

**Memoirs of the Elders
Volume 6**

Miles Bighetty

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Miles Bighetty, 1932-

Prices and Beaver Pelts – (Track 1—09:20)

Pukatawagan, May 23, 1999
Interviewer: Robert Castel

Okay? ayihîw nîkân na-âtotîn
Okay, let's see, first I will talk about

atâwîkamikwa isa, ciyi? macî kîsta
the stores, you know--right? Let's see, you know

kikiskîðihtîn â-itakihtîk anohc kîkway
how much things cost today compared to long ago.

mîna kayâs. isko kiskisiyân wîða ayihîw
From as far back as I can remember, [I will tell]

kâ-kî-pî-itakihtîk mâna kîkway ahpo tîh. môða mîna ômatwiht
what things like tea used to cost. We did not have anything like tea in bags;

in the tea bags mwâc îkotwaht kî-ohci-astîwa *in the box*. akwani
there was nothing like that--only in the box. It was just ladled out

piko kî-kwâpahikâtîw mâna *in the paper bag*. *a pound* îðiko isa
into a paper bag. A pound or so, however you wanted it, they weighed it.

â-ntawîðihtaman tipâpîskotâwak. môða kî-ohci-mistakihtîw
It was not costly, maybe 25 cents or 20 cents, 15 cents; it was

twenty-five cents ahpo pâham *twenty cents*, *fifteen cents* pîyakwan
the same with the sugar, right? Not like this. It

mîna *sugar*, ciyi? mwâc ômatwaht. akwâni piko î-kî-mosci-kwâpahoht
just had to be scooped up and placed in a paper bag. And, uh,

paper bag î-kî-ahðiht. akwa ayahâw *flour* mîna îkosi kî-tôtawâw.
the same was done with the flour. If you buy, say, ten pounds or

ten pounds ta-otinat ahpo ayihîw *hundred pounds*, ciyi? *dollar*
a hundred pounds, right? A dollar and fifty cents is all it cost. Already

fifty piko î-kî-itakisot. âsay îða îkospî kî-ispâhkîpaðiw
the price was rising when I saw it back then. A dollar

â-kî-wâpamak ôtîða îkospî. *dollar fifty*, *hundred pounds flour*.
fifty for a hundred pounds of flour.



pôy kî-wâh-wîhtakihtîwa ahpo *a pair*
 Boy, things were cheap; even a pair of

of pants ômatwaht ta-atâwîyin *heavy pants a dollar* wâwîs mâyiða
 pants like this kind, you could buy for a dollar, especially, uh,

ayihik ômisîsi *jacket* môða mistahi k-ohci-... toni mistahi
 ones like this jacket did not ... did not cost you a lot--

ta-tipahaman *two dollars* toni *new jacket, shirt forty-five cents*,
 just two dollars for a new jacket, 35 or 45 cents for a shirt

thirty-five akwâni î-ayitakihtîkiht. ahpo *cigarettes* îkospî ay
 is how they were priced. Even cigarettes at that time, uh, thirty-five cents a

thirty-five cents a package, cigarettes ôho. *snuff, twenty-five cents*
 package, these cigarettes. Snuff, twenty-five cents at the time that Mike

îkospî ôta kâ-ayât ana *Mike Clemmick*. sâsay kî-ati-ispâhkipaðinwa. îyakwani
 Clemmick was here. Already prices were starting to rise.

nanâto isa ocacâwîsak ôta â-kî-ayâcik.
 All kinds of merchants were here, you know.



**Keno's Island
 (Tiger Island)**

Northern Store ôtî akwa *Mike* akwa pîyak nîti
 The Northern Store was here, and Mike, and one over

miniscikosi kâ-kî-atâwît *Keno, Keno DePaul*.
 there at the small island--Keno, Keno DePaul [Dubois?]

akwa ayamihîkimâw mîna â-kî-acâwâkîsit
 And the priest was selling, too, but he had the lowest prices, that one did.

kî-wîhtakihtam mâyiða mîna îyako. kîyâpic isa piko kî-at... kî-...
 Still, you know, he was just sell... going to... relatively, that one,

nîti-... nawac îyako mistahi kî-atâmâw wîða î-kî-wîhtakihta mîciwin
 lots of things were bought from him cheaply, food,

piko kîkwâðiw.
 just all kinds of things.

pôy, akwa anohc ôma kâ-itohtîyin *in the store*, cîyi? anihî
 Boy, right now, when you go to the store, right? Those shopping

shopping bags ta-otinikîyin mwâc ta-môskinîw *hundred dollars*. îðiko
 bags when you purchase things, it [a bag] won't even be full for a hundred

î-mistakihtîk anohc kîkwân *meat* mâwac wiyâs. akwa îkospî wiyâs
 dollars. It costs a lot to purchase things today, especially meat. Back then,

ta-otinaman mâyiða môða cîskwa îða wiyâs kî-ohci-atâwâkîwak
 when you purchased meat... but they didn't sell meat,

tâskôc ôhoko anohc ayahâwa isa pîyakwan *garlic sausage, baloney*
you know, like these garlic sausages, baloney, all the

nanâto ôho wiyâsa â-atâwîya. mwâc *canned stuff* piko *spork, pork*
kinds of meats we buy. There was only canned goods like Spork, pork and beans,

and beans, îyakwani *thirty cents, twenty-five cents*. pôy! akwa anohc
which cost twenty-five or thirty cents. Boy, when you

atâwîyin anihi pôy, *spork* ôtîða ta-atâwîyin pôy! mista... mistahi.
buy those today, boy! Especially Spork, when you buy it, boy! [it costs] lot... lots.

akwa îkospî, ay âta awinak î-nihtâ-wanihikî wanihikîwin aðisk
And at that time, too, one knew how to trap

piko â-kî-ohci-pimâtisicik kayâs. ma kîkway atoskîwin. akwâni tâpitaw
because trapping was the only way of life long ago. There was no “employment.”

piko awinak î-kî-waskawît. â-takwâki, â-ati-takwâkinðik akwâni
Everybody had to move all the time. When it was fall season, when autumn set in,

pôsiwak. îkotî î-kî-ntî-âhkwatinsicik kiki âtiht ocawâsimisiwâwa.
that’s when they went out. That’s where they went during freeze-up--also some of their

kahkiðaw akwâni îkotî î(y)-ayâcîk. môða mâna cîskwa îkospî *traps*
children. They all stayed there. At that time there were no [designated] traps

kî-ohci-mîkinâniwanwa pîyakwan anohc. anohc wîða îyakwîðac *traps*.
yet. They were not assigned, not like now. It’s only now that traps exist. But that

mâyîða îkospî wîðawâw, ciyi? môða kîkwâðiw pikwîti â-wî-ntî-
was those people back then, right? There was nothing to do but but for you to go out

wanihikîyin kiki-tôtân. nîsta mâna îkota nikî-wîcihiwân. nikî-kis...
and trap wherever possible. Myself too, I helped out there. I... I remember that I

nikiskisin mâna ôti â *Hughes Lake, Barrington Lake, Lynn Lake*, misiwî
used to go over there to Hughes Lake, Barrington Lake, Lynn Lake, all over the place

nîti nikî-pimohtânân î-oskinîkisiyâ.
we travelled when we were young men.

môða ða... *about twelve-year old* kîyâpic mâyiða nikiskisin
Not... at around twelve years of age, but I still remember

ahpo î-sîkwa nistam îkospî amisk î-pâskihtîniht, ay?
even before that time, when beaver [trapping] was opened up [for the

ma kîkwân wanihikan amisko-wanihikana ma kîkwân nakwâkanîyâpiy
season], eh? There was no [store-bought] trap, no beaver traps, no snare wire.

