

Memoirs of the Elders
Volume 7

Emile Sinclair

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Emile Sinclair, 1928-

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Interviewer: Robert Castel

Fur Trappers and Traders – (Track 1—05:59)

ayihîw. nistam ayihîw wâsawâkâsi
Let's see. Previously, uh, it was called Little

isiðihkâtîw îkotî â-kî-nihtâwikiyân. *that ah*,
Sand Beach; it's there that I was born, which

today Sandy Bay isiðihkâtîw anima îyako. môða
is called Sandy Bay today, that one. It's not right in

mitoni anima ita ayihîw ôt... ôtînaw anima
the ... [community]; it's that

kâ-ihtakwa *that, ah, four miles down, down the*
[place] four miles down the river, that's where. There

river îkota wâsawâkâsi â-kî-... â-kî-isiðihkâtîk anima *Sandy Bay*.
it used to be called Little Sand Beach ('Little Curved Bay'), ... *that* Sandy Bay.

îkota îðiniwak î-kî-ayâcik kayâs. mihcît îkota kî-ayâwak. mikiwâhpa
People were staying there long ago. There were many of them there.

î-kî-âpacihtâcik. îkota â-kî-nihtâwikiyân *nineteen twenty-eight*.
They used tents (or wigwams). That is where I was born in 1928.

akwa ayahâw *Therese Bighetty* kî-itâw nôcokwîsiw kâ-kî-otinit
And, uh, an old lady called Therese Bighetty took me

ta-... kâ-nihtâwikiyân. akwa mîna ayihîw kâ-sîkahahtâkawiyân
to ... when I was born. And, uh, when I was baptised,

îyako mîna â-kî-tahkonit akwa kisîðiniw ayihîw opâwikoscikani
she carried me (was my godmother), and an old man, uh, from Pelican Narrows,

ohci îmil *McCallum* kî-itâw îyako â-kî-tahkonit.
his name was Emile McCallum. He carried me (was my godfather).

akwa îkota ohci kâ-kî-... kapî îkotî nikî-ayânân
And then from there on I ... at one time there we stayed

â-ministikociwahk kî-isiðihkâtîw îyako kayâs. akwâni
at Island Falls ('Island Current'), as it was called long ago. And then,



â-ati-kakihâtâsiyân ispi îyako mwâko-sîpî akwa kâ-kî-pî-ayâyâ
as I was starting to mature (to think like)

îkota akwa mwâkwa-sâkahikanisîsi mîna îkota kapî â-kiskisiyân
an adult) when we came and stayed there at Loon River. And at Little Loon Lake,

îkota î-kî-ayâyân. kî-mihcîtiwak mâna îkotî iðiniwak môðawak
too. I still remember staying there. There were many there; those people called

â-kî-itîcîk anikik. îkota â-kî-ayâcîk wîstawâw â-kî-wanihikîcîk
the Morins were staying there. They stayed there, too, trapping

kîwîtinâhk isi. akwa mîna îkota wâskân â-kî-wanihikîcîk môðawak. akwa
up towards the North. And they were also trapping around that area,

kisî-ayak anikik. akwa mîna amiscikôsiwak kîwîtinâ ôma ôtî
the Morins and those old people, and also white people here in the North who ...

â-kî-... â-kî-ntî-wanihikîcîk. îkota mâna â-kî-pimohtîhocik
who used to go out trapping there. They travelled along there,

îyako anima ayihîw îyako sîpiy anima mwâko-sîpiy â-kî-icikâtîk.
by that one, uh, that river, Loon River, it was called.

akwâni *nineteen thirty-five* îkotî â-kî-pôni-ayâyâ
Then, in 1935 we moved out

îkospî ayihîw iðiniwak isa â-kî-ati-sakaskitisahocik
when, uh, people, you know, were starting to be asked to settle down,

treaty, treaty isa. â-kî-ati-sakaskitisahocik îkospî.
you know, through treaty. They were told to settle down at that time.

ôtîsi â-kî-pî-ayâyâ akwa pakit... *pakitawagan*. îkospî â-kî-nakatamâ
Then we came over here to stay at Pukatawagan. That is the time we left,

anima ayihîw îkotî ohci. akwa îkotî â-kî-ayâyâ mâna anima
uh, from over there.

nikiskisin iðiko î-kî-mihcîcîk ayahâwak owanihikîwak îkotî
And I can still remember that when we used to stay over there there were

kâ-sîkwanðik ôma. â-pimi-kîwîhocik. îkota mâna â-kî-wâpamakwâ
a lot of, uh, trappers there in the springtime who were on their way back home (by

âmiscikôsiwak î-pimi-kîwîhocik îkotîsi, îkot... kîwîtinâ
water). That's when I saw the white people travelling up north to

î-ntî-wanihikîcîk. akwa mîna îyakwanik ôhokok môðawak îkotî
go and trap. And these, uh, these Morins, they used to

â-kî-nôcihcîcîk kîwîtinâ.
go and do things up north.

okimâw mâna îkotî kî-pimiskâw pakwanta, pakwanta
There used to be a big shot who paddled up north,

îkotî î-kî-ntawî-ayât kîwîtinâ ôtî. ayihîw â-mihtikîwâpiskâk
to here, just for fun. Let's see, uh, wood-tent rock ('lean-to or wigwam rock')

itamwak îkotî â-kî-ntî-piponisit. îkotî kî-wâskâhikaniw.
they called it; that is where he went to spend the winter. He had a cabin there.

nikî-wâpahtîn îyako anohc *nineteen-forty* nik... nikî-wâpahtîn ita
I saw it still in 1940... I saw it, where

â-kî-ayât ana okimâw. îyakwîðiw pakwanta îkotî î-kî-wanîhikît.
that big shot used to stay. He was trapping there for sport.

môðîða îyakwaðiko î-kî-ohci-ntawîðimât sôniyâwa. mâka pakwanta
He didn't want to make any money but trapped just for the fun of it.

î-kî-wanîhikît. akwa mihcît mâna nikî-wâpamâwak îkota
I used to see many buyers there

otatâwîwak î-takosihkwâ nântaw nistwâ pîyak-âskiy. kî-takosinwak
coming in, about three times a year. They came at that certain time,

îkota otatâwîwak. iðinato ôhokok ayihîw â-kî-papâmatâwîcik mâna.
the buyers. Locally, these ones used only to go around buying. They were

môðîða ayimiscikôsiwak iðiniwak â-kî-papâmatâwîcik. môðawak
not white people who were going around purchasing. Sometimes the Morins used

îyakwanik mâna âskaw îkotî kâ-kî-takotisahikîcik î-pîtâcik
to come in by dog team to bring back something like food.

kîkwâðiw mîciwin. akwa îkota ohci ahtaya ât... î-kî-atâmikocik
Then, from there on they used to buy furs from the trappers

ayahâwa owanîhikîwa ôma îkosîsi ôhoko â-kî-papâmi-nâh-nâtâcik
whenever they went around to the camps to these trappers. Wherever

ôho owanîhikîwa. ita, ita iðiniwa â-kî-ayâðit â-kî-nâh-nâtâcik.
people were staying, that is where they went and got them,

mwâko-sâkahikani akwa ayihîw kamâcîwi-sâkahikani akwa îyako
at Loon Lake and, uh, Kamuchawie Lake [Victory Dance Lake or Hunting Lake?],

anima payihî... mwâko-, mwâko-sâkahikanisîsi. akwa mâna kîwîtinâ
and that one... Loon, Little Loon Lake. And up north, too, over there,

isi îkotî misiwî â-kî-pimitasihikîcik. îyakwanik
they travelled all over. Those are the ones

â-kî-papâmi-mîðâcik mîciwin atimwa ohci.
who went around distributing food by dog team.

â-kî-ap... îkospî â-kî-wâpamakwâ mâna atimwak ayihîw
Back then, I saw them: the dogs, uh,

î-mâh-misikiticik isa kwayask atimwak. môđiđa tâskôc
used to grow to be really huge, you know.

ôhokok. anohc â-isinâkoscicik mwâc îkosi kî-ohci-isinâkosiwak.
Not the way they look today, the way they look now.

kî-mâh-misikitiwak kwayask. pîyakwan mahîhkanak kî-ayisinâkosiwak
They grew really huge, really looked like wolves,

anikik atimwak. akwa iđiko mâna î-kî-wâpahtamân ayihîw
those dogs. I really used to see them, uh, pull a heavy

î-ispitâpânicik isa ita â-pimitâpicik kîkwâđiw. âskaw nisto-misit
load, you know, whenever they hauled ('dragged') something. Sometimes their load

î-ispâđik ayihîđiw otâpâniwâ. iđiko mistahi î-pô... pôsihtâsocik
could rise to three feet in height. That is how they could put so much in their

anikik. akwâni ispî iyako â-kî-ati-sakaskitisahocik ôhokok.
sled. That was the time they started telling people to move into settlements.

Files and Carpenter's Planes – (Track 2—02:32)

oh, yes, niwanikiskisin anima ayihîw ôwî îkotî kâ-ayâyâ osâm
Oh, yes, I forgot that, uh, at that time, when we were staying

piko nîswâ, nîstwâ îtokî piko mâna nikî-wâpamâwak î-pî-mâhiskahkwâ
there, I usually saw them come out only two or three times, maybe, to buy

isa nîstîsak, nîstîsimâwak. akwa mîna nôhtâwiy î-kî-mâhiskahkwâ
groceries, you know, my brothers, my older brothers. And also my father;

pakitahwâkani ôta. akwa mîna â-pahkwâ... kâ-ministikociwa ôma
they came to buy groceries here at Pukatawagan. And then there's this Sandy Bay,

kâ-nipahâcicik ahtaya pisîwa ahpo sâkwîsiwa, amiskwa îkota mâna
where they killed fur, like lynx, even weasel, beaver.

aspin â-kî-mâhiskahkwâ. môđiđa kîkwâđiw î-sîwâđik
They went out to get groceries.

kî-ohci-pîtâwak ta-ohcip... ta-ohci-mîcinâniwanđik piko. sâ...
They didn't bring anything back that was sweet, to ... there would be just the eating

pîyakwan sôkâw, pahkwîsikan, ohpikasikan îyakwîđiw
of, for example, sugar, flour, baking powder—

â-kî-pîtâcicik mâcîsa.
and matches; that's what they brought.

