotawîcik, kotawîwak.
And then, I assume, they made a campfire. They made a campfire.

kisâkamisikîwak isa. ati-pônasiw îtokî awa miðwânâpiskâ
Then they made tea, you know. He started to build a fire,

î-wâðâpiskâðik. akwâni îtokî anihî asiniya isa misip... misipônâ.
probably on a nice, suitable (level) rock in a hollowed out spot. Then, I think,

asinîsa isa â-cîhkaðât awa kisîðiniw cîhkaðîw awa kisîðiniw. nîso
that rock, you know, he made a big fire (there). He put small rocks, you know,

asinîsa îtokî â-cîhkaðât. mâh-misikitiðîwa. akwâni îtokî toni
into the fire, this old man put them in the fire, this old man. He put two small

wâstîyâpiskisoðîwa. akwâni îtokî ômiðîw oskotâkay, ‘mahti ôtsi
rocks, I assume, into the fire. They were big rocks. Then, I assume, they were glowing

âpocîpita,’ itwîw. toni mostastînin nitik,’ itwîw. ‘akwâni ana ôt...
red-hot. Then, I think, his jacket—‘Can you pull it over (my head)?’ he said to me.

ana asiniy otin,’ nitik. ‘cîhcîsahon,’ nitik, itwîw.
‘Just take it off,’ he said to me,’ he said. ‘And take that rock,’ he said to me. Rub

akwâni anihî asiniya akwa î-wâstîyâpiskisot ana
it against me,’ he said to me, he said. ‘Then, that rock, it was red-hot, too,’ he

mwâc niwî-kapatîs... akwa ‘mwâc, mwâc tâyipiko otin,’ nitik.
said to me, he said. I didn’t want to take take it out... Then, ‘No, no, just take

‘akwa î-waðatîðik mîna,’ itwîw. ‘tâyipiko otin,’ nitik. akwa toni
it,’ he said to me. ‘And it was on fire, too,’ he said. ‘Just take it,’ he said to me.

î-wâstî... ‘akwâni tâyipiko â-otinak,’ ana itwîw. “ni-otinâw.
And it was really (glowing) red hot... And then I just took it out,’ that one said.

‘cîhcîsahon mâka ôta nispiskwani,’ nitik,” itwîw. akwâni
“I took it out. ‘Okay, rub my back here (with it),’ he said to me,” he said.

“â-cîhcîsahwak,” itwîw. “akwâni â-ati-tahkipaðit awa asiniy,”
“Then I rubbed him,” he said. “Then it started to cool off, this rock,” he said.

itwîw. “akwâni mwâc wâstîyâpiskisow. ‘pakitin,’ nitik. ‘kotak âsa
“Then it was not red-hot. ‘Put it down,’ he said to me. ‘Then, take another

mîna anihî,’ itwîw. ‘âsa mîna îyakwani ay!’ akwâni, nitik, itwîw,
one,’ he said. ‘Then, again, that one, eh!’ And then he said to me, he said,

‘akwâni ni-miðo-ayân’ nitik, kâ(y)-isit,” itwîw.
 ‘I am better now,’ so he said to me,” he said.

âw! akwâni î-miðo-ayât animîðiw iðiko î-kî-... îtokî
 Then he recovered. How cold he was! ... I assume he was

ômîðiw î-kî-âhkwaçit isa ospiskwanî akwa animîðiw â-cîhcîsahokot
 cold, you know, in his back. And [because] he rubbed him, you know,

isa akwâni ni-miðo-ayân kâ-itât it. “ni-miðo-ayân,” nitik.
 “I have recovered,” he told him. “I am better,” he told me.

môða ana mac... maskawisiw îyakwâna môða aðisk
 It is not strong, that one, [people said] because it is not a

miðo-ayîsk. môða miðo-ayîsk. ana maci-kîkwân mac-âyis
 nice being. It is not kind. It is evil. That one was some sort of devil, so

aðisk kî-itwîwak. îs... môða mâyiða ôtî ôhokok kîwîtinâ môða
 they said. But it was not like that, those ones from the north;

kî-ohci-pamihâwak. aðisk ôtî ôhokok kîwîtinâw ôhokok ayiskîmîwak
 they were not being looked after. Because over there, these Eskimos, these ones

ôhokok ôtî *Brochet* awasita. nîhikik nîtî môða kî-ohci-pamihâwak
 farther away than Brochet. Those ones over there, they were not being looked

kayâs akwâni aspin â-pamihîcik. akwâni mwâc, mwâc akwa
 after long ago. No one has come here since [from there].

kî-ohci-takosin. mwâc akwa pîyakwâ kî-ohci-takosin
 Not once did anybody come here again, [of] those

îyakwanik anikik â-ati-kîskwîwacîcik â-pî-sipwîhtîcik,
 who started to go crazy and come down here,

kî-itwîwak. ati-kîskwîwacîcik îyakwanik anikik â-sipwîhtîcik
 they said. Those ones who started to go crazy were

îyakwanik ôta mâna anikik â-kî-takosihkwâ ôtî.
 usually the ones that came here, they said.

Flin Flon pîyak kî-takosin. *Flin Flon* ôtî îkotî ayimiscikôsîw
 One came over there to Flin Flon. Over at Flin Flon,

kî-ati-nipahîw. ôta kî-pimohtîw îyako. ôta kî-pimohtîw, ôta kî-
 a white man killed one. It walked by here, that one. It walked by here, walked by

pimohtîw. nikî-mâtâhâw îyako ana ôtî ... îyako ana ot... îyako ana
 here. I tracked him, that one over here... that one over... Myself at one time,

nîsta pîyakwâ nikî-mâtâhâw wîhtikow. môða mâyiða nikî-ohci-...
 I tracked him too, that wîhtiko. But I never did...

ohci... kisiwâk isa. î-kî-mosci-mâtâhâk piko ana ôtî
never did... get close, you know. I only tracked him as I was going to lift my

î-nâtaðapîyân î-ntawî-manaðapîyân ôta. âsay kî-mostâhcaw.
net over here. I went and took my nets out in this place. The ground was already

mâyiða atimwak nîkî-âpaciâwak â-kaskîwitisahikîyân. môða
nearly bare (no snow). But I was using dogs when I went over to the other side

mâyiða nipisotâpâson akwâni nîtî tâwic nîtî sâ... ôma isa
of the bush. But I had no problem riding. Then, over there, out in the open,

â-mâh-ministikowîpâsit kôna. â-ati-sîkwa. îkota ana nistwâ
I rode... these, you know, snowdrifts ('repeatedly into islands blown snow').