akwâni piko ayihîw mwâc wanihikana kî-ihtakwanwa âsay anihi isa
And then, such traps were not available yet, you know, those ones, you know,

â-mâkwaniâtîkwa *number fours* îkwatwâht. akwâni ayihîw
that are pressed down, the number 4s, that kind. And then, let's see,

kâ-amisko-tâpak... kâ-amisko-wanihikîcik ôhokok piko
they were trapping beav... trapping beavers, these ones, they had to break

î-pîkwatahkwa wîsta. î-iskîcik isa wîsti anima.
beaver lodges. They broke the lodge, you know, the beaver lodge. And you

akwâni kî-pîkwatahîn ita isa anihi osâkahâhtîwa *three times*
smashed them, you know, where those entrances/exits of theirs are,

nântaw îkota ohci. akwâni akwa ... akwâni îkota anima kâ-apicik
three times, approximately, that's where. Then...then, that's where they

anikik amiskwak. piko wîhpiitamwak ômisîsi maskosiya.
were sitting, those beavers. They just part the grass like this.

akwa îkota ohci animîðiw â-pôskwâðik. îkota ohci â-pîkopîcik anta.
That's where there's a hole in it. That's where they surface.

pôy miðwâsinðiw anima â-wâpahtamân ama... amisko-wîsti.
Boy, the beaver lodge was fascinating, what I saw.

îðiko amis... pakwanta î-isinâkwa anima môða anima mistahi
It looks big on the outside, but there is only a small space

wîhpâw îðiko î-kîsowihtâcik anikik.
inside so that they keep it warm, those ones.

akwâni animîðiw akwâni amisk â-tipiskâk ômisi
And then, that beaver, in the night, like this,

ta-itawînat ana amisk akwâni
when you brush the fur with your hand, it sparkles,

î-isi-wâstîpaðit kâ-pâhkahtawît isa amisk
you know, when the beaver has dry fur like this,

ômisi, ômisi ta-itinat. akwâni
if you stroke it so. And then it will sparkle.

ta-isi-wâstîpaðin îyakwîðiw otiskotîm ana
That is the beaver's sparkle; you have seen it, right?

kî-wâpamâw amisk, ciyi? îkwâni anima
And that entrance, bubbles of smoke rise from there,

osâkahâhtîw kâ-pîpotîk isa anima îyakwîðiw otiskotîm animîðiw
you know, that one; that's his fire, the one (of his)

â-tâhkinamwat ômisi â-itahtawînat. toni *sparks* anihi kî-wâpahtîn
that you touch, like this, when you brush his fur thus. It sparks,



Girl with Beaver Cub

îkosi ôtiîda. nikî-ânwîhtîn nîsta mâyiîda î-wâpahtamâ anima iskotîw.
the one you see, and that's a fact. I was sceptical myself, but then I saw

osâkahâhtîw ayihi isa wîsti â-pakitatâmocik anikik. akwa ôma
that 'fire'. That entrance (way out), you know; in the beaver lodge, you know,

kâ-apicik isa ôma â-câh-cîsatwîskâtocik îkota animîðiw it...
they breathe, those ones. And when they sit down, they rub against each other;

pîyakwan î-kisitîk pôy mamâhtâwisiwak î-âcimost...
that's where they get their sparkle. Boy, they were wise ones telling stories...

pîyakwâ ana kisîðiniw â-kî-âcimostawit îyakwîðiw animîðiw
At one time this old man told me a story about the

pikwîsi isi-pimâtisiw awa amisk. nitik, "kâwiîda wîhkâc pîwîðim,"
beaver's life habits. He told me, "Never despise him,"

nitik. "îkâ ta-wî-mîtwâkâtat itwîw ahpo â-nôcihkawat
he said to me. "You are not to make fun of him," he said, "when you encounter

ôma mîkwâc ta-nipahat," itwîw. "pâhci îkâ â-wî-nipahat
him, even when you try to kill him," he said. "Take care; if you don't want to

akwâni âðimisiw," kî-itwîw. tâpwî mâyiîda anohc akwa nîsta mâna
kill him, it is difficult," he said. That's right, and even now I am having

nimâkohikon ôma â-amisko-tâpakwîyân isa, ciyi?
a hard time myself whenever I trap beaver, you know. Right?

îkâ kâ-kî-nipahak âskaw pikwîsi tôtam nakwâkana.
When I do not kill him, sometimes he can do many things to the snares.

ôho â-cimatâyin toni ta-tâh-titipinaham ta-kîtakwîw.
When you put them up, he can just twirl them around and extricate himself.

wanihikan mwâc ta-kî-miciminik ta-patiskôsow âtaw kwayask ta-taw...
A trap cannot hold him. It would miss him.

ta-tay...ta(y)-itastâh... îyakwîðiw mâna â-kî-isit ana kisîðiniw.
Even all the time... that's ...what he said to me, that old man.

"kâwiîda pîwîðim mamâhtâwisiw," â-kî-isit.
"Don't ever make fun of him (despise him)," he told me, "because he is clever."

Shopping (Track 2—04:48)

pôy îkospî mîna cîst îyakwanik anikik îðiniwak
Boy, see here! At that time, too,

â-itakwâ akwâni î-kî-pakitahwâcîk piko pakitahwâwini piko ohci
you know, those ones, those people I mentioned were fishing because that's how

â-kî-pimâtisicik. aḏapiya tîpiḏ... aḏapiya ta-ayâwâcîk akwâni, pôy,
they made a living, just in fishing. The fish net was the only ...

mâyîḏ... kî-nihtâ-mâcîwak wîḏa tâpwî pîya... nawac isa piko îyakwanik
If they had fish nets, then, boy but ... They were really good at hunting moose,

kî-miḏo-pimâtisiwak iḏiko kîḏanânaw anohc. mistatimo-wiyâs piko
though ... comparatively, they made a better living than we today. We only eat horse

kâ-mîciya anohc kîḏanânaw akwa wîḏawâw ay? *moosemeat* piko
meat today, that's just what we are eating now, we, and they, you know? Moosemeat was

kî-mîciwak namîwa, kinosîwa, môso-wiyâs akwâni kapî kî-ayâwak.
all they ate, and sturgeon, fish,

akwa pimiy mîna ôma môḏa kîkway pimiy kî-ohciht... âsay mâyiḏa
moose meat. And they had these all the time. And lard, well, there was no lard

nîḏa nikî-wâpahtîn âsay kî-ihtakwan îkospî *lard* isa ôma, ciyi? pôy
at that time. They didn't ... But I saw it already. Lard was already there,

mâyîḏa kî-wîhtakihtîw îkospî mîna *fifteen cents* pîyak anima *lard one*
it was already here, you know. Right? Boy, but things were very cheap back then.

pound, ciyi? *fifteen cents* akwa anohc *two dollars* kitipahîn
Fifteen cents for one pound of lard, right? Fifteen cents,

two, two seventy-five ahpo pâham. pôy mistakihtîw!
and today you pay two dollars or maybe two seventy-five, I think. Boy, it's expensive!

