

**Memoirs of the Elders
Volume 5**

**Charlie Bighetty
and
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Charlie Bighetty, 1935

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Interviewer: Robert Castel

Sturgeon Landing – (Track 1—16:34)

Robert: kitiskonikamikonaw ôma ispî isa...
Our reserve here. At that time you, you know,

â-kî-pî-... â-kî-pî-iskôliwîyin isa. kîsta
were attending school, too. Did you

â-kî-pî-iskôliwîyin ôta nâ â-kî-iskôliwîyin?
yourself come to school, attend school here?



Charlie: môđa ôta nikî-ohci-iskôliwin.
I did not attend school here.

Sturgeon Landing ôta â-kî-iskôliwîyân.
Sturgeon Landing is where I attended school.

Robert: *Sturgeon Landing* akwa ayihîw, ayihîw mahti ayihîw *what*
Sturgeon Landing, then, uh, let's see, uh, what

year anima?
year was that?

Charlie: pôy! pôy, mwâ nikiskisin anima *What year was it?*
Boy! Boy, I don't remember. What year was it?

mwâ nikiskisin.
I don't remember.

I don't remember what [the] year was.

Robert: mwâ na ta-kaskihtân ta-mosci-nîhiđawîyin
Would you be able to talk only in Cree,

ta-mosci-nîhiđawîyin isa.
just in Cree, you know?

Charlie: kîkway?
What?

Robert: ta-ayâyin toni isa ta-kispaki-nîhiđawîyin isa piko,
To talk only in "deep Cree," you know, to speak Cree

ta-nîhiđawîyin isa piko.
only, you know.

4 Memoirs of the Elders, Vol. 5

Charlie: îhî.
 Yes.

Robert: ôma îkâ ta-âkaðâsîmowan.
 Not to say it in English.

Charlie: îhî.
 Yes.

Robert: ya. îkâ isa âpihtaw îkâ ta-âkaðâsîmowan akwa âpihtaw
 Yes. Not to talk half in English and half

ta-nîhiðawîyin.
in Cree.

Charlie: ka. ayihîw, kîkwan ka-ntawîðimiyin ta-âcimowân?
 Okay. Uh, what do you want me to tell a story about?

Robert: ô ya, ispî, ispî â-kî-ntawi-iskôliwîyin.
 Oh yes, that time, when you attended school.

Charlie: ka. îkotî ôtî â-kî-ntawi-iskôliwîyân.
 Yes. Over here I attended school.

Robert: îkospî â-kî-ntî-iskôliwîyin.
 That time you went to school.

Charlie: ô ya, îyako ta-âtotamân.
 Oh yes, that's the one you want me to talk about.

Robert: ya. akwa ôta â-pî-takosiniyan mwâ nâ kîkî-ohci-iskôliwin ôta?
 Yes. And when you came back here did you attend school here?

Charlie: mwâc.
 No.

Robert: mwâc pîyakwâ kîkî-ohci-iskôliwin?
 Not once did you attend school (here)?

Charlie: mwâc pîyakwâ n-oh...
 Not once. I did not...

Robert: mwâ kîkîskîðihîmân mâka anima mahti ayihîw *school* nâ âsan ôta
 But do you remember if there was a school here already, if it

kî-ihtakwan?
existed (here)?

Charlie: ya. kî-ihtakwan wîða ôta *school* ayamihîkamiko ôta.
 Yes. There was a school here already, at the church here.

Robert: ayamihîkamiko, ciyi?
 At the church, right?

Charlie: ayamihîkamiko ôta ayamihîkimâw animîðiw wîki. îkota
At the church here, in the priest's residence. That is where

â-kî-iskôliwîcik awâsisak. *I remember.*
the children attended school. I remember.

Robert: *Okay*, mwâc nâ îyako ta-kî-âcimôn? isi â(y)-isikiskisiyin ôma
Okay, can you (not) talk about that? Talk about what you can remember,

isa anima isa ita *school* â-kî-astîk.
anything about this, you know, that school, where it was located.

Charlie: kô...
Okay...

Robert: ya, ya.
Yes, yes.

Charlie: môða iskôl anima ayamihîkimâw animîðiw wîki *that's what*
It was not a school. It was the priest's residence. That's what

the old prie... kitayamihîkimâminaw isa awa *Father Desormeaux* awa.
the old prie... our father, you know, this Father Desormeaux, this one.

Robert: ya, *I know* wîki îða nikiskîðihtîn.
Yes, I know. I know his residence.

Charlie: ya. îyakwîðiw. okayâsi-wîki îkota â-kî-iskôliwîcik awâsisak.
Yes. That one. His old residence is where the children attended school.

Robert: ya. îkosi macî mâka â(y)-îtitân okayâsi-wîki *long time*,
Yes. That is what I am saying to you—his old residence. Long time,

long...

Charlie: ya.
Yes.

Robert: mahti mâka ta-kiskisin îyako?
Okay, can you remember that?

Charlie: ya. nikiskisin wîða îyako.
Yes. I remember that one.

Robert: ya. *Long time*.
Yes. Long time ago.

Charlie: ya, ya.
Yes, yes.

Robert: nistam mwâc nâ kikiskisin ispî, ispî anima *you were, you were*
Before, can you remember that time when... you were, you were

here in 1930, 35, ciyi?
here in 1930, 35, right?

6 Memoirs of the Elders, Vol. 5

Charlie: ya, ya. *nineteen thirty-five*.
Yes, yes. 1935.

Robert: *So, you must have been about when you were thirteen. You*

must have been 1945 âsay kikiskisin, kin... kikiskisin nâ ikospî
have been already... You remember 1945? Do you remember that time

â-nôtintonâniwa.
when there was war?

Charlie: ya. *That was in 1944*.
Yes. That was 1944.

Robert: *1944*.

Charlie: *1944. ikospî Granville Lake nikî-ayânan. Everybody was*
In 1944 we were at Granville Lake. Everybody was there.

there. kahkiðaw, kahkiðaw î-ihyasiyâ ikota nikî-ayânân nîstâw awa
All, we were all there. My brother-in-law

côsâpis. *Everybody was there*.
'Little Joe' [Joseph Linklater]. Everybody was there.

Robert: ôma nâ ôta iskôl â-kî-cimatîk akâcî *Sturgeon Landing?*
At this school that stood here or at Sturgeon Landing?

Charlie: mwâc. môða cîskwa ikospî nîða nikî-ohci-iskôliwin.
No. I did not attend school yet. I was just a kid.

I was just a kid.

Robert: ya. macî mâka. *I know you were thirteen, twelve year old*
Yes. I know that. I know you were 12 or 13 years old at that time.

that time.

Charlie: *Oh, about ten, ten year old.*
Oh, about ten years old.

Robert: *Oh, no.*

Charlie: *ten. ten-year old.*

Robert: *If it's 1944, it's... Oh, yeah, okay!*

Charlie: ya. *ten year old. Ten or eleven.*
Yes. Ten years old. Ten or eleven.

Robert: *ten year old. mwâc cîskwa kîkî-ohci-iskôliwin mâka, mâka*
Ten years old. You did not attend school yet, but

kîkî-wâpahtîn nâ ôma ôta *school* â-kî-astîk. ôma isa ôta.
you must have seen the school that was here. You know, this one here.

Charlie: ôhokok iða ôta kâ-kî-... kâ-kî-iskôliwîcik awâsisak *I seened*
 These children who attended school here. I saw

it. ya. î-kî-wâpamakwâ îkota â-iskôliwîcik.
 it. Yes. I saw them attending school.

Robert: ka. tântahto â-kîc... tântahtwâskîwinîcik îtokî aniki. awinak
 Okay. How many did... How old were they, those ones? Who was there.

îkota mwâc nâ kikî-ohci-kiskîðimâw awinak tahto îkota â-kî-iskôliwîcik?
 Don't you remember who all attended school there?

Charlie: awâsisak nâ?
 The children?

Robert: ya.
 Yes.

Robert: ya.
 Yes.

Charlie: pôy, mwâc isa ani pôy cîst! îkota pâham pôy nântaw ita
 Boy, I really don't recall, boy, see! Right there, maybe, boy, there is a

picture anima kî-astîw anima.
 picture somewhere.

Robert: *I've got a picture on that?*
 I've got a picture of that?

Charlie: ya. kitayân.
 Yes, you have it.

Robert: ya. nitayân anima *picture*.
 Yes. I have the picture.

Charlie: ya. îkota anima â-kî-... ci... kitayân. kinwâskosiwak.
 Yes. It is there, that ... pic... You have it. They are tall.

kinwâskosiw ana pîyak *teacher* akwa apisîs...
 One of them was tall, the teacher, and one small ...

Robert: cîskwa. cîskwa.
 Wait. Wait.

Charlie: ya, ya.
 Yes, yes.

Robert: *Wait. I've got a photograph on that...*

Charlie: ya. pîtâ ôma tî. ya, *phone-iwi. Sturgeon Landing* iða
 Yes, bring this tea. Yes, make a phone call. At Sturgeon Landing

â-kî-iskôliwîyâ.
 we attended school.

8 Memoirs of the Elders, Vol. 5

Robert: ôta mâyiða anima ôta mâyiða anima, ayihîw, ayahâwak. awinak
But it was here, uh, [stir, stir, clunk] these people. Who

nîkân â-kî-ati-mâci-kiskinawhamâkît ôta?
was the first one to begin to start teaching here?

Charlie: ôta macî îyakwanik anikik â-kanawîðihtamwat anihi ayahâwak
Here, you know, those ones, [in the picture] you keep, those ones,

anikik iskwîwak. anikik ôta, ôta â-kî-mâci-iskoliwîhiwîcîk ôta,
those women. Those ones here, here they started to go to teach here,

isko osihcîkâtîk ôma ôta iskôl.
until a school was built.

Robert: ayahâwak anikik.
Let's see, those ones.

Charlie: *The first, first school* isa ôta â-kî-ihtakwa, ya.
When the first school was here, yes.

Robert: awinak mâka ôta nîkân â-kî-pî-kiskinawhamâkît?
But who was the first to come and teach here?

Charlie: îyakwanik anikik â(y)-îtitân, anikik iskwîwak anikik.
Those are the ones I told you about, those women. Those are the ones

îyakwanik anikik *pictures* anihi â-kanawîðihtaman. îkota
whose pictures you have ('keep'). Those

â-kî-iskôliwîhiwîcîk îyakwanik nistam.
are the first ones to teach.

Robert: îyakwanik nistam.
The very first ones.

Charlie: *First ones.*

Robert: mwâ nâ kiskîðihtîn ispî, ispî askiy anima î-nîhiðawâniwa
Do you not remember what year it was? You can say that in Cree or

akâciy ayihîw î-âkaðâsîmonâniwa. kîða mâni mâka. 1944 nâ îtokî?
uh, in English. It is up to you. Was it maybe in 1944?

Charlie: môða cîskwa ôta awinak 1944 ohci-ayâw.
Nobody was here yet in 1944.

Robert: ka. mwâ cîskwa awinak.
Okay. Nobody yet.

Charlie: *Nobody was there, 1944.*

Robert: tânispî kititîðihtîn îkospî â-kî-mâcipaðîk.
When did you think it started?

- Charlie: *Fifty*, pâham *nineteen-fifty*.
Fifty, I think 1950.
- Robert: *Nineteen-fifty*.
- Charlie: *Nineteen-fifty* pâham â-kî-mâcipaðik. *Forty-four*, *fourty-five*,
Forty-six was ya... *fifty*. *Nineteen-fifty*, ya.
- Robert: mwâ nâ kikiskîðimâw awinak â(y)-isiðihkâsocik anikik?
Do you know those people, their names?
- Charlie: *Teachers*, nâ, anikik?
Those teachers?
- Robert: nîso anikik îyakwanik. piko nîso *teachers*, ciyi?
Those two, those ones. There were two teachers, right?
- Charlie: ya. mwâc. *There was three*, I think.
Yes. No, there were three, I think.
- Robert: nisto.
Three.
- Charlie: ya. nîkî-sipwîhtîpaðihâwak mâna ôtîsi.
Yes. I used to give them a ride this way.
- Robert: ka.
Okay.
- Charlie: *I took 'um up the river, Bloodstone* isi. nisto, *three of*
I took them up the river, to Bloodstone. Three, three of them.
- them*. kî-nistîwak anikik iskîwîwak. [slurp, clunk]
There were three women.
- Robert: *fifteen year old*, nâ? â-kî-ihtahtwâskîwinîyin nâ îkospî?
You were fifteen years old, right? That is how old you were at that time.
- Charlie: ya.
Yes.
- Robert: *Fifteen*, ciyi? kikiskîðihtîn, ciyi?
Fifteen, right? You know, right?
- Charlie: ya. nîkiskîðihtîn. ya, *fifteen*. ya.
Yes. I know. Yes, fifteen. Yes.
- Robert: akwa tântahto îkota â-kî-iskôliwîcîk awâsisak?
Then, how many children attended school there?
- Charlie: pôy! kî-miheçîtiwak anikik. mitoni kî-asap... asapiwak anikik.
Boy! There were many of those. They were really sitting close together,

10 Memoirs of the Elders, Vol. 5

mwâ nâ îyako *picture* anima kitayân?

those ones. Do you have that picture?

Robert: nitayân anima ta-wâpahtiðitin ci. *I don't know where it is.*
I have it. I will show it to you. I don't know where it is.

Charlie: ya, îyako toni asapiwask anikik.
Yes, that one. They are really sitting bunched together.

Robert: ya. na-ka-ntonîn ci.
Yes. I will look for it, okay.

Charlie: ya.
Yes.

Robert: akwa ayihîw.
Then, let's see.

Charlie: kwâskwîp iðã kîhcinâc awa ikota kî-iskôliwîw.
"Hook" [Mathias Colomb] eventually attended this school. You know,

kwâskwîp isa awa.

"Hook," this one.

Robert: ya, wîðã îtokî kayâs ôma môðã ahpo kî-ohci-nihtâwikiw
Yes, but this was long ago. He wasn't even born yet

îðã ikospî.

at that time.

Charlie: ô ya, ô ya, ya, ya, ya *that's right. nineteen...*
Oh yes, oh yes, yes, yes, yes, that's right, nineteen...

Robert: *Okay.* ikosi mîna macî. ikota anikik â-kî-ayâcik. mihcît,
Okay, that was the time, too. There were many of them, I believe,

ikota kîhcinâc îtokî nâ nistomitanaw nâ îtokî *thirty, about*
about thirty, right, about thirty there, maybe thirty students, about

thirty, thirty students. nistomitanaw nâ îtokî awâsisak.
thirty, thirty students. There were, I think, thirty children.

Charlie: ya, *about that.* ya îyakwâðiko îtokî nântaw. ya. môðã aðisk
Yes, about that. Yes, about there, round about there. Yes, because

kî-ohci-misâw anima.

it was not that big, that one [the school].

Robert: îyako nistam ayihîw, ciyi? kiskinawhamâkî...
That was the first, uh, school, right?

Charlie: kiskinawhamâkîtowîkamik anima.
That school.

- Robert: îyako nistam?
Was that the first one?
- Charlie: ya. [slurp, clunk]
yes.
- Robert: akwa awinak â-kî-pimpaðihtât animîðiw?
And who operated that [school]?
- Charlie: macî wîða awa kitayamihîkimâminaw.
It was our priest.
- Robert: îyako â-kî-pimpaðihtât, ciyi?
He operated it, right?
- Charlie: îyako â-kî-pimpaðihtât â-kî-kanawâpamât.
That's the one who operated it, who supervised them.
- Robert: ayihîw, mâka anima *school* anima â-kî-cimatîk? tântahto
Uh, let's see, that school that was standing? For how many years,

askiy, tântahto askiy îkota â-kî-kis... â-kî-kiskinawhamâkîcik?
how many years did they ... teach there?
- Charlie: ôta nâ?
Here?
- Robert: ya, anima nistam îyako anima ciyi iskôl. îyako nistam ciyi?
Yes, it was the first one, that school, right? That was the first, right?
- Charlie: ayamihîkimâw aðisk animîðiw wîki, môða iskôl. ayamihîkimâw
It was the priest's residence, not a school. And then the priest

îkota â-kî-ohci-waðawît ôma ômîðiw ôta owâska... owâskâhikan
moved out. This house that stands there--

â-cimatîðik îkospî â-kî-kîsicikâtîðik animîðiw îkota
when it was built, when it was finished,

â-kî-pîhtokîpîcit. akwa îkota â-kî-itwît ta-iskôlîwiðit
he moved into it. Then, he said that the children would attend school there.

awâsisa. ya, îkota â-kî-... îkosi anima â-ititân.
Yes, that's where [it was]... That is what I am telling you.
- Robert: akwa kîða mwâc nâ wîhkâc îkota kîkî-iskôlîwin?
And did you never attend school there?
- Charlie: mwâc nikî-ohci-pîhtokân îkota.
I never went in there.
- Robert: *Okay. Okay, that's, uh,* anima mâka kotak ayihîw anima iskôl
Okay. Okay, that's, uh, how about that other school,

anima antî â-kî-ati-cimatîk mwâ nâ kikiskîðihtîn ispî
the one that was just being built. Do you remember when that

â-kî-cim... â-kî-osihcikâtîk îyako?
one was constructed?

Charlie: ôma nâ ôta?
This one here?

Robert: ôma isa anta nistam îyako nistam.
That one, the very first one.

Charlie: pôy mwâc osa anima. pôy, mwâc nikiskisin, *I don't remember.*
Boy, you know, not that. Boy, I don't remember. I don't remember.

mwâc.
No.

Robert: nikiskisin mâyiða îkota nîða â-kî-iskôliwîyân nîða.
I remember when I used to attend school there myself.

Charlie: nikiskisin, nikiskisin kikî-wâpamitin îkota â-kî-iskôliwîyin.
I remember, I remember I saw you attending school there.

Robert: akwa îkâ î-kî-ohci-kiskisiyin ayihîw tântahto askiy anima?
and you, you would not know how many years that was?

Charlie: pôy tântahto askiy îtokî?
Boy, I don't know. How many years was that?

Robert: îyako, îyako nistam anima, ciyi?
That was the first one, right?

Charlie: ya. nistam îyako.
Yes. That was the first one.

Robert: *That's the second one, that's the second school. This first
one, and then that's the second school.*

Charlie: *That's the second school, îyako; third one, îyako ôma.*
That's the second school, that one; the third one, this one.

Robert: kiyâm iða îyako ôma nîtî ôma ôta piko. îyako piko ôma
It doesn't matter about this one, only *that* one. It's just *that* one I want

â-kakwî-kiskîðihtamân.
to find out about.

Charlie: ka. ya, ya, ya, îyako î-kakwî-kiskîðihtaman îkota
Okay. Yes, yes, yes. That is the one you want to know about--

â-kî-iskôliwîyin akwa ôta ôhoko â-kî-iskôliwîcîk awâsisak.
the school you attended and the school these children attended. Boy, I really

pôy, mwâc isa ani nikiskîðimâwak. anikik ita â-kî-iskôliwîcîk.
 don't remember those children. I don't remember those who attended school there.