â-pimi-tahkoskî. akwa nikipihcân. nintawâpinikân pôy!
It was starting to be spring. That was the time there were three footprints

wîhtikow! mâyiða sâsay îyako î-itiskicik itiskiw mâna
there. Then I stopped. I examined it. Boy! A wihtiko! But already they

î-kî-itwîcik ay? môða maskwa îkota ta-kî-pimohtîw îyako îkota
were making tracks. It usually made tracks, they said, eh? A bear should not be

ta-kî-pimohtîw. îyako îkota nistwâ ômisîsi â-pimitah... akwâni
walking in there. That is the one that made three footprints... Then I stopped.

nikipihcân.pôy! tânisî îtokî ôma ta-kî-tôtamân. nitîð... nawac
Boy, I wondered, "What should I do?" I am thinking... "It's best I should go home."

ta-kîwîyân. nitîðihtîn mwâc, mwâc kiyâm îkosîsi nitîð... akwâni
I think, "No, no, I might as well," I am think... Then, I told my dogs to move.

â-ðahkitisahwakwâ nitîmak. môða wâhðaw akwa toni î-wâsîskwa môða
Not very far, and the sky was blue (clear). I did not go very far when all of

wâhðaw nitîhtân pôy! akwâni aspin â-akohpaðit awa pîsim waskway
a sudden, boy, the sun was covered by a cloud,

isa. ôma ciyi? môða misâw waskway. aspin â-akoh... akwâni
you know. This one, right? It was not a big cloud. It passed over...

â-misi-misponipaðik. pôy! ma kîkway î-nôkwa, ma kîkway
And then, suddenly there was a big snow storm. Boy! Nothing could be seen,

î-nôkwa. akwâni âta wîða â-ti... â-ti... nikipihcân
there was no visibility. Then, eventually, it... it... I stopped.

ma kîkwan niwâpahtîn. ma kîkway î-nô... toni î-sîkiniht
I didn't see anything. Nothing could be see... Snow was just pouring down.

kôna. akwâni âta wîða ômisi â-tipahopaðit awa pîsim.
Then, eventually, the sun came out ('got there') like this.

â-ati-wâsîskwanipaðik. akwâni â-ati-nôkosit awa kôna akwâni
The sky started to clear. Then the snow started to be seen. Then the

â-ati-pônawahtâk. “îyako ana, îyako ana î-mâtâhât,” nikî-itik
storm was over. “That was the one, that was the one you tracked,”

nôhtâwîpan. “wîhtikow ana,” itwîw, “îyako ôti *Flin Flon*
my late father told me. “That was a wîhtiko,” he said, “that the

â-kî-ati-nipahât wîmiscikôsiw. îkotî kî-ati-takosin.”
white man killed at Flin Flon. It just about got there.”

akwâni îtokî mâna wanihikana â-nâciwanihikanît ôho mâyiða
Then, I assume, as usual, he went to lift these traps, but it was in the

in the spring. âsay î-nâciwani... kapatîsitâpîðiwa ôho
spring. Already, somebody was there getting his traps... He was dragging these

owanihikana. otamiskoma kapatî... mostapiðiwa akwa
out, his traps. His beavers were dragged... sitting in the open and

kâhkâkîwa nisiwanâcihiðiwa isa. tânikamâ awinak â-tôta
ravens were ravaging them, you know. “I wonder who is doing this...

ôm... môða mîna maskwa aðisk ta-kî-mowât anihî â-kapatîsitâpît.
It can't be a bear, because it would have eaten them, the ones he dragged out.

â... cîskwa!” itîðimîw. pôy! wîpac îtokî awa â-nâciwanihikanît
Ah... but wait!” He thought about it. Boy! He went to lift his traps very early.

toni aswîðimîw is... aswîðimîw isa. â-sâkîwaha â-atimikâpawiðit.
He just watched for it. He looked out for it, you know. He came around a bend,

ôta iðiniwa iskwâ wâpamât. îtokî â-pâskiswât. pôy aspin
and there it stood, with its back to him. It was a human while he was looking at

â-sîskipaðihot, itwîw. sîskipaðihow. “aspin toni îða nitâwahâw,”
it. He shot it. Boy, it went to the shoreline fast, he said. It just went

itwîw. mwâ, mwâ mîna nitawâpinikîw. mwâc nitawâpinikîw.
(straight) to the shoreline. “It was gone, but I know I hit it,” he said.

“mîkwâc îyakwîðiw niwanihikan î-nâtakâsitâpît,” itwîw.
He did not go to check, though. He did not go and investigate. “This was while

“â-atimikâp... â-pâskiswak,” itwîw. “akwâni aspin nîti
it was dragging my trap to the shoreline,” he said. “I was standing there facing

isi-sîskipaðihow,” itwîw. “mwâc mîna nintawâpinikân akwâni
its back... when I shot it. Then it went to the shoreline over there,” he said.