îkwâni îyakwanik îkosi â-kî-tôtahkwâ anikik kisî-ayak ahpo
And those, that's what they did, those old people, even when

â-ntayi-wanihikîcîk, eh? akwâni kâ-sîkwandîk ôma â-pôni-wanihikîcîk
they went and trapped, right? When it was spring, when they finished trapping,

kâ-iskonâcîk sôniyâsa â-iskonamâsocîk akwâni kapî-nîpin îyakwani
they saved money for themselves, and it would usually last them all summer.

ispaḏihikowak. akwa â-ati-takwâkinḏik tîpiḏa *twenty dollars* ta-ayâwat
Then, when it was fall time, if you have at least twenty dollars you can have

toni pîyakotak mîciwin *flour, tea, sugar* toni môskin-cîmân
a canoe load of groceries, filled with flour, tea, sugar. You can have a canoe load

kîka-môskinahâtân *twenty* kâ-otinikîyin. îkospî mihcîtwâ mâna ôta *Cold*
for only twenty, when you buy groceries. At that time, many times here at Cold Lake

Lake nikî-cîmihk... nikî-wîsâmikawin mâna îkota. ayihîw kâ-mâhahahkwâ
I went ... I used to be asked to come along there. Uh, whenever they went downriver

isa ôma â-pôni-wanihikâniwik. îkota mâna â-kî-wîsâmîcîk. at-...
(to shop), you know, you know, after trapping was finished. That's the time I was

kisîðinîsak ôhoko nanâto pîyakwan cômâ ana nôhkomisipan *Solomon* akwa
asked to go, just like Thomas, my late uncle Solomon and,

ayahâw *Dan Daniels* akwa ayahâw âskaw kimosômpan mîna mâna.
uh, Dan Daniels, and, uh, sometimes your late grandfather, too.

nikî-wîtahômânânak *five, five canoes* âskaw îkotî nîti
Sometimes there were five, five canoes going together over there

Kississing nîti *Cold Lake*. îkotî â-kî-otinikîcik.
at Kississing, at Cold Lake. That's where they bought groceries.

fifty dollars ta-otinikîyin mwâc ta-tîpaskinahtân kimîciwin.
When you bought fifty dollars worth of groceries, you would not even have

îðiko î-kî-wîhtakihtîk kîkway. îkotî wîða âsay îkospî *train* âsay
room for your food. Everything was so cheap. Over there, the train was already

ciyi? kî-pimakocin akwa ôhokok ôta piko *plane* î-kî-âpacihtâcik
running, right? And these ones here, they just had to use the plane.

îyakwîðiw ohci ana â-kî-ati-ðâh... ðahkipaðik. akwa îkotî
That's why it was starting to get expensive. And over there,

î-kiskîðihtahkwâ î-wîhtakihtîðik îkotî â-kî-mâhahkwâ. akwâni anima
they knew it was not expensive, [so] that's where they went. And what

â-pîtamâsowin mîciwin *flour, tea, sugar* nanâto isa kîkway ôma
food you bought was for yourself, like flour, tea, sugar. You know, all kinds

wîða îyakwîðiw piko â-kî-âpacihtâcik môðiða *canned meat*.
of stuff. Because these were the main things that they used, not canned meat.

k-ohci-pisiskîðihtamwak akwâni, akwâni kapî-nîpin îyakwani anihi
They had no use for it. And then, then, these things they used lasted them all

kî-âpacihtâwak. nântaw *two hundred, five hundred pounds flour*
summer. When you buy two hundred or five hundred pounds of flour,

ta-otinat akwâni î-takwâki akwâni kapî-pipon kî-ati-âpacihtâw
you would have enough in the fall and through the winter to use

â-ntî-wanîhikîyin. akwâni îkota ohci kinîmân akwa about... *twenty*
when you went out trapping. Then, that's where you carried a lunch and when you

kâ-ayâwat ta-atâwîyin isa kîkway akwâni kitîpipaðin. kâ-pîhtwâyin
had twenty to buy things, you know, it would suffice you. But when you

wîða tipâko mîna îkospî piko *twenty-five cents*. î-kî-itakisot. îyako
smoked tobacco back then, too, it was only twenty-five cents. That's what it

mâka â-itamân anohe kî-kitimâkisinânaw anohe îðiko
cost. That is what I am saying: Right now we are poor because we pay so much

â-tipahikîya mistahi ahpo *snuff* anohc, ciyi? *a dollar, five, five*,
even for the snuff (chewing tobacco) now, right? A dollar, five,

five eighty-five. akwa îyako ana *one box of snuff fifteen cents*
five, five eighty-five. And then that one box of snuff was usually

piko mâna nikî-tipahwâw kayâs. pôy iðiko mistahi iðiko î-ðahkipaðik.
fifteen cents. I only paid that much long ago. Boy, that's how much it went up.

The Hydroelectric Dam – (Track 3—01:58)

akwa ayihîw kâ-ðiskipîk isa ôma ciyi? *Hydro* awa nikî-wâpahtîn
And, uh, then it was flooded, you know. Right? This Hydro [dam at Island

mîna îyako ôma isa ôta miniscikos, ciyi?
Falls], I saw this too, this little island, you know. Right?

akâmi. îkospî ôta â-kipahikâtik. pôy kî-ðisk... kî-ihkastîw
Across from here. That's when it was dammed. Boy, it was flood...

îkotî mâna nikî-itohtânân miniscikosi î-pimi... î-pimohtîyâ
the water went low. We used to walk to that island, we walked,

toni kî-pâstîw ôma. akwâni nîma nîtî â-pimiciwa ôma akwâni îkotî
it was in fact that dry. Then that one over there, the main channel, is where you

piko î-kî-kwâpikîyin. sîpiy piko ôma â-isiciwa îkotî
usually went to get water. The (main) river that flows here, that's

â-kî-ntî-ohcî-ohcî-ohcî. akwa asiskiwâpoy. nikiskisin kîyâpic
where you went and got water. And it was muddy water. I can still remember

anima tanâs wîsta nikî-mîtawânân *Gabe* pikitî nâsipîtimi
that Athanase, too. We played there, Gabe Bighetty, too, down at the lake

miniscikosi misiwî tâh... tâwic nîtî nipapâmi-kociskâwânân.
by the island. All over the ... Over there, in the middle of the (today's)

akwa ôma ôta wapah mwîhci ôma â-wâpâk anihî miniscikosa nîso
lake we ran around. And over here at the narrows--it was right at the narrows

on this side îkota â-kî-ohcî-kapâniwik *Morin Lake* kâ-itohtîyin.
among those islands, too, on this side, that is where there people came ashore, if

îkota â-kî-ohcî... pôy î-pîhcâw onikahp îyako anima cîst iðiko
you were on your way to Morin Lake. That is where, boy the portage was long.

kayâs ohcî iðiko môða mâyiða *nineteen twenty-eight* â-itwîcîk
See, that's the one, right, because that was long ago, but it was 1928, they said,

animiðiw î-kî-osihcikâtik îkospî ohcî.
when they constructed it.

akwa ikâ cîskwa â-tipahmâkowa mîna. îyako âsay ta-kî-tipahamâkowa
And they have not yet compensated us for it. They should already have paid us,

ay iðiko â-kakwâtakehikowa â-... ka-pihcipodañikonânaw isa piko
eh, for all the hardship we endured. Ah, we will be poisoned, you know, we are just...

iyay...kîkâc isa piko ta-ati-pihcipowa âsay ôhokok mâkohikwak
we are just on the verge of being poisoned. There are many who are suffering

âtiht ôta nipi y ôti.
from the water here.