Robert: ya. kahkiðaw anihi owîhðowiniwâ nikiskîðihtamwân nôkwân
 yes, all of them, I know their name(s). They are written on the

anima cikâstîhcîcîkîwin.
 photograph.

Charlie: *Well*, îkota macî mâka ta-nisitawînwâwak îkota ohci
 Well, you can recognize them from it. You can recognize their face from

ohkwâkaniwâ anikik wâpamitwâwi. îkota ohci. [slurp, clunk] pôy,
 there when you look at them. Right from there [from the photo]. Boy, I understand

ninisitohtîfn akwa. ya.
 now. Yes.

Robert: *Charlie!*

Charlie: ya, îyako anima ayihîw *Sturgeon Landing*,
 Yes, that was, uh, Sturgeon Landing, where we were being taught.

â-kiskinawhamâkawiya. môða aðisk, môða aðisk ayahâw kîkwân nâpîw
 There was no man [male teacher] there, only sisters, who

îkota sistaðak ayamihîskwîwak îyakwanik â-kî-kiskinawhamâkîcîk.
 were the teachers. That was...

îyako anima â-kî-... îyako anima nîsta â-kî-kiskîðihtamân môða mîna
 I didn't like it myself, either,

nikî-ohci-miðwîðihtîfn îkotî â-kî-ayâyân. *I didn't like it*
 being in that place. I did not like it

wîða îkâ isa kwayask î-kî-ohci-asamikawiyâ. akwa tahtwâ
 because we were not being fed properly. And every time

â-ntî-mîcisowâ akwâni pîpaðo mâna ôta nikî-asiwatânân
 we went and ate, we used to carry paper in our

nîpwâkatinâ. akwâni *overall* câkîts isa anihi îkota anihi
 pockets. Then, in the overall jackets, that's where we put them

â-kî-asiwatâyâ. akwâni îkâ â-wî-mîciyâ ôho nimîciwinâna
 (the foodstuffs). And whenever we didn't want to eat our food(s), we poured

îkota nikwaðakohtinânân nîpwâkatinâ â-kî-asiwatâyâ.
 it in there. We put it in our pockets. Sometimes we put it in our pockets.

âskaw mâna nîpwâkatinâ â-kî-asiwatâyâ.
 Sometimes we put it in our pockets.

Robert: ka. îkosi â-kî-isi-asamikawîyîk?
 Yeah. Is that how you were fed?

14 Memoirs of the Elders, Vol. 5

- Charlie: akwâni îkâ, îkâ isa kwayask... *He, he didn't cook in the*
Then, not, it was not properly... He did not cook in the right
right way. pîyakwan isa awa pîyakwan isa awa atim â-piminawatât
way. He was just cooking, like for a dog... when it... do...
atî... atî... kâ... atimi-piminawasowin pîyakwan anima. îkosîsi
do... just like dog food, that one. That is how
ni-kî-isi-asamikawinân. îyako mîna awa kinosîw awa namîkosak
we were fed. And this fish, too, these trout, that is the kind
ađisk â-kî-asamikawiyâ. mwâ katawa ôhokok toni kî-sikwâciwaswîwak
we were fed. They didn't do it right. They would just overcook it.
anikik pîyakwan atimwak. pîyakwan mîna nitođâkaninâna ôho
Just like (for) those dogs. Like our plates, too. They
kî-pôskwâwa. wîđa kahkiđa kîkway mwâc katawa kî-ohci-isinâkwan.
had holes. Everything was out of place. Nothing looked normal.
- Robert: akwa mâka â-kiskinawhamâkawîyîk ôma â-apiyîk isa, ciyi?
And when were you taught, you know--when you were sitting down, right?
- Charlie: ya, îkota.
Yes, right here.
- Robert: tânisîsi â-kî-isi-kiskinawhamâkawiyîk?
What were you learning?
- Charlie: îyako anima ayihîw...
That one, let's see...
- Robert: sistađak nâ â-kî-kiskinawhamâkîkwâ? kahkiđaw, ciyi?
The sisters taught the class, didn't they? All of them, right?
- Charlie: kahkiđaw îyakwanik sistađak môđa kîkwan sistađak.
All of them, those sisters. Nothing but sisters.
- Robert: ayamihîkimâwak mâka?
How about priests?
- Charlie: ayamihîkimâwak.
Priests.
- Robert: tântahto îkota â-kî-ihta...
How many were there...
- Charlie: nîso. *There was two.* pîyak ana kî-mac-âyiwiw. pôy, îyako mwâc
Two. There were two. One of them was mean. Boy, that one I will
na-wanikiskisin. îyako ana *I won't forget.* kotak ana *Father*
not forget. That other one, Father

Principal. îyako ana, îyako kî-kisîwâtisiw îyako ana.
Principal, that one, he was kind, that one.

Robert: ka. îyako ayamihîkimâw *Principal* â-kî-itâpatisit.
Okay. That was the priest who (also) served as principal.

Charlie: *Principal* îyako ana, ya, îyako â-kisîwâtisiw ana.
Principal, that one, yes, he was the kind one.

Robert: ka. akwa ayihîw â-âpiyîk, â-âpiyîk in a... pîhtokami ôma isk...
Okay, then, uh, when you were sitting, sitting in a...

am... kiskinawhamâkîkamiko akwa tânisi â-kî-kiskinawhamâkawiyîk?
inside this schoo... hm... school (building), how were you taught?

Charlie: â... nanâto isa kîkway nanâto kîkway â-kî-kiskinawhamâkaw...
Ah... we were taught all kinds of things.

Robert: masinahikanâhtikwak nâ mâna kikî-âpaci-hâwak?
Did you use pencils?

Charlie: ô, ya, masinahikanâhtikwak nikî-âpaci-hânânak.
Oh, yes, we used pencils.

Robert: akwa naspasinahikana?
And scribblers, too?

Charlie: akwa naspasinahikana. osâm mâyiða piko î-kî-ayamihât.
And scribblers. But he was more into praying.

Robert: ka.
Yeah.

Charlie: kikî-ayamihân osâm piko môðiða kikî-ohci-iskôlfîyin osâm piko.
You prayed more than you went to school.

Robert: mâmaskâc îkâ â-kî-pî-ayamihîkimâwiyin mâni mâka.
I am surprised you never became a priest.

Charlie: îkosi â-kî-itîðihtamân môða mâka ayihîw môða mâka
I thought of it, but it, uh, couldn't [be]

na-kî-ayamihîkimâwin iðiko î-kî-kwatakastîhokawiyân.
because I was being punished all the time.

akwâni mâka ôma â-masinahikaniyân, ciyi? mâyiða niciwâmpan awa
Whenever I was writing, right? But my late brother,

ayahâw sîmôn awa îyako â-kî-wîci-iskôliwîmak. anihi *two seats*
uh, Simon, he was the one I went to school with. Those two seats--

anihi nikî-nâh-nîswâpînân. â-masinahikîyâ mâna. *spelling* wîða
we sat side by side. We used to write. We used to have spelling, too,

mâna mâna nikî-mîðikawinân spelling isa. ta-masinahamâ.
you know, spelling for us to write.

akwa mâna sîmôn mâna nitôskîpinik akwa iðiko î-kî-mac-âyiwicik
And Simon used to tap my shoulder and these nuns used to be so mean.

ôhokok ayamihîskwîwak. akwâni mâna îkotî ohci nikanawâpamikonân
And from over there she would look at us as if she

ni... pîyakwan îkâ î-wâpamikowâ. pôy, nîfî ohci mâna
didn't see us. Boy, she would

â-pî-akwâskâkowâ. nîfî ohci pî-wâh-wîhtam ôho. mâyiða *i-spelling*
come across to us from there. From over there, she would say them--these words,

îkwan... ni-otihtapâskwîðin nîða nimasinahîn animîðiw â-wîhta,
you know--spelling. I put my head down. I wrote down what she said: "You are to

"ta-masinahaman." nikanawâpamâw sîmôn. "tânisi anima mahti
make a list." I looked at Simon. "What was that?

wâpahtiðin," nitik. animîðiw â-masinahamwak... kinwîsk îkota
Can you show me?" he said to me. The one I was writing... It took a long time

nitâpimasinahîn. kî-kakîpâtisiw ana sîmôn môða kîkwâðiw
to copy them. That Simon was stupid. He didn't know anything

kî-ohci-kiskîðhtam. wîða îyakwîðiw î-kî-otami-kîskwî
because he was always fooling around during the time he was

ôwi â-kî-iskôlîwit. tasipwâ kî-nihtâ-misîhow. akwâni îkotî ohci
in school. That is why he was always getting himself in trouble. Then, from

ana ayamihîskwîw â-p... pâhci â-ohfî... â-otihtât îkota mâna
there, that nun, watch out! When (as soon as) she got to him, that is when she

â-sakikwîpitât mâyiða î-patapâskwîðit. î-mas... îkota
grabbed him by the neck. And he had his head down. That's when she grabs him

â-sakikwîpitât. îkota mâna â-cîstikwayawînat. mwâc pakitinîw.
by the neck. That is when she pinches him in the neck. She does not let him go.

pakwanta mâna î-ntopakamahikî sîmôn pîðisk â-ati-mâtow.
Simon would usually hit randomly, hitting the air. Eventually, he would start to

nikanawâpamâw îða. pôy nôhtî-pâhpihâw. pôy, ayahâw, môða
cry. I was looking at him. Boy, I wanted to laugh at him. Boy, uh,

kî-mâtiskwîðiw wîða î-micimonakwayawînikot. awa nikanawâpamâw
he could not move his head because she was holding his neck. I looked at her and

îða awa ôta nitatinâw awa *sister*. "Leave him alone," nititâw.
grabbed hold of her, this sister. "Leave him alone," I told her.

“He’s crying,” nitit... *“I’ll make you cry yet,”* nititâw.
 “He’s crying,” I said... “I’ll make you cry yet,” I said to her.

pôy, â-pasikosipahtâyân â-pakamahwak. *I hit him [her] on the*
 Boy, I got up fast and hit her. I hit her on the

chest. â-pasikosipahtât ana pôy âsan ... aspin. *He just went right*
 chest. He [she?] got up fast and ran, that one. Boy, already gone! She just

through aspin! *Right... against the door.* pôy, môða kinwîsk
 went right through, right against [through?] the door. Boy, it was not long before

ayamihîkimâw â-sâkîwît îyako ana â-kî-îtitân â-mac-âyiwit, ya.
 the priest came in, the one I told you about, the mean one, yes.

Robert: akwa ayihîw *spelling* anima â-kî-itwîyin, ciyi? ây...
 And, uh, that spelling you mentioned, right? Ah...

akihtâsona mâka îyakwani nâ mîna kîkî-kiskinawhamâkawinâwâw?
 how about numbers? Did you learn about these, too?

Charlie: kîkwayi?
 What is that?

Robert: akihtâsona isa isi isa ta-isi-akihtâsowan.
 Numbers, you know--the way to count.

Charlie: ô ya. îyakwani îða mîna misiwî. ya. îyakwani îða wîhtanwa
 Oh, yes. Those ones, too, in every way. Yes. Those were easy

îða îyakwani ta-akihtâsowan. *It’s nothing hard to count.*
 for me to count. It is not hard to count.

Robert: ayihîw mâka tân... tânðiko â-kî-itîðihtaman ispî anima
 How about what... what did you think [it was] that time

â-kî-iskôlfwiyin. *What grade? What grade did you think it?*
 You attended school. What grade was it? What do you think it was?

Charlie: îya, pôy, môða anima mistahi nikî-ohci-... *grade five*
 Yes, boy, we did not go very far... I had only grade five

nikî-ayân isko *grade five as far as I go to grade five Sturgeon*
 Up to grade five is as far as I went, to grade five at Sturgeon Landing.

Landing. akwâni îkota ohci anima îkota ohci
 And that is where I started

â-kî-kiskinawhamâkawayân ta-mâci-mîtawîyâ isa hâwkî isa ôma îkota
 to be taught how to play, you know, hockey, you know, this one, starting from

ohci. môða mistahi nikî-oh... osâm piko îyako anima hâwkî
 there. We didn’t... attend much. It was mostly that hockey,

anima ta-isi-mîta-wîyin. ta-papâmi-mawinihikîyâ îyako
how to play it. To travel around and compete, that's what

â-kî-ntawîðimikawiyâ. akwâni îyako anima â-kî-iskôliwîyân
they wanted us to do. And then during that time I was attending school

akwâni môða pîyakwâ nîkî-ohci-ntawi-iskôliwin *in the morning* piko.
I never [actually] went to school, only

that's it in the morning piko â-kî-ntawi-iskôliwîyân.
in the morning. That's it--only in the morning I went to school..

Robert: îyako *grade five* mâka *how many grades* îkota â-kî-astîkwâ?
That was grade five, but how many grades were there?

Charlie: âh... *let's see*, anima anta *fourth class*. anima *grade zero*.
Ah... let's see, that one, the fourth class. That grade zero.

grade zero anima kî-ihtakwan. akwa *first*. pôy, *second*
There was a grade zero, too. And first, boy, second class,

class, *third class*.
third [grade] class.

Robert: *So, there's grade one, grade zero, grade one, grade two.*

Charlie: *grade two, grade three, grade four, grade five.*

Robert: *up to grade five.*

Charlie: yâ, *grade five* isko.
Yes, as far as grade five.

Robert: mwâ na kikiskîðihtîn ispi, ispi â-kî-ispîhtisîyin
Do you remember how many years old you were when

â-kî-iskôliwîyin îkota.
you attended school there?

Charlie: *I say about, I was about thirteen, thirteen year old I*
started from here, yes.

Robert: âm, tântahtwâskîwinîyin â-kî-pônîhtâyin.
Uh! How (many years) old were you when you finished?

Charlie: âh... *I'll say about fifteen year old, fifteen.*
Uh, I'd say about fifteen years old.

Robert: akwâni, akwâni îkota ayihîw akwâni îkota *fifteen, fifteen*, nâ
Then, then, right there, uh, then fifteen

îkota â-kî-tahtwâskîwinîyin îkota akwâni nâ îkota
is the age. Is that when they

â-kî-pakitnikawiyin.
released you?

Charlie: akwâni nîða ôti â-kî-... akwâni î-kî-pakiciyân akwâni.
Here it was me... I quit and that was it.

Robert: î-kî-pakiciyîn nâ?
You quit?

Charlie: ya. akwâni î-kî-pakiciyân.
Yes. Then I quit.

Robert: kîkwân mâyiða ohci â-kî-pakiciyîn?
Why did you quit?

Charlie: ohcîtaw osâm môða kîkwân. *I didn't learn anything.* osâm piko
I did it on purpose. I did not learn anything. I mostly

hâwkî nikî-mîtawân, *that's all.*
played hockey, that's all.

Robert: ô ya, *okay.*
Oh, yes. Okay!

Charlie: pîyakwan mîna *baseball* anima pîyakwan îyako mîna.
Just like baseball, that one, too. It was the same.

Robert: kîkî-nihtâ-mîtawân?
Did you know how to play?

Charlie: ya. ya. everything.
Yes, yes, everything.

Robert: *Oh, yeah. Okay!*

Charlie: mwâc ta-kî-kîscipisiht anohc kwayask kî-pimohfîyân. ya.
You would not be able to catch me now if I were walking properly. Yes,

nikî-nihtâ-mîtawân ôma. mihcît ôhokok ôta.
I used to play well, [as did] a lot of them here.

Robert: mitoni nâ niyânomitanaw ta-kî-pimowatîpan kîyâpic anohc.
You really would be able to pack fifty [pounds] now.

Charlie: pôy, mihcît ôhokok ôta ahpo *Keno* awa, *Hyacinth*, *Elie*
Boy, there were a lot of them, even Keno, Hyacinth, Elie Sinclair.

Sinclair. mihcît ôhokok ôta ayâwak. îkota â-kî-mâh-mawinihikîyâ.
There were a lot of them here. That's where we used to compete. Yes,

ya. *Elie* ana wîsta kiskîðihtam. îyako mîna ahpo ta-kî-kakwîcimâw
Elie, too, he knows. You can even ask him

akwa mâliwîs. mâliwîs îyako kihci! pôy, ta-kî-nâtat îyako.
and Miles. Miles, that one for sure! Boy, you should get him.

Robert: ya. âsan îkota, âsan îkota owîhðowiniwâ nimasinhamwân.
Yes. Already there, I have already written their names in there.

akwâni mwâc nâ awasimî kîkwan kî-kiskisin.
You don't remember anything more?

Charlie: hâ...
pardon...

Robert: âsan owîhðowiniwâ îkota nimasinhamwân akwâni mwâc
I have already written their names in there.. Okay,

nâ awasimî kîkwan kikiskisin?
do you not remember anything else?

Charlie: ya. mwâc awasimî kîkwan pôy nikiskisin. îyako anima piko
Yes (That's right). I don't remember anything else. Boy, that's the only thing

â-kî-kiskisiyân îkotî â-kî-iskôliwîyân anima *Sturgeon Landing*.
I remember (about) when I went to school at Sturgeon Landing.

mwâc anima ôta n-ôh-iskôliwîyân. îkotî â-kî-iskôliwîyâ
I did not attend school here. That is where we went to school

â-kî-kwatahikawiyâ ôtî *Sturgeon Landing*. pôy, nikî-mihtâtîn
and were beaten constantly--over at Sturgeon Landing. Boy, I felt miserable.

îwi. kwayask nikî-mihtâtîn îkâ awinak î-kî-ohci-pîtohtît.
I was really miserable ('I felt sorry about it') because nobody came there.

î-kî-...nikî-ntomânân âtaw mâna okimâhkân. mâyiða îkâ
we... we called for the chief, however. But there was

kîkway, you know, môða pîyakwan ôta anohc ôma â(y)-isinâkwa.
no, you know, nothing. Not like right now, not the way it looks [now].

Robert: kwayask misipâtos, ciyi?
It is very different, right?

Charlie: sôniyâw isa kâ-otiniht tâyipiko â-sipwîhtîcik ôhokok.
You know, when the money has been taken, they just go away, these ones.

môða îkosi ôhokok. kî-tipahosowak. *They pay their own fare*.
This was not the way. They paid their own way. They paid their own fare.

môðiða ôta ohci nântaw ita kîkwâðiw sôniyâwa kî-ohci-otiniwak.
It was not from here they took it. It was from somewhere else.

Robert: okay. îkosi.
Okay. That's good.

Charlie: îkosi. *Well, that's pretty good* îyako. î-tâpwîyân anima
That's it. Well, that's pretty good. That's right. I am telling the truth

â-itwîyân. îyako ana mâliwîs ana kwayask ta-wîhtamâk ana.
in what I am saying. That Miles, he will tell you everything.

He knows everything. ka-âcimostâk kahkiða kîkwâðiw akwa
He knows everything. He will tell you everything and

mîna ôta â-kî-iskôliwiðit awâsisa. kapî iða mâna ôta
also about the children who attended school here. I always

nikî-atoskawâw ayamihîkimâw moða mâ... îkota mâna
worked for the priest here, but ...

kî-mîtwâwak awâsisa anikik. waðawîtimi anta â-manisikîyân
Children used to play there. Whenever I was cutting grass outside there.

mâna. îkota nistwâpisk mâna nikî-tipahamâk pîyak-kîsikâw.
He used to pay me three dollars a day.