kiskiman îkospî ât... â-kiskisiyân mâna anohc,
[Also] a file, I remember, whenever you buy it, now, uh,

anohc kâ-atâwîyin ayihîw kiskiman mwâc kinwîsk kitâpacihtân
a file you would not use very long, maybe about

nântaw îtokî nîwâ, niyânanwâ âpacihtâyin âsay miðwâsin îyako
four, five times you use it; it was good, and already that one is no longer any

anima mwâc miðwâsin anima îyako anima kiskiman. akwa îkospî
good, that one, that file. And back then when you purchased one file,

anima pîyak kiskiman awinak â-atâwît akwâni pîyak-âskiy
it would last a person one year. That is how durable

kî-ispadîhik. îyakwîðiw iðiko î-kî-miðwâsihkwâ anihi kiskimana.
those files were. And when they were finished with those, uh, the

akwa â-pôni-âpacihtâcik animîðiw mis... ayihîw kiskiman
file, when they had nothing

mitoni îkâ nântaw â-kî-itâpacihtâcik kî-ati-osihtâwak
they could do with it, they started to use it as a

môhкотâkan, môhкотâkan îtokî iðinato-môhкотâkan isa.
knife planer (whittling tool), a knife planer maybe, a home-made knife planer,

â-kî-asâmihkîcik â-kî-âpacihtâcik anihîsa ômatwâht â-itamân
you know. They made snowshoes, those ones,

îkwat... îkwatwâht. anihi â-kî-osihtâcik îyakwîðiw ohci kiskiman
these kinds that I mentioned, that they used some... of some kind. Those ones

animîðiw â-kî-âpacihtâcik akwa kî-ati-pihkwâsam.
they made a file from those; they used that one and bent it in the fire.

Robert: môhкотâkan?
Knife plane?

Emile: môhкотâkan.
Knife plane.

Robert: îyako nâ â-itaman?
Is that what you are talking about?

Emile: ya. môhкотâkan, iðinato.
Yes. A carpenter's plane, a home-made one.

î-kî-osihtâcik wîðawâw animîðiw *by hand* ohci â-kî-... kwayask
They made it by hand. They were very

kî-kâsisihkwâ anihi môhкотâkana â-kî-osihtâcik.
sharp, those planes that they made.

**Outdoor Survival
with Nothing to Trap – (Track 3—09:58)**

akwa ikospî mîna *nineteen thirty-four, thirty-five*
And then, at that time, too, in 1934-35,

nikiskisin ikospî â-kî-pîhtamân ayihîw amisk î-kipahoht
I remember hearing that, uh, beaver trapping was closed

nântaw îtokî *twenty years* â-kî-kipahoht amisk.
for about, I think; for about twenty years beaver trapping was closed.

akwâni môða mistahi kîkwâðiw kî-ohci-... ohci-ayâwak
People of long ago did not have much of anything to

ta-kî-... ta-kî-nipahtâcik kayâs iðiniwak ohci atâwâkîcik. wiða
... to kill for sale.

îyakwanik pîyak kâ-kî-pimâcihikocik osâm amiskwa. akwa môða mîna
The beaver was the one (main) means of survival. And nobody

mistahi ohci... pikwîspî awinak ohci ohci-nipahîw ahtaya ikospî.
used to kill fur at any time because there were no furs at that time.

môða kî-ohci-mihcîtiw ahtay ikospî wiða iðiko î-kî-mihcîticik
There was not much fur at that time because there were so many

owanihikîwak. pikwîtî î-kî-pimohtîhocik owîmiscikôsiwak akwa mîna
trappers. They were travelling all over the place, these white people and

ôhokok iðiniwak. kîcasiskonimâtowak pisiskiwa itî â-ihâtâðit. akwâni
these Natives, too. They were competing for the animals wherever they were.

môða mihcît kî-ohci-nâh-nipahîwak ôho pisk... ayahâwa ahtaya ôho
And then, they did not kill much of these at that time, ... uh,

ikospî. mwâc kîkwan ayihîw *marten* kâ-ihâtâyâ. kâ(y)... wâpiscânis
of these furs at that time. Not much existed of the, uh, marten,

marten akwa mîna *fisher* ocîk mwâc kî-ohci ihtâwak ikospî. akwâni
which ... The small marten and also the fisher, the fisher,

îyako, îyako piko pimâtisiwin anima. akwa môswa kâ-nipahâcik
they were not around at the time. And that, that was the only

akwa â-pakitahwâcik îyakwîðiw, îyakwîðiw piko â-kî-ohci-pimât...
means of survival. And they killed moose and fished; that was the only way they had

â-kî-ohci-pimâcihikowahkwâ nôhtâwînânak ikospî.
to...to sustain us, our fathers back then.

akwa ikospî anima môða mîna ohci-... môða mîna
Then, too, at that time they did not... did not

ohci-wâskâhikaniwak ôhokok kâ-pimohtîhocik owanihikîwak ita piko
have any houses, these trappers while they were on the move,

â-kihci-ayâcîk. îkota piko â-kî-wâskâhikanicîk. akwâni waðawîtîmi
only the place where they had a main residence. Only there would they have

anima kî-nipâniwan kayâs. nîsta ôti nîsta iða nikî-wâpahtîn îyako.
a house. And outdoors [is where] people slept long ago. Myself, I saw it too.

nîsta mihcîtwâ nikî-nipân waðawîtîmi ahpo nîso-îspaðiw. îkâ ...
I slept many times outdoors myself, even for two weeks.

kîkwan pakwânikamik sihtak piko î-kî-anâskasowân. akwa
There was no tent; I used only fir boughs for bedding. And

î-mosci-pônâmâhk îkosi nikî-sip... nikî-sikapîsinân mâka îkospî
And we had an open campfire; that's how we made camp, but at that time

anima ayihîw îkospî anima kâ-îspaðik mwâc kîkî-ohci-kiskîðimâw
it just happened that you were not aware of

kisinâw isa. ... ôh-kisi... tahkâyâw ta-itîðihtaman mwâc
the cold, you know. You would not feel that it was cold; you would not

kîkî-ohci-kiskîðihtî. akwa akohpak anikîk môða, môða atâwîkamiko
be aware of it. And those blankets, they were not, not from the store,

ohci, akohpak â-kî-ohci-âpatisicîk îkospî. iðinato wîðawâw
the blankets (from the store) were not being used at that time. They were

iðiniwak â-kî-... kâ-kî-osihâcîk. iskwîwak akohpa
actually made by the people themselves. The women made blankets,

â-kî-osihâcîk wâposwâna â-kî-âpacihâcîk anihi.
using those rabbit skins.

kî-kîsôsiw îyako kwayask akohp î-kâm...
That blanket was very warm.

kiyâm îyako, îyako piko ta-âpacihat mwâc kâ-sâpwacin. î-pipo mîna
If you use only that one, you won't get chilled through. In the winter too,

îyakwani mîna â-os... kâ-kî-otasikanicîk mwâc ohci-kawaciwak ositi...
that is what they had for socks; they did not get cold in their f... in their feet,

ositiwâhk mîna. akwa îkospî mîna kayâs môða mîna pôtsa
either. Then, a long time ago there were no boots either, these

ohci-ihakwanwa ôho *rubber boots* â-isiðihkât... mwâc kî-ohci...
rubber boots as they are called... They were not...

tânisi ôma misawâc îtokî...
what is it? Well, anyway, over there...

Robert: misawâc îkota na-miciminîn.
Anyway, I will hold it there. [referring to the microphone]

Emile: akwâni piko ôma â-sîkwa akwâni, akwâni piko
Then not until springtime, then, only then

î-kî-ati-... kâ-pôni-kotawîyâ ôma akwâni s... âta â-pâsinâsowâ
when ... we had got our campfire going, we got ourselves dry

kâwi â-ati-pahkopîyâ. akwâni kapî-kîsik îkosîsi â-pimâtakâyâ.
and went back into the water. And then we had to be in the water all day. And

akwa mwâc, mwâc kî-kiskîðihtîn kîspin cî ta-tahkikamik nipiy.
you would not, not know if the water was going to be cold.

îkâ î-kî-ohci-îhtakwahkiht pôtsa. akwâni ispî akwa cîskwa!
There were no [rubber] boots. And then that's when it was... wait! ...

pâyihî... îyakwanik anikik wâposwak îyako pîyak, îyako pîyak mâna
Those rabbits were one of the

kihci-pimâtisiwan wâpos. kî-mihcîtiw wâpos kayâs osâm piko îyako
main means of survival. The rabbit was plentiful long ago, and it was

â-kî-pimâcihiwît wâpos. âskaw kî-namatîw nistw-âskiy kî-namat...
a main source of sustenance, the rabbit. It would disappear for a while, be gone

nîswâ-askiy kî-namatîw akwa kâwi âsa mâna pâhci kâ-îhtât kwayask
for three years, and, watch out, once they are back they really

kî-mihcîtiwak wâposwak kî-wâp... nikî-wâpahtîn mâna îkospî nîsta
multiply, the rabbits. I used to see this, too, long ago.

kayâs. kayâsîs ôma kâ-itamân *about sixty-five years* îtokî,
I'm talking about quite a long time ago, about maybe 65 years ago,

seventy-one aðisk ôma nititahtwaskîwinân. kayâs anima â-itamân.
because I am 71 right now. I am talking about long ago.

moyi-mîcisot awinak î-kisîpâyâðik piko pitamâc î-kî-nâtakwît.
Before eating breakfast a person just had to go and check the snare.

patimâ kâ-nipahât wâposwa îkospî â-kî-mîcisot. mwâc mâyiðda nântaw
If he eventually killed a rabbit, that was the only time he ate. But they thought

kî-ohci-îfîðihtamwak ôhokok îðiniwak wiða kwayask nimîcisonân
nothing of it, these people because they thought that was a very good meal.

kî-itîðihtamwak. nîso wâposwak kwâni *one family* kahkiðaw
Two rabbits would be sufficient for one whole family.

kî-tîpipaðiwak. îyakwani â-kî-âpaciðâcîk mâna mâna ayahâwa
They used to use these, too, these, uh,

asinî-wâhkonwa îyakwani sôp â-kî-osihtâcik. akwa kinosîw îyakwani
rock lichens. That is what they used to make soup with. And when they went

â-nâtaðapîcik mîna kî-t... kâ-kisîpâyâðik îkota mîna ohci
and lifted their fish net in the morning, that's where

