

**Memoirs of the Elders
Volume 4**

**Adam Castel
and
Domithilde Castel**

**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

Adam Castel, 1924-

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Interviewer: Robert Castel

How a Wihtiko Was Defeated and Burned – (Track 1—03:13)

hâw! pîyak ôma â-wî-âcimostâtân,
Okay! One story I will tell you.



ayihîw, pîyak kisîðiniw ôta kî-ayâw
Let's see, there was one old man who lived here;

nikî-kiyokawânân mâna kapî. ôta nimosôminân pîyak kî-ay... akwâni
we used to visit him all the time. Here, one of our grandfathers stayed... Then

nikî-âcimostâkonân ôtî owîki î-sîkwa ôma. wîðawâw pîko môða nîða
he told us a story over here, at his home, in the springtime. Only to *them* (I mean).

n-ohci-pimâtisin cîskwa. nikî-... akwa î-kî-âcimostâkowâ îyako î-kî-ihki.
I wasn't born yet. I went... and he told us what had happened.

akwâni îkota â-kî-ayâcîk î-kî-sî.. î-nîpinðik ôta â-kî-ayâcîk. ôma â-nîpi...
And that's where they stayed in the sprin... in the summer, right here. Every time when it

â-ati-sîkwa âsay kî-nîpin ôma *Churchill*.
was summer... when spring was beginning, already when it was summer here on the Churchill.

akwâni î-nîpinðik îyakwîðiw kâ-pawâtât wîhtikow
And in the summer he dreamed a wihtiko;

mâni mâka kî-ihîw ayahâw tânisi ana ayahâw *monster*. ôtî ohci mâna
he came to be called, let's see, what was his true name? Anyway, a monster. It always

â-ohthôtî kîwîtinâ. akwâni kâ-itwîw, "cîskwa!
came from the far north. Then he said, "Wait!

kî-pî-nâtikonaw awînak ôtî î-ohthôtî kîwîtinâhk," î-itwîw, "ôtî
Then he said, "Wait! Somebody will come and get us, someone coming from the

î-wî-takosi î-itwîw." akwâni ôta ôma môða kî-ohci-mihcîtîwak ôta
north," he said. "He will arrive from over there," he said.

â-kî-ayâcîk nistam îkospî. "akwâni îkota ôma â-wî-... takosihki ôta,"
And not many people lived here at first. "Then,

itwîw, "akwâni kahkiðaw ta-nipahikonaw," itwîw, "îtokî mâka nîða
when he comes here," he said, "he is about to kill us all," he said to them, "and

na-ka-ntayi-mawinîhwâw," itwîw. "nîða na-ntawi-nakiskawâw," itwîw.
maybe I can go and tackle him myself," he said. "I will go and meet him," he said.

akwa â-ati-otâkosik ôma â-ati-pahkisimok îkosi î-ihki
And it was becoming evening, that is, dusk was falling, it happened

î-ati-otâkosik akwa â-pî-nôkosiðit î-matâwisiðit nîti
that evening was starting, and it came out on the open [area] over there

anima sâkahi... sâkahi... onikahpis ôma kiwâpahtîn ôta.
on the lake... lake... little portage, in fact, this one you see here.

îkotî akâmi î-pî-matâwisiðit. akwa wîða â-sipwîhtît
It was over there, across the lake, coming out in the open.

ômîðiw sâkahikanisîs mwîhci â pîhcâyi
Then he went out from the little pond, straight to the middle

onikahp isi ôta ôma mîcosinikahpis
of the portage, this ‘Little Poplar Portage,’

ôma kî-itamwak. kî-sakâw ôma onikahpis
as they had called it. This little portage was

ôta ôma â-pimpaðicik otâpânâskwak.
densely overgrown, in here where vehicles

“akwâni îkota, îkota
drive by now [near the airport].



**The Wihtiko Portage
(Little Poplar Portage)
(February 1999)**

ta-nakiskawât,” kâ-itwît. “akwâni nakiskawâci,” kâ-itât ôho,
“Right there he would meet him,” he said. “Then, when he confronts him,” he said

“kîka-pîhtînwâw kîkway ta-tîpwît awînak,” itwîw. “îyakwîðiw îkwâni
about him, “you will hear something, someone, scream,” he said. “That’s when

î-otihtintowâ,” itwîw. “akwâni ôma â-otihtintocik îtokî akwa
we start fighting,” he said. “Perhaps while they were fighting they rose into

â-ispâhki-mâsihitocik ispimihk isi. ispimihk ohci â-mâsihitocik.
the sky. They continued to fight each other up there.

akwâni îtokî îkota ohci ocîkahikanis â-kî-tahkwana
Now, that old man happened to carry a hatchet, which he seized,

ana kisîðiniw otihtinam â-pakamahwât ôho wîhtikowa. wîhtikow
and he struck the wihtiko (with it). Of course,

mâni mâka â-pakamahwât. akwâni ahpin î-pawahwât nîswâ
he chopped this wihtiko. It came falling down after he had whacked it twice.

î-pakamahwât. akwâni â-pahkisihkwâ, kâ-itwît. “nîpahkisinân,”
And then, they both fell down, he said. “We came falling down,”

itwîw. akwâni ôta î-pahkisihkwâ akwâni â-pakamahwât
he said. Then they landed, and he gave it hard whack again

akwa kwayask. akwâni â-nipahât mwâc â-âhcîðîwa.
for good measure. He had killed it, and it did not move.

akwâni î-kî-nipahât tâyipiko ati-pônâ
After having killed it, right away he started a fire,

â-ati-pimihtatât mihta ati-pônâ. akwâni îða wîhtikowa ôho ôta
began to bring in firewood to start a fire. Then, he dragged the wihtiko

macostîtapîw. akwâni îða awa wîhtikow waðasow.
to the fire. And this wihtiko really burns.

toni î-mîstâskisoðit akwâni â-nakatât. akwâni îða awa
He made very sure it burned, and then he left it.

wîhtikow mîstâskisow. “môða wî-... môða ta-sîpwîhtîw nântaw itî
Eventually, this wihtiko is consumed by the fire. “*This* wihtiko

isi,” î-takosi îtokî ôta wîhtamawîw. “akwâni ninipahâw, kipîhtawâw
won’t be going anywhere,” is what he told them when he came back here. “I killed

nâ â-tîpwîtît â-pakamahok?” itwîw. “iya, nipîhtawânân,” itwîw,
it! Did you hear it scream when I hit it?” he said. “Yes, we heard it,” he

â-pakamahwât â-matwî-tîpwît,” itîw.
said, when he hit it and it yelled, he said to them.

akwâni îkosi îða â-kî-itâcimostâkowâ îyako ana kisîðîniw.
And that was the story that was told to us by that old man.

îyakwîðîw ômîðîw nistam îyakwîðîw î-kî-âcimostâkowâ îyako ana
In fact, that was the very first story he told us,

kisîðîniw. î-kî-nâtakiht mâna ôta ana kisîðîniw. nimosôm,
that old man. We used to go and get him, that old man, my grandfather,

nimosôminân isa piko. *Luke* akwa nîða îyako â-kî-itohtîyâ mâna
our grandfather, you know. Luke and I used to go over to see him

â-kî-âcimostâkowâ î-nta-wâpamakiht *stories*, ôma
and he would tell us these stories when we went to see him, in fact,

â-ntawîðîhtamâ ta-âcimostâkowâ.
whenever we wanted them, for him to tell us them.

âw akwâni îða îyako.
Okay, that’s all for this one!

Planes and Trains – (Track 2—04:01)

akwa kotak. “â cîst,” nitikonân, “ôma kî-pimâtisiyîk,” itwîw,
Another one. “Well, you see,” he told us, “as you go through life,” he

“kîðawâw ka-pimâtisinâwâw kinwîskîs,” môða mâyiða âsan pimâtisiw
said, “both of you will live long,” but my friend has passed away already.

ana nîciwâkan. “akwa ôma â-wî-pimâtisiyîk,” itwîw,
“And as you continue through life,” he said,

“ta-paskwatahikânâwâw ôta akâmi ôma air... airport isa ôma
you will be cutting forest across where an air... airport will (eventually) be,”

â-ihakwa îkota ta-paskwatahikânâwâw,” nitikonân. “akwâni môða
“you will clear forest there,” he said to us. “You will not

ta-kiskîðihtînwâw kîkwân â-paskwatahamîk îkota ôma
know, though, what you are clearing it there for,” he said to us.

â-wî-tôcikâtîk,” nitikonân. akwâni nipaskwatahikân nîsta îkota
And then I cut trees there myself

two years. ây... î-kîsîhtâyâ akwa â-oðicîskiwâkîpahikîcik
for two years. Well, we finished it, and then they landscaped,

îða ôhokok *tractors.* oðîpahamwak isa ômîðiw mîskanaw.
using tractors. They levelled this strip.

akwâni nântaw *two years’ time* î-ispadîk akwâni,
Then, about two years later, then,

akwâni â-wâpahtamâ îkota pimiðâkana î-twîhomakahkiht. “îkosi,”
then we saw airplanes landing in there. “So,” he said,

â-itikowâ, “pimiðâkana ta-twîhomakanwa ôta ta-osihcikâtîw anima
airplanes will land here and it (airport) will be constructed where you are

â-paskwatahamîk,” nitikonân ana kisîðiniw. môða mâyiða ana
cutting the trees,” he told us, that old man. But that old

kisîðiniw kî-ohci-wâpahtam. nîðanân piko nikî-wâpahtînân pîya...
man did not (live to) see it. Only we saw it.

anohc ôti niwâpahtîn.
I see it over here now.

“akwâni, akwâni,” kâ-itwîw, “cîst,” itwîw,
“And then, then,” he said, “see!” he said,

“ôma â-wâpahtamîk ôta pimiðâkana â-pima... â-twîhomakahkiht,”
“when you see these planes flyin... landing,” he said, “the

itwîw, “nîstam ôho apisâsinwa,” itwîw, “ta-apisâsinwa. akwa pîðisk
very first ones, these are the small ones,” he said, “they will be small. And

ta-misâwa, pîðisk ta-misâwa. akwâni ôma kî-pimâtisiyîk ôtî kîða,”
then there will be big ones. Eventually, there will be big ones. And then, as

kâ-kî-isit, “kîða kî-pimâtisin akâcî mwâc ka-pimâtisin.”
you continue to live,” he told me, “you will either live or will have passed on.”

akwa îkospî ôma, ôma isa â-nôtintonâniwanðik kiwî... pîhtam isa
And then there was the time when people were at war, you know, and he

wîsta â-nôtintonâniwik. “akwa ôma â-nôtintonâniwik,” itwîw,
heard of it, too, that there was war. “And while this war is going on,” he said,

“akwâni kîtahtawið ta-twîhowak ôta ôhokok ôtî â-nôtinikîcik
“suddenly, out of the blue, people will land here, and these will be soldiers of

ôtî â-nipahtâkîcik,” itwîw. “môða ahpo ta-kiskîðimawâwak ôta
war, people who kill,” he said. “You won’t even realize when they have landed

twîhotwâwi. akwâni ta-mîscihikowâwak kimîciwiniwâwa piko
here. And they will massacre you. The only thing they will take is your food,

ta-otinamwak akwa mîna ayihîwa môswasiniya pâskisikana îyakwani
and the bullets and guns, too; that’s

piko ta-otinamwak,” itwîw, “akwa mîciwin,” itwîw. îkosi â-itikowâ.
all they will take, he said, and the food, he said. That’s what he told us.

“akwa îyako anima kî-ispâðiki,” itwîw, “akwâni akwa, akwa îkosi
“And after that happens,” he said, “and if it should happen like that

kî-ispâðihikowîko,” itwîw kâ-o... ta-paspînâwâw îða mihcît,” itwîw.
to you,” he said, “you ... you will pull through, many of you,” he said.

“mîna mihcît ta-wâpahtamwak. akwa ôhokok kitawâsimisiwâwak
“And many will see it. And these, your children,

îyakwanik kî-wâpahtahkwâw. kîðawâw mîna môða ka-wâpahtînâwâw,”
they are the ones who may see it. And you people won’t see it,”

nikî-itikonân îyako ana kisîðiniw. akwâni nikî-ntawâpamânân mâna
he told us, that old man. We used to go and see him. Hey,

ay akwâni îyakwîðiw î-kî-kîsi-âcimostâkowâ akwa â... akwa kîhtwâm
and then no sooner had he finished telling us this story than he

âsa mîna â-kwîskwît!
turned around and changed it!

