

**Memoirs of the Elders  
Volume 9**

**Margaret Sinclair**

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## Margaret Sinclair 1914-

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Pukatawagan, January 17, 2001

Interviewer: Evelyn Raven

### The Native Lifestyle – (Track 1—19:02)

Evelyn: My mother is 87 years old. She was born in 1914. She doesn't recall where she was born... her birthplace, but it's somewhere in remote wilderness in northern Manitoba. She is going to tell a little history about herself.

Okay, Mum.

Evelyn: âcimiso â-kî-pî-awâsisîwiyin.  
Tell about when you were a child.

Margaret: îhî... îhî. cîskwa tânisi ôma kî-itâcimowân  
Yes... yes. Wait, how,

â macî... macî â-kî-ayâk kâ-kî... kâ-kî-piciyâ isa  
I will tell how it was at the time

mâna ôma kâ-pôni... kâ-pôni-sôniyâskâk kâ-kî-piciyâ.  
when we moved camp; you know we used to... when treaty payment time was over,

akwâni mâmaw îyako â-kî-piciyâ tântî isa kimosôm â-kî-ntawî-wanihikî  
we moved camp. That's where we stopped, you know, your grandfather

îkota â-kî-ntawî-ayâyâ. akwâni kapî-pipon îkotî â-kî-ayâyâ. îkwâni  
when he went out to trap, there where we wanted to stay. And then all winter,

î-kî-mâcît mâna atihkwa â-kî-nipahât â-kî-pakitahwât îyakwâni ...  
that's where we stayed. And he would hunt caribou which he killed.

pâhci kinosîwak î-kapatîsipinât. akwâni î(y)-âwacipahakihcik.  
He set nets ... caught fish and we hauled them in.

î-âwacikinosîwâhk îyakwanik pipohki kita... kita-mowakihcik.  
And then we hauled the fish. We would eat them in winter.

î-kî-pî-osihât wâskâhikanis îkota â-pîhtokîpinakihcik  
He built a cabin there where we brought the fish inside (for storage).

kinosîwak. akwa î-mâcît wiyâs î-âwatât â-nipahât môswa  
And he hunted for moose and hauled in the moose that he killed after freeze-up, you know.

kâ-mikiskâðik isa. ôma î-wanihikî kisik î-mâcît. akwâni îyako,  
Whenever he trapped, he also hunted. And

îyako î-pipo îyako â-mîciyâ patimâ kâ-tîpiskona îyakwîðac mâna ôta  
in the winter we would eat those things, eventually, when the ice is stable. We used to come



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â-kî-pîtohtîyâ. kâ-kî-pîtohtît â-kî-pî-mâhiska pîyakwâ î-takwâki îkotî  
here. He came here, he came ('downriver') to buy provisions; once in the fall

â-itohtîhot îkwâni [cough] îkosi â-kî-isi-pimâcihowâ akwa nîðanân  
he went there and that's how we lived and we accompanied your

kôhkom î-wîcîwakiht î-nikohtît î-âwacinihtiyâ. î-âwacitâpîpahtâyâ  
grandmother; she cut firewood and we hauled the wood. We hauled

omihtima môðîða, môðîða kîkwan kî-ohci-kwatastîwa mihta waðawîtimi.  
her wood and never --- the wood(s) were never ready outside. And then we

akwâni nîðanân piko î-atoskâtamâyâ akwa kimosôm î-mâc... î-ayât  
were usually the only ones who worked on this, and your grandfather hunted...

î-wanihikî îkwâni îkosi â-kî-isi-pimâcihâwasot kimosôm.  
He trapped and that's how he made a living to feed his children, your grandfather.