â-kî-mîcisocik. akwâni îyakwîðiw piko otatoskîwiniwâ ôhokok kayâs
they ate from, too. And then that was usually their only daily job, these people

iðiniwak. môðîða kîkwan atoskîwin ohci-ihetakwan. îyakwîðiw piko
of long ago. There was no "employment" at that time.

tahto-kîsikâw otatoskîwiniwâw î-mâcîcik î-pakitahwâcik
This was their only everyday task, going out to hunt moose, fish with nets,

î-wâposo-tâpakwîcik akwa mihta ta-astâcik isa. osâm piko mîna
snare rabbits and stock up on firewood, you know. People long ago just used

ayihîw mîkiwâhpi kâ-ayâ... kâ-kî-ayâniwik ôma kayâs
to live mainly in a tipi,

môðîða wâskâhikani.
not in a house.

akwa îyako anima â-itamân amisk kinwîsk
And what I said about the beaver (trapping); it was a long

kâ-kî-kipahoht. pîðisk âta wîða â-kî-pâskihîniht *nineteen*
time that it was closed. Eventually, it was opened in 1944. In 1944 it

forty-four, nineteen forty-four â-kî-pâskihîniht. nîso piko nîso
was opened. A young man was given two, only two,

oskinîkiw kî-mîðâw amiskwa kita-nipahât. akwa kâ-wîkihtot
beavers to kill. And a married person

ocawâsimisa kâ-mihcîtiðit nîw kî-mîðâw kita-nipahât amiskwa.
with numerous children was given four beavers to kill.

akwa patimâ mîna iðiko î-ati-p... piko taht... ta-it...
And later on, whenever ... started to... only as many ...

kî-ati-akihcîkâtîwa ispî *traps* â-ihetakwahkiht kî-akihcîkâtîwa
When at that time the traplines came into existence,

wîsta tântahto awinak wîsta kâ-ayât ayihîw *in his trapline* îkwatahto.
the beaver lodges were counted to see how many a person had in

pîyak, pîyak wîsti pîyak amisk kî-pakitinâw piko. anohe îða ôma
his trapline. Only one beaver per beaver lodge was allowed. Right now there is no

tawâw pikwîspî akwa â-kî-sin... pikwîspî akwa pikwî... kâ-kî-nipahât
limit; and at any time... anybody can kill

awinak amiskwa. akwa ikota ohci *nineteen forty, nineteen*
beaver. And that was the time from 1940 on, 1940--

forty ikospî mitoni akwa nitati-payâkwâsi-kiskisin.
I can clearly remember it now (It is beginning to become clear).

nîsta â-kî-ntawî-iskôliwîyân *Sturgeon Landing three years*
Now, the time I attended school myself at Sturgeon Landing was three years:

nineteen thirty-nine, forty, forty-one isko â-kî-...
1939, 1940, until 1941. That's as far as I

kâ-kî-ntawî-iskôliwîyân ikotî ten months ikotî â-kî-ayâyân *two*
went in school. I stayed there for ten months (at a time) and

months piko nikî-pî-kiyôtânân. akwa *thirteen* î-tahtwâskîwinîyân
came home for only two months to visit. And then when I was thirteen

â-kî-... kâ-kî-waḏawihahit ayihîw kotak kâ-kî-... nôhkomis
my uncle, whom I had called, took me out, uh, that was the one

î-kî-itâhkômak îyako â-kî-waḏawihahit. ikospî ohci akwa nîsta
I was related to who removed me [from school]. From there on, I too

â-kî-... kâ-kî-ayâyân papâmâtisiyân isa â-kî-pimohtîhowân pikwîti
started to go around, you know, to travel around all over the place

isi. wanihikîwin â-kî-kiskinawhamâkawiyân pikwîsi kîkwan mât...
I was being taught how to trap [and] all kinds of things; for example,

mât...kita-mâciyân. kahkiḏaw isa kîkwan iḏiniw kâ-isi-pimâcihot.
I would go hunting. Everything, you know, [about] how a Native person survives.

ikospî anima kâ-itamân ani... piko... nîsta waḏawîtimi piko î-kî-
I am talking about that time when ... I only slept outside, when I travelled around.

nipâyân â-pamâmohîhowâ.akwa mwâc nimihâtîn â-kî-ntawî-iskôliwîyân
I do not regret having gone to school; at least I went for three years.

ohcitaw nistw-âskiy anima â-kî-ntî-iskôliwîyân. mis... mistahi
It helped me a lot, to be able to

niwîcihikon nikaskihtân ta-ayamihcikîyân mîna ta-masinahikîyân
read and write, but not very much; however,

môḏiḏa mitoni kwayask mâka ohcitaw nikaskihtân. amiscikôsi-ayamiwin
I can do that. I know how to speak the English language, too, but

mîna ta-ayamiyân mâka mâwaci kîkwan niwî-nanâskomon iḏiniwi-pimât...
most importantly, I want to acknowledge how I was taught to survive the Native

iḏiniwi-pimâcihowin â-kî-... kâ-kî-kiskinawhamâkawiyân. kîyâpic
way. I am still

îyako anohec kâ-kî-pî-at... ohci-pimâcihikowân nîsta îðiko. môða
surviving according to this way of living myself. It was because there was no,

aðisk kîkwan ayihîw akahamâtowin ohci-ispâðin anima ma kîkwan.
uh, welfare, at that time; here was nothing [of the kind].

Treaty Days – (Track 4—06:13)

akwâni pîyakwâ, pîyakwâ î-askîwahk îkota mâna
Then once, once a year there used to

kî-sôniyâskâw. kiyâm wâhðaw
be treaty payments. It did not matter how far away

îðiniwak â-ayâcîk akwâni ohcitaw kitakoh... kî-misakâwak ôta
people lived; they still came here by paddling,

î-mosci-pimiskâcîk. îyakwani anihi niyânwâpisk î-pî-nâtahwâcîk
simply by paddling. They came to get those five dollars.

anihi. akwa *welfare* â-icikâtîk îkospî mâna *ration* kî-itamwak.
And what is called welfare (now) and what they used to call ration.

nikî-wâpamâwak mâna â-pôni-mîðihcîk osôniyâmiwâwa *five dollars*
I used to see them after they had been given their money, the five dollars

pâh-pîyak îðiniw akwa okimâhkân nistanaw-niyânosâp pîyak-âskiy
for each person, and for the chief thirty-five dollars per year,

oðasowî-îðiniwak mitâhtwâpisk pîyak-âskiy kî-mîðâwak. akwa îyako
the councillors ten dollars per year is what they were given. Then,

anima â-pôni-sôniyâskâk akwa kâ-kî-wanask... kâ-kî-wâskânapicîk
after the treaty ceremony was over, they used to sit in a circle,

mâna ayahâwak îðiniwak kâ-wîkihtocîk ôhokok îyakwani akwa
those married people. Those were the ones

â-kî-mâtinamâcîk mâna pîyak minihkwâkanis pahkwîsikana
who were given one cup of flour

â-kî-sîkahamâcîk tahto ocawâsimisiwâwa ayawâcîk. îkwatahto
poured out for each of their children they had. That is how much,

one dipper â-kî-mîðihcîk ayahâwa pahkwîsikana, akwa ohpikisîkan
one dipper, they were given, uh, of the flour, and baking powder

akwa tî akwa *tallow* kî-itamwak pimiy îyakwîðiw pîyak mîna âskaw
and tea and tallow, what they called lard--that is what they were given, one and

nîso kî-mîðâwak. akwa sîwihtâkani-kôhkos mwâc îða kîkwan sôkâw.
sometimes two. And salt pork, no sugar at all.

akwa môswasiniya tipitahto piko â-kî-mâh-mîðihcik. môða ahpo cikaw
And bullets, but only in certain amounts they were given them. Nobody was

pîyak miscikowacis kî-ohci-mîðâw awinak môswasiniya. akwa
given a full box of bullets. And

pîhcikoðâkanisak kî-ih̄t... kî-ih̄tâwak anikik ayahâwak ađapiy
the net-mending tools, they were available, uh,

kâ-osihat. îyakwani â-kî-mîðihcik mîna. akwa wîðawâw nôcokwîsiwak
what you use to make a fish net. That is what they were given, too. And I used

anikik nikî-wâpamâwak mâna î-osihâcik ađapiya. akwâni pîyak anih̄i
to see those old women making those nets. Whenever

ađapiya â-kî-isihâcik akwâni pîyak-âskiy kî-isi-âpacihiwak.
they made one fish net in that way, they would usually use it for one year.

kapî-pipon î-pakitahwâkîcik. kâ-pîkopaðiðit anih̄i ađapiya akwâni
They would use it for fishing all winter. Whenever the fish net got ripped,

nikî-wâpamâwak î-osihâcik mâna î-mâh-mîsahwâcik. îyako anima
I used to see them fixing it, mending it. The

îyako nîstanân *ration* â-kî-mîðikawiyâ îyako pîyak-askiy.
first time we were given a ration, that was for one year.

akwa îkospî mîna piko â-kî-wâpamakiht ayahâw *Doc Tracey* â-itiht.
And at that time, too, we only saw, uh,

maskihkîðiniw îkota â-kî-wâpamât it... it... iðiniwa tahto isa
Doc Tracey, as he was called. A doctor

kâ-âhkosiðit. akwa kî-mâh-mosi-wîhtamawîw piko. maskihkiya îyako awa
saw only some people there, you know, the ones who were sick. And he only

ayamihîkimâw â-kî-kanawîðih̄ta anih̄i maskihkiya. *Father Desormeaux*
gave advice. This priest looked after the medicines. *Father Desormeaux* and Brother

akwa *Brother Talbot* wîðawâw â-kî-kanawâpahtahkwâ anih̄i. îkota
[*Achilles*] *Talbot*, they were the ones who looked after those. A person who was

awinak â-kî-nâta maskihkiy ôma nântaw â-itamahcihot. môðiða
not feeling well ('was feeling something') got medicine there. There was not only

sisopîkahotowin piko. akwa ayih̄iw *cough mixture* anima â-icikâfik
liniment. And, uh, that cough mixture, as it was called,

îkwatwa ma kîkwan. *aspirins* osâm piko
there was nothing of the sort. *Aspirins* were the only

îyakwani anih̄i â-kî-mî... pakitinikâfikwâ. â-kî-nakata
main medicines that were left here. The doctor usually left

doctor mâna kita-... pîyak-âskiy îyakwîðiw. akwâni ikota piko
[a supply of] them for one year. That was the only time