“âw cîst,” itwîw, “ôma kî-pimâtisiyîk,” itwîw, “ôta ôma
“Okay, look!” he said, “Right here

â-pimâtisiyîk.”mâyîða ôtî ôma *Sherridon* îkotî â-kî-kipihcît awa
you are living.” But over there in Sherridon, that is where

taðîn. îkota ohci kikî-...kî-wâpamîw mîna kisîðiniw îtokî î-kî-...
this train stopped. He had seen it, too, I assume, the old man, because they rowed

wîða î-kî-ayisi-cimîcîk kî-mosci-pimiskâwak aðisk îkota
(canoeed) and paddled, because that's the time they went by canoe

ohci â-nâtâwatâsocîk mîciwin â-nâtahkâwâ ôta ayihîhk *Sherridon*,
to haul in groceries for themselves here, let's see, in Sherridon, by paddling

mosci-cimîcîk î-pimpaðicîk wîða âta wîða. akwâni akwa îkota â-kwîskît
or even by using an outboard motor. And then, that's where this

awa otâpânâsk. "akwâni mîna ôma kî-ihki ôma kî-pimâtisiyîk," itwîw.
train turned around. "It will happen in your lifetime,"

"pîyakwan... niwâpahtîn mâyiða nîða. akwa ôma kî-pimâtisiyîk
he said. "I may yet see the same thing,

akwa otâpânâsk ôma pâwistiko nisto," itwîw, "nisto mâni mâka
too. While you are living and there will be this train, and there are these three

pâwistikwa ômisîsi îkota ta-âsowakahp... ta-âsowakâpiskamon
rapids," he said, "of course, three rapids like these, and that's where the iron

mîskanaw," itwîw, "pîwâpisko-mîskanaw," itwîw.
road will cross," he said, "(that is,) the railroad," he said.

akwa âsa mîna anima kotak pâwistik âsa
And it will (connect) one rapid to the other," he said,

mîna îkota," itwîw. "pîðisk anima kotak pâwistik akwâni akwa
"until eventually one rapid to the other will be connected."

ta-sâpwatamon. ôtî wâhðaw kîwît... wîða îkâ î-kî-ohci-kiskîðihta
It would lead far away, up North... Because he did not know

tântî â-kî-wî-itamoðik mâyiða îkâ mîna î-kî-ohci-wâpahta. pikwî...
where it would connect to; he did not (live to) see this. Only...

pikwî... pikwî isa ôma î-kî-pawâta îtokî mâni mâka.
only... he probably only dreamed it, you know.

akwa â-kî-pawâta wâpahtam ôma
And so he dreamed it, when he saw this

â-wî-ihkinðik â-wî-itamoðik itî mîskanaw îkotî
would be happening, where the railroad would

ta-itamon kîwîtinâhk ôtî wâhðaw îkotî ta-oh... "ta-kwîskîw
connect somewhere far away up North. "That's where it will turn around,

awa otâpânâsk. akwa kîðawâw ta-âpaciâwâw ta-otâpâsonâwâw.
this train. And then you all will use it by riding on it.

akwâni, tahto kîsikâw ta-pimakocin,” nikî-itikonân. akwâni
Every day, it will pass by here,” he told us. And then

niwâpahtîn akwâni anima ... niwâpahtîn iðiko â-pimakoci awa
I see it, I see this happening, how the train is running.

otâpânâsk. akwâni îyako anima kîki... kî-kisipwîw îða îkota
And then, that one... it was to end over there

animîðiw mîskanaw.
... that [rail]road.

The Wihtiko That Would Eat Only Tasty People – (Track 3—05:59)

akwa kotak ta-âcimostâtin. akwâni akwa â-wanihikîyâ ôta
Okay, I will tell you another story. It was when we were camping here

â-kî-... â-sîkwa isa ôma â-wanihikâniwik. akwâni nîsta
one spring, you know, during trapping season. I went out

nisipwî-wanikikân nikî-wîciwâkanin ôta sâkiyas kî-ihîw. îyako
trapping, too, and I had a partner named Zacchaeus. That was

â-kî-wîciwâkaniyân. môða kî-ohci-wîkihtow cîskwa. nîða îða âsay
the one I had as a (trapping) partner. He was not married yet. I was already

nikî-wîkihton.
married myself.

akwâni â-sipwîhtîyâ ôtî wîmiscikôsiw ayihik ôh...
When we left there, there was this white man, uh...

ôtî wîmiscikôsiw kîwîtinâ îtî ôma â-wanihikîyâ îkotî kî-ayâw.
A white man was living over there in the north where we were trapping.

nikî-wâh-wâpamâw âsay nîða nîstam. nikî-nakacihâw
I had often seen him before. I had met and knew him well,

ana ayimiscikôsiw. “akwa ôma ôta takosinani kâwiða sipwîhtî,”
that white man. “And whenever you come in, don’t leave,” he would say to me.

nikî-itik. kapîsi wîci-kapîsîmin îkota... akwâni na-miðwîðihîtîn,”
Camp here, camp here with me... Then I would be happy,”

nikî-itik. mâna nôt... kisîðiniw. âw akwâni îkotî â-takosinâ
he would say to me,... that old man. Well, when we got there,

ninipânân. mwâc ap... takosin. masinahikîw mâyiða
we slept. He was not there, had not arrived. He had written a letter saying

îkota ta-takosi na-takosinin anohc î-tipiskâk. “ka-pîhinâwâw piko!”
that he would be arriving that night. “Just wait for me!”

“*dog food* kahkiðaw kîkwân astîw,” akwa itasinahikîw.
 “Dog food and everything else is there” is what he wrote.

akwâni akwa â-takosi â-pîhci-tâpâsot â-ati-ti...
 And then when he arrived, he could be seen riding out there,

pôy, tâyisa nîswâpicikîsiw. “kwayask nitakahki-tâpâson,”
 Boy! He had a two-dog team. “I had a very nice ride,” he told

nitik î-takosi î-pî-nahikâpwîstawit ôta. pôy îyakwîðac
 me when he came in here, standing and facing forward. “Boy, this is the first

î-takahki-tâpâsowân î-nîswâpicikîyân kîki nipôsihtâsona,” itwîw.
 time I had a good ride using only two dogs and carrying my things, too,” he said.

“kîðawâw icik ôma î-kiskîðimikowîkwâ nitîmak!” iðiko kâ-wî-...
 “So it’s you that my dogs recognized! That’s

iðiko kwayask â-otâpîcik,” itwîw nitikonân. âw akwâni îkota
 why they really pulled,” he said, he told us. Well, then when we were there,

kâ-ayâyâ nimîcisonân pîminawasow pîðisk *twelve o’clock*. mâyiða
 we ate, he cooked, and it was already twelve o’clock. But by

radio îkospî pîko ninatohtînân pôy kîtahtawið atimwak
 that time we just listened to the radio. Boy, all of a sudden the dogs

â-mikisimopaðicik î-tipiskâk. kîkwân îtokî
 were barking into the night. What they started barking for, I don’t know.

pîko â-mikisimopaðicik. tâyipîko niwaðawî-kwâskohtin
 Right away, I leapt outside

wîða nitîmak î-sakahpitakwâ îkotî.
 because my dogs were tied up there.

pôy kâ-pîhtawakiht awînak î-tîpwît. misiwî î-pîhtâkosit
 Boy, we heard someone screaming. It could be heard all over

anta sâkahikani. “pôy!” akwâni îða awa nîciwâkan itwîw. “pôy, îyako
 the (frozen) lake. “Boy!” my partner said. “Boy! That’s a

wîhtikow,” itwîw. “akwâni kî-otihtikonaw,” itwîw. “môða wâhðaw
 wihtiko,” he said. “And it has reached us,” he said. “Not far

anima waciy îkota â-ayât. îkota awa â-tîpwît. akwâni akwa
 from the mountain is where it is. That’s where it is screaming from. It

ta-otihtikonaw ta-nipahikonaw î-kî-...” itwîw îða awa nîciwâkan.
 will get us and kill us...” he said, my partner.

“îy, awas,” nititâw. “niyopâskisikanin nititâw. “môða îða nîða
 “Oh, go on!” I said. “I have a gun,” I said to him. “I won’t

na-pakitinâw ta-nipahit,” nititâw. “toni... akocikan mîna ikota
let him kill me,” I told him. “I will...” He has a cache;

ayâw ikota, kî-itâmowân,” nititâw. “nitîmak piko
that’s where I’ll retreat to,” I told him. “Only my dogs

ta-paskipaðihikwak,” nititâw. “mwâc na-ka-ohfîmin tahcîtwayi,”
will get away from me (break their tether),” I told him. I will have no dogs if

nititâw. âw akwâni pôy mwâc... “akwâni îða nîða,” itwîw,
they get loose (break their tether),” I told him. Okay, then, boy! Not... “and

“na-ka-ohpahon,” itwîw. ôfî nimosôm mâna â-kî-pîh... nîkî-wâpamânân
myself,” he said, “I will fly,” he said. When my grandfather used to come over...

omosôma ôta â-ati-sipwîhtîyâ ikotî. “akwâni na-isihðân,” itwîw. mwâc
we saw his grandfather here as we went out over there. “I will fly,” he said. “You

ki-otahtahkwanin ta-pimiðâyin nititâw ikota î-pâhpîhak ôfîða. ikota
don’t have wings to fly,” I said to him, while at the same time laughing at him.

akwâni îða kisîðiniw nitik. “tânisi kâ-itwîw,” nitik. “wî-ohpahow
Then the old man asked me, “What did he say?” he asked me. “He wants to fly,” I said

awa,” nititâw. “môða mâyiða otahtahkwanîw,” nititâw. “akwâni
to him. “But he doesn’t have wings,” I said to him. “He wants to leave us,”

î-wî-nakatikowa,” nititâw. “ôho â-pîhtawât,” nititâw, “akwâni awa
I said to him. “He hears him [the wîhtiko],” I said to him. “Whenever it

â-pîhtâkosit ôfî ikosi mâna kî-itwîwak kayâs îðiniwak, nititâw,
screams over there, as the people long ago used to say,” I told him, “he will eat

akwâni ka-mowikonaw ka-nipahikonaw, nititâw îða ana wîmiscikôsiw.
and kill us.” I told him this, that white man.

“*I don’t think so,*” itwîw. “*Let’s go,*” itwîw.
“I don’t think so,” he said. “Let’s go,” he said.

“nîtonawâtâhk!” nitik. “mwâc,” nititâw, “mwâc îða nîða
“Let’s go look for him,” he said to me. “No, not me.

na-ntonawâw,” nititâw. nîpâhpîhik ôfîða, ana
I won’t go looking for him,” I said to him. He laughed at me, that white

wîmiscikôsiw. “*No,*” nititâw. “mwâ na-ntonawâw,” nititâw. “*Let’s*
man. “No,” I told him. “I won’t go looking for him,” I said to him. “Let’s go

go inside,” nitik. akwâni â-pîhtokîyâ kîhtwâm.
inside,” he said to me. Then we went inside again.

akwâni nitapinân ikota. kâ ayâw. kakwîcimik kîkwân
Then we sat down in there. Yeah, he was there. He asked me what the thing’s name

anima. kâ-isiðihkâsot tântowihk îkota anima â-pîhtâkosit iðiko
was. “What kind of creature is this that has the loud

â-kisîwît nitik. niyakwâni îkosi nititâw.
scream?” he said to me. “A while back,” I said to him.

“ÿy kayâs,” nititâw, “ôtî kî-âcimîwak mâna awiðîwa,” nititâw,
“Look, long ago,” I said to him, “over there they used to talk about some

“ôhokok kîwîtinâ ôtî wâhðaw ôtî kâ-ayâcik. î-kiskwîcik,” nititâw.
people who lived far away in the North. They went crazy,” I said to him. “They usually

îkâ kîkwâðiw î-mîcîcik akwa î-ati-kîskwîyâskâcîcik nititâw. “akwâni
did not have any food to eat and started to go crazy from hunger,” I told him.

îyako awa,” nititâw, “îtokî â(w)-otihtikowâ tânisi mâka kî-tôtâkowâ
“And about this creature,” I told him, “if he reaches us, I don’t know what he’s going

îtokî,” nititâw. “nîða îða ni-opâskisikanin,” nititâw. “akwa
to do to us,” I said to him. “Myself, I have a gun,” I told him. “I will climb up

kitakocikan ôma îkota na-kospâhtawîyâmon nititâw akwîspî pî-
there for safety,” I said to him, “and then when he comes climbing up to get me I will

nâtâhtawâsici isko mîscîpâhamân na-pâskiswâw ostikwâni nititâw âw
shoot him in the head until I run out of bullets,” I said to him, and he looked at me

nikanawâpamîk âsa mîna.kîhtwâm â-tîpwîcik nitîminânak. wa... *Why*
again. Then our dogs barked loudly again. Why, my dogs were trying to break loose

tâpwîsa akwa toni akwa nitîmak kakwî-tahcîpaðihowak. nikitahamawâwak.
[because it was getting so close]. I yelled at them to settle down. I looked over there

akwâni iða awa ôtî nititâpân nîsta nîfî wacîmahti ta-pîhtohtîf. mîða
at the mountain, too, to see if it was coming. However, he did not walk audibly (made

iða âta wiða pîhtwîwînam mâka kwayask mikisimowak.
no sound); however, our dogs were barking furiously.

pôy akwâni osôma îkota ôma â-mikisîyompaðîcik
Boy, then, just like that our dogs started barking

ôhokok nitîminânak iskwayâni. pôy â-pahkihçîðawîpaðîk toni
for the last time. Boy, the wind touched down just

pîyakwan ayihî î-sawâpinihcîk mîcosîsak. mâyiða î-kî-paskwâk
as if somebody was laying low the poplar trees. Because it was cleared land,

mîcosîsak piko kî-ayâwak. iðiko î-misiðôti akwâni ôma îkota
there were only poplars around. That is how windy it was. While we were

â-nîpawiyâ waðawîtimi pôy kîtahtawið â-tîpwîf akwâni î-tîpwîf
standing outside, boy, suddenly it screamed, and after it screamed again,

ôma kîhtwâm â-ati-ðâwît. âsa wâhðaw kîhtwâm î-tîpwît mwâc akwa
it only made a faint sound. Again it cried out far away, and then we couldn't

nîpîhtawânân. aspin î-ati-mawîhtât. ây akwâni îða awa
hear it any more. Afterwards it just left while continuing to wail. Oh, then I

wîmiscikôsiw nititâw, “akwâni kî-nakatikonaw.” nititâw mâyiða
said to this white man, “It left us.” I told him, but

î-pîhtawât wîsta. “akwâni kî-nakatikonaw,” nititâw. “mwâc
he had heard it, too. “It left us,” I told him,

îyakwâðiko wîhkicisiwak îðiniwak îkota ta-mowakwâ omiscikôsiw
“The natives and the white man do not taste good for me enough to eat (them),

kîki î-ayât nitikonân nitikonaw awa,” nititâw. âw akwâni
either, this one was telling us(excl), all of us(incl),” I said to him.

“*Well, that's good,*” itwîw îkâ î-otihtikowâ.”
Well, that's good,” he said, “because it's not attacking us.”

akwâni, akwâni â-kî-nakatikowâ awa wîhtikow. wîhtikow mâni mâka
And then, then, it left us, this wîhtiko. I believe it was a wîhtiko.

îyako. akwâni â-kihipciðawîpaðik ôma â-kî-ðôti îðiko
Then the wind died down (stopped blowing)

â-kî-misiðôti. akwâni kîhipciðawîw toni kîhipciðawîw toni.
that had been blowing, that had been blowing so hard.

sôskwâc ma kîkwân piko î-matwîpaðicik mistikwak.
And then it stopped blowing totally: all at once, nothing

akwâni, akwâni aspin îða awa niwîhtikominân â-tapasît
was stirring, not even the trees. And then, and then, afterwards,

nînakatikonân. akwâni îða îðiko piko âcimowin.
this, our wîhtiko just took off and left us. That's all of this story.