â-kî-isi-pimâcihâwasocik isa. piko kahkiðaw iðiniwak môðîða  
It is how they lived to support their children, you know. All the Native people

tahto kîsikâw kî-ohci-pimâwatâsowak atâwîkamiko ta-ohcîkîcîk  
could not haul things from the store to eat every day, transport things from there,

ta-ohci-asamâwasocik. ma kîkwan pamihowîwin kayâs.  
survive from there (that source), to feed their children from there. There was no

mwâc môða ahpo kakâkâc pîminâhkwan kî-ohci-ihakwan. nikî-otisâpahîtîn,  
'welfare' long ago. There was not even any rope (available then).

nikî-otisâpahîtîn îyako îkâ î-kî-ohci-ihakwa kîkwan akwâni  
I recall that it did not exist, and

piko pisiskî-pimâcihowin îyako piko â-kî-ohci-pimâcihoyâ. îkwâni  
only from the wildlife ('animal sustenance') were we sustained.

mâna kâ-kî-... isa mâna kâ-kî-osihtâcîk wiyâs kinosîwa, akwa ispi ôma  
And they used to prepare meat, fish. And it was when the weather was cold,

â-kisinâk mîkwâc anohc ôma â-ayahikîyâ kîðanânaw iða mîkwâc anohc  
we would meanwhile cover things up with earth (to protect them, e.g., potatoes)

ôma askîwa kwayask kîkîsâwanisinânaw. kayâs ôma kî-âðîman. pîyakwan  
and right now, presently, we are warm at this time of year. It was hard long ago.

mâna î-mâh-matwîwîsik. mistikwak î-pâh-pâskwâcîk akwa î-pasanâskopîwa.  
It was just like little gunshots were being fired. The trees would crack open and that  
was when there used to be a blinding blizzard [?]. They used to they lift their nets to

mâna âhci piko mâna î-nâtaðapîcîk î-nâtaðapîniwik. akwâni âhci  
check them. And then, still, people would continually lift their nets. And that's

piko mâna î-kî-nâtaðapîniwik. akwâni îkosi â-kî-isi-pimâcihonâniwik  
the way people made their living long ago. Only trapping... and

kayâs. wanîhikîwin pîko akwa â-mâcîwinânîwik î-mâcîcik  
people hunted (moose), the men hunted. They used dogs that were

napîwak. atimwa î-kî-âpaciâcîcik. tasipwâ mâna îðiko mistayak...  
quite ... They used dogs. I always think about these these animals.

â-mâmitonîðimâkwâw îyakwanîk ôhokok pisiskiwak â-kî... â-kî-pakitînikowisîcik  
The Native people were blessed to have these dogs living with them, to help them

îðîniwa ta-wîc-âyâmâcîcik kita-wîcihâcîcik opimâcihowinðîw  
with their living, these ones called dogs. Now ... I

atimwak ôhokok â-îtihcîcik anohc ... anohc mâna ôma kê-wâpamakwâw  
see the dogs now. I recall them running around close together [a dog team].

â-papâmi-asapihitocîcik atimwak â-kiskîðîhtahkwâw kâw... kê-wî-mâðitôtâcîcik  
They know when harm would come to them, as, for example, like a pest

pîyakwan ... pîyakwan macî-pisiskîw îkosi îtîðîhtâkosiwak anohc  
(‘bad animal’); that’s the way the dogs are considered today. And long ago those ones

atimwak. akwa kayâs îyakwanîk â-kî-wî... â-kî-wîcihtâcîcik atimwak  
who ... the dogs were helpful... these dogs long ago, they were helpful (assistants).

ô... atimwak ôhokok kayâs â-kî-wîcihtâcîcik. atimwak ôhokok kêyas  
These dogs were helpful long ago in that lifestyle

â-kî-wîcihtâcîcik îyakwîðîw pimâcihisowin. îkwâni âyi... îkâ awinak  
(way of making a living). And then uh... There was noone without dogs.

kâ-otîmit. îkwâni â-pimitâpît otâpânâskwa. îkâ asâmît îyako. îyako  
He would have to pull his own sled and walk with snowshoes. That’s the one

îkâ î-otîmit. môða mîna kî-ohci-îhtâw atim kayâs. toni ... toni âtiht  
with no dogs. Dogs were very scarce long ago. Only some of them

pîko â-kî-otîmicîcik. îyako mâna â-itamân. îðiko mistahi kîkwân  
had dogs, [a custom] which is being broken (forgotten, abandoned)