â-kî-wâpamakiht maskihkîwiðiniw. akwa awa osôniyâwikimâw.
we saw the doctor, and this "money man" (Indian agent)--once a year.

once a year simâkanis *once a year* piko â-kî-wâpamakiht
Once a year we saw the policeman, once a year, during

îyako anima î-sôniyâskâk. akwap... îyako anima ayihîw îkospî
Treaty Days. Let's see, it was at that time that

mâna nikî-wâpamâw âskaw nâpîw î-kî-otiniht aspin
I usually saw a man being apprehended when

kâ-pîhtâkwa kîspin kîkwâðiw î-kî-tôta. ahpo î-kî-minihkwît. osâm
it was heard that he had done something. Maybe he was drinking. Because

piko îyakwîðiw â-kî-ohci-ohtiniht mâna iðiniw. kâ-pîhtâkwa ôma.
this was the usually the main thing for which a person was taken away. Whenever

môða ahpo kîkwan masinahikan kî-ohci-âp... kî-ohci-âpatan âcimowin
it was "heard." No letter of information was used, just word of mouth.

piko. kiyâm pîyak-âskiy awinak kita-kiskîðimiht ta-minihkwît
It did not matter if a year [had passed], if he were known to have drunk (had been

îkospî. akwâni îkospî anima î-sôniyâskâk îkospî
caught drinking) back then. At that time, during Treaty Days,

ayihîw môðiða kîkwâðiw kî-ohci-oðasowâtâw tâpwî piko
uh, he did not even go to court; the

simâkanisa â-sipwîhtahikot. akwâni
policeman just took him away. Then,

piko kî-itâw "six months ta-ntî-kipahokawin." akwâni î-k...
all he was told was, "You are going to be locked up for

akwâni tâpwî *six months* piko â-kî-ntî-kipahoht. mwâc îtokî
six months." It's true: he was sent out and incarcerated for six months.

kî-ohci-oðasowâtâw ahpo cikaw *The Pas judge* isa ta-oð...
Maybe he did not even go to court in The Pas, you know, just appeared before a

ta-oðasowâtât *six months* ta-tî-... akwâni piko kî-ntî-kipahwâw
judge, who would sentence him to six months. He just went to jail

Dauphin. hard labour kî-mîðâw. iðiko î-kî-nahihtâkwa anima
in Dauphin. He was given only hard labour. The court system seemed

îkospî oðasowîwin. îtokî ayahâw ôti îtokî iðiniw iðiko
very complicated (exacting) at that time. A person, uh, was probably

î-kî-kitimahiht.

treated very poorly over there.

akwâni îyakwîðiw piko mîna anima â-kî-mîðikawiyâ
And then, that was just how much we were given,

ayihîw akahamâtowin. nântaw mâyiða îtokî *ten bags flour*
uh, (in the distribution of) rations. I don't know how many, maybe ten bags of

â-kî-pakitiniht akwa awâskâni... isko mîscipaðit. â-kî-mîðâcik
flour had been distributed until it was all gone. They gave it out

îyako pîyak-askiy. anima î-kî-pamihikî ayihîw iðiniw okimâwin.
once each year. The Native person was being looked after by the government.

îyakwaðiko î-kî-pamihât. akwa îkospî anima â-kiskisiyân
That's how much it helped him. And then, at that time, I remember

kihci-okimâskwîw isa â-kî-pakitinât sôniyâwa ôta tântîtokî
that the Queen, you know, distributed money I don't know to where;

mâna â-kî-ispâðit îyako ana sôniyâw îkospî îkâ â-kî-ohci-âpatisit
the remainder of the money which was not used usually went

iðiniwak ohci. môða ahpwîtokî *thousand dollars* ohci-mîscipaðiw
for the people. That money, say a thousand dollars, was possibly not even spent

ana îkospî anima â-akahamâtonâniwik ana sôniyâw.
at that time when people were receiving rations.

Medical Care – (Track 5—02:18)

akwa mîna ayihîw *medical* isa ôma mwâc î-mat...
And, uh, there's the medical too, you know; nobody

tîpiða î-kî-mosci-wâpamât maskihkîðiniwa mwâc
ever went out to the hospital as long as the doctor

awinak kî-ohci-sipwîhtîw âhkosi kamiko isi. âskaw kî-sipwîhtîw
saw them. A person rarely left and only if

iðiniw mitoni kwayask â-âhkosit. akwâni cîmâni piko îkota ohci
he was extremely sick. Only by canoe could

â-kî-itohtahiht opâskwîyâ. îkotî â-kî-isi-pimiskâcik ôhokok
he or she be taken to The Pas. That is where they paddled to, these

kayâs nâpîwak. opâskwîyâh î-kî-isi-pimiskâcik ôta ohci.
men long ago. They paddled all the way from here to The Pas.

akwa î-piponðik atimwa îtokî â-kî-âpaci hâcik. îkotî
And in the winter, I think they used dogs (dog team).

â-kî-tôtahâcik awiðwiwa â-âhkosiðit. môðwiða kîkwan pimiðâkan
That's where they took someone who was sick.

ohci- ... ohci-âpatan ahpo otâpânâsk. mwâc kî-ohci-âpatan. anohc cihki iða
No airplane or even vehicle was used. It was not used. Only in recent times

ôma piko â-kî-... nistam â-kî-wâpahtamân nîsta *bombardier* â-kî-pimohtahât
did I first see that a bombardier was transporting

otâhkosiwa. îkospî môða kîkwan ohci-...ohci-pimakotîw. akwâni piko
the patients. At that time there was no transportation. When

iðiniw kâ-âhkosit wîci-iðiniwa â-kî-ntawihikot iðinato-maskihkiya
a Native person was sick, his fellow people cured him, using

ôta. kâ-ot... mas... s... ayihîw ... ontawihiwîwak kî-itîwak.
using the wild herbs [found] here. There were medicine people they talked about.

anihi â-kî-maskihkiwâpôhkîk iskwiwa ahpo nâpiwa îkota piko ohci
Those were the ones who knew how to make medicine--women or even men; that is how

â-kî-ntawihitocik iðiniwak. môðwiða kîkwan miscikosînâh ohci.
they healed themselves, the people. There was nothing from the white people's

akwa môða mit... mit... môða mitoni ayihîw mihcît iðiniwak
country. And there were not really, uh, very many people who were

ohci-âhkosiwak îkospî. piko piyakwâ piko nikiskisin ayihîw
sick at that time. Only once, I remember, uh,

measles kâ-kî-pimpaðik îyako anima. nîsta ôtîða îyako î-awâs...
measles was going around. Myself, when I was

î-awâsisîwiyân nântaw îtokî *eight-year old* î-tahtwâskîwinîyân
a child, maybe about eight years of age,

îkospî â-kî-pimpaðik îyako anima omihkwasîwin. kî-sôhkanîpaðin
it was going around then. It was powerful,

kî-itwîwak. âtiht mâka môða kî-ohci-sâposkamwak akwa mihcît
they said. Some of them, however, were not affected. There were a lot of them

mîna kî-miðo-ayâwak. wîðawâw tipiðawi iðiniwak î-ntawihâcik
who were well, too. On their own, the people were curing

ocawâsimisiwâwa.
their children.

The Travelling Around – (Track 6—05:09)

akwa îyako anima pimohtîhowin nîsta mâna
As for that travelling around (nomadic lifestyle), I used to

â-kî-pimohtîhowân ôta ohci. î-takwâki kâ-s... kâ-itispwîhtîyâ.
travel around, too, from here. We left in the fall.

ahpo awinak *sixty dollars* kâ-mîðiht atâwîmiko ohci kâ-manît
Even when someone is given sixty dollars from the store to outfit himself,

akwâni îyakwîðiw patimâ î-mikiskâk îkospî patimâ mâna
it was not until later on in early winter when he would come

â-kî-pî-mâhiska. â-kî-pî-nâta kîkwâðiw. akwa wâhðaw
to get groceries again. He would come and get something.

â-kî-itohîhocik âtiht iðiniwak îkospî. ôta ohci
Then, some of the people used to travel very far then.

â-sipwîyahotîhocik iðiniwak. cîmâni kâ-pôsicik î-takwâki
People went out from here. They went by canoe in the fall around

nântaw nîswatanaw î-akimiht *September*. îkota â-kî-ati-pôsicik
the twentieth of September. This was the time people started going out.

iðiniwak. îyakwîðiw î-ntî-kakwî-kîsi... kîsci-misakâcik
They were trying to race against time... to find

itî kâ-wî-ayâcik môswa kita-nipahâcik î-takwâkinðik.
a place where they wanted to stay to kill a moose in the fall.

ta-astamâsocik mîciwin î-piponðik ta-mîcîcik wiyâs.
They would put away the meat so that they could eat it during the winter.

akwâni ôta ohci nîstanân mâna â-kî-sipwîyohtîhowâ kîkâc
Then, we used to travel out, too, from here, and it usually took us nearly

nîso-ispâðiw isko *Laur... R... Laurie Lake* â-kî-misakâyâ mâna.
two weeks to paddle as far as Laurie Lake. It was a very long distance,

pîhcâw pimohtîhowin îyako. tântahtwâ â-kî-kapîsiyâ akwa mâna
the travel. We made camp many times

akwa iðiko mihcît onikahpa. akwa wîstawâw mwâkwa-sâkahikani
and there were a lot of portages, too. And half the people who went to Loon

â-kî-itohîhocik pahkân îyakwanik iðiniwak îkota â-kî-ayâcik.
Lake separately, that is where they stayed.

akwa ôta ohci mâna ôta mâna ohci â-kî-pôsicik *Granville Lake*
These ones travelled from here and went to Granville Lake

îyakwanik mîna â-kî-ati-pimaskâcîk akwa *Hughes Lake*
and started paddling to Hughes Lake and

â-kî-ati-pimiskâcîk *Goldsand*. kîyapic awasitî âtiht
started paddling to Goldsand Lake. Some trappers went still further away

owanihikîwak î-kî-itohtîhocik î-mosci-pimiskâcîk.
only by paddling.

îyakwanik akwa *Highrock, Burntwood*, kahkiðaw îyakwanik
And those ones at Highrock and Burntwood, all of them

kâ-kî-sipwîyahtîhocik îkospî. akwa patimâ î-mikiskâk îkospî
travelled out at that time. And they did not come back until...