The Priest and His Dog Team – (Track 4—08:44)

akwâni mîna ôma nîsta â-kî-ihtiyân. akwâni pîyak pipon
Then again, there's myself, the way I was myself. One winter I

nîkî-wîcîwâw ayamihîkimâw. akwâni ôma â-papâmit... kâ-pimis...
went with the priest. And we went out all over... paddled...

â-sipwîhtîyâ isa. môða kîkwân nîkî-ohci-kiskîðihîm itî
went away, you know. I knew nothing about where I would be going,

ka-itohtîyân. itî isa îðiniwak kâ-ayâcîk. ây! akwâni kâ-itwît
where the people stayed, you know. Oh! Then he said,

akwa *Highrock* ka-itohtânânaw! ta-it... ka-itohtânânaw nîhi
 “Let’s go to Highrock. We will travel over there, too,

mîna nîti *Praying River, Granville Lake*. îkotî
 over to Prayer River and Granville Lake.

ka-itohtânânaw,” nitik. ây akwâni î-sipwîhtîyâhk. ôta
 That’s where we will go,” he said to me. Okay, then we left.

î-sipwîhtîyâ î-kisîpâyâk î-kî-isi-postamohcikîyâ. môða kîkwân
 We took off from here in the morning after harnessing the dogs.

nikiskîðihtîn. ây â-pimitâpâsowân.
 I knew nothing. [I was inexperienced.] Oh, I was along for the ride.

ni(y)-ati-kotawânân. ây â-sipwîtâpâsowâ kîhtwâm.
 We took a campfire break. Oh, and we resumed our journey.

ati-tipiskâw. ây akwâni nititâw nawac îtokî ta-kapîsiyâ. “ma kîkway
 It was getting dark. Hey, then I told him it would be best if we set up camp. “Not...

ka...ma kîkway nikiskîðihtîn mîskanaw,” nititâw. mâyiða ayihîw ôma
 I don’t know the road,” I told him.

Churchill î-ahâskawîk. nântaw isîsi kwâhtohtîyâhki patahamâhki
 Moreover, here on the Churchill River there are unfrozen spots in the ice.

mîskanaw tâ-pakastawîtâpâsonânaw î-itîðihtamân. akwâni, akwâni isa
 If we get lost or miss the road, we might drive into the water [fall through the ice],

ôma îkota â-kî-kapîsiyâ ôma â-matâwisâk. â-kî-kapîsiyâ â-
 I thought. Then, then we made camp on the open shoreline. We made camp, tied up our

sakahpitastimwîya. mântwî nitîminânak nitohtamwak îkotî î-itâpicik
 dogs. Evidently, our dogs were listening and looking out onto the lake, listening,

mâna tâwic î-ntohtahkwâ *I guess so*. akwâni îkosi nititâw ayamihîkimâw
 I guess. And then I told him, the priest, that it was just as if someone

pîyakwan awînak î-wî-otihtikowa ta-otihtikonaw nititâw atimwak ôhoko
 was coming to us, approaching us, I told him. “The dogs are listening,”

nitohtamwak nititâw. “kîkwân pîhtamwak ôti,” nititâw. ahpwîtokî môða
 I said to him. “They are listening for something over there,” I said to him.

wâhðaw ôma ôti akâmi sâkahikani iðiniwak â-ayâcik nititâw akwâni mwâ
 Maybe there are people not far away from here, just across the lake,” I said to

nântaw nitik. âw akwâni â-kawisimowâ. ay î-kisîpâyâk î-ati-wâpa.
 him. Then he didn’t say anything to me. Okay, then we went to sleep. Oh,

niwaniskân, nipônîn. tâpwî piko ma kîkwân mîciwin îða tâyipiko
 morning came, dawn broke. I got up. I started a campfire. Right away I

nisipwîisahikân î-kî-postamohcikîyân. îkota isa piko akâmi
left without eating, after I had harnessed the dogs. It was just right across

îkota(w) îsa kâ-ayâcik îðiniwak.
the lake there where people were staying.

â-kî-nôhta-kapîsiyâ. tasipwâ ôhokok
We had to cut short our camping trip. That's why

nitîminânak ayâwak nitohtamwak. piko môða atimwak nipîhtawâwak
our dogs were listening. Only I did not hear any dogs

ta-matwîtahtwîhtâcik akâmi. akwâni îkota kâ-kapîsiyâ mâyiða
making noise across the lake. Then we camped there, but

awa *Elie, Elie S...* ayahâw tânisi awa â-kî-itiht. *Elie* awa â-n...
this Elie, Elie ...[Caribou], uh, what was his name anyway? Elie, this one, and

Ann Lou... ayahâw opâpâwa awa îyako ana kisîð... *Elie* âta wiða
Ann Lou..., uh, this person's father. That's the old man. Well, anyway, he was

kî-ihâtaw ana kisîðiniw. akwa mîna kotak ayahâw tânisi ana kotak
called Elie, that old man. And there was another one, uh, what was that other

niwanikiskisin â(y)-isiðihkâsocik anikik. akwâni, akwâni îkota
one's name? I forget what their names were. And then, then, we camped there.

nikapîsinân. ây akwâni î-kîsi-kapîsiyâ îkota î-kisîpâyâk
Oh! Then we finished camping there in the morning

î-nta... akwa â-sipwîhtîyâ. mâyiða tâyipiko akâmihk *Praying Wood*,
and went on our way. But right across the lake at Prayer Wood, no,

môða *Burntwood* ayihîw *Praying River*, ây îkotî nintayi-kapîsinân.
not Burntwood, uh, Prayer River, oh, that's where we went and camped.

ây akwa î-kisîpâyâk â-sipwîhtîpâsowâ. akwa *Granville Lake* akwa
Oh, and then in the morning we rode away. And at Granville Lake we stayed

two nights îkotî nitayânân. â akwâni akwa îyako î-kîsi-tôtamâ akwa
two nights. Then, I think, after we finished we

â-pî-kîwîyâ kâwi, nipî-kâh-kapîsinân pîðisk ôta pakitahwâkani.
came home, making camp along the way until, finally, we reached Pukatawagan.

one week nitayânân ôta. akwa â-sipwîhtîyâ akwa ôtî akwa ayihi
We stayed here for one week. Then we went away to over there, uh,

Russell Lake îkotî. akwa îðiniwak kî-ayâwak mîna nitî ayihik
there to Russell Lake. And people were staying over there too,

kisîwâk *Lynn Lake*. îkotî mîna îðiniwak kî-ayâwak.
close to Lynn Lake. People were staying there, too.

îkotî nititisahikânân. îkotî iða nikî-wâpahtîn
We went over there with our dog team. I'd seen it over there.

nikiskinawhamâkwak mîna îkotî tântî â(y)-itatomok mîskanaw itî
They showed me me where the road leads and

â-papâmohtîhowân. nipî-kîwânân akwâni.
where to go. We came home then.

ôma ayamihîkimâw wîsta ôma â(y)-itahkamikisit isa ôma
The priest, too, you know, does what he's supposed to do, you know,

kâ-ayamihât.ayamihâw isa ôma â-pimitisahikî â-nîpawâcakasît.
pray. He prays, you know, standing up on the runners at the back of the sleigh.

tântahto itokî otayamihîmina â-kî-paskâskocimât â-pim...
I don't know how many of his rosary beads he broke by getting them caught in the

â-pimitisahikî ôma. akwâni môða mîna katawa kî-ohci-isiðihkâtîw
bushes while riding this way. Then he didn't have the right name for his lead dog.

anihi ôt... onîkânihtî-atimoma.âw ohtâwakay kî-itimâwa. âw akwâni ôma
Well, it was called "Ear." Okay, whenever he called it, he would yell "genital!" [Cree

... kâ-tîpwît "takay!" itîw. "môða îkosi," nititâw. "môða îkosi
profanity] "That's not how you say it," I told him. "That's not what it's called.

â(y)-itiht. môða kwayask ôma kitisiðihkâtâw kitîm," nititâw.
That's not how you call your dog," I told him.

'ohtâwakay' isi," nititâw. "îkosi awa kitîm â(y)-isiðihkâsot, môða
"Call it 'Ear'," I told him. "That's your dog's name, not

'âtakay' ." "akwâni hâw, hâw akwâni îkosi," itwîw. akwâni
'penis' ." "Okay, okay," he said. And

ôma â-pimitisahikîyâ, akwâni nikî-mawinîhok.môða nîða nimawinîhwâ[w]
whenever we were travelling with our dog teams, he would race me. I never competed with him,

mâka wîða nimawinîhok.ây â-maciskâtâpâsowân nîkân... sâsan
but rather he was the one to challenge.Oh, whenever I slowed down first... right away

nikipihcîn. "â nîða," itwîw. "nîða na-nîkânitisahikân," itwîw.
I stopped. "Okay, I will," he said. "I will take the lead with my team," he said.

"osâm kimaciskân," itwîw. ây akwa â-pimitâpâsot akwa nikipiskâk
"You are too slow," he said. Okay, now he was riding [ahead] and now he was in *my* way.

akwa nîða. "â nîða akwa," nititâw. akwa, akwa â-mawinîhok.
"Okay, my turn," I said to him. And then I challenged him.

nîðahkitisahikân. "â pây tâpwî isa kikakwî-mawinîhon," nitik. mâna
I got ahead of him. "Oh boy, you are really trying to challenge me," he said to

ôma âsa... nawac piko â-wî-nakatak îkosi nitik... mâyiôda wîôda môôda
me. Whatever... whenever I left him behind, that's what he would say to me.

kî-tîpwâtîw ôtîma wîôda îkâ katawa î-isiðihkâtât.
But he couldn't yell at his dog because he couldn't pronounce the name properly.

â akwâni nipapâmitâpâsonân po... ôtî mîna.
Well, then we travelled all over... We even went out to Sandy Bay.

nikî-itohtânân *Sandy Bay* îkotî nikî-ntayi-kapîsinân. îkotî iôda
We went and camped there. Over there, I was taught

nikî-kiskinawhamâkawin kwayask tântî mîskanaw iðiko ispi...
properly where all the trails led... [and] how long it was (the distance), you

â(y)- ispi... ispihcâk isa. kahkiôdaw nikî-kiskinawhamâkwak.
know. They all showed me. I knew the way over there immed[iately]...

îkotîôda nikî-kiskîðihîtn sîm... wîpac ta-sipwîhtîyâ ôta ohci
We would leave early from here in order to have a break

âpihtaw ta-kotawîyâ. akwâni îkotî nikî-ayayânân akwa â-pî-kîwîyâ.
half-way. Then we stayed over there and came home. Well,

ây akwâni ni-pôni-papâmohtîhonân ânðîk pâtîmâ. akwa *after*
by then we had finished travelling for the time being. And then, after Christmas,

Christmas mîna â-kî-sipwîyohtîhowâ. ây akwâni mîna *after*
too, we travelled out. Well, then, after Christmas, too,

Christmas "akwa!" nitik. "akwa mîna ta-sipwîhtânânaw," nitik.
"Let's go!" he said to me. "We'll go out again," he said to me.

ta-oðikiyokânânaw ôtî papâmi. akwâni ôma *Praying River*...
We'll go out visiting over there, all over. And then this Prayer River...

ôta *Highrock* â-kapîsiyâ îkospî kîhtwâm î-sipwîhtîyâ akwa *Praying*
here at Highrock we camped overnight at the time we went out again.

River â-kapîsiyâ. akwa îkota kakwîhcîhkîmow *Swan Lake* îkota ohci *Swan*
Then we made camp at Prayer River. And then he asked about Swan Lake over there, Swan

Lake nîma. mwâc nikiskîðihîtn akwa îyako tântî. piyak piko onikahp
Lake out there. I don't know where that one [lake] is now. There is only one portage,

itwîwak.. âw, "akwa ta-nomakî-wîcîwîtinâwâw," nitikonân îkota piyak
they said. "Okay, I will go with you a little way," one young fellow said to me.

oskinîkîs. ta-nîkâni-mîskanâhkâkowâ isko âpihtaw akwa ta-pî-kîwît.
He would break the trail for us half-way and then return home.

akwa na-kiskinawhamâkonân kihci-kotawasomakihci.
He would show us the route after we had finished our campfire break with him.

akwâni akwa matâwisiyîko âsay îkota âsay
 “After you come out onto the shoreline, right away

ta-wâpamâwâwak iðiniwak îkotî tâwic ministiko.
 you will see people over on an island out in the lake.

ta-sâkâpahtîw ahpo,” nitikonân, ana kisîðiniw lâsar.
 There may even be smoke rising,” he told us, that old man Lazarus.

âw akwâni â-sipwîtâpâsowâ matâwîsa. sîmâk
 Well, then we rode out to the shoreline. Right away,

niwâpahîw iða kotawân ayihi î-sâkâpahtîk ministiko.
 I saw a campfire, uh, with smoke rising on an island.

ây ni(y)-ati-takotâpâsonân. ây kwayask nitasamastimwânân
 Well, we rode slowly into the camp. We fed our dogs

wiyâs wiða î-atihkoskâk piko î-aswîpinamawâcik
 lots of meat because there was an abundance of caribou. They only

ayahâwa opwâmisa, acihkopwâmisa. âw akwâni îkota â-kapîsiyâ
 threw them hind-quarters, caribou hind-quarters. Okay, then we camped there.