Robert: âw. îkosi.
 Okay, that's it.

Charlie: *Well, îkosi, ya. That's it.*
 Well, that's it, yes.

Beaver Pelts and Game Wardens – (Track 2—11:55)

Charlie: akwâni îyako ôma â-kî-pôni-iskôliwîyân ôta ayihi iskôli
 This was at the time I finished school. Right here,

akwâni môðîða, môða aðisk k-ohci-wîðð... k-ohci-wîððtisiwak
uh, they were not ri... they were not rich,

kitôtîminawak, kimâmânawak. akwâni piko î-kî-atoskâsocik îkosi piko
our kinspeople, our mothers. They just worked for themselves,

â-kî-isi-pimâcihikowahkwâ akwâni nîstanân mâyiða akwâni nîstanân
and that is how they brought us up. And we, too, and we, too, when we

î-ati-kaskihtâyâ atoskîwin kahkiðaw kîkway ta-miciminamâ ta-t...
started to work, we knew what to do, how to help them.

ta-wîcihahîcîk akwa nîðanân nistîs maliwîs nikî-pakitahwânân
Then we, too, [I and] my brother Miles, fished, fished with

ni-kinosîwi-pakitahwânân. akwâni îkota ohci môða kîkwan sôniyâw
gill nets. At that time we did not

nikî-ohci-ayân.
have any money.

akwâni, akwâni ôta ohci nikî-sipwîyohtîhonân ôti
Then, then we travelled from here

nikî-ntawi-ayânân ayihi *Granville Lake* îkotî nikî-ntawi-ayânân
and went to, uh, Granville Lake. We stayed there

kinwîsk. akwâni îkotî akwa â-kî-ayâyâ akwâni î-ati-takwâki
for a long time. And that is where we stayed. It was fall when we started to

â-kî-ati-pôsiyâ îkotî mâyiðâ kîwîtinâ ôtî akwâni îyakwîðiw ...
travel out. It was over there, up North. Then that...

îkotî akwa kâ-ati-pipo kî-oh... kî(y)-ohpikihikowak îða atimwa
then over there when winter started, they raised dogs, too,

wîða î-kî-âpacihâcîk îyakwani aniki atimwa. kahkiða kîkway
because they used them, those dogs. There were all kinds of,

kî-mihcîtiwak atihkwak îkota ohci â-kî-pimâtisiyâ anihî
a lot of caribou. That is how we made a living.

atihko-wiyâs toni î-kî-cîpwastât. atihkwiyâs.
There was a pile of caribou meat.

kwâni môða îkota kî-ayâw pîyak môniyâskwîpan
There was not one, uh, wait, let's see, there *was* a person, a (now

akwâni mâna â-ntî-ntotamawakiht kîkwâðiw.
deceased) white woman we used to go to and ask for something.

akwâni môða mistahi kîkwân kî-ohci-ihetakwan. tí iða
There were not many things around, obviously.

ihetakwan sôkâw pâko... *flour, baking powder* akwa pimiya. akwâni
There were sugar, flour... flour, baking powder and lard.

ma kîkway *canned stuff* ma kîkway mwâ mitonawâkâc kîkwan
There was no canned stuff. There was nothing, absolutely nothing

kî-ohci-ihetakwan. akwâni îkota ohci piko ayihîw ta... ayihîw
[else]. It was only there that they would try to make a

ta-kakwî-pimâcihisocik ôhokok nipâpânânak akwa nimâmânânak kahkiða
living, these, our fathers and mothers with

kîkwâðiw akwâni *fur, fur* kî-mâcîwak â-takwâkinðik kî-nipahîwak
all sorts of things. And then, fur, fur they hunted in the fall,

môswa akwân... îyako ana môniyâskwîpan ana îkota â-kî-ayât
and they killed moose. And then... that one, that late white lady,

nikî-wîcîhikonân. kîkwâðiw â-ntotamawakiht nikî-mîðîikonân
the one who stayed there, she helped us. Whenever we asked for

ispî wîstawâw ôhokok â-kaskih... môða mâna kîkwân kî-ohci...
something, she would give it to us. When these were old enough...

môða mâna kîkwan kî-ohci-ððhtinikâtîw. wanihikîwin
And there was nothing, nothing that was open. Trapping,

kahkiōa kīkway kī-kīpahikāfīw kwayask mīna kī-itīdīmāwak iōiniwak.
everything was closed. They were watching us closely, us Native people.

kwayask kī-mac-āyiwīwak kanayi-pisiskīwak. akwāni tahto kīsikāw
They were very mean, the game wardens. They flew in every day

īkotī kī-twīhowak *Granville Lake*. akwāni ispī ā-ati-takwāki kwayask
over there at Granville Lake. Then, when it started to be fall,

... mōōa kīkwāōiw sipwītisahikīwak ōhokok wīōa
there was nothing. They went out with their dog team, these ones, because

ī-kī-ntayi-kīmōci-wanīhīkīcik ī-kīmōci-nīpahācik amiskwa.
they were sneaking out to trap and kill some beaver secretly.

mōōa kīkwān kī-ohci-pāskihīnikāfīw. akwāni misiwī īkotī
There was nothing that was open. Then, all over the place

kī-papāmiōāwak ōhokok kanayi-pisiskīwak mōōa māyīōa kīkwāōiw
they flew, those game wardens, but they didn't

kī-ohci-wāpahamwak wīōa ī-kī-aōahahkwā ōho otāpakwīhoniwāwa
see anything because they buried their snares.

ī(y)-aōahahkwā isa. pīyakwan kōna, aōisk ispimi aōisk piko
They buried them, you know. It [looked] just like snow [from]

kwāni ā-p... ā-nātakwīcik akwāni kī-pānahamwak ā-nātan...
up high... only then [later], they cleared the snow and retrieved...the

ā-nīpahācik amiskwa akwāni ... akwāni posko-tipisk kī-takosinwak.
beavers that they had killed in the middle of the night, and then they went home.

Robert: kīkwāōiw māyīōa ohci īkā ā-kī-pakitinihcik ta...
Why were they not allowed to trap?

Charlie: maci... mōōa cīskwa kīkwan kī-ohci-ōōhtīpaōin.
Because there was nothing that was open yet.

Robert: ka.
Yeah.

Charlie: ma kīkway, ya. ma kīkway cīskwa kī-ohci-pāskihītīpaōin
Nothing, yes. Nothing was open yet.

mwāc mitonawākāc kīkwan kī-ohci-ihītakwan cīskwa. [*slurp, clunk*]
Absolutely nothing was available yet.

akwāni ā-tipiskāōik īkota ā-kī-pī-kīwīhtahācik otahtawāwa.
It was during the night that they brought their furs in.

ā-nīpahācik amiskwa ī-tipiskāōik īkota ohci ā-pī-sipwītisahīkīcik.
After killing the beavers at night, they came back with their dog teams.

akwâni îkotî â-pî... â-pî-wâpanðik îkota â-takotisahikîcik akwa
And over there when it was starting... when it was becoming daylight they came

îkota â-kîmôci-pîhtosikîcik pâsahtîwak îkota sîhkipitîwak.
back with their dog teams. They came in with their dog teams and secretly skinned

akwâni îkota â-twîhomaka sîmâk pimiðâkan sîmâk
them. They dried their pelts there and stretched them. Then, when a plane landed,

ninâsipîkociskâwân. môða ahpo apoyak anikik kipihcîwak âsay
I would run down the bank. The propellers had not even stopped when the

â-ati-kwâskohticik kanayi-pisiskîwak. tâyipiko pî-kospipahtâwak.
game wardens jumped out. Right away, they ran up the bank.

Robert: iðiko nâ îkospî î-kî-kitâpamikowihkwâ?
Were they really keeping an eye on you?

Charlie: kwayask pôy!
You'd better believe it! (Extremely, boy!)

Robert: îkâ kîkwân ta-nipahtâyîk?
You were not to kill anything?

Charlie: ya. *That's right!* kwayask kî-mac-âyiwiwak. *Yeah, that's*
Yes. That's right! They were very mean. Yeah, it's

honest. Yeah, kwayask kî-mac-âyiwiwak anikik. akwâni ayihîw akwâni âw
true. Yeah, they very really mean, those ones. Then, okay, and then, well,

ni-pî-kospikociskâwân mâyiða î-kî-oskinîkisiyân. tâyipiko môða
I ran up the bank but at that time I was only a young man. Right away,

kinwîsk, "mâmâ, kanayi-pisiskîwak ôhokok." pôy tâyipiko
not long [I said] "Mom, those are the game wardens." Boy, right away,

kaskayikipitîw ôho amiskwayâna. mâyiða nimis awa môða
she bundled up these furs. But my older sister here, she was not

cîskwa kî-ohci-wîkihtow pîlân awa
yet married, Blandine [later, Daniels],

kâ... kâ-mîðât ôho amiskwayâna "mâhcâ!" itîw.
she gave these beaver pelts to her. "Go!" she told her.

âsay awa pî-kospâmaciwîkociskâwîw kanayi-pisiskiwîw. pôy!
Already, he was coming up the hill, this game warden. Boy!

mâkawa ôta kanayi-pisiskiwîw. â-pâpahtât. pôy â-waðawîkociskâwîw
Here's the game warden running here. Boy, my sister ran outside,

nimis mâyiða pîhtawîskwâhtîm wâpamîw awa kanayi-pisiskiwîw. aspin
this game warden saw her on the porch. He

pimitisahwîw mâyiða î-kisikociskâwît awa pîlân awa. pimitisahwîw
ran after her, but Blandine was very fast. The game warden ran

awa kanayi-pisiskiwîw aspin. akwâni mwâc kî-ohci-atiminîhwîw
after her. He did not catch up to her, though; she

kî-wanaskacipahik.
lost him.

toni îtokî wâhðaw nîtfî nôhcimi îkotî
Very far away, I think, out there in the forest, she

â-kî-ntawi-kâtât â-kî-ntawî-akotât. pîminâhkwan kî-ayâw î-astât
went and hid them. She had a rope to tie them up where

atimwak. îkota îtokî â-kî-iskwâhtawît mistiko akwa îkota
the dogs would not get them. She climbed up a tree and

â-kî-tahkopitât. kwâni môða kî-ohci-... aciðaw ... kinwîsk
tied them up. Then... he did not... for a while... for a long time

â-kî-namatît ana kanayi-pisiskiwîw iðiko â-matâwîsit.
she was gone before finally reappearing.

nitayamihik nîsta îkota kîkwâðiw ana â-pimohtatât nitik.
He asked me, too, what she was carrying.

mwâ nântaw nitit... mwâc nitayamihâw â(y)-ayamihit îkota îkâ
I didn't say anything... I did not talk to him. He was

k-wî-kiskîðihta what it... kîkwâðiw â-pimpahtwâðit animîðiw.
trying to find out what it was that she was running away with.

[slurp, clunk] akwâni misiwî... five kî-akihtâsiwak
Then, all over the place... there were, in all, five of those

anikik kanayi-piskiskîwak. iðiko kwayask five kî-akihtâsiwak
game wardens. They numbered as many as five

kahkiðaw wâskâhikana anihî kî-ntonikîwak.
of those [game wardens]. They all searched in every house.

Robert: tântî â-kî-wikiyan îkospî?
Where did you live at that time?

Charlie: Granville Lake, Granville Lake â-kî-ayâyâ akwâni...
Granville Lake, Granville Lake is where we lived.

Robert: okâwi-miðîhkânâni?
Granville Lake?

Charlie: okâwi-miðîhkânâni, ya. akwâni ayihîw îyako ana ispi
Yes, Granville lake. Then, uh, that one, when

â(w)-ohpahocik ôhokok akwa ana môniyâskwîpan ana â-kî-atâwît
they flew out, these ones, and this late white woman, the one who bought

amiskwayâna anihi.
those beaver pelts.

Robert: îkotî nâ ohci â-kî-ohci-nihtâwikiyan?
Is that where you were born?

Charlie: ôta â-kî-nihtâwikiyan.
I was born here.

Robert: pakitahwâkani?
At Pukatawagan?

Charlie: pakitahwâkani â-kî-nihtâwikiyan ôta îkotî piko â-kî-ispiciyâ
I was born here at Pukatawagan. We went there only

môđa ađisk kîkwân mistahi ôta. kî-ohci-ihtakwan
because there were not many things [to do] here, because

nikî-mihcîtinân ađisk ôta ta-pamihisocik wîstawâw. ôtî
there were many of us here who had to look after themselves too.

â-kî-ntawi-ispiciyâ.
That's why we moved over there.

Robert: kî-misâw cî anima ôtînâ?
Was it a big community?

Charlie: ya, ya. *Granville Lake* anima kî-miđwâsin. îkotî wîsta
Yes, yes. Granville Lake was a beautiful place.

nôhkomisipan ana misti-*William* kî-ayâw. îkotî wîsta
My late uncle, big William lived there, too. He, too, went and made a living there.

kî-ntawi-pimâcîhisow. cōma kahkiđaw îkotî ađisk ... kahkiđaw îkotî
Thomas [Colomb], all of them, all were over there.

nikî-ayânân.sâđasta ana kisîđinîpan wîsta kîkî-wâpamâw.
Celestine, too, that late old man. You saw him.

Robert: sâđasta *Bighetty*?
Celestine Bighetty?

Charlie: îhî.
Yes.

Robert: ya.
Yes.

Charlie: îyako wîsta îkotî kî-pimâcîhisow. akwâni îyako, îyako ana
That one, too, made a living over there. And that one, that one,

môniyâskwîpan â-kî-atâwît a... amiskwayâna. akwâni môðîða îkota
the late white lady, the one who bought the beaver pelts. But she did not

kî-ohci-ahðîw akwâni mistahi mâna kî-tipahwîw. akwâni îkota ohci
place them there [in her store]. And she paid a lot for them. And from

pôy mistahi kîkwan kî-ati-nôkwân. kwâni kahkiða kîkway... wîða
then on, boy, a lot of things became evident. Then of the things... because

akwâni kîkwâðîw â-kî-mîðikocik isa ôhokok *the old man, my old*
of all the things that she gave them, the old man, my old

man, isa îðiko kîkwâðîw â-kî-mîðikot môniyâskwîwa
man, you know, what he was given by the white lady,

kî-tipahamawîw. akwâni îkosîsi kî-itîw ayahâw môniyâskwîw ana.
he paid her back. Then she forgot about it. She told him, uh,

“îkosîsi mwâc takâc ta-tipahamawîyan,” itîw ôta ... ta-otînikîwak
the white lady. “That is all right. You don’t have to pay me,” she told him.

â-wî-atâwîcîk. akwâni môða îyakwani anîhi pîko akwâni kahkiðaw
There, they can take goods from here that they want to buy. And

kîkwan â-isi-ayâyîn pîtâ itîw. akwâni îkota ohci pôy mitoni
those are not the only ones. And what you have, bring all of it, she said to him.

kwayask. akwâni kahkiðaw awînak îkota ohci kî-pîmâcîhisow. pôy
Then, right from there it was very [busy?]. Then everybody made a living from

mîsiwî atîhkwaç ôta nâsipîtimi î-minîhkwîcîk.
there! Boy, there were lots of caribou drinking water down at the lake.

tâyîpîko ta-nâsipîyin ta-pâskîswacîk.
You only had to go down to the lake and shoot them.

Robert: tântahto askiy îyako kititîðihtîn?
How many years ago do you think this was?

Charlie: pôy!
Boy!

Robert: 1950?

Charlie: about 1940, îtokî 1940.

Robert: 1940?

Charlie: 1940.

Robert: And you were just a five-year-old?

Charlie: nîða?
I?

Robert: macî mâka *1940? You were born in 1935?*
 Could it have been 1940? You were born in 1935, weren't you?

Charlie: macî mâka ayihîw, macî â-waḏawîyân iskôli ohci â-îtitân.
 Well, it was, uh, when I left school, I told you.

Robert: kâ. *1940.*
 Yeah. 1940.

Charlie: ôta ohci â-pôni-iskôliwîyân aciḏaw ôta â-kî-ayâyân kitin ôma.
 When I left school, I stayed here for a while, I told you.

Robert: kâ.
 Yes.

Charlie: nisitohta! nisitohta! pôy ninîhiḏawân ôma akwâni, akwâni
 Understand! Understand! Boy, I am speaking Cree.

îkotî... îkotî akwa â-îtitân âcimostâtân akwâni îkota ohci
 And then, over there, over there, that's what I'm saying to you, the story I am

kahkiḏaw kîkwâḏiw kî-atâwîwak. pôy kî-miḏwîḏihtam! akwâni kapî
 telling you. They bought everything from there. Boy, was she happy!

tahto-kîsikâw pahkwîsikan nikî-mowâw. nikî-sîwinikân.
 And then I ate bannock every day. I used sugar.

Robert: îyako *Granville Lake?*
 That's Granville Lake?

Charlie: ya. *Granville Lake* îyako îkotî ohci akwa â-kî-pimâcihisowâ
 Yes. Granville Lake, that's the one. That's where we made a living,

akwa îkospî mâyiḏa îkospî â-kî-nôtintonâniwa akwâni ayihîw ôta
 but that was during the war. Then I was very,

ohci kwayask, kwayask nikî-miḏwîḏihtîn.
 very happy here.

pôy! kahkiḏaw kîkway nikî-ayâ...
 Boy! Then we had everything,

pîyakwan isa mistahi kîkwan. akwâni mâyiḏa îyako mistahi kîkwan.
 literally everything. But that was lots!

That's lots! That's what you need: sugar, tea, lard, flour,
 There was lots of what you need: sugar, tea, lard, flour,

baking powder. akwâni îyako piko môḏa kîkwan, *nothing else,*
 baking powder. That was all, nothing else.

akwa iḏiko mistahi atihko-wiyâs. piko kimîcin.
 And there was a lot of caribou meat. You only had to eat it.

Robert: mihcît nâ kîkwân ayihîw â-kî-nâh-nipahtâyîk?
Did you kill and butcher a lot?

Charlie: wîðawâw ti wîðawâw môðîða... môðîða nîðanân
They did, only *they* did it. We did not

n-ôh-wîcîwânânak. wîðawâw kî-pâh-pîyakowak. wîðawâw tipiðawi
go with them. They went by themselves. They went out separately

â-kî-sâh-sipwîhtahisocik *way up north*. ôti *Mile 30* pâsic îkotî
way up North. Over there at Mile 30, past there they

â-kî-itohtîhocik. tasipwâ posko-tipisk akwâni kî-pimohtîhowak
travelled. That is why they travelled

î-tipiskâðik â-kî-takotisahikîcik, môða iða î-kîsikâðik
by dog team in the middle of the night, not during the day,

pimiðâwak aðisk ôhokok kanayi-pisiskîwak. oðâpahcikîwak ayihîðiw
because the game wardens flew by day. They observe, uh,

papâmi-*check*-iwîwak [-oðâpahcikîwak] mahti awiðiwa ta-pa...
they go around observing, to see if they can

-nôkosiðit. akwâni îyakwîðiw pôy tâyisa nîkî... nîkî-miðwîðihîfn!
spot anybody. And then, that one, boy, was I happy!

akwa îkwanima â-âcîmostâtân iskwayâni îyako anima. ninânihkisin.
And that story I am telling would be the last one. I am in a rush.