î-ati-pî... pîkonîkîmaka anohc. mako... môða aho atim pisiskîðîhtâkosiw.  
today. That is what I said. The dog has no status (is ignored).

akwâni pîko awinak kê-ayât... ta-ayât kê-pimakoci  
And anybody who ... has to move fast (e.g., get

kâ-cowîyâstîtât ohtâwakaya îkosi încin â-tâpâskwaha tânta kapî...  
somewhere by vehicle) has a hissing (ringing) in his ears—that’s the way he

môða aho kî-âsawâpiw mahti tânti pisiskîsîsa ta-nôkosiðît.  
drives the engine constantly where ... he does not even watch to

mâyîða kayâs akwâni pîko apwîyak ay â-kî-ðaðakâmîhahkwâ îðîniwak.  
see if maybe an animal will come into view. But long ago people only paddled along

â-âsawâpamâcîk pisiskisîsa î-ôaôakâmîpahtâôit otîmiwâwa  
the shore. They watched for animals and their dogs ran along the shoreline,

î-tahkonâcîk. îkwa anohc mwâc misipîtos pimâcihowin anohc.  
and they brought them (back). But not today—life is very different now.

akwâni îkâ awinak kâ-ayât atoskîwin wiôa îkâ î-kiskinawhamâsocik  
And today nobody has a job, unless they are educated,

oskâtisak.  
the youth.

pisiskî-pimâcihowin â-icikâtîôik. môôa kiskinawhamâsowak.  
The animal way of life, it is called. They do not teach themselves.

môôa ahpo âtiht nihtâ-wâposo-tâpakwîwak oski-pimâtisak  
Some do not even know how to snare a rabbit, the young people,

ahpo â-mâtahât pisiskisîsa â(y)-itiskanawiôit. awinak îyako mwâc  
or how to track the animal. I don't even recognize

nikiskîôimâw îyakwani mâyiôa ôma â-kî-ohci-pimâcihikot onîkihihikwa  
him, those ones, unless his parents brought him up on the animal(s)[i.e., ,

pisiskisîsa. iôiko anohc pîtos î-mistikôsîwi-pimâcihocik. anohc  
on wild game]. It is so very different today when they live the white man's way of

mâmîna kayâs nistam ôti kitaskîna kâ-pîtohtît wîmistikôsîw mistahi  
life. A long time ago, too, the first time the white man enters our land, there was

kî-mâkoh. . . kihcinâc nîswâw nikî-wâpamâw î-sipwîhtahiht wîmistikôsîw  
much . . .difficulty. . . Twice, for sure, I saw him, the white man was removed

î-kî-kîskisitiyâskacit nistam îyako wîmistikôsîwak  
when he froze his toes off for the first time; those white people

î-nânôhtî-wâpahtahkwâw ôma kitaskînaw osâm piko iôiniwa  
really wanted to have a good look at our land. They were close to the Native people

â-kîyâskwâskwasimocik î-kî-kiskinawhamâkocik tânisi tayi. . . kayi. . .  
who taught them how . . . how. . .to show . . .

ta-isi-iôinîwi-pimâcihonânîwik isi î-kiskinawhamâkocik. îkwâni  
how people lived the Native way of life. They taught them (the white people). And then

îkosi â-kî- . . . kâ-kî-isi-pimâcihonânîwik kayâs aôapiy akwa asâmak  
that's how . . . how the lifestyle was long ago with fish net and snowshoes

akwa pâskisîkan îyakwani piko kihci-pimâcihowina îyakwani kâ-kî- . . .  
and gun. Those were just the main ways of making a living for them, those ones who . . .

kâ-kî-pimâcihwâkîcîk kayâs iôiniwak wanihikan, wanihikan ma kîkwan  
the Native people sustained themselves long ago trapping, trapping without any

mîna nakwâkaniyâpiy kî-ohci-ihetakwan. ahpo anohc, anohc awinak  
snare wire, which did not exist. And today, today a person