î-ot... îkospî mîna â-kî-takosihkwâ. akwâni îyakwanik patimâ
until after freeze-up. And those ones,

mîna it... ayihîw *Christmas* îkospî mîna â-kî-takosihkwâ
uh, they did not all return until Christmas time.

kahkiðaw. kâhkiðaw *families* kâ-kî-pîs... kâ-kî-pîtohtîcîk
All of the families came back at

Christmas. môða mihcît. môða kinwîsk ôta kî-ohci-ayâwak
Christmas. There were not many of them. They did not stay here long,

kâ-pî-ayamihâcîk aninik *Christmas* â-pît... nîyo-kîsikâw
those ones, when they came to church for Christmas; They stayed here

piko ôta kî-ayâwak iðiniwak. akwa âsa mîna â-kî-kîwîp...
only about four days, those people. Then they went back

kâ-kî-kîwîcîk itî kâ-... kâ-kî-piponiscîk.
to where they were staying over the winter.

Pukatawagan In Winter – (Track 7—04:18)

môða kî-ohci-mihcîtiwak ôta iðiniwak
Not very many people

îkospî ôma âskaw *four families* piko ôta
stayed here at that time; only about four

â-kî-ayâcîk pîyakwan *Joe Bighetty* akwa
families were staying here, like Joe Bighetty and

opâpâwa sirîl *Colomb* kî-itâw ana kisîðiniw, âkaðôw,
his father Cyril Colomb [sic], as he was called, that old man, Akathoo,

Hyacinth Linklater, îyako ana âkaðôw â-kî-itiht.
Hyacinth Linklater, that was the one who was called Akathoo.

Robert: sîðîl *Bighetty* nâ â-itat?
You mean Cyril Bighetty, as you called him?

Emile: ya. sîðîl *Bighetty*, ya, îyako. cōw *Bighetty* opâpâwa îyakwani.
Yes, Cyril Bighetty, yes, that one. Joe Bighetty's

akwa âkaðōw îyako ana *Hyacinth Linklater* â-kî-itih. akwa omistikōsiw
father, that one. And Akathoo, that was Hyacinth Linklater, as he was called. And one

mîna kî-itâw aya kisîðiniw îyako mîna ôta kapî â-kî-ayât akwa
old man who was called, uh, "white man." He stayed here, too, all the time, and

ayamihîkimâw awa *Father Desormeaux*. akwâni osâm piko *four or five*
this priest, too, Father Desormeaux. There were usually only four or five

families piko ôta â-kî-ayâcik.
families staying here.

akwa mitoni kî-wanitipiskâw ôma ayihîw *pakitawagan*. ant...
It was always very dark here at, uh, Pukatawagan.

îyakwanik piko ôta â-kî-ayâcik kapî-pipon. pîyakwan mîna î-nîpi
These were the only ones who spent the whole winter here. Just like...

pî... pîyakwan kâ-misakâcik âciðaw iðiniwak kâwi kâ-pôsicik. akwa
The people just came in for a while and then went back out.

mâna nikiskisin î-wâpamakwâ atimwak mâna î-sâkîwîcik ôma *Christmas*
I remember that I used to see dogs coming out whenever it was Christmas time.

kâwi î-ispâðik. mâmaskâc tânisi
I think it's amazing how

îtokî â-kî-kiskîðimisocik îkospî
people know about

iðiniwak. îkâ *radio* î-kî-ohci-ayâcik.
things at that time. They had no radio.

ma kîkwan nântaw isîsi
There was no communication at all

ta-kî-kiskîðimisocik ta-kiskîðihtahkwâ
so that they could inform themselves and know when to

ta-mîkwâskâtocik mâmawi îkospî *Christmas Eve*
meet here all together when they came here for

ôta ta-takosihkâ.
Christmas Eve.

ôma ôta wâsahâsî wapâsi ohci ôma ât...
Right here in the bay, at the little



**The Little Narrows
between the church
and the new school**



**The New School
(1999)**

kâ-âsowatamok ôma mîskanaw ôta ôma *new school* ôma
narrows where the road connects to the other side of

â-p... îkota mâna pâhkaci pîyak â-sâkîtisahikî
this new school, that is where, as soon as one dog team

aspin mâna. ayimihîkamik ôma ôta â-ihtakwa aspin
came out, then a whole bunch would follow behind. This

mâna î-sâkîwî... îkota â-ati-âwasîwicik, kîyâpic
church here, you would see from there all the dog sleds

toni kisîwâk î-askowâtocik iðiko mihcî
coming from behind, some of them following one another

otâpânâsk. akwa âskaw ta-s... âtiht î-nîyo-apicik
really close because then there were a lot of them. Sometimes

niyânan atimwa î-âpacihiçik.
there were four of them sitting there, using five dogs.

iðiko îtokî kwayask atimwak
Some of them were standing, using five dogs.

î-kî-miðosicik îkospî.
I think the dogs were perhaps in really

î-kî-sôhkitâpîcic îtokî akwâni îyakwanik
good shape at that time. They were powerful



anikik *Christmas Eve*. akwâni nîyo-kîsikâw ôta kâ-apicik kâwi
at pulling, those ones on Christmas Eve. They stayed here for four days

kâ-kî-kîwîcic îyakwanik.
and then went back home.

akwâni pîyakwan kî-isinâkwan ôma
And then it always looked the same [at this time of year]: it looked dark

kî-wanipiskâw. akwâni piko ayihîw anikik ôta â-kî-ayâcic îyakwanik
here. The ones who lived here,

piko â-kî-wâscinikîsicic. akwa îkospî iðiko î-kî-manâcî...
those are the ones who had lights. And then at that time,

î-kî-manâcihitocik iðiniwak. â-ati-pôsicic â-kî-kwayâci...
people cared for (respected) each other. Whenever they went out,

â-kî-kwayâtastâcic mihta waðawîtimi owâskâhikaniwâ. akwâni anihi
they had woodpiles ready outside

îyakwani anihi mihta akwâni tâpwî piko ati-otinamwak îyakwani ati-...
their cabins. Then, those pieces of firewood, they just took them

ati-pónahkwâ wîkiwâ. môðïðã kî-ohcinâcinihtîwak iðiko
and made a fire in their homes. They never went to the bush to get firewood

î-kî-manâcihitocik kayâs iðiniwak.
because that is how much they looked after one another, the people long ago.

ahpo ôma â-ati-takwâki â-p... â-ati-pôsicik ita
Even when fall started to set in they started going

â-kî-opakwânikamikocik mistikwa anihi â-kî-âpacihtâcic îkota
out to where they had tents, those poles they used they just put away

â-asahpitahtkwâ. akwâni îkotî î-kî-astâcic â-t... â-ati-pôsicik ôma
right there. And then that is where they stored them whenever

â-takwâkinðik. akwa ôma â-sîkwandîk â-misakâcic akwâni îkota anihi
they went out in the fall. And whenever they came back in the spring

kîyâpic â-astîðikwâ anihi mistikwa â-kî... opakwânikamikowâhtikowâwa
those poles would still be there, those poles,

â-kî-nakatahtkwâ. akwâni tâpwî piko ati-otinamwak anikik
their tent poles that they had left. They simply

â-ati-taswahahkwâ opakwânikamikowâwak. kwâyask kî-manâcihitowak
took them and started pitching their tents. The people really respected each other

iðiniwak akwa îkâ isa kîkwâðiw î-kî-ohci-kimotamâtocik.
and did not, you know, steal things from one another.

Potatoes and Fish – (Track 8—08:12)

îkospi akwa âtiht iðiniwak ôta mâna â-kî-nîpinisicik.
At that time some of the people used to spend the summers here.

kî-kistikîwak akwa kî-nahastâwak *potatoes*. kî-nahastâwak awasiw
They made a garden and put away potatoes. They stored them away

ôtî ayihîw sâpo nîyâ awasitî kîyâpic îkotî â-kî-nahastâcic ot...
over here, uh, past the point, further still, that is where they put

olapatâkomiwâwa. akwâni nikî-wâpamâwak mâna âskaw â-takosihkwâ
their potatoes away. I used to see them sometimes coming in to

îyakwîðiw î-mîcicik î-ntî-mônahahkwâ. akwa kâwi î-iskonahkwâ isa
go and dig them up to eat. And they put some aside, you know,

kî-sîkwandîki tap... ta-kistikîcic. kî-miðo-p... kî-miðo-pamihowak
for growing them in the spring. The people made a good living,

iðiniwak.
the Native people.

akwa ôma kê-nîpi ôta iðiniwak nikî-wâpahtîn nit... nîsta
And whenever it was summer here the people--I saw it too--all over here

misiwî nâsipîtimi ôta ôma â-nâh-nîyâpiskâk îkota
down at the lake where there are these points (of land), that is where

â-kî-pakitahwâcik. mâyi îkota ohci kinosîwa â-kî-nipahâcik
they fished (with gill-nets). That is where they killed the fish

iðiko î-kî-miðosit kinosîw. pîkwatwaht kinosîw. îkota â-kî-otahwât
because the fish was good. All kinds of fish. That is where the whitefish was

atihkamîk. kahkiðaw isa ôhokok â-mowihcik kinosîwak. akwa kayâs
caught. All of these fish, you know that they ate (whichever were edible).

iðiniwak môða kê-ohci... môða kê-ohci-wîpinîwak kinosîwa.
And long ago, the people did not throw fish away.

anohc pikwîsi isi â-isi-wîpinâyahkwâ kinosîwak. mwâc kahkiðaw
Now we just throw the fish away randomly. No, they took all of the

kinosîwak kê-otiniwak. îyakwani namîpiða kê-pâniswîwak. akwa anihi
fish. The suckers, they cut them up. And those soft meats along the

otastiswâwa kê-î... kê-itamwak anikik kitâ-... tahkohc
backbones as... they usually called them. The top of

ohci ana namîpið ayihîw kê-wîpinikâtîkwâ anihi. îyakwani
the sucker [the spiny fins], uh, those are the ones that were thrown away. And

kî-otinamwak îyakwani â-kî-pânisahkwâ. akwa îyakwani
These they took and cut up. and

â-kî-sikwatahahkwâ mâna ôiwahikana î-osihâcik îkota ohci. akwa
they usually pounded them to make pemmican out of them. And then there were

pâtos mâna anihi îkota ohci pîyakwan namîpiða pâtos mâna. îyakwanik.
those that were different too, but like suckers, although they were of another kind.

namîstîkwa îyakwani â-kî-osihâcik
Smoked fish fillets, that's what they made,

akwâni ahpo okâwa, okâwa kahkiðaw.
and even the pickerel, [of] the pickerel they used

otakisiya anihi nikî-wâpamâwak mâna
everything. Those guts,



A Pickerel

wîðin kahkiðaw î-kî-otinahkwâ. îkota ohci pimiy â-kî-otinahkwâ.
I used to see them taking the fat, all of it. That is what they got

animîðiw. î-ap...î-kî-mîcicik anihi ôiwahikana. akwa mâna
their grease from. They ate it, with that pemmican. Even the

namîstîkwa ahpo nam...namîwa kâ-... kâ-nipahâcik namîwi-pimiy
smoked fish, whenever they killed a sturgeon they would prepare sturgeon fat.