The War – (Track 3—01:59)

akwâni îyako anima 1944 îkospî â-nôtintonâniwik ôta îkospî.
And that one, in 1944, during the war, right here, that time. Then,

akwâni, akwâni iskwayâni îyakwîðiw â-kwâskohtotâtocik itwîwak.
then that was to be the last conflict, they said. Then,

akwâni nîkî-pî-sipwîhtânân nîkî-pî-sipwîyâmonân ôta pakitahwâkani.
we left and came straight here to Pukatawakan. We came here

îkota â-kî-pî-itâmowâ mihcît aðisk ôta iðiniwak kî-ayâwak. câðîmanak
for safety because there were many people here. The Germans

aðisk îkospî â-kî-nôtinîkîcik akwâni paskiðâkîtwâyî kî-itwîwak akwâni
were the ones who were fighting, and if they win, they said,

ta-mîscihikonawak.
they will massacre us.

Robert: akwâni mâni mâka îkosi?
That is how it would have been?

Charlie: ya, akwâni, akwâni kî-mîscihikonawak kî-itwîwak. akwâni
Yes. And then, then they would have killed us all, they said.

akwâni kahkiðaw nikî-pî-pôsinân wîstawâw kahkiðaw nîstaw ôho
And then, then we all came out, my brother-in-law, too,

kahkiðaw nôhkômis wîsta misti-*William* ôta.
all of them, too, including big William, right here.

Robert: pakitahwâkani kî-pî-... kahkiðaw...
To Pukatawagan, all of you... came...

Charlie: akwâni îkota nikî-pî-ayânân.
That is where we came to stay.

Robert: î-kî-pî-pîhowîk nâ?
Did you come and wait?

Charlie: nikî-pî-pîhonân.
We came and waited.

Robert: mahti kî-ati-ispâðik?
What could happen?

Charlie: mahti kî-ati-ispâðik mahti akwâni kî-sâkôcihtwâcîk.
What would have happened if they had won?

Robert: akwâni, akwâni kîsta ta-kî-manâskwîhtay nâ âta wiða?
Then, then you would have taken up arms, too, right?

Charlie: akwâni, ya. akwâni tahto-kîsikâw nikî-pî-ayamihânân ôta.
That is right. And every day we came here to pray.

ayamihîkimâw kwayask kî-ayamihâw ta-sâkôci... tâ-sâkôcihtwâcîk.
The priest really prayed to win... to win the war.

anikik, anikik ana ta-mâkowahkwâ â-nôtinikowahkwâ anikik
Those, those people who are helping us to defeat those who are

ta-sâkôcihâcîk. akwâni kî-wîcihikowisiw ayamihîkimâw kwayask mîna
fighting us. Then, then the priest's prayers

kî-nanâskomow îyakwîðiw â-kî-kaskihtât. akwâni aðisk mwâc pîyak
were answered. He really prayed, and he succeeded. Because, then,

ta-kî-pimâtisihtânaw. akwâni câðîmanak
not one of us would have survived. Then, the Germans

kahkiðaw ômîðiw ta-kî-tipîðihtamôhtay.
would have been all the rulers.

Robert: akwâni mâni mâka kwayask kîstawâw ta-kî-nôtintonâniwa,
But then again, you people would have fought really hard to...

ta-kî-... kîstawâw ta-kî-manâskwîhtânânâw, ciyi?
You would have taken up arms, too, right?

Charlie: akwâni iða wîstawâw iða, ya. kî-pîhowak piko, kî-pîhîwak
That is right, yes, and they, too. They only waited, waited

piko ôta, ôta ta-takosinðit. îkosi aðisk piko. [*slurp, clunk*]
for their [the Germans'] arrival.

Robert: âw, îkosi?
Okay, that's it?

Charlie: ya, îkosi. *That's good!*
Yes, that's it. That's good!

Sidney Castel, 1934-

Pukatawagan, March 21, 1999

Interviewer: Robert Castel

The Railroad – (Track 4—12:54)

Robert: mahti âcimostawinân ispi anima
Can you tell us when the

pîwâpisko-mîskanaw â-kî-pî-mâcipađik?
railroad started?

Sidney: âw, nântaw *nineteen*... nistam
Okay, around 19... the first time I heard



î-pîhtamân anima â-ati-mâcipađik pîwâpisko-mîskanaw
about that railroad, when it was just started, that one, before it

moyi-mâcipađik pîyakwâ. akwâni nikâwîpan
was begun, one time. Then, my late mother, she was alone (a widow) when she woke up

kî-pîyakow î-koskopađit kî-itwîw, “nikosis,” itwîw, “kîtahtawîđ
and said, “My son,” she said, “suddenly,

ôta kîkwan ta-pimatamon, kita-pimatamon mîskanaw kîwîtinâ aspin
something will run by here. A road will run by,

kî-itatomok,” î-itwît. *it was nine*... nântaw îtokî aspin *1949*
going to the north,” she said. It was nine... I think, I think about 1949.

îtokî îkospî kî-ispadîn. îkwâni îkospî â-kî-pîhtamân. îkosi îtokî
I think that’s when it happened. That’s the time I heard about it. I think that’s

î-kî-isi-pawâta nikâwîpan.
how my late mother dreamed it.

îkwâni with the next year, *nineteen*... *nineteen-fifty* îkota
Then, within the next year, *nineteen*... 1950, then that’s

â-kî-itîđihtamân î-pî... î-pî-tipahaskâcikâfik anima
what I thought it was... it was to be surveyed, that

pîwâpisko-mîskanaw apisîs isa î-tipahaskâtahkwâ.
railroad; they would survey only a little bit of it, you know.

akwâni pîđisk, pîđisk ôta kî-pî-itâcimâwak
And eventually, eventually, they talked about coming in

kisîwâk. pî-nântomâwak nâpîwak ta-wîcihâcik ôhokok â-tipahaskîðit
closer to here. The men were being called out to help these who were surveying

akwâni pîðisk ayihîw *nineteen, uh*, pîðisk îtokî ôta
[i.e., the surveyors]. And by then it was already, uh, nineteen..., uh, finally

â-kî-isi-tipahaskîcik. akwâni pîðisk *1951* akwa as... akwâni mwîhci
they did the surveying here. And then, it was already 1951, and

kî-isi-tipahaskâniwan mitoni kî-tako-tipahaskâniwan ayihihk *Lynn Lake*
the surveying had been done, evidently right to (that place)

isi. toni isa. akwâni isa âsa mîna kîhtwâm akwa tâpwî kî-...
Lynn Lake. Finally, you know. Then again, it was now time

kâ-kî-isi-tipahaskî ana. akwa âsa mîna â-kî-pî-sipwîhtî mitoni isa
for him to really finish up the surveying, that person. Then he came out again

ta-kwayaskwatamoðik tânisi isa ta-kwayaskwatamoðik mâmâsîs wîða...
to make very sure it was straight. The first time

nistam wîða â-kî-pî-sipwîhtîcik *1949* mâmâsîs tîpîðâ *just*
was just a quick job, not done carefully. Because they had come out in 1949 just

î-kiskinawâcihtâcik piko tântîsi isi ta-itatamoðik.
to do hasty, preliminary work to determine where it would go.

mâka anikik *surveyors, fifty*, kâwi... kâwi pî-isi-...
But those surveyors, fifty of them, they came back... they came, those

îyakwanik â-kî-pî-sipwî-tipahaskîcik mitoni, toni ta-kwayaskwatamok
ones, they returned to survey the road, to make sure the road was straight.

mîskanaw. hâw! akwâni ispî î-kîsihtâcik îyakwîðiw hâw akwa ayihîw
Okay! And then, they were finished with that, okay, and

about 1952 kîtahtawîð akwa â-itwîcik kâ-kî-pî-ntomîcik ôta nâpîwak
uh, about 1952, without warning they suddenly came to get

ta-paskwatahîkîcik ta-paskwatahahkwâ ômîðiw mîskanaw mâmîs... *camps*
some men to cut the line (clear trees for the railway line), to cut the line for

kî-ayâwak *Sherridon* ohci akwa ayihîw akwa ôta *Charles* akwa *Rafter*
this road. Sloppy... There were (hastily constructed?) camps from Sherridon and,

akwa *Ninety-nine* akwa *One-Eleven*. îkosîsi kî-ohci-... cîw... kî-
uh, here at Charles and Rafter and Ninety-nine and One-Eleven. That's how

isi...api... kî-astîwa *camps* ôta isi.
the camps were ... situated here.

akwâni îkot... âsay îkospî I was... *seventeen-year-old*
Then there... when I was still... I was seventeen

îkospî nikî-tahtwâskîwinân. âsay nîsta nikî-otini kawin
years old. Already, I was picked

wîða, wîða îkospî *They were always short of men;*
because, because at that time they were always short of men.

there was... mwâc kîkwan mistahi atoskîwak nâpîwak kî-ohci-ihîwak
There were ... not lots of men who were available to work, to come

ta-atoskîcik, *so* piko awinak kî-at... tîpiðâ awinak
to do the work, so anybody could work... as long as he

ta-kî-cîkahikîkî ikwatwâht kî-otinâw. ta-nihtâ-ohpina cîkahik...
had the ability to chop, such a person was chosen. If he knew how to wield an

âsay kî-otinâw ahpo oskinîkîw ahpo kisî-ayak *40, 60 year-old.*
axe..., he was picked immediately, even a youth, or an elder forty or sixty years

kîyâpic kî-tawatahikîwak wîstawâw îkota. akwâni â-kî-tawatahahkwâw
old. They, too, cut line there. Then they cleared for

mîskanaw. akwâni ayihîw nistam î-tawatahahkwâ ôta isko
the road. And then, they cut line, uh, first, to here;

î-kî-tawatahamâ iskoci ayihîw *One-eleven.* îyako nistam. akwâni
it was to One Eleven that we, uh, cut line. That was the first time. And

îkota ohci akwâni nîfî ohci wîstawâw kotakak *Lynn Lake* ohci
then, from over there, from way over there, other ones from Lynn Lake

â-kî-pî-tawatahikîcik *Lynn Lake* ohci kotakak â-kî-pî-tawatahikîcik
came to cut line, others from Lynn Lake came to clear forest for the line.

akwâni wîstawâw kî-pî-taw...
And they too came and cut line...

akwa, akwa ôta ohci nîðanân we moved to *One-Forty-five*
And, and we from here, we moved to 145...

â-kî-... â-kî-ispiciyâ nîðanân. akwa ôhokok *Rafter* â-kî-ayâcik
From here, we moved camp. And these ones who were staying at Rafter,

they moved to One Thirty-six îyakwanîk. â-kî-ispiciik. akwâni âsa
they moved to 136. They moved camp.

mîna îkota â-kî-tawatahahkwâ. akwâni nikî-ati-nakiskawânânak.
And then again, they cut line there. And then, we started to meet them.

akwa *Lynn Lake* mwîhci anta *One Fifty-seven* îkota â-kî-nakiskâtowâ.
And Lynn Lake, right at 157, that's where we met them.

akwâni, akwâni îyako â-kî-isi-tawatahamâ ôma mîskanaw isa
Then, then when we finished cutting this road, you know,

That was 1952. îyako â-kî-tawatahamâ. ay akwâni ayihîw ispî
that was in 1952. That was the one we cut. And then, that was when

î-kîsi-tawatahamâ îyako akwa, akwa ayihîw akwa â-kî-mâci-osi...
we finished clearing for that one, and they started to constru...

â-kî-mâci-pahkisahkwâ isa mîskanaw ômîðiw. ayahâw
started the blasting for this road, you know. Uh,

Pitt's Construction kî-itâw â-kî-osihtât ômîðiw kâ-kî-tway...
Pitt's Construction it[animate] was called that built this and tried to...

kâ-kî-... kâ-kî-osihtât oðâpa... sâ... *railroad* isa. â-kî-oðip...
that... built it. [I] saw ... the railroad, you know. ...levelled it...

kâ-kî-oðâka... *grader* â-kî-osihtât *two years* îtokî kî-nôcihtâw
levelled it... with a grader. Two years it took to build it there,

wîsta to grade it all the way, all the way to Lynn Lake, took him
too, to grade it all the way to Lynn Lake. It took him[the company]

two years to grade the railroad, just to grade it, eh? akwa
two years just to grade the railroad. And

akwîspî âsa mîna kîhtwâm *Dominion Bridge* akwa â-kî-takosi a...
then again, Dominion Bridge came in.

it was fifty, fifty-two î-ati-mât... î-ati-mâcipaðik kâ-kî-...
It was 1950, 52, when it started... it started...

kâ-kî-ati-osihtât akwa wîða *Dominion Bridge* îkwâni ôho âsokana
when Dominion Bridge started to construct these bridges,

ôho â-wâpahtamîk tahto ôho âs... îyakwani kahkiðaw
these ones you see, all of them. Dominion Bridge, as it was called, built them

â-kî-ati-osihtât *Dominion Bridge* kî-itâw. pîðisk ômîðiw ôta
all. Then, finally, this bridge here

âsokan ôma isa pâwistiko ôta îkota kî-ayâwak. *That was 1953,*
at Pawistik, they stayed there. That was in 1953,

1953 îyakwîðiw ômîðiw â-kî-... *That was the last bridge.* îyakwîðiw
1953, this one. That was the last bridge. It was two years that

it was two years kî-atoskâtamwak ômîðiw. akwa mîna animîðiw
they worked on this one. And then that one, too, they blew it up you know

â-kî-pahkisahikîcik isa ôhokok.
[accidentally, by shooting at a bear and hitting an explosives storage shed].

He took, it took him almost five years iðiko ta-kîsihtâcik
He [the company] took almost five years to complete

ômîðiw *railroad. That's how long it takes him.*
this railroad. That's how long it took [him, i.e., the company].

It started 1950, 51, iskoci 53, 1954 it was
It was started in 1950, and was not completed until 1954.

completed, eh? 1954 it was completed. mâmâsîs ôti. It was only
It was completed in 1954. It was done in haste, not carefully. It had only

65, 65 pound seal â-kî-astîk.
a 65-pound seal placed on it.

ay akwâni, akwâni îkotî îkospî â-kîsihtât awa *Dominion*
Oh! Then, then over there that's when this Dominion

Bridge. ay akwâni akwa â-kîsih-tawatahikîyâ isa
Bridge [company] completed it. Then we were finished cutting

ôma ôta. kâ-kîsi-tawatahamâ akwâni ôma
the line, you know, this line here. Then we were done, and we

nîðanân ôta â-kî-tawatahikîyâ, â-kî-tawatahikîyâ isa mîskanaw
were the ones who cleared the line, who cut the trees, you know,

â-kî-tawatahamâ. *We were the first one to get the job in the*
who cleared for the road. We were the first ones to get the job

sections isa ta-atoskîyâ ta-papâmatoskîyâ isa railroad isa
on the sections, you know, to do the work and we were [still] working around, you

kîsatamoki. *We had our first choice ta-otinikawiyâ ispî*
know, on the railroad, when it reached completion. We had the first choice;

kîsatamoki.
we were picked when it was completed.

ay akwâni, akwa â-kîwîyân nîsta ôta *Sherridon* isi
And then, and then I went home, here to

î-kîsi-tawatahikîyân ay akwâni akwa â-pî-sipwîyâpiskamohtâcik
Sherridon, you know. Oh, then they started laying down the rails

mîskanâs *fifty-four î-ati-takwâki about September first railroad*
on the track. In the fall of '54, around September, the first railroad

kâ-pî-sipwî-paspimohtâcik îkota mwîhci nikî-ayân nîsta
started coming through there. At the same time I was, myself,

in the airport îkota nikî-atoskân in the summer airport.
working at the airport, at the float-plane dock.

kâ-âwatâsocik ôta nikî-wîcîwâwak îkota ayahâwak kâ-âwatâcik
When they did hauling here, I helped them, those who were hauling

material to, to Ninety-four ôta. akwa mîna on the railroad ta...
 material to, to 94 here. And on to the railroad

ispâ... î-asamîcik.
 up... to feed them[the workers].

akwâni îkota ispî î-ati-mâcihtâcik *railroad*.
 And then they started the railroad.

first railroad âsay îkota nikî-wîcihiwân mâka *It... Italians*
 I had already helped them with the first railroad, but ...Italians,

straight Italians â-kî-atoskîcik îkota *straight Italians, about*
 nobody but Italians were working there, just Italians. About

71 of them Italians â-kî-atoskîcik *on that railroad, when they*
 71 of them were working on that railroad, when they

first laid the railroad. akwâni îkota nîstanân kalîliyas
 first laid the railroad. And there, too, was Cornelius

nikî-wîciwâw, *Cornelius Colomb*. akwâni “mahti itohtîân ôti.
 Colomb, and I accompanied him. And [he said], “Let’s go over there.

atoskîwak isa ôho ôta atoskâniwan isa ôma ta-ta-tôcikâtîw.” akwâni
 There is work available, you know, over there to be done.” And

I went to Sherridon akwâni îkota â-wâpamakiht îkota nâpîw pîyak
 [so] I went to Sherridon and we saw one man there

itâw *Joe Laronde* kî-itâw. akwâni ay-it... “atoskîwin nâ ihtakwan,”
 named Joe Laronde, so he was called. And then, “Is there any work available?”

nîtitâw. “pôy mistahi *engine*... kapôsi ôta itohtî,” itwîw. îkota
 I asked. “Boy, there’s lots. Go to the engine... caboos here,” he said.

atoskîhikîw mihcît ... *Italians* piko â-atoskîcik ôta. piko môđa
 There is an employer... many... Italians. They’re the only ones working here.

pîyak nîhiđawiw. akwâni îkota â-itohtîyâ. pôy *right away* sîmâk
 Not even one is a Cree. Then we went there. Boy, right away,

job â-kâhcitinamâ *me and Cornelius Colomb*. pôy! akwa *Italians*
 immediately, we got a job, Cornelius Colomb and I. Boy! And there

piko. akwâni kwayask iđa nitasamikawinân. kahkiđa kîkwân.
 were only Italians. And we were really well-fed. We had everything.

ay akwâni îkota ohci â-kî-pî-sipwîyâtaskamohtâcik kî-...
 Oh, then that’s where they started laying down the track,

all the way nikî-wîcihiwân nîđa iskoci ôta *Ninety-four about*
 I helped out all the way to here at 94, around

uh... February ôta â-kî-takosihcikâtîk *Ninety-four*; *it was only February. They reached as far as 94. It was only*

65 pounds steel Ninety-four ôta â-kî-takosihcikâtîk akwâni
65-pound steel when they finished here at 94. And then,

îkota nîkî-pônihtân. nîða akwâni nîkî-pônihtân. akwâni aciðaw
and there I had quit. Myself, I quit. I had quit for a while,

nîkî-pônihtân, ta-pôni-atoskîsiyân isa. akwâni â-kî-ati-atoskîyân
quit working, you know. Then I started working

on the airport; akwa â-kî-atoskîyân îkota. akwâni ispî akwa ayihîw
on the airport; I worked there. And then when, and, uh, when that one

îyako î-kîsihcikâtîk, toni î-kîsihcikâtîk îyako ôma *railroad* ay
was finished, completely finished, this one, the railroad, then,

akwâni ayihîw akwâni *section mens* â-kî-otinîcik, *sections* isa.
uh, and then they chose section men, [for] sections, you know. But

mâyiða mihcît ôta â-kî-paskwatahikîyâ ôma, â-kî-...
there were many of us cutting line here,

â-kî-paskwatahamâ isa ôma mîskanaw *Lynn Lake* isi. *We had our first*
cutting for the road here, you know,

chance ta-atoskîyâ. akwâni sîmâk nîkî-pî-n... nîkî-ntawâpamânân
to Lynn Lake. We had our first chance to work (to be employed).

ana *road master*. akwâni tâyipiko nîkî-ntawî-ahðikonân *here and*
And right away I went...I went over to see that road master. And he just placed us

there, eh? There were... mahti nistam *Rafter* â-kî-... *Raf... Rafter*
here and there, eh? This was, let's see, the first time that ... Rafter

nîs... môða nîs... nistam *Row Dock* [*Ruddock*] îkota
the first time... no, the first... first time was Ruddock. That's where

the first section. akwa kotak anima
the first section was. And then, another one, in

“tâhkapî” kî-icikâtîw *the next section* akwa kotak anima
“Takipy,” [“Spread ‘em!’?”] as it was called, and another,

Charles kî-icikâtîw *the third section*. akwa kotak
Charles, it was called, was the third section. And another

â... *Rafter* îyako aðisk *the fourth section*. akwa kotak *Ninety-nine*
one ... Rafter, that one obviously the fourth section. And the next one 99,

that's the fourth, that's the fourth section akwa *One Eleven*,
that's the fourth, that's the fourth section. Then One-Eleven,

that's another section, akwa One Twenty-two there's another
that's another section, and 122, there's another

section and One Thirty-six another section. One Forty-five there was
section, and 136 another section. One Forty-five, there

another section. There were One Fifty-seven there was another
was another section. There were 157, another section,

section, and, and One... One-Seventy... One-Seventy-five there were
and, and 170... 175. There were twelve

twelve sections and the Lynn Lake yard himself.
sections and the Lynn Lake yard itself.