Muskrats – (Track 4—04:04)

akwâni ayahâw sôliyâ awa kisîðiniw *Gabe* pikitî awa opâpâwa
Then, uh, Julian, this old man, Gabe Bighetty, that's his father,

pîyakwâ ôta *Gabe* isa piko wîsta. î-sîkwa ikwâni â-kî-wîcîwakwâ
at one time in this place, Gabe, as a matter of fact, too. In the spring, these

ôta *Duck Lake*. cîst ahpo ikospî î-kî-ihkastîk î-sîkwa.
are the ones who helped us here at Duck Lake. See, even at that time the water

akwâni ma kîkway wacask. akwâni piko ayihîw ôwîta
level was low in the spring. Then there was no muskrat. It's only, uh, these

âsay â-pimâtisicik wacaskwak anikik ahpo amisk, amiskwak ita
muskrats are living, even the beaver, where the beavers stay,

â-ayâcîk akwâni îkota piko anikik ohci wacaskwak î-pimâtisicik
then that's how these muskrats survive and why they

îkâ â-kawacicik amiskwa aðisk anikik mîna wîc-âyâmîwak.
are not frozen. They can live with the beavers, too.

amisk... ayahâw wacaskwak anikik akwâni, akwâni
The beaver, uh, those muskrats, when it

ispî â-ati-nîpi akwâni anihi wât... ayahâwa ôho sîpiya
starts to be summer, then those holes... those, uh, these rivers

wâsahâwa ahpo isa ita â-pîhkah kâ-ayât wacask â-pimâtisit.
or bays, you know, there where it is clean the muskrat stays and survives. It was

five dollars ikospî mwâc three dollars kî-itakisow wacask. kwâni
five dollars, no, three dollars was the price for a muskrat at that time.

mâna î-kapaha akwâni â-kipahwât ana kisîðiniw. ômîðiniw ita
And he used to barricade it, he would barricade them, that old man. Where

â-pimpaðiðit kî-kipaskitâw mistikwa ômisîsi kî-kipahwîw îkâ isa
they passed by he put some sticks, like this, and he barricaded them

ta-sâposcipaðit. akwa mâna nîti tahkohc îkotî mâna ohci
so that they would not get through. Then, usually on top we used to drive them

â-kî-waðawîyâmohkîyâ. akwâni â-sâkiskwîðit anihî piko pakamahwîw.
out from there. And whenever they popped their heads out he would just club them.

akwâni îkosi piko wacaskwa â-kî-isi-nipahâcîk. mîna mwâ cîskwa
And that is how they used to kill the muskrats.

anihî wanihikanisa kî-ohci-ihakwanwa.
Those small traps did not exist yet.

akwâni ôt... ôta iskwayâni *Bonner Lake* [sic] ôta, ciyi?
Then here... the last time, [was] at Bonald Lake, right?

ôma â-pîhtokî... oskâhcakanos anima îkota â-isi-cimîyâ.
This one that goes inside... Little Jack Pine Island (Bay) there, that's where

î-pî-kîwîhowâ îyako. pôy mîkwâc îkotî toni nîtî wâhðaw î-ayâyâ
we paddled. We were on our way home. Boy, meanwhile, way over there where we

mwâ n-ôh-kiskîðimâw kimosômpan î-...âsay isa îkota î-kî--ayât.
were I did not know your late grandfather was already there.

î-kî-ntayi-... tântî îtokî ... nântaw itî î-kî-ohtisihtâcîk âcam
He went and... I don't know... They

âsici. pôy kîtahtawið â-pî-... â-pîhtowîyâskoci cîmân îyako ana
came from somewhere with Adam, too. Boy, all of a sudden... a canoe could be heard

kimosômpan nakatîw mâka âcam wîða cîmân animîðiw â-pimowatîpahtât
crashing into the bush. That was your late grandfather, but Adam had left him

sakihkopah. î-pîhtâkwâ îtokî ôma îkota â-kipihcît. akwâni
back a little way because he was carrying the canoe in thick bush. He must have

â-poscinikît. akwâni â-pî-akwâskâkowâ ôtîsi ôma â-isi-cimîyâ.
heard us and stopped. Then he put it back on his shoulders. And he was coming to

pôy îkota â-matâwisipahtât cîmân âsici animîðiw. tântî akwa,"
meet up with us over here where we were paddling. Boy, that's where he came out

nitikonân. "â ôti maskwa î-ntahwakiht." îy akwâni
(of the woods) with the canoe. "Where are you going?" he asked us. "Oh, over

â akwa â-pîhakiht awa kisîðiniw â-pîht...ây îkotî ôma otâkosî
here, looking for a bear." Well, then we waited for this old man to come... And

â-kî-ati-isi-cimîyâ. itwîw, "î-nâtisihtâyâ ôma sâkahikanisîs
then he came to where we were supposed to paddle to. He said, "We went to look

mwâc mâka kîkway itwîw wacaskwa. â akwâni nikotawânân îkota.
at this pond, but there are no muskrats." And then we made a campfire there.

akwâni nikî-pî-kîwîhtahomânânak. îyako, ayahâw sôliyâ îyako.
Then they travelled home with us. That was, uh, Julian, that one.

Fishing and Snaring – (Track 5—07:35)

akwa mîna kayâs, ciyi? kâ-kî-kwâskwîpicikîcîk,
And long ago, too, (right?) they hooked fish,

môđiđa îđa kîđanânaw itwaht â-âpacihtâyâ mwâc akwâni ayahâwa
but not like what we use, not, uh, those

anihi kî-kinwâskwanwa anihi kwâskwîpicikana
long ones, those fishing poles,

îđinto-kwâskwîpicikana îkwatwâht piko â-kî-âpacihtâcîk.
just some kind of hand-made poles, the only kind they used.

akwâni ana kinosîw *jackfish* ahpo ôta â-maniswat îyako îkota
And even to cut that fish, the jackfish here, that is what you

â-tâhkop... â-tâh... â-sakâskwahwât ana. akwâni kâ-âpiyin anima
used (pinned or hooked on securely) for bait. Then, where you sit, they

mwâc ta-kipihcipitamwak anihi ita kâ-âyâcîk anikik kinosîwak. akwa
would not stop pulling it, where there are fish. And

kâ-tipiskâk akwâni toni kwayask kitakwatamohtân anima waskatay isa
in the night you had to really tighten (fasten) the fish stomach (bait), you know.

anima. akwâni îkota *all night* anima ta-akohtin. misiwî twâhamwak
And then it will be in the water all night. They would make holes in it all over

îyakwanik î-pôni-kwâskwîwîcîk îyakwîđiw î-itwîcîk
and afterwards set the line and baited hook; they said

ta-pôni-kwâskwîwîwî. akwâni îkota akohtinwa *all night*. akwâni â-tipiskâđik
he would set the bait afterwards. Then they float there all night. And then at night

animîđiw kinosîwa mistanôsîw isa awa *big jack* îyakwanik â-nakwâsocîk.
those fish, big fish, you know, this big northern pike, these are the ones that get caught

toni mistanôsîwak îkota â-kapatîsitâpît. îkot... nikî-wâpahtîn mîna
He would drag out a lot of huge fish. I saw that too, that one.

îyako anima. pôy îđiko pikwîsi isi î-kî-tôtahkwâ anikik.
Boy, they used to do many things, those ones.

ahpo mîna ayihîw wâposwa, wâposwa wîđa wâwîs pîminâhkwanîs
Even, uh, rabbits, rabbits, too, they apparently used pieces of rope.