â-kî-osihtâcik. akwâni îyakwîðiw mîna piko â-kî-âpacihtâcik pimiy.
And that's the only fat they would use.

akwa anima ayihîw manîwî... namîwîwat mâna kî-it...
And that, uh, sturgeon... sturgeon bag, as they used to call it,

kî-itamwak îyakwîðiw â-kî-osihtâcik asiwacikan. iðiko î-kî-nahîcik
is what they made into a container. They were very precise in making

anikik pîyakwan *plastic container*.
those; they were like plastic containers.

â-kî-isihtâcik ômisîsi î-pimowâtîcik. akwa pîyak
That's how they made them, to carry them like this. And

namîw â-ayispîhcikitit kîkâc mâna îtokî *two gallons*
according to the size of the sturgeon, they would usually take about maybe two gallons

namîwi-pimiy. îkota ohci kî-otinamwak akwat... îkota
of sturgeon fat. That is where they would take it from...

ohci â-kî-ot... tâ-kî-osihtâcik animîðiw asiwacikan namî-wayân â-t...
It is from there ...they would make that bag, that sturgeon skin

namî-wayâna â-kî-os-... namî-wayân kî-itîwak. îkota ohci
(swim bladder). They used to call it sturgeon skin. That's where they would skin the

namîwa anihî â-pahkonâcik. akwa â-kî-kwasikwatâcik astisiy ohci
sturgeon. And then they would sew it up using the sinew from the moose. Moose, moose,

môswa. anima *moose*, *moose* môswa otastisîwakâ â-otinikâtîk anima
they would take it from the moose tendon, that, uh, sinew they called it.

ayihîw astisiy kâ-isiðihkâtîk. îyakwîðiw ohci â-kwasikwatahkâ
That is what they used to sew it up. And then too, there's that isinglass, as they

animîðiw. akwa namîskwiy kî-itamwak mîna. ayihîðiw îyakwîðiw namîw
used to call it. Let's see, that's from the inside of the sturgeon. It is sticky.

animîðiw. îkota â-kî-otinahkwâw. animîðiw pîyakwan isa *glue*. akwa
That's where they took it (from), that stuff. It is like, you know, glue. And

îyakwîðiw atâmi ohci animîðiw. pasakwâw â-kî-ohci-astâcik anikik.
that's what they would apply, those ones.

akwâni mwât ta-t... mwâ tas... tih... tihkapâwiw anima pâhkaci
And then it would not... di... dissolve in water,

ta-pâstîk. akwa ðîkaw animîðiw anta â-kî-asiwatâcik.
once it is dry. And sand is what they would put into it.

namîwayâna anihi â-kî-osihâcîk ðîkaw â-kî-môskinahtâcîk. akwa anima
They prepared that sturgeon skin. They filled it up with sand.

kipahikan îkota â-kî-kipahahkwâ ohci wasaskwîtoya. akwâni îkosîsi,
And that cover, they plugged it with conifer cones.

îkosîsi kî-astâwak animîðiw namî-wayâna. îkosîsi kî-astâwak toni
And that's how they did it with that sturgeon skin. That is how they fixed it

kwayask ta-pâsot isa ana namî-wayân, pâhkaci kâ-pâsot ana namî-wayân.
so it would dry thoroughly, you know, that sturgeon skin (swim bladder), once it was

akwâni pîyakwan *plastic* ôma. îyakwaðiko kî-maskawisiw
dry, that sturgeon skin. And it was, in fact, just like plastic. That is how

ana. akwîspî animîðiw â-kî-kwaðakonahkwâ ðîkaw akwa
strong that was. And then they removed the sand and

â-kicistâpâwatâcîk kwayask. akwâni îkota animîðiw pimiy
washed it(the skin) very clean. And then, that is what they they put that fat

animîðiw â-kî-asiwatâcîk. akwa animîðiw ohci wasaskwîtoya
into. And those cones, they put

kipahikan â-kî-astâcîk ohci mwâc ta-pâskihtîpaðin anima kiyâm
them there as stoppers so that the holes would not open

ta-sâpopît ana namî-wayân. mwât, mwât ta-tihkâpâwîw. akwâni pîyakwan
even if it was wet, that sturgeon skin. It would not, not dissolve in water.

plastic. îkota â-kî-asiwatâcîk opimimiwâwa môða aðisk kî-ohci-mihcît
It was like plastic. That is where they used to put their grease,

... mihcîtin kîkwan oðâkan ahpo cikaw.
because there was hardly anything available [for purchase], a plate, for example.

asiwacikana môða kî-ohci-ihakwanwa akwa îyakwani
There were no containers, either, for the

mînisa â-kî-mâwacihcîcîk mîna îyakwani â-kî-ikî-mîcîcîk.
berries they gathered which they also ate with it.

kinosîwa â-mowâcîk ðîwahikana îyakwani â-kî-astâcîk mînisa.
Whenever they ate pemmican they added berries and

akwa kinosîwi-pimiy îyakwîðiw â-kî-âpacihtâcîk. akwâni
fish fat. That's what they used. And

kapî-nî... kapî-nîpin kiyâm îyakwîðiw ta-kanawîðihtahkwâ
it did not matter if they kept their food all summer.

îyakwîðiw omîciwiniwâ mwât mwâc ta-ka-nisiwanâtanðiw.
It did not spoil.

iðiko î-kî-nahîcik iðiniwak kîkwâðiw â-kî-osihtamâsocik
That is how good they were at making things for themselves, those people,

ta-âpacihtâcik kayâs. kîkwâðiw mâka ohci â-kî-papâmi-ayâcik
what they used long ago. So why did the people live a nomadic lifestyle?

iðiniwak îyakwîðiw îkota ohci î-kî-mîcisocik ita kâ-...
That's how they fed themselves, and where ...

kâ-kî-kiskîðihtâkwa wîðôtanðik kîkwâðiw îkota, îkota
it was known that there was a wealth of things, then they stayed there

â-kî-... kâ-kî-nîpinisicik akwa mîna î-nîp...
for the summer and also wint...

î-piponðik. pîyakwan nîsta ita â-kî-... kapî â-kî-âyâyâ
for the winter, too. It was the same with me; where we stayed all the time,

ôma ispi â-kî-pî-nakatamâ mwâko-sî... mwâko-sîp...
we would leave it [too]. That was at Loon Ri... Loon Riv...

mwâko-s... mwâko-sîpî îyako â-sîsîpiskâk ôt... kâ-...
Loon R... Loon River. Where there were lots of ducks, where...

sîsîpî-sâkahikan îkota â-kî-âyâyâ ôma î-nîpi. akwa î-pipo
Duck Lake, we stayed there in the summer, as a matter of fact. And in the winter

âskaw piko ôta â-kî-misakâyâ. îyakwanik â-kî-wîc-âyâmakihcik
we came here only once in a while. We stayed with three people.

nisto. sôliyâ â-kî-itiht kisiðiniw. sôliyâ *Bighetty, Julian*,
Julian was his name, an old man. Julian Bighetty, Julian,

Julian Bighetty îyako îkota â-kî-wîc-âyâmakihcik. akwa
Julian Bighetty. That is the one we stayed with over there. And

my dad Philip Sinclair, akwa *Joe Castel*. îyakwanik îkota
my dad Philip Sinclair and Joe Castel. We stayed

three families îkota â-kî-âyâyâ. akwâni kapî îkota
there with three families. And then we stayed there

nikî-ayânân, îkota aðisk î-kî-kiskîðihtâkwa î-miðwâsinðik
all the time, because it was known that the living was excellent there.

pimâcihowin. îyakwîðiw î-namîwi-pakitahwâcik kâ-sîkwanðik
They did sturgeon fishing in the spring

î-takwâkinðik. î-namî... î-namî-pakitahwâcik akwa î-pakit...
and in the fall. And sturgeon... they fished for sturgeon and net- ...

â-ayâyin ... kinosîwa mîna môswa îkota ohci î-ayâcîk.
I was there ... And fish and moose, too; that is why they were there.



**The Cultural Grounds,
with Keno's Island (Tiger Island)
in the Foreground
(View from Pukatawagan Mountain)
(September 1999)**

Winter Cold – (Track 9—01:38)

akwa îkospî mîna nikî-wâpahtîn anima î-kî-kâh-kisinâk mîna.
At that time, too, I saw how cold it used to be.

osâm pîko îtokî ôma â-pîpo osâm pîko nîmitanaw kî-ispâðin. awa
The temperature was usually minus forty degrees, I think, in the winter.

kôna *four feet* îtokî nântaw kî-ispapîw. pîyakwan mîna miskwamiy
This snow was maybe three or four feet deep. The ice was like that, too,

nântaw *four feet, three feet* pîko kî-kispakisiw. ôhokok
about three or four feet thick. These

â-wî-pakitahwâcîk anima nântaw îtokî pîko *twelve feet* mistik
people who wanted to net fish could use only about a twelve foot pole

kî-iskwâskwanðiw. îyakwîðiw â-kî-âpacihtâcîk â-sîkowîpahwâcîk
This is what they used to submerge the net in the water.

aðapiya. iðiko mihcîtwâ î-twâhahkwâ animîðiw â-sîpahâðik...
They made a lot of holes in the ice whenever they set ('pulled') their nets

â-sîpâpitâcîk otaðapîwâwa. akwa iðiko î-kispakati anima.
underneath. That is how thick it was.

akwa mîna osâm pîko wîðawâw â-kî-osihtamâsocik ayahâwa
And they more or less made their own,

asisoya. akwa î-kî-kâsisikwâ akwa anihi mîna asisoya
uh, chisels. And they were very sharp, too, those chisels

â-kî-osihtamâsocik. pîwâpisk môđiđa otâ...
that they made.

atâwîkamiko ohci â-kî-otinahkwâ ôho as...
They never ... bought these chisels from the store.

asisoya. piko kâ-kî-âpacihtâcik. pîwâpisk
They used only steel. The steel

kî-miđwâsin kayâs pîwâpisk. môđa tâskôc
that they used was durable steel, the steel long ago.

anohc pîwâpisk iđiko ikâ â-maskawâk
It is not like the steel now, which is not very strong.

ahpo asisoya mwâc miđwâsinwa anohc. ahpo
Even the chisels now, they are no good. They even used to

wîđawâw iđiko î-kî-miđwâsinđikwâ â-kî-osihtâcik.
make good, strong chisels.