îkota ohci â-kî-atoskîyâ. akwâni îkota *there were four or*
That's when we started working. Then, from there, there were four or

five men in each section, eh? akwâni tahto, tahto îkota
five men in each section, eh? Then, each... whoever

â-paskwatahikîyâ îyakwanik â-kî-atoskîcik îkota môða mâyiða
of us, those ones who had [already] worked clearing line there, but none

pîyak awînak k-ohc... wîða îyakwîðâc î-mâtatoskîyâ. môða pîyak
of us had... because it was our first work experience. Not one

ôta ohci nâpîw *none of them was a foreman* ôta ohci wîða *we*
man from here, none of them from here was a foreman because we had just started.

just started akwâni *foremans* ôti kî-otinâwak *the old section*
And then, foremen were brought in from over there, from the old section of the

Hudson's Bay Line ohci. îkota ohci mihcît nâpîwak kî-otinâwak
Hudson's Bay Line. From there, many men were brought, section men, the people

section men kayâs ohci î-atoskîcik îðiniwak. mâka wîða pîyakwan
who had worked for a long time. But I do know of one (Native),

pîyak toni î-kiskîðimâk *Adam Dick* pîyak kî-îhtâw îyako îðiniw.
Adam Dick for one. That one was a Native. That one

îyako â-kî-*form[an]* kisiðiniw. akwa, akwa pîyak opâskwîyâ *Constant*
was a foreman, that old man. And, and one from The Pas, Constant,

kî-itâw akwa kotak mîna âsa mîna kotak ayahâw *Roger Carriere*.
he was called, and another one as well, another one, uh, Roger Carriere.

Joe Pruden, Adam Bosiniyak, Stanley Koshiyak, uh, Donald Nice,
Joe Pruden, Adam Bosiniyak [Bosiak?], Stanley Koshiyak [Kostiuk?], uh Donald Nice,

Elijah mihcît kî-ayâwak pâtos ohci *Hudson Bay Line*. îyakwanik
Elijah. There were a lot of different people from The Hudson Bay Line. These

â-kî-atoskîcik kayâs ohci. îkotî â-kî-atoskîcik isa, isa
had worked for a long time. That is where they worked, you know, you know,

Churchill Line ôhoko îyakwanik iða îkota â-kî-pî-foreman wiða
on the Churchill Line. These people came here to be foremen because

î-nakacihtâcik akwa nîðanân *we were just section men, eh?*
they knew how to do the job, but we, we were just section men, eh?

akwâni *some of us work there about...* nîða *I work there for*
and some of us worked there about... Myself, I worked there for three

three years. nikî-atoskân *in the section.* pîðisk *I was a relief*
years. I worked in the section. Finally, I was a relief

in foreman. pîðisk nikî-itakison [-ðahkakison?].
foreman. Eventually, I was appointed (promoted?). The foreman started to teach

î-ati-kiskinawhamawit *foreman.* tâyisi ôma â-sipwîhtî I was
me. Whenever he left, I filled

relieving. akwâni pîðisk kâ-kî-âhkosiyan, *so I left the section.*
in for him. And finally, I got sick, so I left the section.

akwâni iða îyako ni-pôni-âtofin ôma ayihîw
I have finished talking about this one, uh,

pîwâpisko-mîskanaw. *It started in 1949. It was their first*
the railroad. It started in 1949. That was the very beginning (of work on

start. akwîspî ispi â-pônihtât toni î-kîsihtâcik *it was 1955.*
the railroad). And when it was completed, totally finished, it was 1955.

îkospî toni *completely finish.* akwâni anoh... akwîspî *section*
That's when it was completely finished. And then now... there's that time I was

atoskîyin *about 1960 or 70, 78, pâham 77* â-kî-ati-pônatoskîcik
working on the section, around 1960 or 70, 78, 77, I think, when all the

kahkiðaw *section man.*
section men started to close down [be laid off].

akwâni môða anohc *section ihtakwanwa ayihîw piko akwa*
And right now there are no sections [to work on], uh, except for

ihtakwan *Cranberry Portage akwa Lynn Lake akwa in the summer time.*
Cranberry Portage and Lynn Lake in the summer. Uh,

ayahâw piko *extra gang* piko â-osihtâcik. akwa môða akwa pîyak
only an extra gang does repair work. There is nobody working here

awînak ôta atoskîw. îkospî wîða kî-mihcîtin atoskîwin. anohc môða
right now. At that time there was a lot of work. At present there is not

pîyak anohc îkâ î-mihcîti. îkospî mwâc anohc kî-mosci-ayapiw
one..., right now not much [work]. At that time, nobody just sat around with

pakwanta. mistahi kî-ihtakwan îkospî atoskîwin. *other section*
nothing to do. There was lots of work available. They worked on other sections.

î-kî-atoskîcik. akwa mîna âtiht îðiniw *mines, open mines* îkospî
And then some people... mines, open mines

â-kî-ati-ihtakwahkiht. kwayask kî-mihcîtin atoskîwin.
came into existence then. There was really plenty of work.

anohc wîða iða ôma iðiko â-kitimâkisiyâ îkâ kîkwan
Today we are poor because we don't

atoskîwin kâ-ayâyâ. îkospî kwayask kî-...
have jobs. Then, there was an abundance of

kî-mihcîtin atoskîwin mwâc kî-ohci-papâmohtîw nâpîw.
of jobs. A man did not wander around aimlessly.

môða mâyiða mistahi kî-kaskihcikâniwan mâka ohcitaw kî-pimâcihow
The pay was not much, but nevertheless a man made a living

îkota ohci nâpîw î-atoskît pîwâpisko-mîskanâ akwa âtiht
from working on the railroad. And some

î-nikohtîcik akwa âtiht â... *in the mine* î-atoskîcik. îkosi
of them cut lumber. And some of them worked in the mine. That's how

kî-isi-pimâcihow iskwâ îkospî îðiniwak mîna mîkwâc î-wîðôti
they made a living at that time when there a wealth of work

îkospî atoskîwin. îkosi akwa â-ititakwâ, îyako anima
available for the people. All right. And I am telling you, that was

â-kî-wî-âcimostâtakwâ ta-kiskisiyîk iðiko iðiko kâ-... nîðanân
the story I wanted to tell all of you. So you will remember that

â-kî-miðopaðiyâ iskwâ oskinîkis... â-kî-oski-pimâtisiyân. nîsta
we were fortunate when I was a young m... a young man. Myself,

îyako î-kiskisiyân iðiko î-kî-wîðôti atoskîwin môða
I remember that there used to be a wealth of employment. We did not

nikî-ohci-wawânîðihtînân atoskîwin ohci. kapî nikî-atoskânân
worry about work. We worked all the time. That is why we are still working and

îyakohci kîyâpic anohc kâ-wâpamiyâ kîyâpic atoskîyâ. mwâc
why you still see us working today. At that time

îkospî *welfare* kî-ohci-ihtakwan. akwâni piko anohc nâpîw
welfare did not exist. Today, a man

ta-atoskît. îkospî ahpo akâwâc nîða nikî-otisâpahtîn
will (have to) work. Even myself, I hardly saw in the past [such a thing as]

family allowance so I was sixteen when I started working for the
family allowance, so when I was sixteen I started working for the railroad.

railroad. kwayask kî-âðiman îkospî. kî-... kî-wîhtan ôti
It was really hard then. [But] life was easy,

pimâtisiwin, âta *I'll tell...* îkospî ôti... wîða misiwî...
though, I'll tell... that over there... because everywhere...

îkota... misiwî ita î-kî-atoskâniwik. mâyiða anohc âðiman. nawac
there... everywhere there was work. Today it's hard. Compared to

anohc îkospî kî-wîhtan pimâcihowin. anohc âðiman wiða îkâ
today, life was easy then. Right now, it is complicated because

î-atoskîwin î-ihtakwa. piko ohcitaw kîkwan ta-kakwî-kiskîðihtaman
work is not available. You have to try to know something,

ta-iskôliwîyin. îkosi piko ta-isi-pimâcihon akwa anohc. mâyiða
to go to school. That is the only way to make a living now. But

îkospî tîpiðâ ta-nihtâ-cîkahikîyin akwa mîna tîpiðâ *shovel*
back then, as long as you knew how to use an axe, and as long as

ta-nîh... ta-nihtâyipinat akwa mîna pakamâkanis ta... ta... *that's a*
you knew how to use... to use a shovel, as well as a hammer,...

sledge hammer ta-nihtâ-pimwasiniyin îkospî, îkospî, îkospî
you knew how to swing a sledge hammer, at that, that, that time

wîða kî-wîhtan atoskîwin.
work was easy.

mâyiða anohc akwâni piko masinahikanâhtik akwa, akwa *welfare*
But today, we only use a pencil and we just

îkwâni piko kitaspîðimonânaw anohc, *see?* akwa
depend on welfare now, see? And

îkospî kwayask kî-wîðôtin atoskîwin môða pîyakwan anohc.
back then work was plentiful, not like today.

âw îyako anohc akwa â-kî-âcimostâtakwâw
Okay, that was the story I wanted to tell you.

îkosi. *Thank you.*
That's good. Thank you.

Defeating the Wihtiko – (Track 5—10:13)

hâw! ap... nîḏa ôma *Sidney*. î-kî-âcimostâkowiyan kayâs,
Okay! I'm Sidney. This story was told to me long ago,

î-kî-... î-kî-awâsisîwiyân mâna. ôki isa mâna kisî-ayak mâna
when... when I was a child. You know, these old people, we used to

î-kî-nâh-nâtakeihcik îyako... aḏisk môḏa *radio* kî-ohci-ihtakwan
go and get them so that... because there was no radio and

mwâc mîna *television* mwâ kîkwân mwâ kîkwân *entertainment*.
no television, either, nor any thing kind of [commercial] entertainment.

nikî-ohci-ayânân iskwâ awâsisîwiyân. nîḏanân akwâni mâna
We did not have any “entertainment” when I was a child.

nikî-nâtânânak ôhokok kisî-ayak ta-âciḏôhkîcik isa,
We used to go and get these old folks to tell us stories, you know,

ta-âcimostâkowahkwâ âciḏôhkiwin.
to tell us a traditional story.

ni-kî-ntî-asapinân mâna î-ntohtâwakiht awa kisî-aya
We used to go and sit in a group to listen to this elder

ta-âcimot.
tell a story.

ay akwâni mâna wîhtikowa â-kî-âcimâcik. akwâni mâna
Oh, then they used to tell about a wihtiko. And they used to

î-kakwî-sîkimikowîk wîpac isa ta-nakatakihcik.
try to scare us, you know, so we would leave them soon.

î-kakwî-sîkimikowahkwâ. ay akwâni pîyakwâ ay akwâni nitik wîḏa
They were trying to scare us. Oh, and then one time, oh, he told me himself,

ayahâw îmil kî-itâw, îmil, îmil *Bighetty*, akwa pîlap akwa
this, uh, Emile, as he was called, Emile, Emile Bighetty, and Philip, and

ayahâw *Charles, Arthur Daniels*, sâtwin nikî-itânân mâka
this, uh, Charles, Arthur Daniels, “Satween” we called him, but

Arthur Daniels. “â mahti nâtânân awa kayâsikimâhkân
[his name was] Arthur Daniels. “Oh, let’s go and get that old former chief to

ta-âcimostâkowâ,” nititâw. mahti anohc cîhki anohc toni ina...
tell us a story,” I said to him. Let’s see, it was now, right now... now...

anohc î-... anohc cîhki *just not that old, but this, well, he...*
Now, he was just not all that old, but this guy, well, he... [The story goes

îkospî â-ati mâcipaḏik ôma pakitahwâkan.
back to] the time when Pukatawagan was first established as a settlement.

îtokî nistam kimosômpanawak *that was* ayahâw nimosômpan
I think it was the first time our late grandfathers, that was, uh, my

sâlamow, sâlamow ayahâw m... *old chief* akwa mîna opâpâwa,
late grandfather Solomon, Solomon hm... the old chief and *his* father's

opâpâwa îyakwani. îyako â-kî-âcimot awa kisîðiniw.
father, that one. This old man was the one that told the story.

akwâni ôma ôta kâ-ayâyâ pakitahwâkani
Where we are here at Pukatawagan,

pîyakwâ kî-pimohtîw wîhtikow kî-itwîw pîyakwâ kwâni ôma ôta
there was once a wihtiko that walked into the community,

kâ-ayâyâ ômayisa kâ-nîyâk ôta kî-o... sâsay kî-ati-câh-cimatîwa
he said one time. Okay, where we are living [now], here at the Point,

wâskâhikana kî-itwîw... nîso, nisto akwa pakwânikamikwa. wîða
houses were already going up, two or three, and tents, too.

îkota â-kî-pakitahwâcik îtokî kimosômpaninawak.
That's where they fished, I think, our late grandfathers.

ay akwâni îtokî kîtahtawîð akwa, akwâni îtokî ayahâw
Oh, and then, I think, out of the blue, and... and then,

î-ati-sîkwa îkota aðisk â-kî-pimohtîw wîhtikow ôma
I think, uh, it was starting to be spring, that's when he walked,

â-ati-ihki isa îkota â-kî-pimohtîw
when this took place, you know. That's when he

wîhtikow ôma î-ati-sîkwa. kâ-ati-... toni â-ati-namatîw
walked, the wihtiko, in the early spring. It was when... when all the ice was

miskwamiy ôma. îkota mâna â-kî-ati-pimohtîw â-ati-tihkisot
gone. It started to walk around when it thawed; that's

isa ôma îkota â-kî-ati-wîhtikowicik iðiniwak ôhokok isa
when they started to turn into wihtikos, you know, these people,

kâ-ayâcik wiyaskîmiwak cîpwayânak. îkota mâna
where they lived, the Eskimos, Chipewyans. That's the time they

â-kî-ati-wîhtikowicik. ôma â-ati-...
became wihtikos. When it started...

â-tihkisitik â-ati-nîpi isa toni â-ati... kâ-ati-...
to thaw, when summer was beginning, you know, when it started...

kâ-ati-nîpi îkota mâna â-kî-pimohtîw wîhkitow. toni sîpiya
when it started to be summer, that's when the wihtiko would walk.

â-ati-nâh-nîpikhwâ îkota mâna â-kî-pî-sipwîhtît îtokî wîða
When all the rivers were starting to open up, that's when it would emerge.

î-nôhtîhkatît â-kî-pî-sipwîhtît îkotî ohci kîwîtinâ. akwâni
I think it was hungry when it came out, I believe from the north. And then,

pîðisk, pîðisk, pîðisk îtokî ana pîðisk îtokî ôta âtiht
finally, finally, finally, I believe that one, finally, I think some of them

â-kî-takosihkwâ.
arrived here.

akwâni pîyak â-âcimot ana kisîðiniw *old...* nitâcimostâkonân.
Then, one old man told a story. Old... *He* told us the story.

“akwâni îtokî ôta â-kî-takosi wîhtikow,” itwîw.
“Then, I think, a wîhtiko came here,”

âw akwâni kîtahtawîð nimosômpan kâ-pît... kâ-pîtohtît
he said. Then, all of a sudden, my late grandfather came... walked in,

ni-pî-nâcipahikonân. toni pimpahcâsiw. “kîkwân?” akwa pâh-...
came running to us. He was actually trotting. “What’s the matter?” And

“pôsitân, pôsitân, kahkiðaw îðiniwak, pôsitân! kahkiðaw pôsik!
“Let’s go, go out with a canoe, all you people, go out in a canoe! All of you get

awinak ôta kî-otihtikwanaw,” itwîw. ây akwâni kahkiðaw îðiniwak
in the canoe (to leave)! Somebody is coming after us here,” he said.

pôsi-kwâskohtiwak. akwâni ôma miniscikos
Okay, so then all the people jumped into their canoes. Now, there’s this

ôma ôta â...â...â... âpikosîsînakos
little island here ... Little Mouse Island,

kî-icikâtiw, kî-icikâtiw îkospî. akwâni kahkiðaw îkotî
so-called, so it was called at the time. Then everybody

itâmowak ôhokok îðiniwak. ay,
retreated to over there.

akwâni î-itâmocik.
Oh, they retreated then.

ay, ay, ay â-ati-tipiskâk.
Oh, oh, oh, it was getting dark.