îyako icik ôma akwa iðiko ta-papâsinikîyân nîsta akwa wîsta. ây
 I did not know but to act fast, he and myself. Well,

akwa î-kisîpâyâk niwaniskânân. “ây akwâni,” kâ-itwîcik, “tîpakohp
 when it was morning we got up. “Okay,” they said, “there will be seven per

tahto tâpânâsk, pôy, mâka mâh-astimwîwak. tîpakohp î-tahtwâpicikîyâ
 sled, but boy, they had very good dogs. We travelled with seven and

âtiht ayinânîw. akwa nîso *La...* nîso ayahâwak oskinikîsak
 some of us with eight. There were two ... two young men

wîsâmîwak îyako onikahp ta-nîkânipahtâcik onikahpi. ma kîkwân
 they invited along to run ahead on the portage [to break the trail]. There was no

mîskanaw. nitikonânak isko *Granville Lake* î-wîcîwikowahkwâ.
 road. He (the priest) told us he would come as far as Granville Lake with us.

pôy kâ... hâw, “kâwiða pakwanta mawinihikî,” nititâw
 Boy, I... okay, “Don’t compete for no reason,” I said to the priest.

ayamihîkimâw. “kâh-kisîtisahikîwak pâham,” nititâw. pôy mâka
 “They probably have fast dog teams,” I said to him. Boy, he competed anyway!

â-mawinîhikît mwâc pakitinîw ta-nakatikot. ây akwa
 He didn’t let them leave him far behind. Well, then we reached the shoreline

â-sîskitisahikîyâ nîtî. “otânâ nîðanân otânâ, pimitisahikî
 over there. “We are behind, so follow

ta-pâkatamok mîskanaw,” itwîw. akwa â-matâwisiyâ anta ayihik
the beaten trail,” he said. And then we came out out of the woods, uh,

kisîwâk *Granville Lake* sâkahikani wâwâkiciwanaw.
close to Granville Lake at a lake on a winding river.

wâwâkiciwan îða îkota mâyiða î-kiskîðihtha. ây
It was a winding river, but he knew that. Well, now

â-matâwisiyâ. pôy! tânisi mîna î-itihtâkwa î-matwîwîk. misiwî
we were out on the shoreline. Boy! There were lots of mixed sounds. Everywhere

î-matwîwîk. misiwî atihkwak î-wanisihkwâ tâwic.
shots could be heard. Many caribou got lost out on the ice.

î-nawatihkwîtâpâsocik ôhokok îðiniwak nâpîwak ôhokok. mitoni
They were after the caribou, these people, these men. The caribou were brought

î-pahkisimâcik atihkwa. tâpwî piko nîti *Granville Lake*
down (allowed to fall) all over the place. Just like that, over there at

â-pîcîpinamâkowahkwâ îkota niyânan atihkwa îyakwani
Granville Lake they brought us five caribou

ta-asamastimwîyâ wiyâs. *two nights* îkota nikî-ayânan.
to feed our dogs. For two nights we were there.

pôy kwayask... mwâc wî-asamastimwîw ana ayamihîkimâw atihko-wiyâs.
Boy, it was really... The priest did not want to feed the dogs caribou meat.

“mâyiða piko ohcitaw ta-asamastimwît, môða
“You just have to feed them it, because we can’t

ta-kî-papâmîtâpânânaw,” nititâw. “piko ta-asamastimwîyâ.”
haul it around,” I said to him. “We just have to feed it to the dogs.”

î-kî-wî-ntawîðihtha ta-pî(h)-kîwîhtatât owiyâsim
He wanted to bring his meat home, what

î-asamiht. ây akwâni îkotî î-kîsahkamikisiyân
he had been given to eat. Okay, we finished our business there

akwa nikî-pî-kîwânân. pâtos akwa mîskanaw nipî-âpacihtânân.
and we came home. After that, we used the road.

nipî-wîcîwikawinân isko *Praying River* ôta. îyako î-pî-kîwîyân.
We had escorts as far as Prayer River here. At that same time we came home.

pôy kî-miðwîðihtam ana ayamihîkimâw î-papâmohtîhot.
Boy, that priest really loved travelling around.

sônas mâni mâka wîsta kî-wîcîwîw akwa ayahâw pacîs *Bighetty*
Jonas apparently accompanied him and, uh, Baptiste Bighetty,

îyako mîna â-kî-wîcîwât. ni-moyi...
too, went with him. This was before...

nistam otîða îkwâni mâna â-kî-wîcîwâcîk. akwa nîst... iskwayâni
These were the ones he used to travel with at first. And so did I... I was the

nîða â-kî-wîcîwak â-kî-papâmohîhowâ. akwâni â-kî-pakîcît.
last one to travel around with him. Then he gave up.

“mwâc kîhtwâm,” kî-itwîw. nawac pîko kî-sâkotaciw âsay wîða
“No more,” he said. The cold was more or less getting to him because

î-kî-ati-kîsî-ayiwit. akwâni îkota ôma â-kî-pamohîhowâ
he was getting old. And during the time we travelled,

kwayask nikî-miðopaðinân.
things went well for us.

akwâni îða îyako.
That’s it for this one.

January 16, 1999

The Roast in the Rock – (Track 5—03:52)

akwa âw... ayihîw, ayihîw... â-wî-âcimostâtakwâ ...ayâw
Let’s go! Okay... uh... I want to tell you about people long ago... who

kayâs iðiniwak ôta mâk... kâ-kî-mâmawintocik mâna ôta *Shaving Point*.
gathered here at Shaving Point [100°57' west 55°42' north]. Everybody, everybody knew

kiskîðihtam, kahkiðaw awînak kiskîðihtam *Shaving Point*. akwa ôtî ohci
where Shaving Point was [in the South Channel of the Churchill River, just north of

Pel... ayihîk *Sandy Bay* ôtîsi â-kî-ayâcîk ôhokok ðâðakâm pikwîta
Flatrock Lake]. And over there [at Pelican Narrows], uh (wherever), Sandy Bay, they

iðiniwak ôhokok kayâs â-kî-ayâcîk îkota kî-isi-cimîwak
stayed over this way, these [people] at the shoreline. People used to live all over

wîstawâw pakitahwâkani ohci akwa *Burntwood* ohci kî-pît...
the place long ago, and they paddled from Pukatawagan, and from Burntwood, too, where

misakâwak îkota kîsî-ayak. akwa mîna ayihî *Kississing Lake* îkotî
the old folks came in by canoe. And, uh, Kississing Lake, they came in from there,

ohci mîna kî-pî-misakâwak kîsî-ayak îkota kayâs. akwa otîsi
too, these old folks long ago. And over there,

ayihîk, ayihîk *Praying River*, *Highrock* akwa *Granville Lake*
let’s see, uh, Prayer River, Highrock and Granville Lake,

kahkiðaw îkotî kî-pî-misakâwak anîkîk iðiniwak. îkota
All those people came in from there. That’s where

kî-mâmawintowak kisî-ayak ôtiða. môðiða kîðanânaw îkospî
they got together, the old folks there. We were not yet

kî-ohci-pimâtisinânaw cîskwa âsay, mâka kisî-ayak anikik îkota
living (it was before out time), but the old folks

kî-mâmawapiwak.
gathered there.

akwâni awa kisî-aya ôti ohci ayihi
Then, this elder from, uh, ...

â-kî-ohci-cimît ayihik *Kississing Lake* ôtiða kikiskîðihtînâwâw
He paddled in from, uh, Kississing Lake over there, you know, from

Cold Lake ohci. îkotî ohci an kisîðiniw â-kî-ohci-misakât. wîða
Cold Lake. Okay! That's where that old man came in from. He

kî-pî-nipahîw môswa akwa â-kî-wîhkohkî. îkota â-kî-wîhkohkîcîk
came and killed a moose and held a feast. They all had a feast there.

kahkiðaw îkota. akwa mîna kahkiðaw kîkwâðiw kî-ôðastamâtowak
and they knew how to share their food so that they would survive wherever they

tânisi ta-isi-pimohtîhocik kapî-nîpin. tântî wîða â-wî-itohtîhot
travelled through the whole summer. Everybody knew where to travel,

tântî wîða, tântî wîða, tântî... tântî kâ-wî-ayâcîk kapî-nîpin
where a person, where a person, where... where they would stay all summer.

akwa ôma â-ati-takwâkinðik îkota akwa mîna â-kî-mâmawapihitocik
And when fall arrived there, then they got together again.

tântî â-wî-piponisit awinak â-piponðik tântî kâ-wî-ayât
It was in order to know where (each) one would spend the winter and

ta-kiskîðihtocik. tânisi ôma â-ispâðihikocik. âsay iða îkospî
exactly where (each) one would be. It was in case something happened to them.

îyako anima kî-nôkwân ta-kiskîðihonânîwik kisî-ayak tântî
It was already evident how the elders looked after one another where they were

kâ-ayâcîk akwa îyakwânima î-pônipaðik akwa â-kî-apicîk
living. And after that was over, they sat down,

mâmawapicîk. âw kî-itwîw ana â-nîkânît kâ-kî-pîtahotât wiyâs.
gathered together. "Okay," said that one who was the leader, this person who had

"cîst," itwîw, "awinak kâ-wî-mîcît wiyâs ta-cîpâtahâpwîw."
brought in the meat. "See," he said, "whoever wants to eat the meat can roast it."

wîða piko î-kî-cîpâtahâpwânîwik; môðiða kîkway aski.
There was only roasting on a stick planted in the ground; there was no

ta-cîpâtaham kîkwâðiw â-wî-cîpâta. mitoni î-pas-paskwânâpiskâk
cooking pot. "He can roast whatever he wants." There was only bare rock where they

îkota â-kî-cîpâtahikîcik. â-kî-pônahkwâ. akwâni îða ôhokok âtiht
did the roasting. They made a fire. And then some of

kisî-ayak isa asiniya kî-âwaðiwak î-sîtonahkwâ isa ômîðiw
the elders, you know, hauled in rocks to support it,

kâ-kî-cîpâtahkwa wiyâs î-sîtwâpiskahkwâ aðisk îkâ tapah...
you know, (they) to roast the meat. They held them up with rocks because if they

ta-macostîpaðik ômîðiw otakwâwaniwâw. o... ayihîðiw omîciwiniwâw.
didn't, their roast would fall into the fire. Oh... let's see, their meat.

ay akwîs... î-pônahkamika akwa â-pônahkamikisicik ôhokok kisî-ayak
Then... after that was over and these elders had finished what they were doing

akwa,akwa wîða ana, ana â-kî-mawinahikî isa îtokî. wîsta îkota
and, and that one proposed a challenge, you know, probably. He accepted that

â-kî-mawinihikî mahti awinak ta-mamâhtâwisit. âw akwa wîða
challenge, too, to determine who would be the one to have (shamanistic) power.

iskwayâni â-cî... otinam manisam animîðiw wiyâs. ati-cîpâtaham
Well, he was the last one; he took the meat and cut it. He just proceeded to

tâyipiko îkota asinî î-tawâðik îkota. â-cimacîpina pîyakwan *in*
thrust the skewered roast right into the rock in an open area there. He just

the mud ayihi asiski î-cimatât. pas-paskwânâpiskatina. "mâka wîða
pushed it in, as into mud, uh, he 'erected' it. This was a bare rock. "But if

akwâni awinak kî-otahokîw îyako okimâw," kî-itîwak. piko itasowîci
somebody wins, he will be declared leader," they said. He would make the rules

ta-tôtamoht akwâni aðisk môða awinak ta-kî-mawinîhwât kî-paskiðâkoci
and everybody would follow them because nobody would want to challenge him.

î-cîstâskwahikîðit asiniy owiyâsimiðiw. akwâni, akwâni
He won by sticking his roasting stick into the bare stone. Then

â-kî-sipwîyohtîhocik akwa papâmi â-kî-kapîsicik îyakwîðiw,
they left and made camp all over the area, and this

îyakwîðiw î-piponðik. akwa îkosi â-kî-wî-tôtahkwâ. akwa
was during the winter. And that is just what they wanted to do.

î-takwâkinðik mîna kî-mâmawapiwak pâtimâ otîða îtokî î-takwâki.
And then in the fall, too, they gathered together, and later on in the fall, too,

akwâni îða îyako mwâc awasimî îða îkota nikiskîðihîtin piko
I think. And this one... I don't remember anything else. I only heard this

î-kî-pîhtamân nimosôm piko î-kî-âcimostawit ôma isi
story that my grandfather told me, you know, and that's the way I have told it.

â(y)-isi-âcimowân akwâni, akwâni iða îyako.
Okay, this is all for this one.

The Women-Seekers Who Tried to Follow the Mimikwisiwak into the Rocks – (Track 6—03:52)

âw! akwâni akwa na-ka-âcimon. akwa awa nimosôm wiða
Okay! I will tell a story. I will tell about my grandfather who

â-wî-âcimak î-kî-nâtiskwîwîskit. ay akwâni ôta kâ-ayâcik
who was always looking for women. Well, they stayed

wîci-kisîðiniwa nâpîwa kî-wî-... nâpîwa. wîci-wi...
here with a fellow elder of his, a man. He went...

wîci-oskinîkîwa î-oskinîkîcik.
It was a fellow young man; they were young men.

akwâni îtokî ôta itasowîwak î-tipiskâðik.
They made a plan during the night.

kimotiwak mîna cîmânis, pîwâpisko-cîmânis ôta ohci
They even stole a small canoe, a small aluminum canoe from here

î-wî-nâtiskwîwîcik ôtî ayamihî... ayihihk sâkwîsiwi-sîpiy îkotî
to look for women, over here at Prayer... let's see, Mink River, over there

î-wî-nâtiskwîwîcik ôta ohci. î-ati-otakosinðik ay akwa
they went to look for women from here. As evening fell, they

pimaskosiwîwak, pimaskosiwîwak îkotî ntawî-pimiskwîwîwak akwa
paddled through the grass, paddled through the grass to go and sleep with the

î-ati-wâpanðik ômîsa â-ati-wâpa.
women. Then it started to dawn, you know, become morning.

î-pîta pa akwa â-pî-kwîkwaskwâsowîcik. pî-kiskisiwak
Morning was breaking and they came paddling back. They thought about

ôhokok â-kî-kimoticik ômîðiw cîmânis ta-pî-pakitinahkwâ
this canoe they had stolen. They were about to put it back so that

ta-nâtaðapîðit ôho kisîðiniwa.
the old man could go to lift the net.

ay akwâni â-pî-pimaskosiwîcik ôma ôta ôma pâwistik ôma
Well, then they paddled back through the grass, through this rapid,

â-kî-iskâpiskâk ana ðâðakâmîpaðiw anohc îkota otâpânâsk *train*.
beside this steep cliff where today the train runs along the shoreline.