îkospî ohci itwîw akwâni kwâni mwâc... akwâni îtokî îkota
“I didn't go and check, though. Then, from there on,” he said, “there was no

nikî-nipahâw,” itwîw. “nikî-nipahâw,” itwîw, “wîða î-tihkisoðit [sound]. I guess I killed it right there,” he said. “I killed it,” he said,

âsay nikî-nipahâw îtokî îkota mwâc mîna nikî-ohci-ntawâpînikân,” because it was thawed out already. I must have killed it there, I assume. I did

itwîw. akwâni îkota ohci â-kî-mâci-nipahât ôho not go and check it out, though,” he said. And then he started to kill a lot of

mwâc awiðîwa kî-ohci wanâhik akwa kîhtwâm animîðiw. these. Nobody ever bothered him again.

wîða isa anihî â-kî-tôtamiðit. He was the one that did that.

akwâni. îkosi. akwâni.
That’s it! Okay, that’s it.



**Bear Tracks at Crow Rock
(January 1, 1999)**



How the White Man Took Care of a Wihtiko

Dominique Hart, 1926-

Pukatawagan, November 12, 1998

Interviewer: David Westfall

When I Went Away to School – (Track 5—16:27)

â, tânisi! nîðã ôma ayihîw *Dominique Hart*
Well, hello! My name is Dominique Hart,

nitisiðihkâson, nimiscikôsi-wihðowin.
my European name.



akwa pî-wâpan nitisiðihkâson
My Cree name is “Sunrise” because

ninihiðawî-wihðowin îyako nimosômpan îyakwîðiw â-kî-mîðit
my late grandfather gave me that name

wihðowin ispi â-nihtâwikiyân. akwa apisîs ayihîw â-wî-âcimowân
when I was born. And I will tell a bit of what

aspin isa ohci â-kiskisiyân ayihîw nista â-pî-pimâtisiyân
I remember from my past life, which

kâ-môski-kiskisiyân ayihîw nîkân
I still remember well (‘fully’), uh, to begin with,

nimosôm akwa nôhkom nikî-wâpamâwak îyakwanik akwa
I saw my grandfather and grandmother,

nîkîhikwak akwa nîðanân akwa nicawâsimisak akwa nôsisimak
and my parents and myself and my children and my grandchildren and

nitâniskotâpânak mîna.
my great-grandchildren, too.

akwa ayihîw kâ-wî-âcimowân tânisîsa kâ-kî-is...
Then, uh, I am going to tell how ...

kâ-kî-isi-pimâcihowân nistam
I first made my living, uh, and we were

isa ayihîw îkâ cîskwa ayihî kîkway anohc ôma â-isi-pamihisowâ isa
not yet living, you know, the way we are today. It was

mwâc îkosi kî-ohci-... kî-ohci-isi-pamihisowak îðiniwak kayâs
not like that... when the people long ago got what they needed for themselves,

kayâs ot... nikî-otisâphtîn ayihîw â-kî-papâmi-ayâcik isa.
long ago... I recall it, uh, when they moved from place to place, you know.

â-kî-papâmihayâcik kisîðiniwak. nikî-otisâphtîn îyako mâcika
The old people led a nomadic life.

ayihîw î-kiskisiyân ayihîw, ayihîw mâna ôti kâ-kî-ayâyâ
I recall, for instance, let's see,

okâmiðihkânâni ôma â-icikâtîk akwa ayamihî-sîpî akwa opâpiskatinâ
where we used to stay, at places called Granville Lake, and Prayer River,

akwa omwâko-sâkahikani akwa mîna namî-sâkahikan ôma â-icikâtîk.
Highrock, Loon Lake, and this one (place), too,

îkotî mâna â-kî-... kâ-kî-piponisiyâ. ôta îða ayihî
called Sturgeon Lake. This is where we used to stay for the winter. But that (place

kâ-kî-kihci-ayân...ayâyâyâ mâni mâka ayihî pakitahwâkani ôta. îkota
here) is where my real home was... where we usually stayed, at Pukatawagan here. That

â-kî-kihci-ayâyâ.î-kî-kistapicik isa îðiniwak. akwa îkotî ayihî
is where our real home was. Everybody was here, all the people. Over there, uh, they

kâ-kî-wanihikîcik îtî ôma â-wâh-wîhtamân isa. îkotî mîna kî-kihci-
trapped at the locations I am telling about. That's where they stayed mainly because

ayâwak aðisk â-kî-piponiscik îðiniwak. mâka îkota ôma îyako
people spent the winter there. But this is the

kistapiwin ôma ohcitaw ôma ayihîw pakitahwâkani ôta.
main settlement, here at Pukatawagan.

akwâni ayihîw kâ-isi-pimâcihowâ mâni mâka môða kîkwan awînak
Then, uh, the way we lived, of course, nobody ever...

ayihîw ohcimo... môh... môh-... mosci-ohci-atoskîw atoskîwin isa
uh, just worked at a job, you know, ... in order to get paid in

ayihîw sônîyâwa ta-tipahamât ohci. akwâni piko ôma wanihikîwin
money. Only this trapping was

ahpo mwâ cîskwa îkospî ayihîw pakitahwâkan kî-ohci-ihakwan. anohc
available even then, uh, (commercial) fishing did not yet exist. It's only now

cîhkî îða ôma â-ati-mâcipaðîk pakitahwâwin ôma. îkota isa ohci
that (commercial) net fishing started. This is where a

â-tipahamâht isa anta â-pakitahwât. anohc cîhkî îða îyako
person gets paid, you know, for fishing. It's only recently

â-mâcipaðîk. ayihî îyako mâciko pakitahwâwin ayihîw nistam
that this started. Let's see, for example, this fishing industry,

î-pakitahwâcik îðiniwak î-kiskisiyân ayihîw îkospî ayihîw
the people first, as I remember. I don't remember

tânisi îtokî ôma î-itwâniwa î-nîhiðawâniwa îyako ayihîw 1942
how it is said in Cree. It was nineteen-forty-two,

kiyâm na-itwân. îkospî nistam î-wâpamakwâ iðiniwak î-pakitahwâcîk.
anyway, I'll just say 1942 [year in English]. This was their first time I saw people

akwâni îkospî ohci anima â-pakitahwâniwa. akwâni pîko
fishing commercially. There was this fishing from then on. Before that

â-kî-wanihikîcîk iðiniwak â-kî-ohci-pimâcîhocîk.
people only trapped for a living.

akwa mîna ayihîw kâ-kî-pimâwatâsocîk mîna.
They were hauling (transporting goods), too.