Little Mouse Island

nîpîhonân akwa mahti
We waited to

kî-matwî-itahkamika îkotî.
see what would happen over there.

ay kîtahtawîð ìkota waciy anta waci
All of a sudden, there on the mountain, on the

isa ôma pakitahwâkani. â-t... nîma â-ispâ... ìkota kîtahtawîð
mountain... [it was] here in Pukatawagan. By that... big cliff... There,

â-matwî-tîpwît awînak “wahwây!” sôhkihtâkosiw itwîw. kâ-i...
all of a sudden, somebody could be heard shrieking, “Wow, yow!” He said it was

sîmâk iða ôhokok kisî-ayak *it was...* “kâh kitok!” kâ-...âsa
really loud. Immediately, these old folks, it was... [said] “Keep quiet!”

pî-tîpwîw nitikawinân. itwîw, “hay-hay!” akwâni nipîhtokîyâmonân
It was already screaming, we were told. He said, “Wow!” and we retreated inside

akwa, akwa â-ntohtamâ. kâ-y... môða mîna âsa mîna kinwîsk âsa
and, and listened. It wasn't very long before it

mîna akwa nîtî â-matwî-tîpwît nîma sîpîsis âsa mîna ìkota
could again be heard screaming over there. Over there at the little river,

â-matwî-tîpwît awînak itwîw pôy sôhkihtâkosiw ìkwa tâpwî! pîðisk,
somebody could be heard again, he said. Boy, it was loud and for real! Finally,

pîðisk akwâni môða awinak wî-kîwîw. pîðisk, pîðisk â-ati-pîtâpan
finally, then, nobody wanted to go home. Eventually, eventually, it started to

itwîw. môða awinak wî-kîwîhow. mwâc.
become daylight, he said. Nobody wanted to go home. No.

nitasawâpamânân ayihîw
We were watching for it

akwâni aðisk â-ati-kâh-kîsikâk akwa. mwâc awinak kitow it.
because it was gradually becoming full daylight now. Nobody made a sound, so the

nitasawâpamânân mahtîta namwâc nôkosit akwâni pîðisk
story goes. We watched out for it to see where it was, but it was nowhere in

nîso-kîsikâw akwa â-tipiskâðik ìkota mâna â-kî-pimowihât.
sight. Two days would pass before it would be heard going around wailing.

î-pimi-nânâta ôho mîkiwâhpa akwa wâskâhikana îtokî î-papâmi-nânâta
It was approaching these tipis and cabins, I believe, going around them

î-tipiskâðik â pîðisk.
during the night.

â... akwâni pîyak ìkota kisîðiniw itwîw kî-mamâhtawisiw îyako,
Well... and then, finally, one old man there, he said, was a shaman (with

îyako... îyako kî-mamâhtawisiw ana kisîðiniw. kî-opawâkanîw. ay
powers), this one... This is one that had shamanistic powers; this one was a shaman,

akwâni îtokî ây na-ntî-pawâtâw. aspin sipwîp... sipwîs... sipwî-cimîw,
this old man. He had a dream spirit. He was gone. Well, and then, “I will go and dream.

itwîw. mâyiða ôma mâyiða ôma kâhkâkîwâpisk akwâni îtokî îkotî akwâni
”He went away...paddled away in his canoe, he said. But this Crow Rock [‘Raven’s Rock’] over

îtok...mâyiða îyako ôma kâhkâkîwâpisk ay-isi-pamitin... îkotî, îtokî
there, I think, I think, maybe ... this Raven’s Rock has a ... high cliff... Over

nahiwatâmatin, kîwîtâtin îkotî îtokî â-kî-ntawi-pawâta. awa
there, I think, in the middle of the cliff, on the north end of the rock [It faces

kâ-kî-ntî-pawâta îtokî awa kimosômpanaw.
east], I believe, I believe, he had a vision quest, I think, our late grandfather did.

ay akwâni ây âsay wîða *it was the third day* îtokî
Ah, then, ah, already it was the third

îyako î-ntî-nisto-kîsikâk akwa îkâ awinak î-kî-nipât îkâ î-tî-
day, I think. It was, I think, already going into the third day and nobody was

...î-îfîðimât ta-pî-âsowâmiðit omat... macî iðiniwa
sleeping, thinking that it was going to swim across to

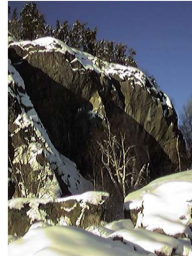
ôta â-ayât pakitahwâkani, itwîw.
the people staying here at Pukatawagan, he said. And

akwa îkota piko iðiniwak kâ-ayâcik
it was only here that the people stayed, and they

akwa î-ati-nôhtîkatîcik.ây akwâni
started getting hungry. Ah! And then, that way...

îkosi ay-it... akwâni îtokî
it... Then, I believe, this late grandfather

awa kimosômpanaw â-kî-ntî-pawâmit.
of ours went out to have a vision quest.



**Crow Rock kâhkâkîwâpisk
(January 1, 1999)**

That was akwâni îyako
By the time nearly three days had passed,

î-ati-nisto-kîsikâk. ây kîtahtawîð â-pî-sâkîwaha
suddenly, he came paddling out from there. Well,

îkotî, îkotî ohci. âw, âw mahti, mahti nt... â-pî-misakât â tâyipiko
okay, let’s see. He came in and right away he went to meet them. “Oh!

kî-ntî-nakiskawîw. “âw tânisi,” itîwak îtokî. “tânisi nimosôm.”
How are you?” they said to him, I believe. “How are you, Grandfather?”

ay akwâni nikî-pawâtâw mâskôc na-paskiðawâw,” itwîw.
“Well, okay! I had a vision. Surely, I will defeat him,” he said, I believe,

“mâskôc na-paskiðawâw,” itwîw awa kisîðiniw îtokî. âw akwa
this old man (said). Okay, and

nîðanân îða nipîhtokîtisahokawinân. “kâða kanawâpaminân,” itwîw.
ourselves, we were told to go inside. “Don’t look at us,” he said.

“akwa kîsta.” natomik anikik kisî-ayak. itwîw, “âstam
“And you, too.” He called the old folks. He said to them, “Come here and

pî-wîcihin ta-wawîspitîkot,” îtokî itwîw. ta-wawîspitîkot, itwîw. ay
help me dress up,” I believe he said. They were to dress him up, he said. Oh!

akwâni nipîhtokânân ôta. mwâ n..., mwâ n..., mwâ nipakitînikawinân
Then we went inside here. No... no, no, we were not allowed

ta-paspâpiyâ. ây matwîkotawîwak waðawîtimi. îtokî î-ati-otâkosik,
to peek. Well, they were making a campfire outside. I believe it was becoming

ati-otâkosin itwîw. îkota ati-tîpiskâw. akwa îtokî
evening, becoming evening, he said, getting dark. And I think they

â-kî-oðisîhwâcîk. îtokî pîko isa â-sisopîhkahwâcîk. misiwî îtokî
dressed him up. I believe they painted him. I think they painted him all over

kî-sisopîkahwîwak. tânisi â-kî-isi-pawâtamiðit itwîw. m... akwâni
somehow. This is how he had his vision quest, he said. Then,

akwîspî î-kîsi-... î-kîsihâcîk toni âsay ati-... aci... aci...
By the time they had finished... finished with him... it was getting...

â... ati-tîpiskâw. ati-pîkohkowâpan nawac pîko ôma ati-pîcâpasik
starting to... getting dark. It was starting to be daylight, heading a little bit

itwîw. hây! â-pôsît aspin kisîðiniw awa kâ-itwîw. “ây nitohtawîk,”
towards dawn, he said. Okay! Then he left, this old man, he said. “Now listen to

itwîw, “nitohtawîk!” itwîw awa kisîðiniw, “nitohtawîk! mahti
me,” he said. “Listen to me!” Said this old man, “Listen to me! If he should ...

kîs...kîspin sâkwahîci,” itwîw, “na-ka-tîpwân,” itwîw.
if he overpowers me,” he said, “I will yell,” he said.

ay aspin. ay hâw akwa îtokî â-ntohtawâcîk. “wahwây!”
Then he was gone. Okay, they listened to him. “Wah...ow!”

kîtahtawîð kâ-itwîw kîtahtawîð â-matwî-pîhtâkocîk,” itwîw. “tânisi
he said, “Suddenly it could be heard making that sound,” he said.

îtokî î-itihtâkwa. misiwî toni, toni câh-cîp... toni âskaw
“I don’t know what the sound was like. It was all over the place ... Sometimes

pîyakwan î-nanampaðik askiy. pîðisk âskaw pîyakwan ispîmi
it was as if the earth was shaking. Finally, it was like they were going up

î-ati-mowihâtâcîk,” itwîw ôma î-mâsihitocîk, itwîw. “kîtahtawîð pôy
in the sky howling,” he said, fighting, he said. “Suddenly, boy,

aspin â-mowîs... akwâni îkota mistikok
the crying noise was gone ... and the

matwî-... ômisi matwî-ispâðiwak. matwî-masihitowak nântaw
trees, one could tell, ... went like this [bending over]. They were apparently

îtokî nisto-tipahikan. îkosi â-matwî-itahkamika,” itwîw.
fighting for about three hours. That’s what was obviously happening,” he said.

akwa âskaw î-pîhtâkosit awa wîhtikow î-tîpwît, itwîw.
Sometimes this wîhtiko could be heard shrieking, he said.

î-matwî-mâsihitocîk, itwîw. tîpwîw âskaw matwî-kî-pîhtwîpaðiw âskaw
While they were fighting, he said. Sometimes the old man, too, would yell, and

îtokî awa wîsta kisîðiniw. wîsta matwî-pîhtâkosiw
sometimes he would could be heard to go quiet. We could recognize that it was

nisitohtâwânân wîða îðiniw. akwa awa mac-âyis
a human being. And we could already tell that he had beaten this devil

aspin nisitohtâkosiw î-sâkwahikot î-matwî-tîpwît. âskaw ispimi
when it was heard screaming. Sometimes it was up in the air ...

îtî tâ... âskaw aspin kâ-mwîstwîðît. âskaw î-môski-îhtâkosicîk.
sometimes its sound just faded away. Sometimes both of their sounds could be

ây akwâni kîtahtawîð toni î-ati-pakâhkâpa. ay âsay
heard. Oh! Then all of a sudden it was becoming bright morning.

â-matwî-mwîstwîcîk. pôy tânisi îtokî akwâni îtokî
Oh, already their voices had trailed off into silence. Boy, maybe our

nipahâw kimosôminaw akwâni îtokî nipahik wîhtikowa. piko
grandfather had killed it, or maybe the wîhtiko had killed him. We only

nipîhonân, itwîw. hay ati-pî-sâkâstîw anta itwîw îtokî
waited, he said. Ah, the sun was coming out over there, he said, I think,

â-âcimot awa kisîðiniw tipîsa...
the old man told the story [thus]...

“hay â-matwî-... matâwisit îða awa îðiniw,” itwîw.
“Hey, a person came into the clearing (or onto the shore),” he said.

“pôy, ninisitawinawânân îyako kimosôminaw â-kî-itâspitakiht.”
“Boy, we recognized him as our grandfather by the way we had dressed him up.”

“ay mâyiða waskwayi-cîmâna,” itwîw. “â-pî-papîyâsowaha
“But those were birchbark canoes,” he said. “He was coming slowly across the

pî-itastamisk...,” hâw! akwâni itwîw “îkwâni nikî-nipahâw,” itwîw.
lake, paddling...,” he said, “I killed him,” he said.

“ninipahâw. kâ... “kikîwîpîcinâwâw,” itwîw. “*You go*
Okay! And then,” I killed him.,” he said. “You all go

you back to the camps!” “â akwâni â-pî-kîwîpîciyâ *in the camp* môða
back to the camps! You go back to the camps!” “Well, then we moved

âta wiða kî-ohci-pîhtokîw piko isa kî-pâh-paspâpiw. akwa môða
back into the camp. But it did not go inside; it only looked through the windows.

kîkwâðiw ta-kî-mîcit.”
And it didn’t have anything to eat.”

ay akwâni ayihîw akwâni mwâc k-ohci-miskikâtfîðiw animîðiw
And then, uh, then it could not be found,

wîhtikow *his skull* isa. *skull* isa ôma ta-miskamwât
the skull of that wîhtiko, you know. The skull, you know, was not to be found.

mwâ. “âta wiða tântî îtokî â-kî-aðah... â-kî-sîpina akâciy
But, anyway, I don’t know where he buried... where he threw it, or where

kî-aðahwîw,” itwîw. akwâni îyako *about, about 1950s* ôti
he buried it, he said. And then there was that one, over here around the 1950s,

â-paskwatahikâfik isa ôma kitaskînow ôma kâ-kî-ati-paskwatahikâfik.
when our land was being cleared, when the forest was starting to be clear-cut.

akwâni îtokî îkota â-kî-isi-paskwatahikîcik mwîhci anima îkota
And then, they were cutting there before that house of

mâna canâsis wîki kî-cimatîðiw ômîðiw *Napoleon*
Dennis [Colomb’s] used to stand there. It’s where Napoleon’s

ômîðiw wîki akwa mîna ayahâw sâpwâsciyâp animîðiw. anima
house is, and also, uh, “Clear Eyes” [Genevieve Caribou’s]. It was right

â-sîskâmâcinâsik îkota îtokî î-paskwatahikîcik. mâyiða mâna
at the foot of the mountain there, that’s where they were cutting. But they

î-kî-... îyahîðiw î-kî-pah... î-kî-ayâcik î-kî-pahkisahkwâ
used to ... uh, they... they were there blasting

îkwânimîðiw *dynamite* ayahâw ayahâwa *stumps* isa. ôho îkâ
these, uh, stumps with dynamite, you know. They could not

î-kî-ohci-kîcikwâskahahkwâ *so they put dynamite* î-kî-pahkisahkwâ
overturn (uproot) them, so they used to use dynamite to blow them up.

mâna. pas... ayahâwa *stumps* isa ôho *so they put a dynamite and*
Blow... uh, those stumps, you know, so they placed dynamite [under them] and

bumped them stumps. akwâni îtokî â-kî-pahkisahkwâ.
bombed those stumps. Then, I think, they blasted them.

kîtahtawîð îyakwani stumps îkota animîðiw â-kî-miskahkwâ
Suddenly, [under] those stumps, that's where they found

akwa animîðiw *that skull*, ana kimosômpanaw â-kî-nipahât
that skull, where our late grandfather killed

wîhtikowa. îyakwîðâc îkospî îkota â-kî-miskahkwâ.
the wihtiko. That's where they finally found it.

akwâni isa îyakwîðiw îyakwîðâc îkota kâ-kî-... kî-... kî-...
Then, you know, it was there that he,

he killed that wihtiko that time. That's
that he... when... he killed that wihtiko that time. They

the only time they found that skull nine, late nineteen-fifties
did not find that skull until the late 1950s.

there îyako ôma pakitahwâkani *was civilized already* îkospî
Pukatawagan was already civilized by then.

îyakohci. *it happened about hmm that thing happened about pretty*
It happened about, hm, that incident occurred nearly a

near a hundred years. îtokî isa was... ayahâw sâlamow, sâlamow
hundred years ago. I believe, you know, it was ... uh, Solomon, Solomon

Colomb, his great-granddad, his dad. omosômpana îyako ana
Colomb's great-grandfather's father. It was his late forefather who killed the

â-kî-nipahât wîhtikowa *right in this community.* îyako anima
wihtiko right here in this community. That's the one;

îkota ana â-kî-nipahât ôma pakitahwâkan
he killed it, there where the "Pukatawagan" sign is

â-itastîk isi-nîhtâmatin animîðiw
located [painted on the rock cliff face], just down

sâpwâsciyâp anima
the side of the mountain at Clear Eyes' place,

â-câskâpiskâsik îkota animîðiw
where there is a small opening (split) of the rocks.

â-kî-miskahkwâ ostikwânikan *nineteen-fifties.*
That's where they found the skull in the 1950s.

hâw îyako anima mâna kâ-...
Okay! That's the story that ...



kâ-... kâ-... kâ-kî-âcimostâkawiyân nîsta iskwâ oskinîkiyân
that... that... that was told to me when I was a young man, too.

îkosi. *Thank you.*
That's good. Thank you.



(September 1999)

Freight and Fisheries – (Track 6—18:31)

Robert: mahti âcimostâwinân kimosômak â-kî-pî-isi-pimâcihocik kayâs?
Can you tell us the story of how your grandfathers made a living long ago?

Sidney: moyi-... isko... isko... isko kiskisiyân wîða
Before ... as far as... as far as... as far as I remember,

ta-kî-âcimostâtin nitôsîm mâka môða wâhðaw isi mitoni. î-pî-awâsisîyân
I can tell you, my nephew, but it's really not very far back. I was born

in about 1934 ohci â-kiskisiyân *1934*. ayihi
about 1934. I can recall [events going back] to about 1934.

â-kî-nihtâwikiyân nîða *Granville Lake* nântaw itî îtokî nôhcimi.
Let's see, I went to live at Granville Lake, somewhere, I think, in the bush.

mwâ na kiskîðihtîn tântî *where my real birth place is.*
I don't remember where my actual birth place is.

nôhtâwîpan mâna *he, we was a Hudson Bay trader* î-atâwît isa
My late father was a Hudson's Bay trader. He bought (traded in)

ahtaya. akwâni ayihîw akwâni îtokî, îtokî kâ-kî-ayâyîk kâ-kî-ayât,
furs, you know. And then, uh, and then, maybe, I think, he lived over there, and

akwa onîkîhikwa â-takosinðit mâna î-kî-atâmât isa ahtaya
whenever his parents came in he used to buy the furs

â-ati-sîkwanðik isa. îkosî iða îkosi nîða nôhtâwiw mâna, itwîwak,
at the beginning of spring, you know. That is how my father used to make a

î-kî-isi-pimâcihot î-kî-atoskawât *Hudson Bay.*
living, they said, working for the Hudson's Bay Company.

akwa î-kî-... pamâmitisahikîcik otatâwîwak. kâ-kî-... îkosi
 And they would... make their rounds by dog team, these merchants. They...

îdâ nîdâ nipâpâ akwa kotakak ôhokok kimosôminawak kâ-... îyakwanik
 That is how my father and our other forefathers would... They are the ones who,

îdâ ayihîw kâ-kî-wanîhikîcik akwa â-kî-pakitahwâcik akwa ayihîw
 uh, trapped and net-fished and, uh,

kâ-kî-namî-pakitahwâcik. akwa *in the later years* awa
 fished for sturgeon. And in later years, they

kâ-kî-âwatahotâsocik *freighting, freighting... freight... freight*
 hauled freighting... freight...freight ... freight,

isa *from The Pas to Pakit... Pakitawagan* akwa... akwa mîna
 you know, from The Pas to Pukat... Pukatawagan, and then again,

î-ohcici-kiskisiyân *from Pakitawagan to South Indian by boat.*
 as I still remember, from Pukatawagan to South Indian Lake by boat.