â-wî-ntawî-tâpakwît âyi... â-oðakwîna pîwâpisko-... pîwâpiskowiyâpiya  
who wants to set snares, well... sets up snares of wire... metal wires

îyakwani î-tâpakwâkît. akwa kayâs awinak î-ntawî-tâpakwît  
he makes snare of that too. And long ago a person who wanted to set a snare

â-kînikaha miscikos kâ-ati-pî-pâs-paskisa pîminâhkwanis  
would sharpen a little stick to a point. He would cut through a piece of cord (small

kî-ihetakwan ôma wâposo-nakwâkaniyâpiy pîminâhkwanisi mâyiða ohci  
rope) that was available, the rabbit snare rope, for/with the (little) ropes, which he

îkota â-kî-tâpisikwâskohtitât anihî kâ-... kâ-kî-ati-kîsihtât ôho  
makes as a noose (that springs tight), that one (with) which ... he would finish these

onakwâkaniyâpiya tândîko ... îkota â-kî-tâpisikwâskaha. akwâni  
snare lines of his to a certain length ... where he makes a ring (noose) with it. And

îyakwani â-kî-ntawî-tâpakwâkît ay... piko î-ati-wâsakocinðit  
then that one, he went and used it for a snare, uh... they would just be hung

owâposoma. î-ati-wâsakocihwâ wâposak î-nakwâsocik. môða kîkwâðiw  
(in the snare), his rabbits [would]. The rabbits are hung (with the noose) and

okakwâtakihtâwiniwâw. akwâni nci î-nakwâsocik. akwa anohc ôma  
ensnared. Nor is there any suffering (of theirs). And they are definitely

â-tâpakowâniwhkwâ ôho wâposo-nakwâkaniyâpiya kâ-itwâniwik ayahâwa  
snared. And now there are damages in the snarings, with these rabbit snare wires, so

pîwâpiskowiyâpiya tândîko wâpos â-kakwâtakihtât pikwîta â-nakwâsot  
people say, uh, these wires, to the extent that the rabbit suffers wherever he is

iðiko â-kawacit.  
snared. He suffers quite a lot from the cold (shivers).

îhî. îkwa â-takwâki kâ-mâcîcik nâpîwak  
Yes. And in the fall the men would go hunting

kâ-nipahâcik môswa kâ-pâs-... kâ-pâsikâtik wiyâs. kâ-ðîwahikâniwa.  
to kill moose to dry... for meat to be dried. Pemmican was made.

kâ-sâsipimâniwa îyako, îyako pimiy ta-mîcit awinak â-piponðik  
The fat was fried out (to extract grease from the meat), for one to eat in

ðîwahikana pâstî-wiyâs. akwâni îkosi â-kî-isi-pimâcîhonâniwik  
the winter as dried meat. And that's how people survived.

môðîða kîkwâni âyimiscikôsi-mîciwin. akwâni piko ma kîkwâni. akwâni piko  
There was no white man's food at all. Absolutely none. With the exception of

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tîh kayâs-îðiniwak â-kî-âpacihcikâfik. akwâni nîðanân îða â-kî-awâsisîwiwâ  
tea, which was used by the 'old people' (people of long ago). And we as children

â-wî-minihkwîyâ tîh. nimâmâ â-kî-pâh-pahkwîhwât waskwaya â-kî-oswât.  
drank tea. My mother would break off chunks of birch, which she boiled.

îyakwîðiw animîðiw î-kî-akwâkaha ... îyakwa akwa ta-minihkwîyâ  
She removed them (from the water with a stick) [?] ... That same tea we would drink .

tîh îyako nîðanân. [hmm hmm] mwâ kîkway pîhtâpiskahikan cîpatahapwân  
[yes, yes] There was no oven, only a roasting stick (skewer)

piko kâ-wî-mîciyâ kîkwan. akwâni â-cîpatahapwîyâ kotawâni mîkiwâhpi.  
when we wanted to eat something. And we roasted (meat) on a stick over a fire in a

akwâni îkosi â-kî-isi-pimâcîhonâniwik kayâs.  
tent. And that's how people lived long ago.