îkota mîna ohci â-kî-pimâcîhocîk ayahâwa isa *company* awa
You know, this Hudson's Bay Company

ôta â-kî-ayât nay... akwa nanâto ôho ocacâwîsak îyakwani
that was here... and these various retail sales people

â-kî-atokawâcîk tasipwâ ayihîw môða ayihîw sôniyâwa ohci
they worked for, but they did not get paid in money,

â-kî-tipahamâkocîk nanâto isa kîkway ayihîw âpacîhcikana ahpo
but in all kinds of things, such as tools or,

ayihîw mîc... mîc... mîciwin. îkosi â-kî-isi-tipahamâcîk kayâs
uh, food. That is how they paid them long ago

â-atokahîcîk.
when they were hired.

akwa ayihîw akwâni ayihîw î-kî-isi-wâpahtamân mâna
And, uh, then the way I saw it, I

î-kî-isimâmiskatamân ôti ayihîw kâ-kî-isi-pamîhocîk iðiniwak. akwâni
was amazed at how people used to make their living.

mâni mâka pikwîta ayihîw kâ-ati-tipiskâk mîkwâc â-wanihikîyan
Of course, wherever you were when it got dark while

kâ-ati-tipiskâk akwâni îkota kîkî-ati-kawisimon. kîkî-osihtamâson
you were trapping, when it got dark, this is where you slept. You fixed yourself a

ita ayihîw ta-kapîsiyin isa. akwâni îkota ayihîw â-kapîsiyin akwa
place to camp, you know. Then you camped there and

â-kîsîpâyâk tâyipîko mîna îkota ohci sipwîhtîyin. akwâni îkosi
in the morning you just moved on. And this is how

â-kî-isi-pamîhisocîk iðiniwak kayâs. akwa mîna ayihîw ita mîna
people lived long ago. And also, uh, there's where

â-mâmawi-ayâcîk iðiniwak, îkwâni ôma â-ati-kîsowâyâk isa
people gathered, and when it was starting to get warm, you know, when

â-ati-pânâkôhtihk. akwâni kî-ayâwak kî-sipwîhtîwak îkota
the snow was starting to melt (exposing the ground). Then they moved out of

ohci pahkân ayihi ita î-pîhkanðik askiy. îkota â-kî-ntî-ayâcik
there and went their separate ways to a clean place. That is where they went

î-sîkwanðik. ahpo ôma ôta ayihi ôma ôta kâ-ayâyâ ayihi
to stay in the spring. Or here, where we are, you know,

pakitahwâkani isa. îkosi... îkosi kî-tôtamwak mwâc ôta
at Pukatawagan. Likewise... they did it; they did not

kî-ohci-ayâwak î-sîkwanðik kahkiðaw kî-sipwîpiciwak. papâmi ahpo ôta
stay here in the spring, but all moved out. They stayed all over,

sâkahikani kî-ayâwak sîpiya ôho. îkota mâna â-kî-ntî-ayâcik ôhokok
out on the lakes, or on the rivers. That is where the people went and stayed.

îðiniwak.â-kî-ntî-ayâyâ ôti nikî-wâpahîm aðisk nîsta tasipwâ ôma
We went and stayed, that is, because I saw it, too, and that's why I am telling this

nîâcimon. îkosi î-kî-isi-pamihisocik îyakwani pâtimâ ayihîw kahkiðaw
story. That is how they made a living, and later on, when it

kîkwan isa â-pâstîk îyakwîðac akwa â-kî-pî-kîwîhocik ôta isi.
was dry, you know, that was when they came back here.

akwa îkota â-kî-kicistinakîcik; kî-kicistinikîwak, aðisk
And that was when they cleaned up; they cleaned up, because

wîstawâw tasipwâ ayihîw ohcîtaw kî-pimâcisiwak. akwâni îyako
that's why they survived. That's what

anima kâ-kî-âtotamân isa ayihîw, ayihîw nîð... nîsta ahpo
I was talking about, you know, uh, I... myself, even

nikî-mâh-mâkohtân kwayask. kwayask kî-nayîhtâwan pimâcihowin
I was under a lot of pressure. Life was very hard

ôma â-âcimowân îkospî. mihcîtwâ ayihîw kapî-kîsik mwâc
in the story I am telling about that time. Many times, uh,

nikî-ohci-mîcison ayihi mîkwâc isa â-wanahik...â-pimi-wanîhikîyân.
I did not eat anything all day, you know, when I trapped... I went to set my

î-manâ... î-manâ-otamîyân isa ayihi ta-kotawîyân ahpo. âskaw
traps... so that I would not lose any time, you know, (not stopping) even to make

ayihîw îkosisi nikî-... nikî-mîcin ayihîw ninîmâwin isa
a fire. Sometimes I had to... I had to eat my lunch (provisions), you know;

îkosisi î-pimohtîyân nimîcison. mihcîtwâ ayihîw
I ate while I was walking. Many times I have

nitâcimostawâwak nicawâsimisak mwâc îtokî ahpo nitâpwîhtahkwak
told this story to my children, but they probably don't believe me.

mâka îyako akwâni îkosi ohcitaw î-kî-isi-pamihisowâ î-kî-...
But that's the way it was, that's the way we lived...

nîða otîða îkosi î-kî-isi-pamihowân. nikî-pîyakon aḏisk âsay ...
At least, that's the way I lived myself. I was alone because already...