â-kî-âpacihtâcîk. anima â-apiscâpîkasîk. akwâni anima ayihîw wâpos
There's the one that is thin. Then there's that one, uh, the rabbit's

anima oskon anima îyakwîđiw, îyakwîđiw â-kî-sisopitahkwâ, cîst!
liver. That's what they smeared on the ground, see!

akwâni kî-mihkowâpîhkan. akwâni îyakwîðiw â-kî-tâpakwâkîcik
Then you colour it red.

piko kî-câh-cimatâwak miscikosa
That is all they used for snare wire. They put up sticks, as

tîpiða isa ta-wâwîkotîk. akwâni akwa wîpakwân môðiða îkosîsi
long as it is made round. And then they made a sling (noose)

mostâhpit... wîpakwân akwa â-nakwâsot ana wâpos, ciyi?
Not just like that... a sling. And when the rabbit is snared, right?

akwa ispâhkikocin ispimi. îkotî akocin. ma kîkway îða îkospî
and it goes up high. It hangs up there. There was no

nakwâkaniyâpiy ôho ôtîða â-âpacîhtâya *in the store* anohe
snare wire at that time. We use these that are in the store now.

â-astîkwa. ma kîkway.
There was nothing (of the kind) then.

akwâni nanâto aðapiya isa ôho â-pîwinimiht îyakwani
And then, all kinds of fish nets that were discarded, you know,

â-kî-manâhocik. pîyak nikî-wâpamâw mîna *Nelson House* nâpîw
they salvaged them. I saw one man in Nelson House [working

watapiyak anikik *jack pine* isa ôhokok, ciyi? *jack pine* anihi
with] those roots, you know, these jack pine ones, right? Those jack pine

watapiyak wacapîsak îkotwâht. â-kî-wâposo-tâpakwâkîk. misîl
roots, small roots, those kinds. He made snares out of these. Michel was his

kî-itâw ana kisîð... kî-pimâskawîpahosow napatîkâ[tîw]... môðiða
name, that old man. He used a crutch to walk with... he had

kî-n... kî-kahkâðiw îða ômîðiw oskât mâka î-kî-wîs... ohcikwani
only one leg... No, he had a leg there, but his knee was in bad condition. He

ôta î-kî-âhkosit akwâni kî-pimâskwâhosow pôy îyako
only used a crutch. Boy that one walked fast!

â-kî-kisiskâhtî ana. snowshoes mîna akwa î-kî-nîkânîpahtât.
With snowshoes, too, he ran ahead.

î-tâpisikwâskwahwât anihi snowshoe animîðiw m... otahkahcikan
He fastened it in the front of the snowshoe, his crutch ('spear').

ômîðiw. pôy kî-nakacîhîpinam akwâni îyako ana â-kî-wâpamak.
Boy, he was good at it! And that one I saw.

îyakwani îyakwani anihi î-tâh-tâskipitât toni
And those ones he ripped into strips, and very long ones, too.

î-kâh-kinwâpîkinât akwa â-kî-akohcimât. akwâni anima îyakwanik
Then, he put them in the water. Then, those

anikik watapiyak pîyakwan pîminâhkwan anima ispaðin iðiko
roots, they were like rope

î-kî-ðoskakoht... akwâni îyakwîðiw kâ-kî-tâpan...
because the water made them that soft ...

kâ-kî-wâpaso-tâpakwâkît. nikî-wâpamâw
Then, he used that for snaring rabbits. I saw him.

îða îyako. pîyakwan tôtam â-nakwâsot ana wâpos akwâni îkotî
It's the same thing when a rabbit gets snared. And up there

ispimi akocin pôy kî-mamâhtâwi... kî-mamâhtâwisiw ana kis...
it hangs. Boy, that old man was amazing. And then,

kisîðiniw akwa mîna ayihîðiw ômatwâht isa, ciyi?
and, uh, these kinds, you know. Right?

mistikwa î-kîskatahwâcîk. îkosi â-kî-isi-wâskâhikanihkîcîk
They cut trees down. That's how they made houses. Just like, uh,

pîyakwan isa ôma ayihîw wâskâhikan â-osihtâyin mistikwak anihî mâka
when you build a house out of trees, but only about this high.

ta-ispâk ômaðiko nântaw akwâni aniki akwâni anima â-kî-isihtâyin
And after you have finished, first, uh, you build a fire.

nîkân ayihîw ka-pônîn pitamâc, pitamâc î-misâk kotawân k-osihtân.
But first, uh, you make a big campfire which, eventually,

akwâni animîðiw *at night* â-astawîðik. anikik wâposwak akwâni
by nightfall, is out, that fire. The rabbits go and get (are attracted

nâtamwak animîðiw iskotîw. îkota animîðiw pihkotîw animîðiw
to) that fire. Then that charcoal, it's hot, you know; the hot air is what they

â-kisitîk isa â-kisatâmot îyakwîðiw â-nôcihkahkwâ
are fooling around with.

animîðiw kiwâpahtîn âskaw kot... kocawânis isa, ciyi? ita ahpo
You see it sometimes, the little campfire, you know. Right? Even where

â-kotawîyin sîmâk wâposwak toni pakatahamwak kikitawâni
you camp, right away there are rabbits. The beat a path to your campfire.

îyakwîðiw animîðiw â-nôcihkahkwâ animîðiw wâwîs îða pihkotîw
That is what they are fooling around with. They especially like the charcoal

wîða î-kîsat... îy kisî-ayak ... î-kisatâmotîðik îkosi anikik
because it is warm. You see, the old people ... the air is hot like that, so

â-kî-tôtahkwâ akwa îkota â-kî-wâskâhikanîhkîcik anîkîk nîstam
they did it, those ones, and they built houses there. This was the first time,

îyakwîðiw îkâ kîkwâðiw isa kâ-ayâcik ta-kî-... nakwâkaniyâpiy
you know, when they did not have any snare wire.

isa. kwâni â-kî-... toni nahîðiko ispîmi akwa â-kî-kawahwâcik
Then they ... just enough length up there. And they chop

mîstîkwa îkota tahkohe ayahâwa oskâhcakosîsa isa ôho. akwâni
trees down right up there, uh, little jack pines, you know, these ones. And then,

anîki... â-m... kâ-tahkohci-kwâskohtîcik ôhokok wâposwak
those ones, they jumped up onto those little trees. Then they

kâ-mowâcik anîkîk mîscîkosîsa akwâni atî-pôsîpahkinwak îkota
ate those little trees and they started going over the

wâskâhîkani mwâc kî-waðawîwak wîða î-ispâðîk. akwâni ôhokok
house there and [could] not get out because of its height. And then

â-ntawâpînikîcik ôhokok. akwâni pîko otîniwak îkotî wâposwa
they went to have a look, these ones. They took them only from there, these

î-kîski... toni asapîðîwa. akwâni pîko kâ-kaskîkwîniwak îkota
rabbits. There were a lot of them. They just wrung ('broke') their necks

wâposwa. îyakwîðiw mâka â-itakwâ anîkîk. îðiko
right there, the rabbits. That is what I said about them. They were

î-kî-kakâðawîh-pîmâcîhisocîk. mâskôc kayâs kîðanânaw
experienced survivors. If we lived like that, we

ta-kî-kawahkatosohtânaw îkosi kî-îsi-pîmâcîhowa. pôy îðiko
would probably have starved long ago. Boy, that's because

î-kî-kakâðawîsîcîk anîki pîkwîsi ôti îtokî kî-tôtamwak
they were strong and agile. They must have done, I think, everything,

tâskôc îyakwîðiw animîðiw â-kwâskwîpicîkîcik, ciyi?
for example, that one when they made the hook, right?

kâ-pônakoskîcîk animîðiw.
They fished with hooks under the ice.