Evelyn: kôhkomanaw mâka nimâmâ â-kî-osihtamâkowîkwâw ayahâwa  
Our grandmother (but my mother too) made you, uh, rabbit ...

wâposo-... wâposo-miskotâkaya.  
rabbit fur jackets.

Margaret: îyakwani, îhî.  
Those ones, yes.

Evelyn: îyakwani â-kî-kiskamîk?  
Did you wear those?

Margaret: îyakwani â-kî-kiskamîk.  
You wore them.

Evelyn: kapî-pipon?  
All winter?

Margaret: akwâni kapî-pipon îyakwani. mwâc wîhkâc ta-kawaciyâ. akwâni  
All winter, too, those ones. We never got cold. And

kapî waðawîtîmi î-kî-nôcihcikîyâ. mwâc wîhkâc n-ohci-kawacinân.  
And we were constantly doing things outdoors. We never got chilled.

îyakwîðiw î-kî-osihtamâkowâ ayahâwa miskotâkaya pîyakwan awa ...  
She made them for us, uh, the jackets. Like this ...

ôho ayahâwa awâsisak â-âpacihtâcîk pâðikîsa. îkosi kî-isihtâw  
These, uh, children used (wore) small parkas. Thus she made them

kî-kakânwâpîkanwa miðwâposowâniyâpiya ohci â-kî-osihtâ.  
though, from good, long rabbit hide strips that she prepared.

Evelyn: î-kî-mâwacihtâ wâposwa?  
Did she collect rabbit (furs)?



Margaret:       îhî. î-kî-ati-mâwacihât isa ôma â-pahkonâposwât. akwa  
Yes. She used to collect them, you know. She skinned the rabbits. And

kîtahtawið mâna â... â-kî-pîhtokahât waðawîtimi mâna  
suddenly these ... She would bring them inside from outdoors.

â-kî-akotât î-tâpisochwât ôho wâposwâna tahto â-kî-pîhtokahât.  
She used to hang them up, string them together, these rabbit skins, as many as she

akwa â-tipiskâðik ôma â-ati-tipiskâðik îkota akwa mâna  
brought inside. And at night, when it was beginning to get dark, she used to

â-kî-wâsahapît akwa nîðanân î-pîmâhokihcik. î-kakwîciðâhitowâ.  
cut them in strips and we twisted (turned) them along. We tried to outdo each other.

î-pîmâhokihcik ôhokok wâposwânak miscikosa ohci. akwâni â-tasopitakiht.  
We turned these rabbit skins with small sticks. And we would straighten them.

kinwâpîkisiw. îkwâni akwa â-asapitât, akwa â-asapitât ôho wâsâpâna.  
It ('he'—the skin strip) is long. And then she would string them close together, these

akwa â-ntî... â-ntî-akotât kita-pâhkotâpîkâhçiðit.  
rabbit skin strips. And she would go to hang them up to dry outside.

îyakwîðiw maskawisiwak. anikik kî-maskawisiwak wîða pîyakwan  
These ones are strong. Those were strong because like

pîminâhkwanîs itâmi nâha nîtî â-k... â-tawinakwâ. [hmm hmm] akwa  
a little rope down under over there, yonder. [yes, yes] And

kîtahtawið â-pîhtokahât îyakwani ô... owâsâpâna. akwa kâ-osihât  
suddenly she would bring them in, those ... her rabbit skin strips. And

akohpa îyakwîðiw î-oskakohpîyîyâ. mistakohpa mâna â-kî-osihât.  
she made blankets of them. We had new blankets. Very big blankets she used to make,

ômisi isi wâposowâpiya ohci. nîsta nikî-wâposowânihkân. nîsta  
like this from rabbit strips. I, too, prepared rabbit furs. I made (them) myself ... I

nikî-osih... nikî-osih... nikî-ayân nikî-otihnimâwa owâposowânihkâna  
made... I had them. I reached out and took her rabbit furs as she handed them over.

ôma â-pakitinât. [hmm hmm] îkosi â-kî-isi-pamihowâ kayâs.  
That's how we cared for ourselves long ago.