**Drilling Holes in the Ice
(1999)**

Retail Goods and Fur Trading – (Track 10—03:52)

â... m... akwa môđa âm ... *Hudson Bay* piko
Not only Hudson Bay,

kâ-kî-itih *Hudson Bay* iyako okimâw ôta kayâs
as it was called, that one was a “big shot” here long ago.

kâ-ati-môskî-kiskisiyân âyi... ikospî kâ-... âsay ôta kî-ayâw iyako
I am starting to remember clearly the time He was

ana otatâwîw iyako *Hudson Bay* akwa mîna *French Company* mîna kî-itâw.
here already, that one, a merchant, that Hudson Bay, as well as the French Company,

okimâw iyako mîna ôta â-kî-ayât *Culture Ground*
as it was called, located here at the Cultural Grounds.

anima ita kâ-ihtakwa. ikota
That is where he stayed,

â-kî-ayât aya iyako ana okimâw *French*
the boss of the French Company,

Company kî-isiđihkâtîwak anih
as they called it.

ikota mâna î-kî-awâsisîwiyân
When I was a child (at that time), I used

nikî-wâpamâwak mistatimwak î-takosihkwâ *Cold Lake* ohci.
to see the horses coming in from Cold Lake. They were bringing in goods. I saw the



**The Cultural Grounds
View from Sawmill Point
(September 1999)**

î-pîtâwatâsocik nikî-wâpahtîn îkota mist... mistatimokamikwa
hor...the horse stables when... when they were there. That's

î-kî-... î-kî-ayâkwâ. îkota îyakwîðiw î-kî-pîtâwatâsocik îkota
when they brought goods in during the winter. It was a huge

â-piponðik. kî-misâw anima kwayask wâskâhikan anima. môðiða kîkwan
building, that one. There was no airplane

pimiðâkan kî-ohci-ihetakwan anima îkospî. toni anohc anima pimiðâkan
at that time. It was only now [relatively speaking] that there has been an airplane,

â-kî-ihetakwa *nine ... nineteen thirty-nine* îkospî nistam
nine..., 1939 was the first time

â-kî-wâpahtamân pimiðâkan anima ta-takopaðik ôta. ahpwîtokî
I saw an airplane come in here. It

kî-ihetakwan îða mâka môða kî-ohci-kîtakopaðin.
may have existed [before], but it never came in here.

mihcît akwa îyakwâna *Hudson Bay* awa môða mistahi
There was a lot (many?), too, of this ... Hudson's Bay Company, but it did

kî-ohci-tipahwîw ahtaya. osâm piko niktowâswâpisk sâkwîsiw,
not pay much for the fur(s). It was usually only six dollars for mink,

nikik mitâhtwâpisk. pîyakwan mîna amisk. pisiw piko
ten dollars for an otter. It was the same for a beaver. Only the lynx commanded a

î-kî-mistakisot kayâs. nântaw niktowâsikomitanaw kî-itakisow.
high price long ago. It cost around sixty dollars. That's because when someone

kâ-nipahât aðisk awinak akwâni piko kiyâm ta-âhkwcit, kiyâm
killed it, even if that lynx was still frozen, never mind if it was still frozen,

ta-âhkwcit, anihi pisiwa ta-pîsiwâcik. kiyâm ôfî kîwîtinâ
they would still bring that lynx in. It did not matter if they were way up north.

î-ayâcik. akwâni iyawisk î-tipiskâðik anikik î-kaskihtâcik
They would make it through the whole night and dry it (spend the whole night

î-pâswâcik. tânisi îtokî â-kî-tôtahkwâ. nikî-wâpamâwak mâna
drying it.) I don't know how they did it. In fact, I used to see them coming in and

â-takowatîcik ôma pisiwa ôma. akwâni wâpahki piko ta-mâhiskamâ
carrying it on their backs, this lynx. The next day we were going to get groceries,

â-itwîcik. pâhkaciw akwâni kî-mâh-matwîhîwak anihi pisiwa. tânisi
they said. He is frozen stiff and then they started hitting that lynx. How they did

îtokî â-kî-itôtawâcik. akwa îðiko î-kî-maskawâskacit ana pisiw.
it, I don't know. And it was frozen stiff, that lynx. I don't know what they did to

akwâni î-kisîpâyâðik âsay îkota â-ati-kîcikwâskonâcik. akwa
it. Then, when morning came, already they would take it out. And

î-moyi-wâpanðik âsay aspin â-sipwîtisahikîcik. ay! iðiko
before dawn they would already have been on their way by dog team. Oh! The people

î-kî-mamâhtâwiscik iðiniwak â-kî-isi-pimâcihisocik ôma.
were truly amazing the way they made a living.

akwa mîna îyako ana *French Company* îyako ôta â-kî-ayât.
And that one, too, the French Company, it was here, too. It was selling,

wîsta â-kî-atawît. akwa miniscikosi mîna ôta mîna kîtahtawîð ôta
too. And at the little island, out of nowhere, someone came and stayed there.

kî-pî-ayâw. îyako iða môða mitoni kwayask otatâwîw.
That one was not a very big merchant.

big company isa. âtiht môða îkwatwâht ana ocacâwîsk piko.
You know, a big company. Some of them were not like that, only a sales clerk.

ohcitaw mâyiða ahtaya kî-atâwîw wîsta
But he bought quite a lot of fur, too, the one

miniscikosi â-kî-ayât ôta. akwa îyako anima kâ-...
who stayed at the little island here. And that one...

Reserve Boundaries – (Track 11—(01:23))

ayihîw iðiko î-kî-ntawî-pisiskîðihtahkwâ
And at that time, too, uh, long ago the leaders were out to observe

onîkânîwak kîkwâðiw kayâs ahpo ta-kiskîðimâcik wîmiscikôsiwa
everything, even knowing when a white person made

ta-kapîsiðit pîhcâyî ita ôta iskonikani ôma isa â-ispîhcâk
camp inside the reserve, within the boundaries of the reserve, you know.

iskonikan. ôma kîspin pîhcâyî ta-kiskîðimâcik ta-kapîsiðit
If they were to know of a white person camping inside there,

wîmiscikôsiwa, akwâni piko sîmâk mîna kî-nâtahwîwak
then right away they would paddle over there and

î-kî-ntî-waðawîtisahwâcik îkotî ohci îkâ pîhcâyî iskonikani
send him or her out (by boat) so that the white person would not be

ta-kapîsiðit wîmiscikôsiwa. îyakwîðiw kwayask wîðawâw
camping inside the reserve. They really did

î-kî-pimitisahahkwâ tânisi â-kî-asotamâcik îtokî môða tâskôc
follow what they were promised, I assume. It is not like that

anohc wîmiscikôsiwak ôhokok akwâni kitati-wîc-âyâmikonânawak
now; these white people are starting to live with us here

ôhokok ôta kitaskîna.
on our land.

ahpo pîyakwâ î-kiskisiyân î-sôniyâskâk *Cold Lake*
I even remember that at one time a buyer came in from Cold Lake

ohci î-misakât pîyakaya ocawâwîs akâmi ôtî î-matwî-kapîsit mwâc
and set up camp across the lake over here and was not there for maybe

îtokî *one hour* kî-ayâw îkota âsay â-kî-ntî-wîkatîtisahwâcîk îkotî
an hour and already they sent him from that

ministiko â-kî-ntawi-kapîsit akwa
island where he had gone to set up camp, and it

î-sôniyâskâk. akwa ôta nâsipîtimi ôma ôta ministikwâpisk anima
was a Treaty Day. And here down by the lake on this reef

ðiskipîw âskaw îkota â-kî-pakitinâcîk piko
(sometimes it is flooded), is the only place where they

kayâs ta-kapîsiðit. îkota ohci â-kî-acâwîsit.
allowed him to camp. From there he sold things.



The Reef

mistahi mâka kîkwân kî-wîhtakihtîw mîna.
There were a lot of things that were inexpensive long

pîyakwan *one cent* akwâni pîyakwan mit...
ago, too. For example, one cent was like ... when I was a

î-awâsisîwiyân ôtîða nîsta pîyakwan mistahi pîyakwîsîwîcîs *one cent*
child here for me it was like a lot--one candy if I could find one cent.

kîspîn kita-miskawak. akwa mîna ohci pikwîti ohci-pimapit îkwatwâht îyako.
And there a lot of them lying all over the place.

The Priest and the Third Church – (Track 12—03:57)

îyako akwa ayamihîkimâw awa ôta
There was that one, too, this priest here

â-kî-wîc-âyâmakîht ayahâw *Father Desormeaux*.
who lived with us, uh, Father Desormeaux.

nîstam akwa nîstam ayamihîkamîk kâ-ati-kakîhtâsiyân nikî-wâpahtîn
First, I saw this first [actually, *second*] church as I was maturing

î-cimatîk îyako ayamihîkamîk. toni anima anta nâs... kîkâc anima
when it was still standing, that church. It was there ... nearly down

nâsipîtimi. îkota â-kî-cimatîk.
by the lakeside. That is where it stood.

akwâni kîtahtawîð â-kî-itwît ayamihîkimâw îyako kotak ayamihîkamîk
And then, out of the blue, the priest said that he would build another church.

î-wî-osihtât. akwâni pâhkaci î-mâci-atoskâta animîðiw
And then once he had started working at it,

akwâni â-kî-kîskatâhtikwît. kî-atotîw iðiniwa
he cut down trees. He asked people

ta-kîskatâhtikwîðit. môða mîna kî-ohci-tipahamawâwak
to cut logs. They were not paid, those who cut timber.

mistikwa â-kî-kîskatâhtikwîcik. îkota ohci î-kî-wît...
For they were only help...