îyakwanik â-kî-itahotahkwâ ay nistam.
 Those are, uh, the first ones to haul by water.

ayihîw î-âcimostâkawiyân. ôfî mâna
 Let's see, I was told this story. They used to

â-kî-nâtahotâsocik ayihîk, ayihîk *The Pas* tântahto
 go and get freight from, uh, The Pas, with so many,

how many boats. îtokî mâna â-kî-âwatâsocik. â-kî-natahotâsocik
 how many boats. They used to, I think, get freight there. The men used to go and

nâpîwak îkotî ohci *by boat and freight, portaging and all that,*
 get freight from, uh, over there by boat and [haul] freight, portage it, and so

eh? pôy, kwayask îtokî kî-sôhkâtisiw nâpîw îkospî
 on, eh? Boy, a man must have been very energetic and strong back then.

â-îîdîhtamân mâna *every man, he had to pack a thousand, thousand*
 I think every man used to have to pack a thousand, thousand

pound that was his limit for one man. akwa *big boats*
 pounds, which was the limit for one man. And they used big boats,

â-kî-âpacihtâcik akwa î-isi-pîhcâk opâskwîyâ ohci. *they have to*
 and it's a long way from The Pas. They had to go on the

Saskatchewan River ta-pî-natahaman *right through to Cranberry*
 Saskatchewan River, paddle against the current (go upstream) right through to

Portage îkota ohci *to Sherridon* îkota ohci *right through this*
 Cranberry Portage, and from there to Sherridon, and from there right through this

winter road ôma â-wâpahtamîk. îkotî isa â-kî-pimohtîhocik môðîða
winter road that you see here. That's where they travelled, not

not that river môðîða *Kississing River*. kî-pî-taskamohtîwak
not on that river, not on the Kississing River. They came straight across the

îkota isi *and it's all them portages* ôma â-pimpaðiyin ahpo
portages, and it's all those portages that you might drive across in a

câðî anohe mâs... mâka pîhcâw, ciyi? â-itwîyin ahpo anima ayihîw
car nowadays [on the winter road] ... but it's a long distance, right? You say...

ôma câp *Portage* môða mâyiða kî-o... sîpiya anihi ihtakwanwa
even, uh, this Chap's Portage but it wasn't, it... there are rivers

â ohpimi. nîtî sîpiya ihtakwanwa. isi tâhtî... ita... piko awinak
here and there. There are rivers in that area. Where... there... anybody had to

îkota ohci â-kî-ohci onikîcîk. môðîða anihi onikahpa
portage from there. My grandfathers did not use portages in that area,

kî-ohci-âpacihîwak îkota, îkota â-kî-pimohtîhocik mâna
there where they used to travel,

kimosômpanawak kâ-kî-âwatahotâsocik *from The Pas* mâna ohci. pôy!
hauling goods, usually from The Pas. Boy!

akwâni *all summer* ... kâ-sîkwa ôta â-pôsicik â-kî-itwîw
And then all summer ... when it was spring here, they would leave,

mâna nikâwîpan. kâ-pôsicik ôta kâ-sîkwandîk îyakwîðiw
my late mother used to say. They embarked from here in the spring. That's when

â-nâtahotâsicik ayihîw *The Pas* itwîw. pâtimâ mîna, pâtimâ *about*
they went to get goods, uh, at The Pas, she said. Later on, later, around June,

June mâna â-kî-misakâcîk ôta itwîw. kâ-takwahotâsocik ôta
they would come back here, she said. They brought goods in here, and

kâ-kîsi-kapatînâsocik âsa mîna *June* â-pôsicik. *about* kâ-pôsicik
after unloading, still in June, they went out. Also around June again,

mîna *June* âsa mîna itwîw kwâni pâtimâ mîna *August, the end of*
and then again until August, later on in August, the end of

August, kâ-misakâcîk. akwa iskwayâni akwa *September* â-pôsicik
August, they came (paddling) back. The last trip was in September,

kâ-kî-itwîw mâna. pâtimâ akwa mîna *Nov... October the* ...
she used to say. And then again in Nov[ember]... it was October the ...

moyi-âhkwatîndîk îyakwîðâc â-kî-misakâcîk îkwa... kwâni ...
before it is freeze-up they would come back those ... and then ...

all winter akwa kî-tîpîpaðin mîciwin ôta *Hudson Bay*
all winter and there was sufficient food here at the Hudson's Bay [Store],

â-kî-takowatâsocik akwâni *all winter* kî-tîpîpaðiw ta-atâwâkît
the things they brought in. And then, all winter it had enough to sell,

isa animîðiw wiyâ... animîðiw ayihîðiw mîciwin itwîw. ay akwâni
you know, that meat... that... uh, food, she said. Oh! And then again... let's

akwa, ... ayihîw akwa ... akwa mâna mâ na kayâs ni...
see, ... uh, and ... and I used to, long ago ...

nikî-wâpamâwak îða îyakwanik tâpwî kimosômpaninawak ôma isa
I saw them, that's right, too, our late grandfathers. You know

ôta 94 ôma ita nikî-wâpamâwak î-tahkamâcik mâna namîwa iðinato-
this place at 94, I saw them [there] spearing sturgeons, home-made

îtokî *spears, sturgeo... sturgeons* î-pimwasinahâcik with a
(I think) spears, sturgeo... sturgeons, they threw at them with a ...

î-tahkamâcik. îkwâni mâna ayihîw
they speared them. Usually, uh,

ôma isa *in the spring* ôma
whenever, in the spring

kâ-ayâmîcîc namîwak kwâni mâna îkota
when the sturgeons are spawning.

mâna â-kî-ntî-akamawâcik.
That's when they would go and watch for them.



A Sturgeon Head for Dinner

akwa mâna anima anta *second* anima ôma â(y)-isiciwanâk îkota
And usually, there at that second one [rapid], where the water flows at the side,

mâna îtokî âsay îkota â-wâpamâcik akwâni îkotî ohci pîyak
that's where I believe they already used to see them. Then, one of them

kâ-kî-wâstiskawât akwa ôta â-kî-pî-nâtakâsamohkît. akwâ mîna anta
went over there to startle them to move. He scared them towards the shore. And

â-pîhocîc îyakwanik mâna â-kî-tahkamâcik kâ-kî-pimwasinahâcik.
it was those that were waiting there who speared them, who threw [spears] at them.

pôy kî-mâh-misikitiwak mâna namîwak. nikî-wâpahtîn
Boy, the sturgeons used to be huge! I saw it myself,

î-kapatîsipitâcîc nikî-wâpahtîn wîða nîða îyako î-oskinîkisiyân.
how they pulled them out of the water when I was small.

I was about four or five-year-olds.
I was about four or five years old.

sometimes nikî-wâpahtîn îkota antî
Sometimes I saw it

î-ntî-âpiyâ mâna î-ntî-pîhakihcik, namîwak
when we used to go out and sit and wait

mâna ta-pî-... îkosi â-kî-isi-pimâcihocik.
for them to bring in the sturgeons.

akwa ... â-kî-p...
to ... That's how they made a living. And ... they ...



akwa mâna ispi â-pakitahwâniwik
And at that time there was [commercial]

îkospî wîðawâw tipîðaw mâna *both fisheries* â-kî-pakitahwastamawâcik
fishing, which they themselves... engaged in on their own; they fished for both

akwa mâna *Keystone Fisheries* îyakwani â-kî-pakitahwastamawâcik.
fisheries—for Keystone Fisheries, too. Those are the ones that

ayahâw nîti â-kî-pakitahwât mâna *Prayer River*
they fished for. Uh, over there he used to fish, at Prayer River, Lazar,

lâsâð kî-itâw, lâsâð pikiti. îyako mâna
he was called, Lazar Bigetty. He used to be the boss

îkotî â-kî-okimâwit kâ-kî-pakitahwât wîða akwâni
when he fished over there; he eventually brought up, uh, his children there.

îkotî ayahâw ocawâsimisa â-kî-ohpikihât. paki...
Fish... let's see, they fished, did

ayihî â-kî-pakitahwâcik î-nîpi-pakitahwâcik akwa mâna
summer fishing and also,

ayahâw akwa mâna â-kî-pon... -piponi-pakitahwâcik kapî
uh, and they also wint... did winter fishing.

kî-pakitahwâwak îða îyakwanik *Pray...* kwayask kî-pimâcihisowak;
They fished all the time, those people at Pray... really,

tasipwâ îðiko kî-mihcîtiwak Highrock â-kî-ayâcik.
they made a very good living; that is why there were so many of them living at

akwa mâna ayihîw *Prayer River* wîða os... wîða îyakwîðiw
Highrock. And also, uh, at Prayer River, because ... because

kî-ohci-pimâcihow pakitahwâniwa *summer and winter* mâna.
they made their living by fishing in summer and winter, usually.

â-kî-pakitahwâcik îyako ana â-kî-okimâska lâsâð. *Both fisheries*,
When they fished, that Lazar was usually the boss. Both fisheries,

kî-at... kî-itimâwa ot... otokimâma *Johnny Partner* îyakwani,
he was... his boss was named ... Johnny Partner, this one,

îyakwani â-kî-otôkimâmit. akwa otîsi wîðawâw
this one, he was its[animate] boss. And over this way, at

Russell Lake, Russell Lake akwa, akwa *McKnight Lake* akwa
Russell Lake, Russell Lake and, and McKnight Lake and

Laurie Lake îyakwanik ayahâwak kâ-kî-atoskawâcik ayahâwa *Keystone*
Laurie Lake, those ones, uh, they worked for, uh, Keystone

Fisheries îyakwanik kî-itâwak îkotîsi â-kî-atoskawâcik. akwa nîti
Fisheries, as they were called. They worked for them over there. And over there

Laurie Lake îyakwanik iða ayahâwak kî-itâwak â... *Fred Chuka*,
at Laurie Lake, those [persons] were called uh... Fred Chuka,

Chuka's Fishermen kî-itâwak wîða îyakwanik akwa otîsi ayihihk
Chuka's Fishermen they were called, because they were the ones over this way,

â ... tânisi ôma â-icikâtîk ôma kî-sa... *Russell Lake*. îkota
uh, ah... how's it called? This one, ... Russell Lake. There

îyakwanik wîða îkota â-kî-pakit... *he ... Henderson Brothers*
those are the ones that fished there... he ... Henderson Brothers

kî-itâwak. îyakwanik îkota â-kî-pakitahwâcik akwa mîna ôta
they were called. Those are the ones that fished there, and here

Duck Lake. îyakwanik mîna *Henderson Family* kî-itâwak. îyakwanik,
at Duck Lake, too. Those ones, too, were called Henderson Family. Those ones,

îyakwanik isa ôhokok â-kî-tipîðihtahkwâ. akwa nîti po...
those ones, you know, these were the bosses. And over there both...

both fisheries, akwa mîna ôta âpihtaw îkosi nîti ... tî...
both fisheries, and in here, too, half-way over there ... te...

tî... tî... *territory, eh?* îkota â-kî-pakitahwâcik *summer*
te... te... territory, eh? That's where they fished summer

and winter akwa mîna âtiht kî-tipîðimisowak.
and winter, and some of them were on their own.

pîyak otîða î-kiskisiyân ayimiscikôsiw; kapî kî-tipîðimisow.
I remember one white man; he was always on his own.

kapî ôta *Duck Lake* kî-pakitahwâ. *Bud Johnson* kî-...
He was always fishing here at Duck Lake. Bud Johnson, he...

kî-mâmahkihcihîw kî-wîðipicihîw ana kisîðiniw. îyakwani
He had huge, dirty hands, that old man. That was his boss.

â-kî-otôkimâmit. îyakwanik â-kî-otôkimâmicik ôti *Duck Lake*
That was their boss here where they stayed at Duck Lake.

â-kî-ayâcîk. ay,... kî-macihow ana kisîðiniw. â-kîyo...
... he was a slob, that old man. When I visi...

kî-ati-okimâwiw kinwîsk îkota â-kî-pakit... *ten, ten years* îtokî
He was a boss for a long time over there where he fished... for ten, ten years,

â-kî-pakitahwât îkota ôtîsi nikikowapâ. îyako â-kî-pakitahwât.
I believe, over that way at Otter Narrows. That was the one who fished.

akwa nîtîsi *Henderson's, Henderson's* îkotîsi â-kî-pakitahwât
And over that way, Henderson's, Henderson's these ones,

îyakwanik, îyakwanik îkota; kinwîsk mîna
these were the ones that fished there; for a long time, too,

îyakwanik kî-ayâwak îkota *about twenty years* îtokî.
they were in there, maybe about twenty years.

îkota â-kî-pakitahwât. akwa *Russell Lake* nîti ohci îyakwanik
That's where they fished. And from over there at Russell Lake, those,

ayahâw *Keystone Fisheries* îyakwîðiw îyakwanik â-kî-pakitahwâcîk.
uh, Keystone Fisheries, those are the ones that fished.

akwa nîtîsi akwa, akwa otîsi mîna isi ôtîsi tânisi îtokî ôma
And over there, and over here, too, over this way--I don't know what

â-icîkâtîk ôma *McCallum Lake* îkota kotak *another fisherman*
it's called--at this McCallum Lake, another fisherman

kî-tipîðimisow. îyako îkota mîna â-kî-pakitahwât. akwâni pîðisk
was on his own. That one, too, fished there. Then, finally,

îkota â-kî-pakitahwâ... kâ-kî-pakitahwât.
he fished... fished there.

akwa âtiht ôta îkospî mîna kî-kakwî-tipîðimisowak.
And at that time some of them were trying to be on their own, too.

îkospî nâpîwak wîðawâw isa ta-o...
At that time, you know, the men themselves,

try their best... get up. âtiht
to... try their best... get up. Some of them



A Bombardier

kî-kaskihtâwak *their own*.
made it on their own.

bombardiers kî-ayâwîwak. kî-awaci-kinosîwîstamâsocîk. akwa mîna
They had bombardiers. They hauled fish for themselves. And they, uh,

ayihîw mâyiða îkospî *frozen fish* mâyiða pikwîspî kî-ispadhîwak
however, at that time [took] only frozen fish, but they took them out at any

kâ-kî-môskinahâcik. akwâni kî-ntî-atâwâkîwak akwâni pîðisk
time when it [the bombardier] was full. Then they went and sold them. Then,

kî-ati-okimâwiwak wîða wîmiscikôsiwak ôtîða wîðawâw
eventually, they started to become well-off, because they were white men

î-kakîhtâsicik. mâyiða iðiniw kî... tâpitaw iða mâna îyakwanik
themselves. They played it smart. But the Natives, they continued going into

kî-ati-pîhcipaðiwak nîstanân pîyakwâ mitoni î-oskinîkisiyân.
debt ('in the hole'), ourselves included, once when I was quite young.

I was sixteen years old. pakwanta ôtîða î-wîcîwiwîyân. *I didn't*
I was sixteen years old. I was helping out for nothing. I didn't

even have a licence.
even have a licence.

akwâni â-kî-pakitahwât *Leo* tôma akwa nîstâw.
Then he was fishing, Leo Dumas, and my brother-in-law.

alîkisât kî-itâw akwa côm pikitî akwa ayahâw lôk tômâ îkwa
Alexander was his name. And Joe Bighetty and, uh, Luke Dumas over there

nîma *McGavock Lake* nîtî. î-kakwî-tipîðimisocik *isa to have their*
at McGavock Lake. They were their own bosses with their

own fishing camp. ay akwâni akwa kî... tîpay... kwayask îða
own fishing camp. Oh, then again, they... own... I was usually very ...

nikî... kî... pamihikay... nikî-pamihisonân. kahkiða kîkwâðiw.
I was being... looked after... I made a living. [I had] everything.

pan... pâmatîða â-kî-masinahikîhâcik kakwî-mosci-masina... Mike,
They rented a bombardier on credit. They tried to rent it on credit. Mike,

Mike Lemay â-âhcikonâwasost... â-âwaci-kinosîwît îkotî ohci.
Michael Clemy [Mike Lemaire?] ... he was hauling fish from over there.

akwâni môða mistahi nikî-ohci-kaskihcikânân
And then, we had not made lots of money

kâ-pôni-pakitahwâyâ ôma â-ati-sîkwa. *March*
by the time we finished fishing in the spring, after all. March

â-pôni-pakitahwâniwik *isa. Instead of making money*
is when fishing was over, you know. Instead of making money,

nikî-pîhcipaðinân nimîciwinân ohci. mwâc
we were in the hole because of our food [purchases]. It did

kî-ohci-tipahikîpaðin *so we had to go back trapping*. âsa mîna
not pay off, so we had to go back to trapping. Right away,

îkota ohci sîmâk â-pôni-pakitahwâwiyâ. *We didn't even have a*
from there, we went immediately back to fishing. We couldn't even

chance to come home akwâni îkota ohci nikî-ati-sipwî-wanihikânân
come home; right from there we started going out to trap

wîða atimwak î-kî-â... î-kî-ayâwakihcik akwa mîna kahkiða kîkway.
because the dogs ... we had them and everything else, too.

akwâni îkota ohci sîmâk nikî-ati-sipwî-wanihikân mwâc ahpo
And the, from there, right away we started leaving for the trapline. We did not

nikî-ohci-pî-kîwânân wîða î-pîhcipaðiyâ. *We have to piko,*
even come back home because we were in debt. We just had to

ta-kakwî-kîsi-tipahamâ my ... â-masinahamawakiht ana
try to finish paying off our debt ... what we owed him, that person

â-kî-âwaci-kinosîwîstam[âko]wâ. îkota piko kîsi... kî-âðîman ...
who hauled fish for us. That was the only difficulty...

isi ... piko isa awinak ta-nakacîpinikît ta-kakwî-ayât
Somebody, you know, just has to know how to do the job,

ta-kakwî-pimâcihisot. îkosi â-kî-isi-pimâcihisocik kayâs iðiniwak
to try to make a living. That is how they made a living long ago, the people

ôta pakitahwâkani. akwa mîna ayahâw ôhokok owanihikîsak.
here at Pukatawagan. And these ones, too, uh, trappers.

nikî-wâpamâw. mitoni nîsta î-kî-awâsisîwiyân. nipâpâ isa mâna
I saw him. I was a really small child. My father used to

î-awâs... î-papâmi-atâwâkît mâna mîciwin. akwa owanihikîwak ita
... when I was young... sell food all over. And the trappers would go out to meet

î-itatîðîmât antî nakawâhâcik. mâna iðîko mâna mistahi
him, where they thought he would be. As usual, he was transporting lots of things

î-kî-pimâwatâsocik. nî... nîso kî-wîcihik kî-o... nâpîwa kî-...
along with him. He had two men for helpers.

kî-wîtatoskîmik îy aðisk ... n... *two boats* akwa ayihîw *three and*
They worked with him, oh, because he ... had ... two boats and, uh, 3

a half horse kî-ayâw. akwa anihî nîso kî-sakâhpitam
horse power motor. And he dragged those two

cîmâna. akwâni akwa â-âwatâsocik mâna *in the portage*.
boats. And then, they would haul them across the place of portage.

akwa mîna î-ntayi-... *train* î-ntayi-pîhâcîk mâna
And there, too, they went and ... the train, they waited for

wanîhîkîwa *in the spring* isa anima isa â-pôni-wanîhîkîyin.
the trappers in the spring, you know, whenever you finished trapping.

akwâni ôma mâna â-pî-takopađicîk owanîhîkîsak kâ-nôhtîpađicîk
Then, whenever they came back, they were short of

îkota kîkwâđiw. sîmâk îkota atâwîwak.
something there. Right away, they would make purchases.