mihcîtwâ nikî-pîyakon. akwâni mwâc nikî-ohci-kotawân â-wîcîwak
Many times I was alone. I did not make a fire,

piko awinak â-kî-kotawiyân. î-kî-manâ-otamastânayân. mihcî
except when somebody accompanied me; then I made a fire. I did not want to waste

mîna ayihîw nipîhtawâwak ayihîw nikî-pîhtawâwak îkosi
time. Many of them, too, uh, I heard them. I heard

î-kî-itwîcîk wîstawâw. kâ-pîyakowan aḏisk môða awinak
them saying the same thing, too. Because when you are alone, you would not

kî-ôh-otamîðimâw akwâni kîða piko ayihîw pikwîsi
worry about anyone else. Only you decide whatever (it is) to do,

â-ati-ayitîðihtaman akwâni îkosi kî-ati-tôtîn.
and you go ahead and that's what you do.

akwa ayihîw apisîs ayihîw îyako anima ayihîw pimpiciwin
And, uh, a little bit, uh, that one [that topic], this moving around

ôma ayihîw mihcîtwâ nikî-kanawâpahkân î-pimpicinâniwa. akwâni
(nomadic lifestyle), many times I observed the moving around (the nomadic

ahpo ôma â-pimpicîcîk iðiniwak î-piponðik akwâni ita â-ati-tipiskâðik
lifestyle). Even when people were moving during the winter,

akwâni îkota â-ati-kapîsicîk. nikî-wâpahtîn nîsta ahpo nîða. nîðanân
when darkness set in, that where they would make camp. I saw it myself. We were still

kîyâpic nikî-... nikî-wâpahtînân. nikî-pimpicinân kîyâpic ayihîw ispî
we... we still were seeing it. We were still moving around, you know,

isa ayihîw kâ-wîkihtowâ. kîyâpic nikî-pimpicinân ayihîw cîmâni ahpo
when we got married. We were still moving around, uh, by canoe, or

ayihîw atimwak ohci nikî-pimpicinân itîsa ayihîw â-kî-itohtiyâ.
we moved around with dogs (by dogteam) to where we wanted to go.

ayihîw wanîhikîwaskiya aḏisk kîyah... kî-ati-ayâwak mîna iðiniwak.
People started to have traplines, too.

pâh-pâsic kâ-kî-ayâyâ... kâ-kî-ayâyâ wanîhikîwaskiya. akwâni
We had... we had portions of traplines.

piko îkotî tântî wanihikîyan kiwanihikîwaskiy. akwâni îyakohci
You had to go and trap there, only in your own trapline.

anima kîyâpic â-kî-wâpahtamân ayihîw kâ-kî-ayâyâ papâmpiciyâ isa.
I still saw it, this nomadic style of living, where we

akwa pâtimâ iða ôma ayihîw â-kî-... ôta kihciwak â-kî-ati-ayâniwa
moved around, you know. It was not until later, uh, that

ayihîw ispî isa. ayihîw kiskinohamâkîwin ispî akwa
people started to live close by, you know. It was when school

â-kî-pî-otihtikowa. îkospî îkota â-kî-... kahkiðaw ôta
teaching reached us (came in to us). That was when... all the people

â-kî-pî-isipicicik iðiniwak ta-kiskinohamâmiht isa
came and moved here, so that their children would be educated.

ocawâsimisiwâwa. akwâni kîyâpic mâyiða nîðanân ayihîw nâpîwak
But we still, uh, the men still ...

kîyâpic kî-... kintî... kî-ntî-... kî-ntî-âhkwtinisiwak itîsa
went... went out... They went out during freeze-up

â-kî-... â-wanahikîcik. wîða îkosi piko î-kî-isi-pimâcihowâ. pâtimâ
to trap. That was the only way we made a living. It was later on

ôta ayihîw kâ-takwamok â-pimamok ispî ayihîw mîskanaw isa ôma
that the road reached here, passed by here, uh, the road, you know,

pîwâpisko-mîskanaw iskotîwi-tâpânâsk awa â-pimakoci. îkospî pâtimâ
this *railroad*, this train that passes by. That was the time, later on, that I realized

ayihîw kâ-kî-kiskîðihtamân î(y)-â... atoskîwin isa î(y)-ati-... î-
there was...work, you know, starting to... becoming available. This was the time

ati-ihakwa. îkospî ohci â-kî-... kâ-kî-tî-atoskîcik iðiniwak. pîðisk
that... when people went to work. Eventually, all sorts of things (were available),

ayihîw nanâto kîkwâna isa ôho ayihîw pakitahwâwin mîna îkospî
you know, uh, commercial fishing was starting to be done (worked at) a lot, until

â-kî-ati-mistahi-nôcihtâniwa pîðisk anohc.akwâni îkospî ohci ôta
the present day. It was during that time here, uh, here where people were living

ayihî ôta kâ-ayâcik iðiniwak â-mâmawi-ayâyâ isa pîyakwan anohc
together, you know, just like today. And then, uh, that's the time they were...

â-kîsikâk. akwâni ayihîw kîyâpic mâyiða îkospî kî-ayâwak kin...kin...
the people were still hunting, you know, still

kin... kin... kî-ntawîðihcikîwak isa iðiniwak kîyâpic ayihîw pîyakwan
they were living, you know. Before (long ago), we lived that way.

isa. kayahîw â-kî-isi-pamihisowa. îkosi pîyakwan kî-isi-pamihisowak.
There is no evidence that they live like that now.

akwa mwâc îya... anohc ayihîw mwâc âyi... mwâc îkosi. namatakwan îyako anima.
That one (way of life) is gone now.

akwa ayihîw mistahi anima mihtâtikwan anima ayihîw
It is regrettable that it is largely

kâ-ati-namatikwa isa anima îyako kâ-kî-isi-pamihisowa isa
disappearing, how we used to survive, you know.