î-kî-wîcihâcik ayamihîkimâwa ayamihîkimik î-wî-osihtâðit. akwa
they were helping the priest build the church.

wîða ayamihîkimâw kî-tâskipocikî anihî napakihtakwa î-osihtât.
Then the priest sawed the logs to make those boards.

akwa wîst... ispî animîðiw kâ-kîsi-tâskipocikî akwa kî-môhкотam
When he finished cutting the logs, he planed,

ayahâwa napakihtakwa. akwa wîða â-kî-ati-osihtât ayamihîkamik.
uh, the boards. He was the one, I think, who started building the church.

mihcît îtokî kî-wâpahtamwak animîðiw ayamihîkamik
Many probably saw that [old] church

â-kî-pîkonikâtîk. iðiko î-kî-miðwâsik. mwâc îtokî kîkwân mistahi
being torn down. It was very nice. Probably a lot (of money) did not

kîkî-ohci-mîstinikîpaðin îkota. kahkiðaw iðiniwa î-kî-wîcihikot.
go into there. All the people helped him.

akwa mîna wîða iðiko mistahi î-kî-atoskî ayamihîkamik îyakwîðiw
And he, too, put in a lot of work on that church, building it.

î-kî-osihtât. ahpo anima *insulation* anohc kâ-astâcik animîðiw
Even that insulation, what they use nowadays,

mwâc îyakwîðiw kîkî-ohci-âpacihât wîða. *sawdust* â-kî-âpacihât
he did not use that. Sawdust is what he used

ta-kîsowaha animîðiw. akwa ahpo anima sîwîpicikan ana
to keep it warm. Even that bell,

ita â-kî-apit tânisi îtokî â-kî-isi-tahkotastât
where it was located, I don't know how he placed it up there.

animîðiw. akwa îkâ kîkwâðiw machine îkospî î-kî-ohci... ohci-ihakwa.
And there was no machine available at that time.

akwa anohc ôma tânðiko îtokî *million dollars* â-itakihtîk
And this new church that we have now

ôma oskayi-ayamihîkamik. akwa iðiko mistahi î-kî-pimohtîhot
must have cost about a million dollars. And that priest used to travel

ana ayamihîkimâw. kâ-âcimostâkowâ mâna *five thousand miles*
a lot. He used to tell us he had travelled five thousand miles

î-kî-itohtîhot atimwa ohci. pâhkaci â-sipwîhtît ôma akwâni misiwî
by dog team ('with dogs'). Once he travelled out, he would go all over--

Laurie Lake kîwîtinâ nîtsi *Granville, Highrock, Burntwood*,
to Laurie Lake up north,

Kississing, Cold Lake kî-itamwak animîðiw *Sturgeon Landing*. nîswâ *The*
over there to Granville, Highrock, Burntwood, Kississing, Cold Lake, what they

Pas kî-isitisahikîw. *Flin Flon, Pelican, Sandy Bay* about âskaw
called Sturgeon Landing. Twice he travelled by dog team to The Pas. Flin Flon,

îyakwîðiw pîyakwâ î-p...cî... pîyak, pîyak pipon. îyakwîðiw
Pelican [Narrows], Sandy Bay, sometimes this was all in one winter. That was his

opimohtîhowin. âskaw, âskaw môða kikî-ohci-kaskihtâw misiwî
travelling. Sometimes he could not manage it, to travel all over.

ta-pimohtîhot. tasipwâ *five thousand miles* kî-isitisahikîw. iðiko
That is why he went five thousand miles.

mistahi î-kî-p... î-kî-pimohtît ayamihîkimâw îyako. akwa
He travelled a lot, that priest. And

waðawîtimi mâna î-kî-...î-kî-nâh-nipât wîsta.
he used to sleep outdoors, too.

ay... m... akwâni îtokî piko pitamâc anohe
I think I will stop for now. I have told the story

isko kiskisiyân ita kî-â... ta-âcimowân tânisi
as far as I remember, how

â-kî-isi-wâpahtamân nîsta. akwa iskwayâni.
I myself saw what was happening, too. And this is the last one.

Life before the Priest, before the Buyer – (Track 13—03:13)

ayihîw môða mihcîtwâ nôht... nikî-pîhtawâwak mâna
Uh, I used not to hear

kayâs iðiniwak î-kî-âcimocik. îkospî
a lot of stories of people long ago. At that time,

moyi-ayamihâcîk îkospî mâna â-kî-âcimocik kî-tâpwîyakîðihtamwak.
before they prayed (i.e., before Christianity was introduced), they used

kî-tâpwîyakîðihtamwak wîstawâw tânisi â-kî-isi-pimâcihikowisicik
to talk about how they believed. They believed, too, in the way they were being

moyi-takosi ayamihîkimâw ôta.
blessed [reference to divine gifts] in their lives before the priest came here.

pîyakwan kî-mac-âyiwiwak âtiht iðiniwak, kî-itwîwak.
Some of the people were mean, they said of them.

âtiht mîna kwayask kî-pimâtisiwak. kiyâm mistahi kîkwâðiw.
Some of them, too, lived very good lives. It did not matter how much.

pisiskîðihtamowin â-kî-mîð... mîðikowisicik mâni mâka îtokî
They received care from the divine (or supernatural), presumably through

kâ-kî-pawâtahkwa. mwât n... mwâc ohci-âpacihtâwak naspâci isa
dream quests. They did not use them in the wrong way, you know,

tânisa... ahpo ta-kakwî-nipahâcîk wîc-âðisiðiniwa ôho.
how ... even trying to kill their fellow people.

mwâc, mwâc îkosîsi kî-itâpacihtâwak.
No, they did not use it like that.

akwa îyako ôma anohc ayihîw kâ-pakamahaskihkwîcîk ôhokok
And this one [custom] today, uh, where they drum, these ones,

â-nikamocik. mwâc nikî-ohci-wâpahtîn îða anima tâ... six...
and sing. I did not see it, that one to... for six...

seventy years. mwâ cîskwa anohc ohci... ohci-ispâðin akwa nôhtâwi
seventy years. Not until now. It did not happen, and my father

mwâc nikî-âcimostâk îkosi oht... wîðawâw tayisi-pakamahaskihkwîcîk
did not tell me that they went and drummed in that way.

anikik. mâka kî-âcimow ohcitaw ôhtâwiya. îkosi î-kî-isi...
But he did tell, eventually, my father, about *his* father.

î-kî-isi-pakamahaskihkwîðit animîðiw. îyakwîðiw î-kî-ayam...
They [that generation] had drummed like that. They were pray...

î-kî-pakosîðimocik wîstawâw îtokî tânisi ta(y)-isi-miðopaðicîk
hoping probably how to have a good life.

mâni mâka. ahpo ôma â-sîkwanðik â-kî-itwîcîk îkota
Or in the spring, they said,

mâna *pow-wow* îtokî â-kî-ayâcîk. ôma isa iðiniwak ita
they probably used to have a pow-wow. You know, whenever people

â-mâmawîcîk â-sîkwanðik â-pôni-wanihikîcîk. îkota mâna
got together in the spring after they had stopped trapping. He used

nikî-âcimostâk. animîðiw î-nikamocik î-pakamahaskihkwîcik
to tell me about it. They would sing, drum,

kisik î-mîcisocik. îyakwîðiw î-miðo-nakistâtocik. îyakwîðiw
and also have a feast. They met each other in good spirits. That's what

â-kî-itwîcîcîc animîðiw. akwa ispi â-pônihtâcîc îyakwîðiw akwa
they said about that. And when they were finished with that,

kâ-kî-ati-wasaswî-itohtîhocik itîsa â-kî-pimâcîhisocik.
they dispersed to go back to where they were making a living.

akwa osâm piko amisk îkospî â-kî-pimâcîhiwît kî-it...
And then the beaver used to be one of the main sources of food

kî-itwîwak mâna. moyi-, moyi- otatâwîw ôta -ayât. îyakwani
(sustenance), they said. That was before, before a buyer was here. That

kâ-kî-... wîða mâcîcîc ayânisa â-kî-... â-osihtamâsocîc.
was ... and so, for example, they made a lot of clothes for themselves.

akwa îkota ohci mîna â-kî-mîciso... osâm piko îyakwani
That is how they ate, too...

â-kî-âcimâcîc mâna amiskwa. kîyâpic âta wîða mîna môswa,
they used to talk about the beaver. Well, anyway, there was still the moose,

wâposwa, piðiw. akwa môða kîkwan kî-ohci-âtotamwak kita-...
rabbit, chicken(spruce grouse). They did not talk about it to ...

ohci-âcimostâk kîspin cî ohci ta-... otinâw ahtay.
tell me whether ... the fur was taken (being bought) already.

The Hudson's Bay Company – (Track 14—01:23)

patimâ îða îtokî iðiko kâ-kî-... kâ-kî-ati-otiniht ahtay.
It was later, maybe, that fur was taken (bought).

ispî *Hudson Bay* îkospî kâ-pî-ayât ôta. nikî-âcimostâk mâna
It was when The Hudson's Bay Company came to stay here. He used to tell me

î-itwît iðiko î-kî-mistakihtîk pâskisikan îkospî.
about it, explaining that it was the gun that was so expensive back then.

kîspin, kîspin âw kâ-wî-... kâ-wî-... kâ-wî-opâskisikanit
If, if somebody wanted to have a gun, then he simply had to

awinak akwâni piko îyakwâðiko piko ta-tipipaðât anihî amiskwayâna
have enough of those beaver furs [piled up] that they

kâ-is... kâ-iskwâk anima pâskisikan. anihî pâskisikana osâm piko
equaled the length of that gun. Those guns were

kîkâc *three feet* kî-is... kî-iskwâskwanwa. akwâni îkospî
about three feet in length. At that time

îyakwaðiko piko ta-*pile*-iwîyin amiskwayânak anikik. îkospî pâtimâ
you had to have a pile of that many of those beaver pelts. By that time (only

ka-kîsi-tipahîn anima ayihîw pâskisikan. iðiko î-kî-mistakihtîk
then) you will have finished paying for that, uh, gun. That is how expensive

anima pâskisikan îkospî pâtimâ mîna awinak â-kî-opâskisikanit.
that gun was back then. That is the only time one owned a gun.

wîða ana â-kî-âcimostawit.
That is the one who told me.

îkosi. kwayask kîðawâw kinanâskomitinâwâw
Okay! I appreciate your

kâ-pakitiniyîk ta-âcimostâtakwâw nîsta â-kî-pî-isi-wâpahtamân
letting me tell you stories about myself, how I saw it in the past,

akwa mîna â-kî-isi-pîhtamân kayâs. *Thank you.*
and heard about it, too, long ago. Thank you.