A Heart and the Power of Wihtikos – (Track 6—09:11)

Miles: kayâs anihi mâna pîyak mâna ana kisîðiniw
A long time ago, too, at one time that old man

îkota îyako isa piko ana â-kî-âcimostawit misîl ana
over there, you know, was the one who told me the story. That was Michel.

môða mi... ayahâw ôta âta wîða ohcítaw pîyak kisîðiniw.
It was not ... uh, well, anyway it was one old man here.

Robert: kîko misîl awa kâ-âcimat?
Which Michel are you talking about?

Miles: awînak?
Who?

Robert: misîl, kîko misîl awa kâ-âcimat?
Michel, which Michel are you talking about?

Miles: *Linklater. Nelson House* ana ohci. îkota mâna î-kî-ayât
Linklater, from Nelson House. There. He used to stay

ôta *Granville Lake*. îyako ana, îyako ana îkota â ... akwâni
here at Granville Lake. That is the one, that one. Right there he ... then, uh,

ayihîw kâ-kî-âcimâcîk pîyak kisîðiniwa î-nôhtîhkatît.
they talked about one old man who was hungry.

îkosîsi ôma î-papâmohtîhot wîða mâna ôhokok â-ati-otâkosik
He went around just like that, because when evening started to set in,

isa ôma, ciyi? kisîðiniwak ôhokok â-kiyokâtocik â-âcimostâtocik.
you know, (right?) these old men visited each other to tell stories to one

îkota mâna nikî-ntawi-ntohtawanânak mâna. pôy pikwîsi itâcimowak.
another. I used to go there and listen to them. Boy, they talked about anything!

akwâni â-kî-âcimâcîk mâna pîyak î-maðakwamiht isa nâpîw
Then they talked about one man who was jinxed, you know, so that he

îkâ kîkwâðiw ta-kî-nipahtât. kayâs îkosi â-kî-tôtâtocik
could not kill anything [to eat]. Long ago they did this kind of thing to

î-pawâkanahotocik isa ahpo. itî â-ispicîcîk pâhci pîyak nântaw
each other, you know, invoking their dream spirits onto each other. Even

â-itîðimisk akwâni anima tahto îkota kâ-ayâyîk kiyâm *seven*
when they moved somewhere, watch out! If one person thinks to do something

tahto maðakwamik ta-ayâyîk akwâni kahkiðaw kî-kawahkatosowak âtiht
to you, then whoever is there, even if there are as many as seven he could
curse them with bad luck. Including you, if you are there. Then all of them

kî-wîhtikowiwak. îkosi î-kî-itîđimitocik anikik kisîđiniwak.
would starve; some would turn into wihtikos. That is how they cursed each other,

wîđa î-pawâkan... îkâ sâkotîđimat awinak îkosi kâ-itat
those old men. Because they cursed ... If one didn't overpower his

kita(y)-itôtâsk. kikiskîđimâw îđa mâka kita-paskiđâsk akwâni
(the other's) thoughts, then he would do something to you. Even though you

ohcitaw akwâni ka-kawahkatoson.
may know him, and if he defeats you, you would eventually starve to death.

akwâni, akwâni piyak nâpiwa îtokî îkosi î-itîđimât ana
Then, then, this old man thought of cursing this (other) old man who,

kisîđiniw âsay mâyiđa kî-papâm... kî-papâmiskât î-takwâkinđik.
however, would already be paddling ... going around in a canoe in the fall.

akwâni îtokî îkosi â-itîđimât îkâ kîkwâđiw ta-nipahtâđit. akwa
Then, I think, that's what he thought of him: he [made it so] that he (the

wîkimâkana î-cîmât. akwâni *two days* piđisk ma kîkwâđiw î-mîcicik.
other) would not [be able] to kill anything. And he went with his wife. And then

âtaw kîkwâđiw kâ-wî-nipahtât. mwâc, mwâc wâwîs (w)îđa môswa mwâc.
two days passed and they did not eat anything. Even though he tried to kill
something, it was without success. Especially a moose, no success.

pôy akwâni îtokî â-itîđihta î-ati-otâkosinđik, "mahti
Boy, then he thought, when evening started to set in,

na-ka-mawinihwâw." îtokî î-itîđimîw îyawkwani ôho kisîđiniwa. akwâni
"I think I will challenge him." I assume he was thinking about him (the other

îtokî â-nipâcîk kwâni â ... kâ-itikot îtokî ôho ta-tôta. mâh-mîskoc
man). Then, this old man, then they were sleeping and then ... I think he told her

kâ-wî-... ta kâ-wî-... ta-pimâtisî. pôy akwâni îtokî
what to do. In turn he would come back to life. Boy! Then, I think,

î-kisîpayâđik. owîkimâkana â-itât kwâni mâyiđa môđa kîkwâđiw
it was morning. He spoke to his wife, but

ta-ati-mîcicîk. akwâni kâ-itât wîhtamawîw kîspin kî-kaskihtân
they had nothing else to eat. Then he said to him,

akwâni ka-mîcison," itwîw. "mayîkâ kaskihtayâni akwâni
"If you succeed, then you can eat," he said. "But if I do not succeed, then

ta-kawahkatosonânaw ôta," itwîw. akwâni
we will starve to death here," he said.

â-ati-wîhtamawât ta-nipahikot ta-pâskisokot isa. akwa
Then he started to tell her to shoot him, you know. And she sho...

kî-pâsk... “âhâ,” itwîw ana iskwîw. akwâni îtokî î-sâkotîðimât
 “Yes,” she said, that woman. Then, I assume, he overpowered him--yes! And

âhwâw, itwîw. akwa â-kiskinawhamâkot kâ-tôta ana nâpîw. wîhtamawîw
 then he showed her how to do it, that man. He told her,

anihi ayahâwa owîkimâkana, “kî-nîpahiyani itîw pîyakwan môswa awa
 uh, his wife, “After you kill me,” he said, “you can do the same with me, just the way

â-ihôtât â-pahkonihî isa îkosi ta-tôtawin,” itîw. “ta-mâh-mâtiswiyan
 the moose is butchered, you know,” he told her. “You cut me up and [prepare]

akwa owiyâs animîðiw akwâwan pitamâc osihtâ,” itîw. “pîyakwan
 that meat, but first make a meat drying rack,” he told her.

kâ-kwâ... kâ-akwâwîyan isa, ciyi? wiyâs îkosi ta-itakotâyin.
 “You know, the way you hang the meat up to dry, right? That’s what you are to do,

ômîðiw. â mâh-manisa kiwiyâs ômîðiw ta-pânisawâta.”
 hang it (thus). Okay, cut your meat and hang it to dry.”

akwâni îtokî awa iskwîw î-kî-pâskiswât ôho owîkimâkana.
 Then, I think, this woman shot her husband. That’s what she did.

akwâni îkosi kâ-tôta. akwâni â-kî-itikot, “îyakwîðiw piko animîðiw
 Then he said to her, “Only that heart, you go and hang it up somewhere

otîh nântaw itî wâhðaw tayi-akotâhkan,” â-itikot, “otîh animîðiw.
 far away,” he told her, “that heart. Only that,” he told her,

îyako piko,” itîw, “nântaw itî kâtanaw. îkotî akotâ,” itîw.
 “where it is concealed. Hang it there,” he told her.