Evelyn:       akwa mistahi kîkwan pîtos kîkî-pî-wâpahtîn ôma ayahîw ka...  
And lots of things were different that you came to see, uh, ...

kahkiðaw isa kîkwan ôma ahpo atimwak â-kî-pôni-âpacihihcik.  
everything, you know, even the dogs that stopped being used.

Margaret:       îhî.  
Yes.

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- Evelyn:           îskitôwak isa ispî kê-ayâcîk?  
Ski-doo, you know, when were they around?
- Margaret:       âha. îyako mâna î-koci-mâni... mâ ... mâni mâka mâna mâka  
Oh, yes. That one, too, ... try to ... of course, but
- kâ-wî-... kê-âcimostawakwâw ôhokok kî- ... ya ... kisîmak. mâciyas mâna  
I intended to ... I tell them about these ... yes... your younger brothers and sisters.
- âskaw ôta â-pî-kiyokawit kinwîsk mâna ni-pî-kiyokâk âskaw îkâ ôma  
Sometimes Mathias came to visit me for a long time. He came to visit me at
- â-atoskît. akwâni mâna â-kî-... â-kî-âcimostawak îyakwîðiw iðiko isa  
times when he did not work. And I used to ... I told him, you know, how different
- pîtos anohc kahkiða kîkwan. îkosi mâna kê-itak âyi... pîtos ôma  
everything is today. I used to tell him ... it is different
- ki-isi-pimâcihonâwâw anohc ôma â-oskâtisiyîk â-it... â-itwîyân mâna  
how you live now, you who are young, I sa... I used to say,
- pîtos kiyâm wâhðaw kîkwan â-nipahtât kimosôm atimwa â-kî-âpacihât.  
different, anyway, when your grandfather killed something (hunting) far away using
- ohcitaw kî-takohtatâw î-tahka... kê-... kî-pîtamâkowâ isa kîkwâðiw  
dogs. Anyway, he arrived with it, he ... was ... he brought us in, you know, something
- kita-mîciyâ, môswa â-nipahât aho atihkwa. akwa â-tipiskâðik â-takosi.  
for us to eat—the moose he had killed or caribou. And it was dark when he arrived.
- kiyâm piko isi â-isi-kîsikâðik ohcitaw kî-pimohtîhowak atimwak.  
Anyway, in all kinds of weather the dogs would still travel.
- akwa anohc â-kisinâk ôho iskîtôw â-âpacihâcîk kiyâm â-kisinâðik  
And now when it is cold they just use a Ski-doo, you know. Even when it is cold, when
- isa. ômîðiw â-kihiçipaðiðit sâkahikani. tândîko îkota  
a snowmobile stops on a lake. how long they will sit there and blow at their
- ta-cîpatapiwak ta-pohpohtâtâcîk anihî otiskîtômiwâwa mahti  
snowmobile to see if it will start!
- ta-kî-sipwîkocinðit! akwa atimwak mwâc, mwâc pîyakwâ  
And dogs, no, not once
- nikî-ohci-wâpamâw kimosôm mâna â-kî-wîcîwakiht ôma kê-ayât tântî  
did I see your grandfather, when we used to accompany him, when he was here, where,
- isa aho â-nikwatisot â-wîcîwakiht mwâ pîyakwâ nikî-ohci-wâpamâw  
you know, he butchered the venison, when we accompanied him, not once did I see
- ta-kîwîkâpawistawât otîma tayi-pohpohtâtât. âhci piko  
him turn back to his dogs to blow air on them!

kî-pimohtîhowak atimwak kiyâm piko â-isi-kîsikâðik. akwa  
They were continuously on the trail, the dogs were, no matter what the weather.

î-kasâmîyâ nîðanân â-nîkânipahtâyâ akwa wîða î-nîkânnohtî. îyako  
And we walked with snowshoes and ran ahead, and then he went ahead. That's how

mâna â-mâmaskâtamân îyako anohc. îkwâni îkosi â-kî-isi-...  
I used to marvel at it, still today. And that's the way I ...