ayihîw. ahpo nântaw ây... nântaw ispaðiki
Or [because] something ... anything may happen

nâh-nikotwa-kîsikâki ta-oh... kwayask tâ-wawânîðihtamwak
some day or other to ... they should really be worried,

anohc... anohc îðiniwak isa ôhoko. anohc isa ôhoko
today... these people of today. You know, these ones

kâ-ati-pimâtisicik oski-pimâtisak ayihîw
who are starting out in life, the young people, uh,

naka-itwân mâyiða ayihîw ta-ati-kisî-ayâwak
I'll say, but of course they will eventually start to be old,

aðisk wîstawâw. akwa ayihîw môða mihcît anikik ayahâwak
too. And not many of those,

nôsisiminânak ôta ayihîw îyakwanik ta-mâkohtâwak îyakwanik môða
our grandchildren, I mean, they will have a hard time, not

kîkwâðiw kiskîðihtamwak ayihîw îðinî-pimâcihowin isa. sîyâkîs îða
knowing anything about the Native way of life, you know.

kîyâpic nitawâsimisinânak ôhokok îyakwanik piko ta-kiskinawhamawâcîk
Our children are still all right. They are the ones

ayahâwa ocawâsimisiwâwa îkâ isa ta-wawânîðihtamiðit.
to teach them so that their children will not, you know, be worried.

îkwa ayihîw apisîs ayihîw na-âcimon ayihîw
Okay, then, I will tell a little

nistam isa nîsta â-ntî-iskôliwîyân. îakwâni ôt... ôta ohci
about the first time I went to school. Then her... from here

â-kî-ntî-iskôliwîyân. ayihi nîðanân ayihîw nîkî-mosci-pimohtîhonân
I went out to school. We started out by canoe

ayihi â-ntî-iskôliwîyâ. môða mâyiða âsay îkospi ayihîw âsay
when we went to school. But we didn't

nikî-wîhtisinân nîðanân âsay ayihi kî-ihtakwan ayihîw... ayihîw
find it hard for us at that time

isa incina isa ôho ayihîw cîmâni â-âpatahkiht âsay îyakwani
because there were already outboard motors in use,

tî-ihtakwanwa. îyakwani âsay nîðanân nîkî-âpacihtânân; akwâni
you know, the ones still used on canoes. We already used these;

mâcika ôta ohci ayihîw kâ-sipwîyohtîhowâ cîmâni îkwâni
for instance, we started travelling from here by canoe

îkotî ayihi ôtîsa â-kî-itohtîhowâ ayihi Sherridon isa ôma
all the way to Sherridon, you know,

â-kî-icikâtîk ôcînâs. îkotîsko â-kî-mosci...mosci-paðiyâ cîmâni.
as the little town was called. That's how far we travelled by canoe.

akwâni ôta â-pôsiyâ âpihtaw ôta nikî-ati-kapîsinân
And then we started travelling from here; we camped halfway

îyako anima kisinowi-sîpiy ôma â-icikâtîk. îkota nikî-kapîsinân.
in a place called Cold River. That's where we made camp.

îkwani îkota ohci ayihi nikî-ayânân nikî-takopaðinân kîhtwâm
Then we made it over from where we were the next

î-kîsikâk nîti ayihi Sherridon nîti. nikî-takopaðinân îkwâni
day to over there, over there to Sherridon. We got there and then,

îkota ayihîw îkota nikî-... nikapîsinân mîna. akwa î-kisîpâyâk
uh, we ... set up camp again. In the morning,

ayihîw otâpânâsk, iskotî-tâpânâsk, âsay îkota ohci nikî-pôsinân.
the train, the steam engine train, was already there, so we boarded it.

âsay kî-takwamon ayihîw îkota pîwâpisko-mîskanaw. akwâni îkota
The railroad was already connected into that place. Then we

â-pôsiyâ î-kisîpâyâk nântaw ayihîw mitâht-tipahikan.
boarded the train there at around ten o'clock in the morning.

îkwâni ayihîw â-sipwîtâpâsowâ. akwâni nîti ayihîw wîsakîminikâhpi
Then we departed. And then over there, uh, just past a little town

ôma â-icikâtîk ôcînâs awasita îkota â-kî-ati-kapâyâ
called Cranberry Portage, there we started to disembark

nisko-sâkahikan icikâtîw. îkota mîna ohci cîmân
at a place called Goose Lake. There we were still

â-kî-itahoðikawiyâ ita isa ayihîw iskôl â-kî-astîk
taken by canoe to where the school was located

ayihîw namîsîpî icikâtîw. sâkitawâ îkota â-kî-astîk
at place called Sturgeon River. At the mouth of the river, that is

nitiskôlîminân. îkota â-kî-ntî-iskôliwîyâ. îkwâni ayihîw îkwâni
where our school was located. There's where we went to school. Then, uh,

îkospî ayihîw îkospî kîhtwâm î-ayâyâhk kê-at... kê-ati-miðôskamihk
then during that time again we were there that's... when it was starting to become

isa kê-wî-pî-kîwîyâ îkospî ohci ayihîw pimiðâkan akwa
nice (warm) weather, you know, we came home and we used an airplane

â-kî-âpacihtâyâ â-pî-kîwîyâ. îkospî anima ayihîw kot... kotak
when we returned home then... Then, the next year,

î(y)-askîwa îyako kê-pî-kîwîhtahikawiyâ isa îyako pimiðâkani.
we were transported home, you know, by airplane.

akwa ayihi nipî-pôsinân akwâni ayihîw ôta ayihîw
We took off and, uh, we landed here after

nikî-twîhonân pîyak-tipahikan piko ayihîw
only one hour of, uh,

nikî-pimakocininân iðiko ôta â-kî-twîhowâ. akwâni îkospî ohci
flying until we landed here. And from then on

anima ayihîw kê-kî-âpahta îyako pimiðâkan â-ntî-iskôliwîyâ.
an aircraft was used when we went back to school.

îkosi pita.
That's it for now.