îkota anima â-kîskâpiskâk îkota mîmîkwîsiwak ayâwak atâmask[ami]...
That's the steep cliff where the *mîmîkwîsiwak* are living under[ground]...down below

atâmi ôho asiniy akwâni îtokî ôma â-pîtaskosowîcik îkotîsi
the rock. As they were paddling through the grass (rushes), they

pî-tîpinawîpahamwak akwa wîðawâw ôhoko pâwistiko ohtataskowîwak.
came through a sheltered area (on the lee side) and these creatures, they came

ohci-cimîwak ôhokok omîmîkwîsiwak pîtâstamiskâwak.
from this rapid. They paddled from there, these *mîmîkwîsiwak* (little rock people).

pîtâst... kakwî-câsiskawîwak îkotî ta-nakahwâcik isa
And ... then they were trying to beat them, to meet them on the water, you

îyakwanik. "îtokî ômîðiw wîstawâw îkotî ayamihî... namî...
know, those ones. Maybe they happened to be pray... sturgeon... uh (wherever),

ayihik, î-nâtiskwîwîcik," itîw îtokî owîciwâkana.
"Maybe they are looking for women, too," he said to his friend.

ay akwâni wîða ôta toni ôti... kîkâc î-nakahwâcik
Then, just as they were about to meet them on the water,

â-waskîpahahkwâ. akwâni ômîðiw, ômîðiw kâ-o...
they turned away. Then this one, this one who... they

kâ-waskîpahahkwâ. â tâskâpiskâw ôma â-ispâpiskatinâðik. akwa...
turned away. Well, there was a crack in the rock of this steep cliff. And

â-ðôhtîpaðik iskwâhtîm pîyakwan iskwâhtîm. î-ðôhtîpaðik piko
then... it opened just like a door opens. It just opened

î-ati-wâstîk. kâ-atimaskosowîcik â(y)-itâcik isa ôhokok
and there was light. They [the *mîmîkwîsiwak*] paddled right inside, so they said

î-pî-takowîpahahkwâ. akwa î-wî-nawahwâcik akwâni
about them, you know, as they paddled in. Then they pursued them (by water)

â-nakacâpiskisihkwâ. îkwa îða wîðawâw îkota
but ended up crashing into the rock. And they

môða kî-sâposcîpahamwak anta asinî. akwâni
did not manage to penetrate that rock. Then they

akwa â-pî-sipwîskâsowîcik pî-âcimowak. pôy, îyakwanik îðiniwak
came paddling out and were talking about it. Boy, those were another type of

kotakak asinî î-ayâcik! îyakwanik îðiniwak î-itwîwak îtokî
people living inside a rock! Those are *people*, they probably said, as they

î-pî-sipwîskâsowîcik.
paddled back.

akwa â-pî-kaskîwinikîpahtâwak pî-papâsîwak î-ati-wâpanðik.
Then they portaged as fast as they could because it was

pôy akwâni îtokî ôta â-pî-takoskwâsowîcîk îða ôta
starting to be daylight. Boy, then,

akwa ôma ôta ayihîk ôma ôta â-nîyâsîk â kâ-... kâ-ota...
I suppose, when they arrived here eventually, at, wherever, this

pakitahwâkani isa ôma â-nîyâk. akwa anima â-nîyâk
point of land here, ... at Pukatawagan, you know, *this* point. And that point,

â-nîyikohpâk isa. ôma â-mîtawâniwik
had a thicket (was dense bush), you know. It's where games are usually held

mâna â-nîpi îkota. pîtaskosowîwak ay âsay
in the summer, right there. They were just paddling in and already

awa kisîðiniw pî-sâkamaciwîw. îyakwîðiw î-wî-nâtaðapît.
this old man came walking in from up the hill. He wanted to go and lift the net.

pôy! akwâni îtokî ôta kâ-pîtaskosowîcîk akwa îyakwîðiw
Boy! Then, I assume, they paddled and

î-pî-misakâcîk. akwâni môða pisiskîðihtamwak ômîðiw mistik
just came in. And they didn't pay any attention to this pole

î-otiskawâska... î-otiskawâskîðîk cîstaðapânâhtik.
right in front of them, this net-pole for fishing.

pôy! îkota â-sîsko... akwâni â-nakwâsocîk âp...
Boy! There they reached shore... and then they got it

pîkwanamwak ômîðiw ocîmâniwâ. akwâni pîko ohcitaw
(the canoe) entangled and broke it. They had to

ta-pakastawî-kwâskohticîk ta-kwatapîcîk isa ta-pahkopîcîk
jump into the water; they capsized and had to wade in order to release their

ta-pâhkwatînahkwâ ocîmâniwâ ômîðiw. akwâni â-nâtakâsahotâcîk
canoe, you know. Then they pulled their canoe onto shore and returned it

mwîhci takwahotâwak ôta ðâðakâm. akwa kisîðiniw ôta sâsay
just as the old man was about to meet them on the shore. Already, the old man,

â-pîtahoð... â-pî-pîhtâkosiðit. â-kwatapîpinahkwâ
who was coming (by water)... could be heard. They turned the canoe over

â-sipwî-tâciyompahtâcîk. î-tapasîcîk îyakwîðiw. akwa ômi...
and crawled away fast. They were fleeing.

kisîðiniwa, pôy! pî-tîpwîw, "pôy, mayîtokî mâyina ayahâw sôliyâ
Then... this old man, boy! He came yelling, "It has to be, let's see, that Julian

î-kî-pôsit ôma nicîmânis â-pîkonahkwâ. pôy kâða ka-wâpamitin
 who went for a trip, by the way my canoe is broken. Boy, I'd better not see you,

sôliyâ kwayask ka-papâsiwiðitin wâpamitâni nicîmâni
 Julian, or I will give you a good licking, now that I have seen my canoe

â-pîkwâskocihtâyin," itikwak kisîðiniwa. îkota kâ... kâ... kâ...
 that you wrecked," the old man told them. That's where... where...

kâ-pakitinahkwâ ômîðiw ocîmânisiðiw.
 where they put his canoe.

akwâni îkosi piko itâcimow iða îyako kisîðiniw.
 And that was all the story he told, this old man.

The Young Man Who Went Around with a Wihtiko – (Track 7—03:04)

âw! akwâni pîyak mâna kîyâpic pîyak kîkwân na-ka-âcimôn. ôta
 Okay! I will tell another story, one more story. There were

ôhokok â-ntawîðihtahkwâ ta-âcimostawakwâw. akwâni ôma *Highrock*
 these people who wanted me to tell them a story. There's this Highrock here,

ôta îkota kî-astîw *Hudson's Bay store* kayâs îkâ ... îkota
 where there used to be a Hudson's Bay store long ago.

kî-atâwîw ana îkota nâpîw. akwâni mâyiða ôma kî-pîht...
 A man was in there selling things. Then, of course, many

kî-pîhtamwak îtokî mihcît ôhokok kisî-ayisak isa kî-pîhtâkwan
 old people heard about, you know, it was heard,

ôma wihtikow î-ihât. wihtikow kî-ihât kî-itwîwak mâna. akwâni
 this wihtiko that existed. There existed a wihtiko, they said, once in a while.

îkota anihî â-takosi wihtikow kî-takosin wihtikow îkota. akwâni
 Then that wihtiko arrived, a wihtiko arrived there.

ôho ayahâwa otatâwîwa kâ-kî-atâwîw ana îkota *Highrock* nâpîw.
 Then there was this, uh, storekeeper, the one who sold things right there at

akwâni oskana piko kî-miskamwak îkotî ispî â-pî-takosihkwâ ôhokok
 Highrock, a man. When the customers came in, all they found were bones.

otatâwîwak. â-pî-nikwat... â-pî-nâtahkwâ ta-mîcicik kîkwâðiw. akwa
 It was when they came and got things to eat.

pîyak nâpîw îkota oskinîkiw kî-wîcîwîw wihtikowa. akwâni
 And one man there, a young man, went around with a wihtiko. Eventually,

î-kî-papâmi-wîcîwât. akwâni ôma â-kotawîw wîða mîcisow
 he travelled around with it. Then, whenever he made a fire and ate, it would

atimapîstâk. mwâc kanawâpamik â-mîcisot. akwa â-sipwihtîcik
usually sit with its back to him. It did not look at him when he ate. They

tâpwî piko mîna akwâni, akwâni kâ-wîcîwât awa oskinîkîw ôho
just went wherever they wanted. Then, as the young man was travelling with this

wîhtikow wîci-oskinîkîwa akwâni ôma â-wî-kwâskohtatâkot
wihtiko, a fellow young man wihtiko, whenever the wihtiko attacked him, he threw

pakamisimîw sâkotinîw. mwâ nântaw kî-tôtâk. akwâni ôma
him down and defeated him. The wihtiko couldn't do anything to him. Whenever

â-kotawîcik, â-kî-itwîyân isa, î-kotawîcik akwâni mîcisow
they broke for camp, I said, you know, when they made a campfire he himself

wîsta awa. akwa wîða atimapîstawîw ôho wîciwâkana
ate, but he sat with his back to his wihtiko friend

â-mîcisoðit. akwâni ôma *Highrock* ôta â-kî-ayâcik. akwa
when the latter ate. Then at Highrock here, that's where they used to stay.

ôfî ayihi *Burntwood, Burntwood* mâna. *Kississing*. îkotî mâna
And here, uh, at Burntwood, Burntwood, too. Kississing is where they usually

â-kî-itohtîcik ôma ôtayisa ôma *Cold Lake*. îkotî mâna â-kî-itohtîc
went, right here at Cold Lake. That's where he usually went,

awa oskinîkîw. papâmohtahîw ôho owîhtikôma.
this young man. He would travel around with his wihtiko.

akwâni akwa ôhokok îðiniwak â-otihtâcik akwâni môða
Then they came upon these people and he would not let it

pakitinîw ta-wîkatihîðit wîða ta-nipahâðit ôho îðiniwa.
be on its own because it could kill these people.

tipîðimîw. aðisk môða nântaw ta-kî-tôtâk mwâc mîna nântaw kî-
He controlled it. It could not do anything, and he could not do anything more to it.

tôtawîw awasimî. akwâni kî-papâmi-wîcîwîw ta... pîyak,
And he went around with it for... for one,

pîyak-âskiy.
one year.

â-kî-kiskîðihtamân îkosi î-kî-isi-âcimostâkawiyân ôma
I knew it was so because

kâ-isi-âcimowân.
that's the way this story was told to me.

akwâni, akwâni î-ati-sîkwanðik. î-ati-sîkwanðik iða awa
Then, then, spring came. Spring was coming, and it was beginning to thaw,

â-wî-...ati-wî-tihkîsot isa îtokî mâni mâka awa wîhtikow. wîða îkâ
you know, this wihtiko. That's because it did not eat all summer, [I mean]

kapî-nîpin î-mîc... kapî-pipon î-mîcisot. akwa anihî owîciwâkana,
eat... all winter. Then to his friend. "I am leaving you," he said.

"akwâni kî-nakatitin,"itîw. itwahamawîw môða iða kî-ohci-ayamihîw
He pointed for him, because he did not talk to it, but maybe he indicated by pointing

pâham mâka kî-itwahamawîw î-wî-sipwîhtît îyakwîðiw.
for him (gesturing) that he wanted to leave. He wanted to leave him.

akwâni î-wî-nakatatât.akwâni kî-nakatîw awa nâpîw owît...
Then, he left him, this man, [left] his... his friend.

owîciwâkana. akwâni mwâc... kî-pîyakow.mwâc kî-ohci-kiskîðihtâkosin
Then, no... He was alone.

tântî â-kî-itohîtî. akwa ana oskinîkîw.
Nobody knew where he went. And that young man, too.

îkosi kî-itâcimikosiw iða îyako.
That's how the story was told about him.

î-kî-pîhtamân mâna îkwânima î-itâcimihî-ayât...
It's how I used to hear this story told...

î-âcimostâkawiyân kayâs kisî-ayak. nîsta
I was told this story long ago by the elders. I

nikî-kiyokawâwak îyakwanik mâna â-kî-âcimostawicik.
used to go and visit them myself, and they told me stories.

akwâni iða îyako. mwâc awasimî nântaw nikî-itâcimâw.
That's all for that one. I don't have anything else to add.

îkosi piko î-kî-isi-pîhtamân ôma kâ-itwîyân. *That's it.*
I only *heard* about this, what I have been talking about. That's it.



**Aerial View of Highrock
through the smoke haze of forest fires
(August 18, 1999)**

May 8, 1999

Beaver Fever? – (Track 8—08:12)

Adam: ayahâw tanâ[s] tâyipiko akwa mîna pîlap â-kî-wîcîwakiht
Let's see, uh, Athanase and Philip [Francois], too, I went with them

akwa tis... âw... â... awinak ôma â-kî-... â... satlî, satlî
and who else? Uh, Sidney [Castel] that's

â-kî-wîcîwakiht. akwâni â-kî-pimohtîhowâ î-ntî-wanihikîyâ îyako.
who we went with. And we travelled, went out trapping.

akwa â-pimohtîhowâ ôtî, ôtî, ôtî nipimo... pîðisk nisto-kîsikâw
And as we travelled there, there, there we trav... Finally, it was three days

nipimohtîhonân îkotî î-ntî-wanihikîyâ î-sîkwa. akwâni îkotî kâ-ayâyâ
that we travelled to where we went trapping in the spring. Then, we stayed over there

â-wanihikîyâ akwa mîkwâc â-wanihikîyâ, akwâni nîstanân
where we trapped and trapped meanwhile, and then we

tîpân nikî-itohtîhonân ayahâw pîlap akwa wîða. iscâs ...
went separately, uh, Philip and I. Eustace ...

ayahâw kî-wîcîwîw tanâs, satlîwa. âw akwâni, akwâni îkotî
uh, Athanase went with Sidney. Okay, then, then we

kâ-wanihikîyâ ôma ôtî â-kî-itohtîyâ â-ntî-wanihikîyâ.
trapped over there; that's where we went and trapped.

akwâni mwâc nikî-ohci-kiskîðihîtînân wiða î-kî-miðo-ayâyâ
And then, we did not know [about it] because we were healthy when

â-sipwîhtîyâ nîstanân tîpân isa onikahpisa nikî-âh-ati-onikânân.
we went our separate ways. We went over separate small places of portage.

akwâni îkotî ôma nikî-pak... nikî-pakastayipaðin nîða î-ati-...
Then, over there, I fell... I fell into the water as I was

î-ati-ayâyân î-pimowatîyân cîmânis. î-ati-matâwisîyân
packing the small canoe. As I approached the shoreline,

â-pakastâyipaðiyân. akwâni nikî-macimâhcihon akwa wîsta awa pîlap.
I fell into the water. And then I felt sick, and Philip, too.

mwâc nikî-kiskîðimâw î-macamâhchihot isa wîsta. akwâni ispî
I did not know that he was feeling sick as well. Then, when

â-pî-kîwîhowâ akwâni îkâ â-kaskihtâyâ kwayask ta-pî-pimiskâyâ.
we started to come home we did not have much strength to paddle.

akwâni onikahpi îkota î-sîskahamâ akwâni îkota
When we reached the portage,

â-kî-kapâyâ akwâni â-kî-pî-mosci-kîwîyâ taskam.
we disembarked and just walked home, taking a shortcut.