â-kî-isi-wâpahtamân [cough] iðiko mâna anohc iðiko misi-pîtos  
used to see it. [cough] Compared to today it was very different.

anohc môða ahpo ciyi kaskihtâw ôta omîðiw miniscikos  
Now a youth today could not even manage to paddle a canoe over to the little island on the

î-iskonâkwanðik oskâtis ta-isi-mosci-pimiskât. osâm mistahi sâsan  
horizon, which would still be too great an effort,

ta-atoskît îkota ta-mosci-pimiskât. kwâni ôtî piko kîkwan  
too much work, to paddle a canoe. Only anything (e.g., a machine) that produces

ta-pîpotîðik ta-pimwîkotîðik ta-itâpit itî â-wî-ispâðit. îkwâni  
smoke, that makes a sound in passing, one will just look (and see) where he travels.

iskwayâni anohc oskâtisak ôhokok îkosi â-isi-pimâcihisocik kwayask  
That's how it is today. That is how these young people live today. It will be really

îtokî ta-kitimâkan askiy kita-kitimâkan askiy ispî kahkiðaw kîkwan  
in a sorry state (impoverished or depleted), when everything

â-ati-ayâki â-ati-namatakwahki.  
would start to be that way, start to disappear.

Evelyn: âsay îyako nôkwan, ciyi?  
This is already evident, right?

Margaret: âsay, âsay nôkwan îyako ta-kitimâka askiy. îkâ  
Already, already is is apparent that the land is coming to be in a sorry

î-kiskinawhamâsocik awâsisak ta-isi-pimâcihisocik askî pimâcihowin  
state. If the young people do not learn to make a living from the land, to

ta-mânohtihkâkwak wîða. îkâ î-kiskî... î-kiskîðihtâkwa îkâ  
hunt furs themselves. They will not know... it is known that

î-kiskinawâpahkîcik kîkwâðiw îkâ î-kiskinawâpahkîcik. ây kwayask  
they will not know how (by imitation), not learn how. Really,.

nîsta nitâðimîðihtîn anohc ôma owîmiscikôsîwi-pimâcihowin nahîstiw.  
myself, I still have difficulty adjusting to the white man's way of life.

piko kîkwan nîsta anohc â-kîsikâk î-kiskîðihtamân ta-isi-âkaðâsîmowân  
Only today I know how to speak (only enough) English, so that

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â-matwîhti-*phone* â-otinamân “hallo” î piko îyako iða nîsta îkâ  
when the phone rings I pick it up [and say] “hello,” only this (much), myself. I don't

î-kî-ohci-kiskinwâ... î-kî-ohci-kiskinawhamâkawiyan owîmiscikôsimowin.  
I can't ... long... I was not taught to talk the white man's language.

[hmm hmm]

### English and the Cree Language – (Track 2—01:54)

Evelyn: akwa anohc kahkiðaw awâsisak â-âkaðâsimocik.  
And now all the children speak English.

Margaret: akwa anohc awâsisak â-âkaðâsimocik. nîsta mâna  
And today all the children speak English. Myself, my grandchildren used to

nôsisimak â-pî-nîpawîstawicik ôhokok kâ-ayamihicik isa tânisi îtokî  
come and stand beside me, telling me, you know, a little of how they

piko â-itwîcîk. mwâc mitonawâkâc ninisitohtawâwak îyako nîsta  
speak. I do not understand them at all.

â-nôhtafîkâkowân anohc wîmistikôsi-kî... wîmiscikôsi-ayamiwin akwa  
I have a hard time too understanding the white man's language and

îkâ î-kî-ohci-kiskîðihtamân.  
I did not understand it.

Evelyn: anohc mâka ôhokok ayahâwak pîyakwan isa nîða îkâ  
Today, however, these, uh, for example, you know, I did not

â-kî-ohci-kiskinawhamawakwâw nicawâsimisak ta-nîhiðawîcîk akwa  
teach my children to speak Cree and

iðiko î-mihtâtamân.  
I regret it so much.