How Wihtiko Island Got Its Name – (Track 6—03:52)

akwa ayahâw na-ka-âcimâw akwa wîhtikow. akwâni ôma ôta
Okay, let's see, I will talk about the wihtiko. It was this

ayihîw wîhtikowi-ministik ôma ôta icikâtîw ayihîw nîhtâciwan
Wihtiko Island, this one so named, which is downriver here,

ôta ayihîw pîyak ministik. akwâni îtokî îkota ayihîw iðiniwak
this one island. I think there were people

ôhokok îkota kî-ayâwak ayihi îkota ministiko. îkota ôti
living there on that island.

î-kî-itâmocik ayihîw ispî ôho â-pî-itâcimihk wîhtikowa. akwâni
But they had to flee there when it was told that the wihtiko was coming.

îkota â-kî-ayâcik ayihi kayâs aðisk ayihîw pîyak kî-ihîw ohcitaw
That's where they stayed because long ago there was always one

ayihî okimâw. okimâw kî-itîwak ayihîw otokimâmiwâwa. kisî-aya
who was the boss. They called him their boss. It was an elder

îyako â-kî-okimâska îyako kahkiðaw kîkwâdiw mîna â-kî-kiskîðihtha
who was the head boss, and he knew everything that was

tânisîsi isa â-wî-ati-ispâðik. akwâni kîtahtâyîð â-pî-itâcimat
going to happen. All of a sudden, he mentioned that the

wîhtikowa ta-otîhtikocik. akwâni îkota... îkota â-kî-ntawi-ayâcîk
wîhtiko was coming to get them. Then there... there's where they went to stay,

îkota wîhtikowi-ministiko. hay! akwâni kî-kiskîðihtam wîða aðisk
there on Wihtiko Island. Boy! Then he knew how

ayihîw tânisîsa ta-ihtôtawât.
to deal with it.

akwâni ayihîw kayâ... îkospî aðisk kayâs
And then, uh, long... long ago,

waskwayi-cîmâna piko â-kî-... kâ-kî-ayâcîk iðiniwak.
they had only birch bark canoes, the Native people.

waskwayi-cîmânis kî-ayâw. hay! akwâni îtokî â-itwît
He had a little birch bark canoe. Boy! Then I think he said,

ta-i... ispî ta-pî-nâtikocik akwa ta-pî-nâtahokocik ôho wîhtikowa
to... when it was time for this wîhtiko to seize them, to come and carry them off

akwâni kâ-itwît tântî...tântî askamawât ita akwa
(by water), what he said was that he would go and ambush him there, from where...

â-wî-ohci-kapâðit. toni kiskîðimîw aðisk ita
where he was going to stop at the water's edge (shoreline). He knows him (knows

â-wî-ohci-pî-pahkopîðit mîna. âw! akwâni îtokî â-ati-kisîpâyâkðik
what he is up to), and knows exactly where he will come from in the

ayihîw îkotî kâ-ntî-asawhât ôho wîhtikowa.
water, as well, this wîhtiko.

akwâni ôma ayihîw mitoni ôma â-tî-... kâ-ati-sâkâstîk isa
Oh! Dawn was just breaking, you know, when, uh, he went to watch for

kîtahtawið â-wâpamât î-pî-matâwisiðit ôh... kîkwâdiw mîna
him. You know, when sunrise just begins in the morning, all of a sudden he

â-pî-tahkonamiðit. ayihî mâskôc îyakwîðiw ocîmân itîðimik omîðiw
sees him coming out of the woods. I don't know what he was carrying. Uh,

â-pî-tahkonamiðit. pôta awa â-ati-nisitawina môða aðisk pîhtakâmakan
maybe he thinks that he's carrying his canoe. As it turns out, he began to recognize

anima â-ati-nisitâwinamwât askiya isa ôho â-tahkonamiðit.
that thing because it was not hollow. He began to realize he was carrying moss, you

âw! mahti, mahti kî-ihôtôta kî-itîðî...
know. Okay! Let's, let's see what he's going to do, he thought...

akwâni iða piko ohcitaw aðisk tântî nakahwât.
And now he had no choice but to meet him (on the water).

ây! â-pî-... ispî â-pî-ayât it â-pî-nimitâwaha â-itwît akwâni
Oh! As he was coming... when he was preparing to come out of the water, he said,

ayihîw îkota ayihîw kâ-tip... kâ-ati-postiska omîðiw ayihîðiw
uh, he started to... put on this,

ômîðiw, omîðiw piðâstîskamik â-kî-... kâ-kî-pimohtatât
this lichen (a yellow "moss") that... that he was carrying,

â-ati-akwanahosot it. ây! akwâni ayihi hây mâskoc na-âpinatâw
and he started to cover himself up. Boy! And then, uh, wow! Maybe he'll be easy

nitîðimâw it. îtokî awa tâyipiko â-ati-nakahwak. akwâni ôta
to kill, eh? I thought. I just started meeting him on the water. Then

ayihi ôtayisa î-pimâtakâðit mâyiða î(y)-akwan...
as he was swimming by here, you know, because he was cov...

î(y)-akwanahokoðit omîðiw piðâstîskanaw môða... môða
covered by this piece of moss (lichen), he did not... not

kiskîðimik ahpo akwâni tâyipiko î-kî-otina ocîkahikanis â-cîkahwât
even recognize him. He took out his hatchet and chopped

ôho wîhtikowa. akwâni îkota ayihîw â-nipahât, mâni mâka wîða
this wihtiko. And then, he obviously killed him, because he (the wihtiko)

î-kî-nistâpâwîðit wîða î-kî-cîkawhât. îyakwani îyako
drowned when he struck him with his axe. And from

ohci anima wîhtikowi-ministik â-icikâtîk îyako anima ministik.
that, this island was called Wihtiko Island.