â-... piko î(y)âsowân nîsta mistiko îðiko î-mahkwahpinîyân
I used the trees for support as I walked along because I was in great pain,

akwa wîsta. piko î-kihiçîyâ, î-kihiçîyâ.
and he too. We had to stop, had to stop.

pîðisk kîkâc ati-wâpan ôma îðiko î-pimohtîyâ nôhcimi.
It was just about daylight when we came out because we had walked

â-matâwisîyâ ita â-kî-ayâyâ. â-kî-nakatakihcik ita tanâs
through the forest for so long to where we were staying.

nikapîsiwinîna. ây akwâni tîpwîw. mâyiðâ îkâ mîna î-kî-tîpwîyâ kwâni
That's where we left Athanase in our camp. Oh, then he yelled. However, we couldn't

pakwanta nîsta nitîpwân. nikwîs-kwîskosân kiðikaw. âw akwâni âta wîða
yell, either [at first]. And then, I yelled in vain. I even whistled. Oh, then we

â-ati-wâh-waspâwîhakihcik môða wâhðaw â-waspâwîhakihcik akwa
started to wake them up. It was not far where we woke them up, and

â-pî-nâtahokowâ. tânisi akwa nitikonân wîða tanâs.
he came to get us. Athanase asked us what had happened.

“â(y)-âhkosiya ôma,” nititâw. “mwâ... kîkâc mwâc
“As a matter of fact, we are sick,” I told him. “We nearly didn't

nikaskihtânân ta-takosinâ,” nititâw. “akwâni îkâ
manage to make it here,” I said to him. “And

î-kaskihtâyâ nicîmâninân ta-pî-kaskîwihtatâyâ,” nititâw. “pôy,
we did not manage to bring our canoe over,” I said to him. “Boy,

tâyisa mâmaskâc,” it[wîw]. akwâni akwa îkota â-... â-âhkosiya
that is truly amazing,” he said. And then we got sick in there for

two days îkota nîsta â-kî-pimisinân akwa wîsta pîlap, pîlap.
two days. I lay there, and [so did] Philip, Philip too.

pîðisk kî-kîskwîhpinîw. mwâc î-kiskîðimakiht ta-nakatikowâ
Finally, he became delirious. We were not aware that he had left us

îkospî î-tipiskâk î-kîskwîhpinît. *twenty-two* î-pimowatît.
during the night while he was delirious. He packed a .22 rifle.

akwâni îyakwîðiw î-wî-pî-kîwît pakitahwâkani isi.
He eventually wanted to come home to Pukatawagan.

pôy akwâni tanâs â-koskonakwâ. “tanâs,” nititâw,
Boy, then I woke them up. “Athanase,” I said,

“kî-nakatikonaw awa kiwîciwâkaninaw,” nititâw. “âsay kayâsîs
“our friend has left us,” I said to him. “He already left quite a while ago,”

aspin kâ-sipwîhtît nititâw pôy â-wîpinât otakohpa piko. “tân...
I said to him. Boy! He just threw his blanket. “Whe..

tântî aspin?” itwîw. “aspin ôta isi-kospîw,” nititâw. “niwî-kîwân,”
where did he go?” he said. “He went up from here,” I said to him. “I want to go

î-itwît. nititâw.
home,” he said. [I mean] I said to him.

âw akwâni akwa â-pimitisahwâcîk akwa satlî wîða nîmâskwîw.
Well, then they went after him and Sidney

“kâwiða nîmâskwî,” itîw. “ta-tapasihikonaw,” itwîw tanâs iða satlîwa.
carried a gun. “Don’t carry a gun,” he said to him. “He will run away from us,” he

ây akwâni pôy kinwîsk â-namatîcîk iðiko â-miskawâcîk îkotî nôhcimi.
said, Athanase to Sidney. Okay, then, boy, they took a long time before they found him

î-apidît tâh-îpwatîwak mwâ... mwâ mîna naskomikwak wîða îkâ
over there in the forest. He was sitting there and they called him repeatedly,

î-wâskamîðihtamiðit.
but he didn’t respond because he was not in his right mind.

akwa â-pî-kîwîhtahâcîk. â takosin. â-ntawihîw nanâto kîkwâðiw
And then they brought him home. Well, he came back. He was healing him,

ntawihîw. akwâni sîyâkîs î-ihît. akwâni akwa nîsta sîyâkîs nitihît,
using all kinds of things. And then his condition improved, and I was improving

môða mâyiða îkwaðiko nikî-pimohtân kwayask. â ... akwâni itwîw tanâs,
myself, but I couldn’t walk very well. Okay... and then Athanase said, “We have to go

“akwâni piko ta-kîwîya,” itwîw. akwa satlî môða sâkwâtâw îkwaðiko
home,” he said. And Sidney, he wasn’t strong enough to pack the

cîmânis wîða piko ta-ohpinikîcîk akwa ta-p... pî-kîwî- misakâmi
canoe, because they would have had to carry it and pack it all the way home.

ta-pî-piminikîcîk. pîyakwâ piko sâkahikani ta-pî-âsowahahkwâ
There is only one lake to cross, too, and

îkota ohci sîpî misakâmi isko pakitahwâkani ôta. ây akwâni ôma
and from there, it’s only one river all the way here to Pukatawagan. Well, then

â-pimohtîhîwâ nôhcimi piko î-âsowân nîsta mistikwak ôhokok
as we travelled through the bush, I only used the trees for support as I moved

â-cimasocîk itî â-itohîyân. pôy âskî-âskaw nikipihcînân. akwâni
along to my destination. Boy, I stopped once in a while. And

îkotî â-kipihciyâ waci pôy môða ôma nîsta kinwîsk îtokî nitapin
then we stopped over there on a mountain. Boy, I had not been sitting long

âsay â-matwîhkwâmiyân. akwa wîsta awa ôti tîpwîw î-nipât.
before I was sound asleep. And this guy, too, he was yelling in his sleep.

î-kîskwîhkwâsit ôma â-pimohtîhowâ. pôy! akwa mîna î-koskopaðit
He was having a nightmare while we were travelling along. Boy! When he was awake

akwa mîna â-sipwîyohtîhowâ.
again, we resumed our journey.

â... â-matâwisiyâ îkota sîpiy. nipôsinân. nipimahoðikawinân
Okay... we came out of the bush, right into a river there. We got on

iða piko. nikapânân. nipimahoðikonânak iða ôhokok.
board. We were just being hauled. [Then] we got off.

ay âsay, âsay ati-âpihta-kîsikâw
We were being hauled by these guys. Well, it was, it was already becoming midday,

akwa ta-kakwî-misakâyâ ôta pakitahwâkani. akwâni
and we had to be home here in Pukatawagan. Then

â-matâwisiyâ sîpî iða. âta wîða îyako kihci-sîpiy
we came out to a river, eventually. Fortunately, it was the main river.

ây akwa â-pî-pimâwiða... akwa wîða awa satlî
Well, as they were hauling... And Sidney couldn't lift the canoe himself.

môða sâkwahtâw cîmânîs piko tanâs î-âwatawatît nicîmâninâna.
It was only Athanase who moved our canoes.

nîso nikî-âpacihânân cîmânîsa. ây akwâni â-takosinâ ôta
We used two canoes. Okay, then we reached

pakitahwâkani-sâkahikani ôma itamwak ôta.
[Little] Pukatawagan Lake here, as they call it.

îkota â-matâwisiyâ.
That is where we came out from.

ây aspin wîða âta wîða sîkahow. ây akwâni â-takosina ôta
Well, he went and combed his hair! Okay, and as we

â-pî-pimahoðikawiyâ akwa â-pip... môðiða nîðanân nimîcisonân.
were being hauled in, we didn't eat.

wîðawâw iða mîcisowak. îtok... î-pimot... waniskâ-mîcisowak,
They were the only ones who ate. I think... as they tra... they woke up and ate,

î-mîcîcîk isa kîkwâðiw î-kîsîtîðik. ây akwâni ôta kâp... â-misakâyâ
you know, ate something that was cooked. Well, they we... came into

sâp... onikâhpi. ôta nipî-misakânân. pôy pîlap wîsta kâ-kapât
a portage here. We came in. Boy, Philip too, when he got off,

cîhcîkicipađiw. tâpwî piko nîsta nikapân âw osâm piko nîsta
was swaying from side to side. I just got off, too. Well, I was so sick myself

nîpimitâcimon iđiko î-âhkosiyân. îkâ î-kî-pas... îkâ kwayask
that I was just about crawling. I couldn't... I was really unable

ôti î-kî-pimohtîyân. ta... akwâni îtokî
to walk. That's when

mîna â-pimahođicik akwa. pôy akwa mîna ađapiyak
I think it was that they just hauled me again. Boy, then I saw some

îkota â-wâpamakwâ î-đâđahođâcîk. î-đâđiwi... î-đâđi-cimît isa
fish nets beside the shoreline. He was along... paddling alongside

awa â-pimiskât pôy akwâni â-itak, "mahti kîđa," nititâw,
the shoreline. Boy, then I told him, "You watch out," I said to him,

"mahti awa ađapiy ôti wâhđaw pimiskâ!" nititâw. "kâwiđa ađapiy awa.
"watch out for this net. Paddle far away!" I told him. "Don't [run into]

đâđa... đâđi-cimî," nititaw. kisiwâk isa î-đâđi-cimît ađapiya.
this fish net. "Beside... paddle beside the shoreline," I told him to paddle

âw akwâni môđa kîkwân ôta ađapiy. "pôni-wîstâtwîhta!" itwîw. môđa
close to the shoreline, you know. Okay, there is no fish net here. "Stop

nântaw ita na-kî-isi-cimân. mwâ niwâpamâw ađapiy," itwîw. âw akwâni
talking," he said. "There is no place I can go. "I don't see any fish net," he said.

ay akwâni akwa wîđa îtokî akwa wîsta â-pimahođât tanâs.
Okay then, okay then, I assume he meant him, because Athanase was hauling him along.

kîtahtawîđ â-apit, itwîw, â-ohcîhcîkwanapit, itwîw,
All of a sudden he sat up, he said, kneeling, he said,

"pôy mahti akwa na-ohpiskân, niwî-ohpiskân," akwa â-isit, itwîw.
"Boy, I will go up into the sky, I am going to levitate, fly up," he told me, so

"îy awas," itwîw. "môđa ta-kî-ohpiskân ôma âkâwac î-kaskihtâyin
he said. "Oh, go on," he said. "You can't go up into the sky. You can't even

ta-pas... ta-simatapiyin," â-itât îtokî pîlapwa. â akwâni
get up... sit up," he said to him, to Philip, I assume. Well, then we came to

â-sîskahamâ âsa mîna kotak onikahpis. â akwa îđa tâpwî akwa îkota
another small portage. "Okay, now you can go

ta-kî-ohpiskân. kaskiwîkociskâwi!" itwîw. ây akwâni "mwâc,"
up into the sky. Fly over to the other side of the portage!" he said to him.

itwîw, “mwâc,” itwîw. wîða pîlap îtokî. pôy akwâni nikaskîwânân
Well, then he said “no.” Philip said it, I assume. Boy, then we went over the

îkota. îyako iskwayâni. piko ohcitaw ta-misakâyâ pakitahwâkani.
portage. That was the last one. We had to be home, eventually, at Pukatawagan.

wîða âta wîða akwa âsay ati-otâkosin. ây akwâni nipî-pimiskânân
It was obviously starting to be evening. Well, then we came paddling in here, I

îtokî ôta. nipimahoðikawinân nîsta wiða ninipân
assume. We were being hauled along. I was sleeping myself while being

â-pimahoðikawiyân akwa wîsta. pôy kîtahtawîð akwa mîna â-itwît
hauled in the canoe, and so was he. Boy, all of a sudden again, said Athanase,

tanâs â-tahkiskâcikî, itwîw. î-kitohcikîwi-nikamot, itwîw.
he stamped his feet, he said. He pretended to play guitar and he sang, he said.

“mahti pônwîhtâ kîða,” itwîw. “môða kîð...”
“Why don’t you keep quiet,” he said to him. “You can’t...”

môða kî... môða kîkî... ka-kî-kitahkiskâcikân ôta cîmânisi ôma
can’t... can’t... stamp your feet here inside this small canoe

â-pimahoðitân,” nititâw itwîw.
while we are hauling you,” I told him, [I mean] he said.

pôy akwa â-pâhpit pîlap itwîw î-koskopadit îtokî ôma.
Boy, and he said Philip laughed when he woke up, I think.