“îkotî na-ohtôtân.” itîw, “ispî kîsi-pâsamani ôma wiyâs.” ay akwâni
 “I will come from there,” he told her, “after you have dried this meat.” Well,

îtokî ana iskwîw î-kî-manisa animîðiw otîhiðiw akwâni îkotî
 then, I think that woman cut his heart out and then

â-kî-itohtât îkotî â-kî-ntawî-akotât. akwâni mîkwâc îtokî ôma
 took it over there to hang it up there. Then, while she was

îkâ kwîskina ôho owiyâsima î-ati-miðohkâtîðiki pîyakwan îða
 turning her meat, it started to cook nicely,

môswa pîyakwan môso-wiyâs wîða.
 just like a moose; it was like moose meat indeed.

wîða îyakwîðiw î-mawinîhwât. akwâni paskiðawîw. akwâni îtokî
 [Meanwhile] he has been challenging him. And he has beaten him. Then,

awa iskwîw ati-ðîwahikîw. ðîwahikîw awa kisik. î-mîcisot
 I think, this woman started to make pemmican. She made pemmican, this one did,

kítahtawið â-pîtohtîðit owîkimâkana. â-pasikosipahtât
too. While she was eating, she suddenly saw her husband coming.

ana â-âhcipahât. “hâw akwâni, akwâni ka-pimâtisinânaw,” kâ-itikot.
She jumped up and ran towards him. “Okay, then, then we will survive,” he said to

akwâni kâ-mîcicik animîðiw, wîða mâyiða owiyâs animîðiw ana nâpîw.
her. Then they ate that, but that was his own flesh, that man.

cîst iðiko î-kî-mamâhtâwîsicik. î-kî-sâkocihât.
You see, this is the extent to which they had supernatural powers. He beat

î-kî-sâkotîðimât îyako î-kî-mawinîhwât. îkosi aðisk anikik
him. He overpowered him by challenging him. That is how

â-kî-tôtâtocik kayâs. ahpo awinak â-itîðimiht ta-wîhtikowit
they (things) with themselves long ago. Or, on the other hand, when someone

akwâni kî-kîskwîw. akwâni kahkiðaw îkota iðiniwa ta-ayâðit
casts bad medicine he can turn into a wihtiko and go crazy. Then he would eat

kisiwâk kahkiðaw ta-kitamwîw ana. îyakwanik mîna anikik
all the people close by, that one. Those are the ones that told

â-kî-âcimâcîk ayahâwa nât... nâpîw, nâpîw ta-wîhtikowit iskwîw
these stories, too, uh ... a man, if a man would turn into a wihtiko, a woman

îyako maskâwisiw. â-kî-itâcîk iskwîwa. îyako maskâwisiw
wihtiko would be stronger. They said that about her. That one would be stronger,

â-kî-itihî.
so it was said of her.

pîyak kisîðiniw misîl îyako â-kî-pimiðât.
One old man, Michel, is the one who flew.

Robert: misîl awînak?
Michel who?

Miles: misîl ayahâw ana. nicôl nâ kîkî-wâpamâw ôta *Adolphe Dumas*
Michel, uh, that one. Did you see Adolphe [Dumas] here? It was his father,

opâpâwa îyako ana. îyako ôta â-pimisi ayihi *Mink River* anima ministik.
that one. That is the one who is buried (‘lies there’), uh, at Mink River, that island.

Robert: ka. îyako nâ ana misîl?
Oh, yes. Is that one Michel?

Miles: îyako misîl ana.
That is Michel, that one.

Robert: misîl *Dumas*?
Michel Dumas!?

Miles: ya. îyako îyakwani opâpâwa ana n... *Adolphe Dumas* îyako
Yes. That was his father, that one, ... the same Adolphe Dumas. He's the

â-kî-pimiðât ana kisiðiniw. akwâni ôma kâ-itîðiht...
one who flew, that old man. And then whenever he wanted to ...

kâ-m...asomohkîðit isa iðiniwa wîhtikowa kîspin kiyâm ta-nîsiðit
whenever someone was threatened, you know, even if there were two wîhtikos,

akwâni â-kî-mosîskatît î-to... kiyâm *in January* â-kisinâk.
he would take his clothes off ('be naked') even in January when it's cold.

akwâni ôho onôcokwîsîma â-kî-itât mâna iskwâskisiy isa
Then he told his old lady to put charcoal on him, you know,

ta-masinahotot misiwî ospiskwani akwa î-tâpitîspisot. akwâni
to draw designs all over his back, and he wore only a loin cloth. And then

mosîskat... aspin ati-waðawît. akwâni îkota ohci â-ohpîpaðihot
he would go outside naked. And from there he would fly off

akwâni î-nâtât ôho wîhtikowa ôta kiyâm ta-nîsiðit. ispimi mâna
and meet this wîhtiko here, even if there are two of them. They can usually be

â-kî-ati-mawîhtâcîk â-kî-itâcîk. ta-ispâhkî-mâsihitocik. akwâni
heard screaming while going up, they said about them. They would go up fighting.

kahkiðaw kî-nipahîw mâna ana, ana kisiðiniw. â-kî-isi-nipahât
Then he would usually kill them all, that one, that old man. After he had killed

akwâni pî-nakatîw. akwâni kawâhtâsiðiwa. akwâni akwa wîða
them, he would come back, leaving them. And they are blown away.

â-pî-kîwîðât îkotî ohci pîyakwan awa ayahâw, ciyi? kîwâp...
And then he would fly back home from over there. Just like this, uh, you used to

kî-mâtâhâw mâna wâpiðiw â-twîhot. akwâni î-pîcîsowânisi ana
track a ptarmigan (right?) ... when it lands. Then that old man glided in and

kisiðiniw. â-pî-twîhot. îyako îða mâna macâyis. kwayask îtokî
made tracks in the snow. He landed. This is just another devil. He really must

kî-mamâhtâwisiw mâna îyako.
have had supernatural powers, too, that one.

The Man Who Lived with the Mimikwisiwak – (Track 7—06:19)

Miles: akwâni îtokî *Granville Lake* ôta *Granville Lake* nâ mâna kî-wâpahîw.
And, I think, here at Granville Lake, at Granville Lake, you used to see it?

Robert: pîyakwâ îkotî nîkî-ispâðin.
I went over there once.

Miles: ôma *Granville Lake, that point, ciyi?* nîyâw anima kâ-ayâcik
This Granville Lake, at that point, right? That point where they live,

isa animîðiw isi akâmi anima â-kîskâpiskatinâk kî-wâpahtîn.
you know, right across, on that high cliff you saw it.