âsay ahpo nôhtâwîpan ahtaya ati-mâwac... wacaskwayâna
My late father, furs he started gather... muskrat pelts,

ati-mâwasakonîw îđiko isa â-tîpîpađiyin îđiko ta-takohtîhowan ôta
he started to collect, enough, you know, to be sufficient for a trip home, right

pakitahwâkani akwâni îkota isi iskoci âk-takô... kâ-takohtîhocîk
here to Pukatawagan. And from over there they came in to here. They used to

ôta. kahkiđaw otahtawâwa mâna â-kî-atâwâkîcîk. tîpîđa isa î-ntî-...
sell all their furs. But he only went

î-ntî-nakahwât wîđa mâna akwâni *then all spring, March*,
to meet them (on the lake or river) because

â-sîpwîhtîcîk ôhokok owanîhîkîwak. kîwîtinâ kô... kâ-itohtîcîk.
all spring, in March, they went away, these trappers [did]. They went north.

akwâni tîpîđawî, tîpîđiko pîko î-tahkonahwâ akwâni m... *May* ...
Then they carried with them only just enough to last them. Then, in May, ...

â-pî-kîwîhocîk. â-nîpîndîk *they hardly got no foods*. îyakwîđiw
they travelled back. When summer came, they had hardly any food left.

animîđiw ohci mâna â-kî-ntî-nakah... â-kî-ntî-nakahwât mâna
That is why my late father used to go and meet ... go out and meet them,

nôhtâwîpan owanîhîkîsa. ita isa ta-matâwisahamîđit. akwâni sîmâk,
the trappers. It was, you know, where the main channel (of water) is. And right

sîmâk mîđik ahtaya wîđa î-nôhtîpađit kâ... kahkiđa *tea, lard*
away, immediately, they give him furs because they were short of ... tea,

sîwîcî... sîwîcîsa. awâsisak kâ-nôhtî-mowâcîk sîwîcîsa.
lard, everything--cand... candies. The children craved candies.

â-mîstahi-mâna- kî-pîtahtawîw nôhtâwîpan.
Oh, he used to bring in lots of furs, my late father.

akwa mîna, akwa mîna ôtîsi *Granville Lake* îkotî mîna mâna
And then, towards this way, at Granville

âskaw akwa anima *Shaving Point* â-icikâtîk akwâni îkota mâna
Lake, too, and over there, too, sometimes at so-called Shaving Point is where he

â-kî-ntayi-pîhot isa ta-nto... ôma â-matâwisakocihkâ isa
went and waited, you know, ... for them to drive out from, you know,

Burntwood ohci akwa mâna *Granville Lake* ohci. akwa mâna nanâto isa
Burntwood and also from Granville Lake, too. Then, you know, all these different

ôho îkota ... îkota â-mâwasakopađicik ôma îkota ôma mâna
... there, that's where they all got together, right there. And he used to

â-kî-atâwâkît ana oca... ocacâwakânisa â-kî-atâwâkît
sell things, that one, ... he used to sell his goods

moyi-misakâcîk. îyako anima ohci *Shaving Point* â(y)-ici[kâtîk]
before they came home. That's why it's called Shaving Point,

îkota mâna kâ-kî-... îyakwîđôac â-kî-kâskipâsocik kisî-ayak
it's there that they used to ... shave, the old people did, after all these

tântahto pîsim iskwayâni â-kî-kâskipâsocik. îkota mâna sôhki
so many months it had been since they shaved. They used to use a lot of

âskaw â-kî-sîwinikîcîk î-pîhtamân. mistahi mâna kî-pîhtwâwak,
sugar there, I heard. They used to smoke a lot,

akwa n... nôhtâwîpan ana î-kî-kakwâtakahpîhât îđiko
and my... my late father used to laugh at them because

î-kî-manîpwâđit isa. ây... wacask pîyak wacask nîso wacaskwa
they had nothing to smoke, you know. Oh, one muskrat, two muskrats

ây... îkwađiko kî-ati-itakihtamâtin.
oh... that's how much I will charge you.

tâyipiko ay îkota ohci akwa mâna â-kî-pôs... tântîsa
And from there, they would go out and trav ... wherever

â-kî-ntî-atâwâkîcîk otahtawâwa, âtiht *Sherridon* isi
they wanted to go and sell their furs, some of them to Sherridon,

kî-isi-natahamwak *Kississing River*. akwâni îyakwîđiw
and they went upstream to Kississing River. Then, that's where

î-ntî-atâwâkîcîk ot... otahtawâwa *Sherridon, Cold Lake* akâciy
they went and sold their... their furs--at Sherridon, Cold Lake or

opâskwîyâ. ôta ohci î-ntî-atâwâk... akwa âtiht ôta kî-pî-...
The Pas. Right from here they went to sell... and some of them came

kî-pî-tipahwîwak *Company*-wa isa *Hudson Bay*. kî-pî-tipahamawîwak
here to sell them, to the Hudson Bay Company. They came and paid them

aðisk îyakwani â-kî-nîmâhikocik. kî-pî-tipahamawîwak
because they were the ones who outfitted them (gave them provisions). They paid

otahtawâwa kî-mîðîwak akwa iðiko â-iskopaðicik
them by giving them their furs, and what was left over,

akwâni akwâni îyakwîðiw ohci kî-pimâcihowak. kî-pimi...
that's what they used for living on. They ...

kî-asamikwak *all summer* pîðisk â-ati... pîðisk â-ati-nôhtîpaðicik
they provided food for them all summer. Finally, they started running out of the

animîðiw â-kî-tipahikîcic ay... awasimî kî-mîðikwak *credit*.
things that they had paid for. Oh... they extended their credit.

îkota ohci kî-mîcisowak. akwâni misawâc akwâni îkosîsi
That's what they ate from. But anyway, that's how

kî-isi-pimâtisiwak *all summer* kî-pimâtisiwak. pat... patimâ ta...
they made a living all summer. They survived until they later, when they

ta... ta-ati-sipwî-wanihikîcic. îkota mîna mâna âsa mîna îkota
could... could start going out to trap again. That's when the

â-kî-manihikocik. akwâni îyakwîðiw î-ntî-piponiscic. *Christmas*
outfitted them again. And then they would go to be there to spend the winter.

kâ-pî... kâ-pî-tipahamawâcic kwân... kâ-wî-mîðikwak anohc
At Christmas they would come... and pay them. Then... then they would give them

kâ-masinahikî. tâyipiko mîðikwak.
credit. Right away they gave it to them.

akwa opakitahwâwak akwâni kapî mîna kapî kî-isi-pimâtisiwak.
And the fishermen, all the time, too, that's how they made a living.

mâyîða wîða *partner* â-kî-itiht îyako iða mâna kî-pimiðâw.
But himself, Partner, he was called, used to fly.

kî-nâh-nâtîw iða otoskinikîma î-kî-ntî-kanawâpamât ta-asamât isa
He used to go and get his hired hands, used to go and watch them and give them

ôma â-ati-nôhtîpaðiðit mîciwin. kî-itâwatâw akwa
food, you know, whenever they needed it. So, he brought food and

kî-pakitahwâwikîstamâk. aðapiya ahpwîtokî mîna kî-mîðîw.
they fished for him. Maybe he gave them nets, too. I don't

mwâ nikiskîðihtîn. mâyiða wîðawâw ôhokok nîðanân mâna
remember. But these ones, [and] we who were over this way,

ôtî îyako ôtî mâna â-kî-pakitahwâcic nôhkomisipan *Mike Ross*
used to fish; my late uncle, Mike Ross

kî-itâw. *Russell Lake* kî-pakitahwâw *how many years twelve ...*
was his name. He used to fish at Russell Lake for so many years--twelve...

twenty years îtokî. îkota â-kî-pakitahwât wîða. toni mitoni
twenty years, maybe. That is where he fished. Really, definitely,

îtokî kwayask kî-pimâcihow *every year* îkotî. kî-ntî-pakitahwâw.
he made, I believe, a very good living every year over there. He went to fish

[*slurp*] akwâni îkot... îkota kâ-kî-...
there. And then there... there he...

ôta iskwayâni kâ-kî-wâpamak. akwâni aspin kâ-kî-pôni-pakitahwât.
The last time I saw him was here. Then he discontinued fishing.

akwâni îkospî ohci ayahâw piko akwa îkota â-pakitahwât anohc
And from that time, uh, still fishing there at present, is only

Matt, Matt Sinclair. akwa îkotî *Matt Sinclair* akwa â-pakitahwât
Matt, Matt Sinclair. And, I think, Matt Sinclair, Matt Sinclair, I think,

akwa *Highrock, Har...* ayahâw pâham piko lâsâr îtokî piko îkota
is fishing at Highrock, Har... and, uh, perhaps Lazar is, I think,

â-pakitahwât.
fishing there.

akwa ôta mîna nanâto opakicahwâsak âskaw ôti piko mîna
Now there are all kinds of fishermen in this area, but they fish only

â-pakitahwâcîk. îkosi â-kî-isi-pimâcihisot kayâs iðiniw. môða
occasionally. That is how a Native person made a living long ago. There was

kîkwân otatoskîwin kî-ohci-ihtakwan; môða ahpo kîkwân *welfare*
no "employment" available; not even welfare existed.

kî-ohci-ihtakwan. akwa îyakwîðiw piko nâpîw piko kwayask
Then, a man had to work very hard

ta-atoskîkî â-kî-isi-pimâcihot mâka iða anohc kwâni piko
to make a living, but right now

î-mosci-ayapit nâpîw kâ-itiht wîða *welfare* î-asamikot kâ-tipah...
he just sits around because welfare is feeding him. When paid...

kâ-tipah... kâ-itihkîtat *his welfare* sâsan tîpîpaðîðiw kîhtwâm
when paid... he eked out his welfare until it is time again to collect it and

ta-asamikot. akwâni môða wî-atoskîw wîða î-mosci-... î-mostasamiht
it feeds him. And he does not want to work because free... he is just fed for

okimâwini mâyiða îkospî nâpîw piko ta-atoskîkî tahto kîsikâw îkosi
free by the government. But back then a man had to work every day; it was

piko ta-mîcisow. îkâ atoskîci môða awiðiwa ta-asamik.
the only way he was going to eat. If he didn't work, nobody would feed him.

môða akwa ... mwâc okimâwina ta-asamik. piko ohcitaw
And no... the government would not feed him. He just had to try to feed himself

ta-kakwî-asamisot îkospî.
back then.

...îkosi iða kî-isi-âðiman mâyiða î-kî-mihcîti kîkwân îkospî.
In a way it was hard, but on the other hand, many things were plentiful

kinosiw î-kî-mihcîtit. ahtay î-kî-mihcîtit îkospî. kahkiðaw kîkwân
then. Fish were plentiful. Fur was plentiful back then. There were lots of things.

î-kî-mihcîti. môswa î-kî-mihcîtit akwa mîna atihkwak
Moose were abundant, and also the caribou

î-kî-takosihkwâw tahto askiy mîna îkospî. môða kîkwâðiw
that came in every year at that time. A person did not

kî-ohci-wawânîðihtam iðiniw. akwa ahtayak î-kî-mihcîticik. akwâni
worry about anything [like that]. And there were a lot of furs.

kî-tîpîpaðiwak ta-pimâcihisocik iði... toni isa piko kwayask nawac
And then, they had enough to make a living, eventually. You know, they really

wîðawâw kî-pimâcihisowak kwayask îkospî iðiko kîðanânaw anohc.
made a better living at that time than we do right now.

ahpo îkospî mâna î-kiskisiyân ahpo mîkwâc â-nîpi ôma nîsta
And even at that time, I remember, even I during the summer whenever I

kâ-otihtahwak piko ðîwahikana nîkî-asamik.
met somebody on the water he would give me pemmican.

ay akwa anohc ka-otihtahwat iðiniw mâskôc piko mikîs
Oh! And nowadays, when you will meet someone on the water, he will probably

ka-mîðîk. akwâni piko. îkâ mîðîski mikîs kâ... kâ... kîkwâðiw
give me a mickey. That's just the way it is. If he doesn't give you a mickey

îtokî ta-osihtâw sôp ta-minahisk îkosi iða piko anohc akwa
(of whiskey) he will maybe make a still and give you home-brew to drink.

â-isi-pimâtisiya. îya môða mâyiða îyako ta-kî... ta-kî-kiskisiya
That's just the way it is today and the way we live. Let's see, it's not that...

ta-kakwî-pimâcihowa. mwâc îkosi kî-ohci-pimihowak kayâs k-ôh-kî...
we should think about trying to make a living. That's not how they made a living

iyâ ... kîkâwînawak akwa mîna kîkôhtâwînawak.
long ago, how they... our mothers and also our fathers.

kî-kakwî-pimâcihisowak. mwâ wîhkâc kî-ohci-mikoskâcihtâwak
They made a living. They never troubled each other or drank

kîkwâðiw îkosi ta-... minihkwîcik iða tahto ... tahto kîsikâw wîða îkâ
every ... every day, because there was nothing

î-kî-ohci-ihetakwa. ta-mosci-osihtâcik piko îkosi iða. mâyiða
available [to drink]. They made only home brew. But they did

îkâ mîna î-kî-ohci-kaskih... ohci-kiskîðihta ta-isi-isihtât.
not know how to make it [originally], did not know how to manufacture it.

anohc wîða iða piko â-kî-mâcipaðiðik nântaw, nântaw *nineteen*
It was not long ago that it started, sometime around

fifty-eight â-kî-mâci-wâpahtamân â-mâci-osihtâniwik akwîspî ôma
1958, that I started to see people start making it and it started being

â-ati-mâci-pâskihtinikâtîk minihk... minihkwîwin ôta, îkospî
opened up for drink... liquor here in this area. At that

iða. anohc â-ati-mâcihtâyâ. îkospî iða môða kîkwân mwâc awinac
time. We've started making it now. At that time there was none;

kwayask kî-pimâcihow awinac. kwayask, kwayask kî-wîðâhtam;
a person really made a good living. It was very, very pleasing (not stressful).

kwayask kî-mîcisowak iðiniwak. wîða pikwîta î-kî-pakitahwâcîc
the people ate well. Because they fished everywhere,

î-kî-wanîhîkîcîc pikwîsi î-kî-isi-acoskîsîcîc.
trapped and did all kinds of little jobs.

môða kîkwân îkospî kayâs atoskîwin. môða pîyakwan
There was no "work" at that time, long ago. Not like

in the offices [âpîsis] anohc kâ-apiya isa ita isa anohc
right now, where we sit in offices, you know, where we work

ôma â-atoskîya *in the offices* piko î-apiya. îkota piko îkota ohci
only sitting in offices. There we get

tahto nîso pîh... tahto *two weeks* â-tipahamâkawiya. mwâc îkosi
paid every two ... every two weeks.

kayâs kî-ohci-ispâðin kâ-... nâpîw kâ-isi-atoskît îkosi isi
That's not how it went long ago. When a man worked,

kâ-isi-kaskihtamâsot îkosi â-kî-isi-mîcisot wîða îkospî. kayâs
he earned it; that's how he fed himself long ago. That was long ago.

ôtîða. îkospî anohc wîða anohc wîða *every two weeks*
Now, at present, every two weeks

nitipahamâkawin. ahpo ... iðiko mistahi kîyâm â-kaskihcikîyân.
I get paid. Even ... when I make a lot of money.

âtiht kikakîpâtisinânaw; akwâni kipikopaðinânaw *when two weeks*.
Some of us are foolish; we are broke in two weeks.

âsa mîna, âsa mîna *in two weeks* kî-itatoskânânaw âsa mîna *next week*
Then again, then again, in two weeks we work and again, the following week

akwâni tahto *every two weeks* kî-kaskihcikânânaw.
and every two weeks we would get paid.

mâyîða îkospî kayâs *maybe once a year* kâ-...
But back then, long ago, maybe once a year ...

â-misti-osôniyâmit. akwâni kî-tîpipaðiw
a person would get a lot of money. And then, it sufficed

iðiniw pîyak askiy iðiko â-kaskihcikî animîðiw wanihikîwin ohci
him for one year when he got paid from trapping at

pakitahwâkani. kî-tîpi-asamîw ocawâsimisa akwa mîna â-kî-nipahtât.
Pukatawagan. He had enough to feed his children, and also [from] what he killed.

kîkwâðiw môswa â-nipahât ahpo kinosîwa â-nipahât ahpo atihkwa
Even [for example] when he kills a moose or he kills fish or he kills caribou,

â-nipahât kâ-mâwacîstamâsot mîciwin. iskoci ta-tîpipaðihikot
he stashes away the food. Then it would last him

kapî-nîpin. akwâni îkota ohci iðiniw â-kî-pimâtisit. akwâni
all summer. Then from there a person could survive.

anohc misi-pâtos. anohc kîðanânaw iða kîkwân â-wî-mîciya
Right now, it's completely different. Today, we eat what we want to,

anohc, *eh?* atâwîkamiko î-itohtîya akwâni ta-pâwanânânaw.
eh? If we don't go to the store, we will starve.

ahpo môða, ahpo môða anohc iðiniw kî-ntî-tâpakwîw owâposwa
Nowadays a person won't even go and snare a rabbit,

ôta piko ta-kospit nôhcimi tântî tâpakwît. môða ahpo kaskihtânâw
just go up [into the bush] and set a snare. We couldn't even manage to do that

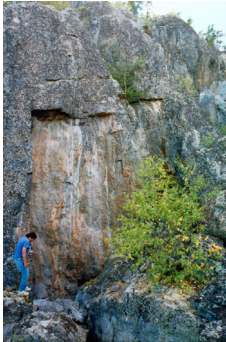
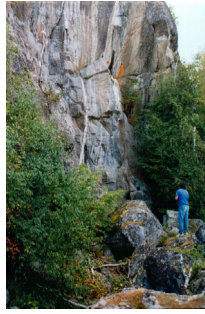
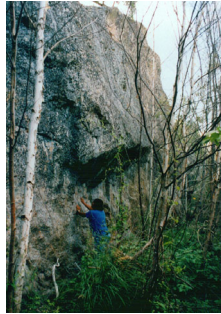
akwa iðiko î-ati-kihtimiya. â îkosi îyako anima â-wîhtamâtakwâ.
because we are starting to become lazy. Okay, that's what I am telling you.

kayâs pimâcihowin. â-icikâfik.
That was making a living long ago. That's what it's called.

îkosi. *Thank you for listening.* nîða *Sidney Castel*
That's good! Thank you for listening. I'm Sidney Castel.

nitikawin. kâ-kiðâskisk.
That's my name. [laughter] The liar ['lies to you'].

**Images of Crow Rock (*kâhkâkîwâpisk*)
(August 1999)**



**A Raven
kâhkâkîw
(Crow Rock, *kâhkâkîwâpisk*, is named after the raven.)**