ît... â akwâni â-misakâyâ ôta pakitahwâkani akwa. akwâni kîkâc
Okay! And then we paddled into Pukatawagan here. Then, for nearly

îtokî *two weeks* nîða nikî-pimisinin, ciyi? pôy kwayask
two weeks, I think, I was lying in bed, right? Boy, I was really

nikî-âhkossin. mâyiða ana kisîðinîpan wîða nôhko... ôhkomisipana
sick. But that late old man, he was my... her late uncle

Pierre, cipîð, kî-itâw. îyako â-kî-ntawihit. akwâni
Pierre, Pierre was his name. He is the one that cured me. Then

â-kî-ati-miðo-ayâyân akwa wîða pîlap. ana kisîðiniwa cîkap
I started to recover, and Philip too. That old man, Jacob [cêkap]

kî-itâw îyakwani omosôma â-kî-ntawihikot. akwâni tâpiskôc
was his name. That was his grandfather who cured him. And then, simultaneously,

nikî-miðo-ayânân. akwâni aspin îkospî ohci mwâc akwa îkospî
we recovered. Ever since that time, I have not been

nitâhkossin mistahi. âhkosiwin ôtîða ta-tôtâkowan aspin
sick a lot. Since I was cured, I have not contracted the disease.

â-kî-ntawihikawiyân. nanâto iða kíkwan âhkosiwin mâni mâka
I catch other diseases, but they can be cured.

nitayân ta-ntawihikawiyân. môða mâyiða ikwatwiht.
But not the type that I had then.

Robert: cêkap awinak?
Jacob who?

Adam: cêkap *Ballantyne* ikosi kî-isiðihkâsow ciyi cêkap?
Jacob Ballantyne was his name, Jacob, right?

iyâ ikosi kî-itâw. akwâni iða iyako ôma ôta â-kî-ayâyân
Yes, that was his name. That's all that I had for this one.

nikî-ati-mamiðo-ayânân.
I recovered fully.

akwâni iða iyako kisipipaðin nitâcimowin.
That's the end of this story.

The Man Who Said He Could Fly – (Track 9—02:05)

pîyak mâna kíkwan na-ka-âcimôn. âw pîyakwâ kisîðiniwak
I will tell one other story. Okay, one time I gave a drink to some old

nikî-minahâwak. î-kî-p... pîyak ana î-kî-ayât î-kî-ntawihit.
men. One of them was the one who cured me.

akwa ana pîyak ikota pî-pîhtokîw mîkwâc ôho â-minahimak
And the other one happened to come in while I was giving this

kisîðiniwa. akwâni ati-minahik akwâni ôma â-minahik...
old man a drink. Then he started to give him a drink.

â-minihkwîyâ ati-takahkipîwak, ati-takahkipîwak î-minihkwîcîk.
They were starting to get high. By having a drink, they were beginning to get high.

pôy kîtàhtawið â-ati-mawinîhotocik awinak nawac
Boy, all of a sudden they started challenging each other about who

î-mamâhtâwisit, itwîwak. ây akwâni iða ana pîyak kisîðiniw
had the greater supernatural powers, so they said. Okay! Then one of the old men

“â nîða iða nimamâhtâwisin nipimiðân,” itwîw. pikwîfî â-itât,
said to the other, “All right, myself, I have supernatural powers. I can fly,”

â-wî-itohtîhowân. “ni-itohtîhon pîyakwan anikwacâs. ikosi
he said. “I can travel anywhere I want to, just like the squirrel. That is how

nitisi-pimohtîhon ni(y)-âsowâniskân.” ây â-ohci-kitot iða ana
I travel. I jump across from one tree to another.” Then the other one retorted,

kotak, “môđiđa ikosi nîđa ni-isi-pimohtîhon môđiđa mosciwâk
“I don’t travel that way. I won’t go from tree to tree

na-âsowâniskân ta-maciskâtawiyân,” itwîw. “nîđa iđa na-ka-pimiđân
to slow me down,” he said. “Myself, I would just fly,” he said.

tâpwî piko,” itîw. môđa mâka wîhtamawîw tânisi
But he did not tell him how he

â-wî-isi-pimiđâđit.
would fly.

“ây akwâni âw pôy tâyisa ôma
“Okay then, okay, [said the first one] Boy, are you ever starting to

kî-ati-mâmaskâcimon. akwa! wađawîtân
be a show-off. Come on! Let’s go outside. You are starting to

pakwanta kî-ati-nâpîhkâson,” kâ-itât.
act like a big man without justification,” he said to him.

âw akwâni nâ... niwađawîtisahâwak iđa nîđa ikâ tîpiđâ tân...
Well, then I... I went outside with them to see that they did not use

ta-pakamahotocik mistik ohci ahpo. ây akwâni kâ-wađawîyâ. pôy!
anything to hit each other with, not even a stick. Okay, then we went outside.

â-kwâskohtotâtocik. ây â-kînikwânâstimiht iđa awa. kî-apisîsisiw
Boy! They went at each other. Well, he got swung around, this one. He was a small

mîna ana sâwci. â-kînikwânâstimikot ôho owîci-kisînapîwa. ay!
person, this “Georgie” (“Shorty”?) [George Bighetty]. He got spun around by his fellow

toni nîtî wâhđaw ka-pahkisi. ay â-pahpawipađihot. “pôy, tâpwî
old man. Oh! He fell to earth way, far away. Oh, then he dusted himself off. “Boy,

kî-maskâwisân,” kâ-it... itîw. “ây akwâni mwâc akwa
you are really strong,” ... he said. “Well, I won’t go against

ta-mâđiđimitin akwa,” itîw.
you,” he said to him.

â akwa â-pîhtokîcik pîhtokîwak âsa.
Well, then they went inside, inside, and started drinking

mîna twîwak... minihkwîwak. mwâc akwa nântaw kî-itîw kisîđinîw,
again. He couldn’t say anything, that old man,

wîđa akwâni î-sâkotinikot. sâwci iđa îyako. ây akwâni akwa
because the other had overpowered him. That was Georgie. Well, then

îkota â-minihkwîcik.
they went and drank in there.

... and Walk on Water – (Track 10—01:58)

akwâni akwa na-ati-âcimâw akwa cipîð akwa îkota kotak akwa.
Okay, now I will tell about Pierre.

îyakwîðiw î-kî-ntawihât nâpîwa. akwâni âw akwa îtokî
At that time he cured another man. Then, well, I think, they paddled away,

kâ-sipwî-cimîcik akwa kisîðiniw. ôti tâwic îkotî î-kî-astât
and it was with this old man. Over out in the lake is where he made...

â-ko... î-kî-akohcicikî saðasta akwa îkotî â-ntayi-minahât.
Celestine [Bighetty], made home-brew there, and he went and gave him a drink.

akwa ôma kâ-ati-takahkipîðit ôho ayahâwa â-ntawihikot ôho
And then this guy started to get high, uh, the one who was curing him, this

kisîðiniwa. akwa â-itwî... kâ-itikot, “ây kiwâpahtîn nâ ôma akâmi
old man. And he said ... said to him, “Do you see this island across from here

minis... ministiko akwa mîna ministikwâpisk. na-ka-âsohtân mwâ
... and also the reef? I am going to go across and not

na-ka-twâs... mwâc na-ka-pîkonîn nipiy âsohtiyâni tâyipiko
I will ... I will not break the water when I just walk across

mîna kâwi na-ka-pî-kîwân,” itîw. ... itîw.
and come back home,” he said. ...

îtokî awa “kâða, kâða,” itîw, iða awa
I assume this one said, “Don’t, don’t,” he said to him, this one,

“môða ka-kî-kaskihtân îkosi ta-tôtaman,” itîw,
“You will not succeed, doing it like that,” he said to him,

iða awa. “tâpwî,” itîw, “na-kaskihtân. wâpamin.” ap... tâpwî
this one did. “I surely will,” he told him, “I will make it. Look at

piko î-tahkoskî awa kisîðiniw aspin kâ-oðâkamina
at me.” And sure enough, he just stepped out onto it, this old man. When he fell

akwâni î-pakastawîpaðit. pâtimâ iðiko kâ-pîkopît îyakwîðiw î-...
into the water, only the rings of the ripples were visible. After a

îyakwîðiw iða awa â-kî-wî-pimohîtî nipî kisîðiniw â-mamâhtâwisit.
while, he resurfaced. That was the person who wanted to walk on water, this old

akwâni akwa îkota kâ-p... kâ-ayâcik â-pâs... pâsinâsow.
man who had the supernatural powers. And then they stayed there while he dried

pâh-pawipaðihow î-pâsinâsot. akwâni îkota iða îyakwanik akwâni
himself. He shook the water out of his clothes while drying out. Then those

â-kî-ati-isi-pî-kîwihocik. akwâni îyakwâna kisîðiniw akwa ôt...
people started coming back home. And that old man

akwa awa â-kî-pâh-pakastayîpaðit îyako sâdasta akwa cipîð ana
was the one that went into the water. They were Celestine and Pierre, as the

kisîðiniw â-kî-itiht. îyako â-kî-mamâhtâwisit.
old man was named. That was the one who had supernatural powers.

Robert: sâðasta awinak?
 Celestine who?

Adam: *Bighetty*, sâðasta pikitî îyako â-kî-ntawihikot akwa
 Bighetty, Celestine Bighetty, the one who was cured by

awa kisîðiniw cipîð.
this old man Pierre.

Robert: cipîð awinak?
 Pierre who?

Adam: cipîð *Colomb*. îyakwani ôho ayahâwa ôs... kimâmâ
 Pierre Colomb. This was your mother's

ayahâwa ôhkomisa.
uncle.

âw akwâni iða îyako.
Okay, that's it for this one.

Domithilde Castel, 1926-

Pukatawagan, May 8, 1999

Interviewer: Robert Castel

The Fox Fur and Little Hank William – (Track 11—04:33)

ayihîw mâna kayâs isa â-kî-nikohtîyâ
Let's see, long ago, you know, we used to cut

nôhcimi isa. ôtî â-kî-nikohtîyâ mâna
firewood in the bush. We used to cut the wood

akwa î-kî-mosci-âwatowatîyâ
over here and packed it only on our shoulders,



ayahâwa mihta. akwa mâna ôma mîkwâc â-nikohtîyâ
the firewood, that is. And then, when we were cutting wood,

taðâkitaðak mâna kayâs aðisk ôta kî-pimakocinwak
the tractors used to drive by, hauling goods to

Lynn Lake î-ispadîcîc î-âwatâsocîc. akwâni îkotî mâna ayihîw
Lynn Lake. And then, when we were over there, uh,

kâ-kî-ayâyâ kâ-pî-matâwisipahtâyâ mâna î-ntî-nakiskawakihcîc
we would come running out of the woods to meet them out here

mâna ôta tâwic.
on the lake.

akwa ana nôcokwîsiw tândîko îtokî kî-tahtwâskîwinîw
And there was that old lady. I don't know how old she was,

kî-nôcokwîsîwiw wîða ana nôcokwîsiw. ay akwâni â-itikowâ
but she was old, that old lady. Well, then she talked to us

î-pîmînitâskopahtât wîsta. î-pîmînitâskot.
and she was running out on the ice, too, coming out onto the ice.

Robert: mwâ na kikiskîðimâw â-isiðihkâsot?
Do you know what her name was?

Domithilde: nôhêmî Hunter kî-itâw, nôhêmî Hunter kî-itâw. ây akwâni
Noemi Hunter was her name; she was called Noemi Hunter. Well, and then

kâ-pî... â-pî-ayâkowâ â-ati-wîcîwakiht ây akwâni ôta
when... she came to us [so that] we could accompany her and then where they

â-ati-miskoskâcîc ayahâwak aya taðâkitaðak.
started making tracks (where their tracks were), uh, those tractor tracks.

akwâni îkota ayihîw kê-ayâyâ kê-tîhcipaðihowâ
Then, when we were there, we hopped aboard,

akwa wîsta ana nôcokwîsiw piko î-ohcipitakiht
and that old lady too, only we had to pull her up

â-tîhcipaðihot. ay akwa â-sipwîtâpâsowâ iskoci nîî ayihi,
and she jumped on. Well, and then we had a ride all the way over there to, uh,

ayihi mîcosinikahpisi îkota isko.
let's see, Little Poplar Portage, which is as far as we went.

ay akwâni wîsta î-kwâskohtit akwâni anihî omahkîsi-wayâna
Well, then she jumped off herself. And she got the fox fur

â-kî-tâpiskawât îkota â-akotâskocinðit. mâyiða tanâs î-kî-wîcîwakiht.
she was wearing (as trim) snagged in there.

“mâhcâ, tanâs!” kê-itakiht kôhkom ana ôta ... ayahâwa omahkîsi-wayâna
But we were with Athanase. “Go, Athanase!” we said to him. Your granny here...

kâ-wîwîpâsiðit â-itak akwâni kê-pimitisahwât ôho taðâkitaða
uh, that's her fox fur flapping back and forth,” I said to him. Then, he ran after

kâ-matwî-otinât. “hâw mâkawa, nôhkom! ayahâw nipîsiwâ âta wîða.
this tractor and, evidently, retrieved it. “Okay, here it is, Grandmother! Anyway, I

akwâni nikaskihtân. kêwiða mîna kîhtwâm ôta kîsta ta-pîtohtân
brought it. I managed to do it. Don't ever come here again

pîtohtâniwiki,” kê-itât ôhkoma. ay akwâni akwa â-pî-kakîwîyâ.
when they come in,” he told his granny. And then we came home.

â-pî-ka... â-takosiniyâ akwa îkota wîkiwa mîna.
We came... we got in and eventually arrived at her house. We accompanied

nikî-wîcîwânân mîna îkotî î-kî-wîcîwakiht. ay akwâni kê-itikowâ,
her there, too. We went with her. And then she told us, “Okay, wait!”

“hâw cîskwa!” iðiko mîna î-kî-sasâkihât anihî iskwîsisa ayahâw
She was kind, too, to those girls (she was very fond of them), uh, that old lady.

nôcokwîsiw. ây akwâni â-itak... â-itak... â-itwît, “â cîskwa,
Okay, they, I said... She said “Okay, wait,

nôsisim. na-kitohcikân,” â-itwît. ay akwâni â-kitohcikît. “ây
my grandchild. I will play music,” she said. Okay, and then she played music.

pîhtaw mwâc nikiskîðihîfn nôsisim tânima ta-kit... ây mahti kîða
“Oh, unfortunately, I don't know, my grandchild, which one to pla... Oh, would

nôsisim â-itât tanâswa î-ntomât ây akwâni ana [H]ânk *Will...*
you please, my grandchild,” she asked him, “That Hank Will...”