îkota anima mîmîkwîsiwak, îkota kâ-kî-ayâcik.. tântwaht iðiniwak
That is where the mîmîkwîsiwak lived. I think they are some sort of people (I

îtokî îyakwanik akwâni ayihîw kî-wâh-wâpamîwak mâna îkota
don't know what). And then, uh, they used to see them in there long ago,

kayâs îkota â-kî-ayâcik.
there where they stayed.

akwâni akwa â-pîtâstamiskâðit isa ahpo kâ-wâpamâcik akwâni
Then, while they (the *mîmîkwîsiwak*) were paddling, they used to see them,

aspin â-namatîðit. akwâni îyako ... î-akohtâpaðicik aspin
and after that they would disappear. And then that one ... They disappeared under

kî-itîwak akwâni îtokî pîyak îkota kisîðiniw â-kî-...
the water, they said of them afterwards. (They are gone now.) And then, I think

kâ-kî-kakwî-wâpamât. akwâni îtokî tâpwî anima â-kîskâpiskatinâk
maybe one old man was trying to see them. And I think it's right in that high cliff

toni aðisk pakastawiyâpiskatinâw anima. îkota â-sâkîpaðiðit.
because it goes right down into the water, that cliff. That is where they came out.

mwâc okotîwak itwîw. môða pîyakwan kîðanânaw ôma mwâc
They didn't have a nose, he said. They were not

okotîwak itwîw. toni napakatîhkîwak itwîw, kî-itîw.
like us. They had no nose, he said. They had a really flat face he said,

pôy akwâni îtokî â-kî-ðata... [?] mîna â-kî-itîðihîta mîna
speaking of them. Boy! And then, I think...

ana kisîðiniw îkota ta-ntawî-pawâmit îkota ana. kî-kaskihtâw.
That old man had in mind to go and have a vision quest there. He succeeded.

akwâni îtokî îkota î-takwâkinðik toni isa piko î-kisinâk.
Then, I think, right there in the fall I believe is was, you know,

î-ati-âhkwatîndik. akwâni okosisa nîso akwâni â-itât, "hâw
very cold. It was starting to freeze up. And then he told two of his sons,

mistikowat osihtâk," itîw, cîpay-mistikowat isa îkotwâht.
"Okay, make a box," he said to them, a coffin, you know, that kind. They were

ta-osihtâðit. "tânisi î-tôtaman?" itwîwak. ta-... patimâ
to make it. "What are you going to do?" they said. "I will... later,

ta-wíhtamâtinâwâw itîw. akwâni îtokî îkotî â-itât ta-itahoðikot
I will tell you," he said to them. And then, I think, he told them to take him

kiki ayihîw ômiðiw asiniya. "pakastawihok ôta," itîw. "kâða
there with this rock. "Drop me in the water right here," he said. "Don't

pisiskîðimik kapî-pipon. ôta naka-ayân," itîw. *all winter* isa
bother me all winter. I will be here," he said. All winter, you know,

îkota ta-akohci ôta nipiy. "kâða, kâða pî-nât... kâða
he was to be under the water. "Don't, don't come and ... Don't

pisiskîðimik. ati-sîkwahki ati-nîpihki na-takosinin," â-itikot
disturb me. I will return when spring starts, when summer begins,"

â-itikocik. akwâni mwâc tâpwíhtawîwak.
he said to him, he said to them. They didn't believe him.

akwâni îtokî ana kisîðiniw â-tip... wîcihîw â-pakastayi...
Then, I think, that old man helped them to put it in the water ...

akwa â-p... â-pôsahtawî òmiðiw. akwâni akwa â-tahkopitikot
Then he crawled into it, this thing. And then they tied him up,

môða iða sâkahikana. kipwâpitik asiniya â-ahðâcîk. akwâni
but they did not use any nails. They tied him up and placed a rock there. Then,

â-kosâpît. akwâni *all winter* îkota ana kisîðiniw î-kî-akohci.
he went to the bottom. Then that old man was under the water all winter.

îyakwîðiw î-kî-ntawî-pawâmit ta-mamîst... ta-ntayi-kiskîðimât
He wanted to have a dream quest to ... to go and find out, you know,

isa awiðiwa îkota anihî â-ayâðît. akwâni îyakwîðiw î-kî-ntawî-pawâmit
who was there. He went and had a dream quest in there

pîyak-âskiy îkota kîkâc tayi... ta-akohci.ay akwâni îtokî akwâni mwâc
for one year almost to... be underwater. Well, and then, I think, they did not

âsay itatîðimîwak ta-pimâtisiðît âsay îtokî nisiwanâtisiw
believe that he would still be alive. They probably thought that he had perished

î-itîðimîwak. akwâni î-ati-nîpi î-kwan...ôma isa â-ati-nîpinðîk.
already. And they it started to be summer, you know, when summer was beginning. But

mâyîða anima wâsâw îkota îtokî awa kisîðiniw î-kî-kapât. îkota
there was a bay in there, and this old man probably went ashore there. He probably

â-pîtasakâmît. iða pitamâc kanawâpamîw îkotî ohci iðiniwa
walked from there using the shoreline. But first he looked at the people who were

î-matwî-papâmohtîðît. akwa îtokî â-ati-sipwîhtît â-sipwîyâsakâmît
apparently walking around over there. And he probably started walking out along the

î-kapât aspin akâcî îkota pîhcâyi kî-wîc-âyâmîw anihi iðiniwa.
shoreline after disembarking, or maybe he stayed with these people inside there.

môða mâka kî-wî-ohci-âcimow kî-itîwak. îkota îtokî kî-...
He didn't want to tell the story, they said (of him). Right there, maybe, maybe

mîmîkwîsiwa îtokî itâmi aðisk anikik omîmîkwîsiwak wâti kâ-ayâcîk.
under there is where the mîmîkwîsiwak live, under there in a cave. It's from there

îkotî mîna ohci anikik â-sâkipaðicîk â-ocîmânicîk isa anikik.
that those ones come, too, out from there with their canoes, you know, those ones.

akwâni ayihîw akwâni îtokî î-apicîk ôma okocawân...
And then, uh, And then, maybe, as they were sitting by their campf... little campfire,

okocawânisi anikik nôcokwîsiwak kâ-pîtohtîðit îyakwani anihi
these old women, they saw that old man coming.

kisîðiniwa. owîkimâkanðiwa îtokî â-tîpwâtâðit â-nâcipahât awa ana
They called his wife and this woman ran towards her husband while

iskwîw owîkimâkana î-pîtohtîðit. akwa anikik nâpîwak “akwâni nâ
he was coming. And those men said to him, “Did you stay

îkotî î-kî-ayâyin kapî-pipon?” nitik. akwâni itîw wîhtamawîw,
there all winter?” (he says to me). And he said, told them, “I stayed with

“iðiniwak anikik îkota ni-wîc-âyâmîwak itwîw mâka mwâc
those people there, but they don't like you,” he said.

kimiðwîðimikowâwak,” kâ-itwît. “mwâc kimiðwîðimikonawak,” itwîw.
“They don't like us,” he said.

na-ka-itohtânân it... itwîwak itwîw. “kita-ati-mihcîtiwak ôhokok
“We'll move,” he said they said. “There will be all kinds of

ôta iðiniwak nanâto mwâc ôta na-kî-ayânân.” akwâni nîma nîfî
different people here; we won't stay here.” Then, over there at

Granville Lake mantônak nîma kâ-icikâtîk îkota â-kî-isi-move-iwîcîk
Granville Lake, the spirit island, as it is called, that is where the moved to,

îyakwanik anikik. îkota ohci anikik. môða wâhðaw. osâm piko akâmi
those ones. That's where, those ones. It is not very far. Just across the lake

mantônak anima ita. ahpo îyako anima kita(y)-itwahaman anima
is where the spirit island is located. That one, even if you point at it, there

akwâni ta-kîstin. îyakwanik anikik â-itôtahkwâ mîmîkwîsiwak
will be a wind (gale). Those are the ones who are doing it, those

anikik. tântwâht îtokî îyakwanik iðiniwak. tânisi îtokî
mîmîkwîsiwak. I don't know what kind of people these are. I don't know what they

â-isiðihkâsocik.
call themselves.

â îkosi akwâni.
Well, okay, that's it!

Below: Views of Granville Lake and Mimikwisi Rock (September 1999)