The Wihtiko Skull Found at the Point – (Track 7—04:27)

âw îyako... îyako kotak ayihîw wîhtikowi-âcimowin. îyako
Okay, another story about the wihtiko. This

îkota îkosi... îkosi mâni mâka îtokî kî-ispadîn
happened, I guess, because I was told it, too, the

î-kî-âcimostâkawayân nîsta ôma â-wî-âcimowân. îkwâni ayihîw îkota
one I am going to tell myself. There it was in fact

ôma anta ayihîw *Marianne* omîðiw ayihîðiw owîki kisiwâk anta
at this very place by Marianne's home,

anima *Sawmill Point*. îkota kî-ayâw kisiðiniw siðil kî-isiðihkâsow.
close to Sawmill Point. There lived an old man whose name was Cyril.

apisci-kisiðinîs kî-isiðihkât... kî-isiðihkâtâw iða
“Little Old Man” he was call... called.

onîhiðawi-wîhðowin. akwâni mâciko îkota ayihîw î-kistikît
This was his Cree name. He happened to be gardening,

â-sikwahaskît isa ôma awinak. akwâni îkota â-kî-... kâ-kî-ayât
tilling the soil, you know, just like anybody.

miskowîpaha ayihîðiw ostikwânikan iðiniw... iðinîwisikwânikan isa.
Then, he ... when he was there, he turned up a skull, human... a human skull,

akwâni âh... kâ-kî-... kâ-kî-wâpahtiðôskît.
you know. Then, uh, he displayed it.

akwâni nôcokwîsiw awa kî-ayâw îkota. ayihî
There was an old woman living there.

kayâs isa ayihîw wîsta îtokî mâni mâka ayihîw î-awâsisîwit
You know, from long ago when she was a child,

kâ-kî-kiskisit ayihî wîhtikowa îkota î-kî-nipahimiht î-kî-wâpahikît.
she remembered that a wihtiko had been killed there, having seen it (herself).

akwâni ayihîw akwâni â-âcimot ayihîw “îyako îtokî
Then she told the story, uh, “Maybe

ana ostikwânikan,” â-kî-itwît. akwâni mâciko îkota â-kî-ayâcik anima
that was the skull,” she said. Anyway, that's where they lived,

isa ayihîw *Sawmill Point* ôma â-icikâtik. îkota kâ-kî-ayâcik ayihîw
you know, the place called Sawmill Point. They stayed there, uh,

î-sîkwanðik îkota â-kî-ayâcik.
in the spring they were there.

akwâni ayihîw kîtahtawið îtokî â-itwît awa kisi-aya
Then, out of the blue, this elder said something [about the wihtiko];

isa îyakwanik aḏisk kîkwâḏiw â-kî-kiskîḏihtahkwâ.
It's because they had all sorts of (arcane) higher knowledge.

ohcitaw kapî îkwatwâht kiyâ... kî-ihâtaw mâni mâka ita â-mâma... ita
There was always that kind of person

â-mâmawîcik iḏiniwak â-mâmawi-ayâcik. îyakwani onîkânîw â-kî-itâcik.
where they gath... where people gathered, lived together. They called this person a

akwâni îyako â-kî-... â-itwît ta-otihtikocik îkwatawâ wîhtikowa ôho.
leader. That's the one who... who said that thing would get to them here, this

akwâni î-... ispî îyakwani â-takosinḏit akwâni piko pîyakwano
wihtiko. Then, when it came, the people

î-ayâcik iḏiniwak wîḏa akwâni ta-kwâskototâkocik. akwâni mâcika
had to stay in one place because it would jump them. For example,

ayihîw nîs... nîso... nîso... nîso-tipiskâw îkota â-kî-wîtapimikocik
uh, two... two... two... for two nights it was staying there with them,

â-itâcimot awa nîcokwîsiw. îkwâni ayihîw ispî î-nîso- tipiskâḏik
according to this old woman's story. Then, after two nights,

î-ati-kisîpâyâḏik akwa â-itwît awa ta-ntî-katônâtât ôho. wîḏa akwâni
as dawn was breaking, she said, he went to disable it. That's because it was time

ta-otihtinikocik. akwâni âh... akwâni aspin, â-itwît. â-itâcimot awa
for it to attack them. Then, uh, then he was gone, she said. according to this

nîcokwîsiw. akwâni ayihîw akwâni ispî îtokî â-matwî-katônâtât mâni
old woman's story. Then, let's see, that was when

mâka.ayihîw pîyakwan ayihîw mihcît awiḏiwa ayihîw kâ-pîhtâkocicik,"
he could be heard disabling it. "It was just like there were a number of people

â-itwît. "akwâni ayihîw akwâni aspin kîtahtawiḏ kâ... kâ-ayâcik it
yelling," she said. "And then, then, all of a sudden this thing stopped

kâ-pîni-pîhtâkosiḏit ôho. akwâni ayihîw kîtahtawiḏ â-pî-papîhtokî it
making a noise. Then, uh, suddenly, he just walked in, this person

îyakwani ôho â-kî-ntî-katônâtâḏit ôho wîhtikowa." ây akwâni â-itwît it
who had gone to disempower this wihtiko," she said. Well, and then,

"â... kwâni âta wîḏa nikatônâtânân," â-itwît. akwâni â-kî-itwît ayihîw
he said, "In spite of all, we disabled it," he said. Then, he said,

ostikwân îkota nakatamok," itwîw. "owiyawiḏiw piko sipwîhtatâwak,"
uh, "Leave the head there," he said. "They took away just the torso,"

â-kî-itwît. "îyakwani mâni mâka îtokî opawâkana â-kî-sipwîhtatâḏit."
she said. "Maybe it was his dream spirit

îkwâni îkosi â-kî-itâcimot awa nôcokwîsiw. î-kî-kiskisit
that took it away.” That is how this old woman told the story.

îyakwîðiw îkota î-kî-otihkocik wîhtikowa î-awâsisîwit.
She remembered the time a wîhtiko had come there when she was just a child.



Sawmill Point: view from Pukatawagan Mountain