Hank Williams isa anihî *records* îyakwani kâ-ayât îyakwîðiw pîyak
Those Hank Williams records, you know, that she had. Athanase took one

â-otina tanâs â-kitohtât. ây akwâni îkota â-kitomakanðik ay
and played it. Okay, it played there and, as usual, it

kipihcîw mâna. ây nôsisim îyako kâ-miðwîðihtamân *Hank Williamis*,”
would stop. “Oh, my grandchild, I really like this little Hank William,”

â-itât ayahâw tanâswa kâ-itât. ay akwâni î-kîsi-papâhpiyakiht
she said, uh, to Athanase, said to him. Well, then, after we laughed at her

îkota î-wîci-mîtwîmakîht mîna ana nôcokwîsiw. ay akwâni akwa
we played with her too, that old lady. Then we

â-pî-sipwîhtîyâ.
left to come here.

akwâni mîna kâwi â-ntî-nikohtiyâ akwa â-âwatowatîyâ
And then we went back to cutting wood and hauling

nimihtiminâna pîlan. îkotî mâna â-kî-ntayi-...
our firewood with Blandine [Daniels]. We used to over there...

akwa âskaw mîna mâna îkotî ôma â-ntayi-ayâyâ nikohtiyâ
and sometimes, too, over there, when we were there cutting wood,

î-kî-wîwîpisowâ mâna kisik mîna ôma îkotî kâ-nikohtiyâ. akwâni
we would swing at the same time as we cut wood.” Okay, then,

îkosi piko na-kî-itâcimôn.
That’s all the story I can tell.

Robert: tântahto-âskîwinîyîk îkospî mwâ na kikiskisin?
Do you remember how old both of you were at the time?

Domithilde: â mwâ nikiskisin îy toni îða kwayask nikî-mâh-misikitinân
Oh, I don’t recall, but we were full-grown

îkospî *or about uh... eighteen* îtokî nikî-tahtowâskîwinânân
then, maybe about uh... eighteen; I think that’s how old we were

îkospî. *yeah, eighteen years old, nineteen, I don’t know what.*
at the time. Yeah, eighteen years old, nineteen. I don’t know exactly.

tânðiko îtokî.
I don’t have any idea.

akwâni, akwâni îyako piko â-kî-wî-âcimowân.
Okay, that was the story I wanted to tell.

Muskrat Trapping and Potatoes – (Track 12—07:13)

ây akwâni mâna iðiko mâna nîstanân pikwîsi mâna nîstanân
Okay, then we usually did a lot of different things, too,

â-kî-isi-kakwî-pimâcihowâ isa. akwâni nîstanân mâna ôma mâna
in order to make a living, you know. And then we did, too; however, we used

kâ-sîkwa mâyiðâ piko â-kî-wanihikîyâ akwa mâna misiwî mâna ôta
only to trap whenever it was spring. And we used to walk all over the

â-kî-pimohtîyâ ôma wâsakâm ôma pakitahwâkani isa. kâ-ayâyâ.
Shoreline of Pukatawagan here, you know. We lived here.

mâna â-ntî-wanihikîsiyâ â-wacasko-wanihikîyâ mâna ahpo ôtîsi
We used to go and trap, trap muskrat, even over there

wapah. mâna â-kî-... â-kî-isi-wanihikîyâ mâna îkotî misiwî.
at the narrows. Usually ... we usually trapped over there all over the place.

ây akwâni ayahâw kimosômpaninaw sîril kî-itâw ana kisîðiniw,
Well, then, uh, our late grandfather, named Cyrille, that old man;

sîril *Bighetty* kî-itâw. ây akwâni pîyakwâ nâciwanihikanânân.
Cyrille Bighetty he was called. Well, then one time we went to lift our traps.

sâpwasicyâp nîkî-wîcîwâw *Genevieve* isa nîkî-wîcîwâw
“Clear Eyes” I went with, Genevieve [Caribou], you know. I went with her

akwâni ayihîw kâ-pî-nakiska... akwâni wîða âsan îkotî
and then, uh, he came to meet... and he had just (already)

î-ohtohtît ôtî wapa. î-kîsi-nâciwanihikanî. ây akwâni îkotî
come from the narrows there himself. He had finished lifting his traps. Well,

î-pîhcitâpâsowakiht kâ-kihiçîstâkowâ îkota. pôy akwâni akwa
uh, as we were riding in to him, he stopped beside us there. Boy, then he

â-pâhpihikowâ mâna î-itwahokowâ.
laughed at us and pointed at us.

îyakwîðiw iðiko î-pâhpihikowâ nanamayaw
The reason was that he laughed at us is

î-nâciwanihikanîwakiht. misiwî îtokî âsan
we were late getting our traps. I think they are

nôsisim. tâyisa kikitimâkisinâwâw
already all over the place, my grandchild. “You are

ây itikowâ misiwî îtokî kiwacaskomiwâwa
pitiable (poor trappers),” he told us. “Your muskrats



kîsiskosowak îkotî kê-wanihikîya. kiwâpaminâwâw nâ nîða âsay îkotî
are probably loose already there where we trap. Do you see me? It was already five

nîyânan-tipahikan îkotî âsan nîða kê-kî-isitâpâsowân,” kê-itwît
o’clock when I rode over there myself,”

î-pâhpit. aspin î-atim... î-atimay... î-atimayâwitisahikî
he said laughing. He left with dog... he had dog... he left with his dog team,

î-kî-nistwâ(h)-picikîsit. îkota nisto otîma kê-kî-ayâwât îkwâna
with his three dogs pulling. He had his three dogs in there, that old man.

kisîðinîs. apisci-kisîðinîs kî-itâw. akwâni ayihîw akwâni îkota,
Little Old Man he was called. And then, uh, let’s see in there, we ... Well, then

â-pî-... ây akwâni âhci piko nin... ta-nâciwanihikanânân.
we still went on anyway ... to lift our traps.

ây akwâni îkotî pimiðâ... ni-nâh-nâciwanihikan... kê-nîyâ...
Oh, and then there was an airplane! We continued lifting our traps along

ðâðakâm. “pôy kê-pîhcitâpâsot awinak awas ahpwîtokî
the shoreline of the narrows. “Boy, somebody is coming in—get away! Maybe—

kanayi-pisiskîwîw â-pîhcitâpâsot,” nititwânân. nikâsopaðihonân
it’s the game warden who is coming in,” we said (to each other). We went into

mîna îkota. ây akwâni, akwâni îkota nipî...pî-ayâw îkota
hiding right there, too. Well, then, then, in there, we...

nipî-nâcitâpâsostâkonân. ây akwâni îkota nitayânân.
he came riding towards us. Well, we stayed there.

nimatâwisipaðihonân. pôy akwâni â-itikowâ ôta awa îyako
We made a dash to the shoreline. Boy, and he told us—that was the

kanayi-pisiskîwîw. “pôy akwâni akwa kimoscinitinâwâw
game warden—“Boy, well, now I have caught you red-handed

ôma â-papâmi-wanihikîyîk ôta. mwâc ta-kî-wanihikîyîk,” â-itikowâ.
trapping around here. You shouldn’t be trapping,” he told us.

pakwanta îyakwîðiw î-ayitikowâ. môðiða î-tâpwît. *Jack Lundy*
He was only speaking in jest. He was not serious. Jack Lundy

kî-itâw ana ayahâw kanayi-pisiskîwîw. îkospî mîna îyako kê-...
was his name, that game warden. At that time, too, that one, he ...

kâ-kî-ayât... kê-kî-mîkwâskawakiht îkota. ây... î-ayât î-wî-...
he met... we met him in there. Well, ... he is... he wanted to...

wîsta î-pî-... ðâ-... î-ayât isa î-papâmi-... ôho
himself to come... he was there, you know, going around, this one,

î-pisiskîðimât isa iðiniwa ôho mahti ...
 watching out for these people, you know, to see if ...

Robert: î-papâmitisahikî?
 He was going around by dog team?

Domithilde: î-papâmitisahikî wîsta. î-papâmitisahikî. ây akwâni
 He was going around by dog team, too, riding around with a team of

â(y)-itikowâ, “hâw âstam pôsik nôtâpânâsko. ta-kîwîtâpâtitinâwâw
 dogs. Well, and then he said to us, “Okay, come here and get into my sled. I

pônîstâtahkamikîsik â(y)-itikowâ îyakwîðiw îða ôma
 will take you home. Stop doing this,” he said. We were only

î-kakwî-nipahihtamâ ta-mîcisowakiht ita â-kî-tipâyi... iðiko
 trying to kill something to eat there, and he took us home... because he had

î-pîwîðimikowâ îkâ kîkwâðiw ta-nipahtâwakiht.
 such a low opinion of us, that (he thought) we would not have killed anything.

mâna kayâs mâna ayihîw kwâni îkwâni piko ôma
 Long ago, though, we used to be brought up in the

â-kî-isi-iðiniwi-pamihikawiyâ. wâposwak ahpo mâna.
 Native lifestyle. It was usually rabbits.

ôtî mîna â-kî-ayâyâ kâ-kî-ayâyâ kâ... ayahâw
 We used to stay over there, stayed there, uh,

ana kimosômpan ayahâw *Thomas Colomb* â-kî-itiht isa. îyako mâna ôtî
 your late grandfather, uh, Thomas Colomb was his name, you know. He’s the one

â-kî-itohtahikowâ ômayisa ayihîw tânisi ôma âðakahkwayi-sîpî ôma
 that used to take us over here, you know. To this one, uh, what was it, Leech

itîsi îkotî î-piponðik mâna. îkotî mâna ohci â-kî-pî-moscitâpîyâ
 River, over to there, when it was winter. From over there we used just to pull

î-pî-ayâyâ isa kôhkompan î-pî-asamakiht kinosîwa akwa wâposwa.
 our sled, whenever we came, you know, to bring fish for your granny to eat, and

î-pî-asamakiht. îyakwani î-pakitahwâyâ akwa î-moscitâpîyâ
 rabbits, too. We came and fed her. We were net fishing and pulling them in a

ninistinân pâh... pâlisîna akwa nîða akwa *Marie* klî îkotî kâ-i...
 sled by hand, the three of us. Pelagie [Linklater], myself and Marie Clare

kâ-ayâyâ. kâ-kî-pî-ohcitâpîyâ mâna. î-kî-tâpakwît îkotî ana
 [Dumas] stayed over there. We used to pull our sled from there. He did some

kimosômpan akwa î-kî-wîcîwakiht. îyako aðisk piko ta-mîcisowâ
 rabbit snaring over there, that late grandfather of yours, and we went with him.

tayi... ma kîkway kîkway *in a store* iða. ma kîkway
It's because that was the only way we would eat. ... We did not usually get

nikî-ohci-otinînan. akwâni piko îkosi â-kî-isi-mît...
anything from a store. We got nothing [from there]. And that was the only way

â-kî-isi-asamikawiyâ nîstanân.
we ... would be fed ourselves.

â... akwa iðiko î-kî-isi-wihtakihtîk mîna kayâs
Well... and it was so cheap, too, long ago,

kîkway ahpo pimiy *ten cents* piko î-kî-itakihtîk. îyako
and even the lard cost only ten cents. We could

iða nikî-kaskâkahînan pimiy mâna. îyakwîðiw piko mîna kâ... kayâs
easily afford the lard at that time. That's all that we ate regularly long ago,

mîna kapî â-kî-mîciyâ pimiy pahkwîsikan. îkwâni îyakwani akwa
lard and bannock. Oh, then we

â-kî-kistikîyâ mîna lapatâkwa î-kî-mîciyâ. toni misikistikân
planted potatoes, too, for ourselves to eat. We used to have a very large

â-kî-ayâyâ mâna â-kî-kistikîyâ ayahâw kitôsisipan *Flora* isa
[potato] field, too. We planted, uh, your late aunt Flora, you know,

â-kî-itiht. akwâni îyakwani mâna nîðanân î-kî-nîsiyâ î-kistikîyâ
as she was called. Then there were usually only the two of us who planted the

akwa mâna ôma â-pôni-kistikîyâ â-takwâki isa â-mônahikîyâ. akwâni
potatoes. And every time we had finished cultivating the potatoes, in the fall

â-kî-pôsiyâ mâna kôhkompan wîða mâna nikî-wîcîwânân. ôti aðisk ôho
you know, we dug them up. Then we used to go out in a canoe with your late granny

wâsa ayahâwa wâtihkâna kâ-kî-... kâ-kî-ayahki. îkotî mâna
because we usually accompanied her. Because out in this bay, uh, there were these

â-kî-ntawi-pôsâwatâyâ ayahâwa nântaw ayihîw *twenty*
caves. That's where we usually went to take them (by boat), uh,

bags mâna îkotî â-kî-ntawi-pôsâwatâyâ. akwa ôma
20 bags; we went to transport them by water. And whenever it

kâ-sîkwa anta iða mîna nikî-astânân kihciwâk
was spring, we would put some by my house too, close-by,



niwâskâhikana isa wâtihkân nikî-osihtânân. **Potato Garden at a Fish Camp
on the Churchill River**

(1996)

îkota îyakwani, îyakwani î-astâwâyâ.
we stored them.

î-pî... îyakwani â-kî-piponi-mîciyâ mîna.
And those are the ones that we ate during the winter.

kwayask ôma mâna nikî-ayânân nikî-atoskânân
We usually worked very hard long ago, because we used to work

kayâs wîða kôhkompan î-kî-atoskawakiht mâna.
for your late granny. Together, she encouraged us in the way we should

â-wîci-sîhkimikowâ ta-ayitatoskîyâ. akwâni mâka îkosi
be working. Okay, and that's how we used to work, just the two of us. Your auntie.

nikî-itatoskânân mâna î-nanîsiyâ piko mâna. kitôsis. kîkway î-tôtamâ.
We were [always] doing something.

îkwâni, îkwâni îkosîsi nikî-itâcimôn piko.
Well, that's all I can tell of this story.