Margaret: [hmm hmm]

Evelyn: îyako mâna ciyi mwâc kwayask kî-tôtînanaw?  
And it's the same, right, we can't really do it?

Margaret: îyako.  
The same.

Evelyn: î-wanihtâyâ ôma kinîhiðawîwininaw.  
We are losing our Cree.

Margaret: îhî. îyako mâna kwayask. îkosi mâni mâka mâna â-kî-ihtakwa  
Yes. It is really very much like that. It is the case

kâ-kî-itakwâ ôhokok ayahâwak nîsta nitawâsimisak kiskinawhamahkwâw  
when I talk to these, uh, my children too, (if) we teach them,

kitawâsimisiwâwak ta-nîhiðawîwak âtiht mwâc kinîhiðawânânaw  
your children, to speak Cree. Some of us do not speak Cree.

kwayask ka-mâmohtîyakonawak kitawâsimisinawak îkâ  
Our children will give us a hard time, if I don't

kiskinawhamawihkwâyî nîhiðawîwin mâna â-kî-... îkosi mâna kapî  
teach you Cree ... usually, I always

nikî-itâwak. iðiko âðimiðihtâkosicik awâsisak. îkâ î-nîhiðawîcîk  
told them. It is rather difficult for the children. They do not speak Cree.

tân...  
how...

### Trade along the Churchill River – (Track 3—03:16)

Evelyn: ayahâw mâka ana *mum* kimosôminaw isa ana â-kî-âcimat nistam  
Uh, mum, our forefather, you know, that one you are talking about, the

ôta â-pimiskât ômîðiw sîpiy tântî â-kî-ohci-cimît îyako isa ana ôta  
first time he paddled along this river, where did he paddle in from, you know,

â-kî-âcimostawiyin kikî-wîhðâw mâna isi â-isiðihkâsot?  
that one here you told me about, you named him, what he was called?

Margaret: îhî. nikî-wîhðâw. macî ôtî ayihî ôma isa ôtî â-sâkitawihti  
Yes. I named him. Well, over here, uh, over here our

sîpiy kisîpîminaw ôma tânisi ôma â-isiðihkâtîk? cîskwa!  
river comes out, our river, is how is it named? Wait!

na-ati-wîhtîn mâyina nikî-itîðihtîn.  
I thought I would say it right away.

Evelyn: *Churchill River* wîða *English*.  
The Churchill River in English?

Margaret: asinîkamiko.  
On a stone (brick or concrete) building.

Evelyn: asinîkamiko. îyako nâ *Churchill* â-icikâtîk?  
On a stone building. Is that the one that is called Churchill?

Margaret: îyako, îyako, îyako, îyako mâni mâka ôma sîpiy îkosi  
The same, that one, that one, that one of course this river is

isiðihkâtîw, ciyi? mâka wîðawâw kayâs-iðiniwak mânohtîyi-sîpiy  
called that, right? But the old people themselves(long ago) [called it] the fur traders'

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kî(h)-itamwak kî(h)-isiðihkâtamwak mânohtîyi-sîpiy  
river, the traders' river where we traded furs

â-kî-mânohtîkatakhwâ isa nistam kayâs-iðiniwak îyakwîðiw ômiðiw  
with them, you know, we Native people of long ago. It was on this river

sîpiy kâ-kî-... kâ-kî-ayâcîk pikwîti isa kâ-kî-otaskîcîk kâ-kî-...  
where... where they were staying all over the place, you know, where they had their land, where...

kâ-kî-ayâcîk â-kî-pamihisocîk isa, akwa akwa kîtahtawið, kîtahtawið  
where they lived, where they took care of their needs, you know, and, and suddenly, suddenly

â-kî-ayâcîk kâ-kî-... tântî isa ta-kî-... ta-kî-cintî-ayâcîk. âtiht ôti  
they were there, where... where, you know, they would make a permanent settlement.

kâ-kî-isi-... kâ-kî-isi-mâhâpokocîk akwa âtiht ôti isa â-kî-isi-natahahkwâ  
Some over here where ... they drifted downstream and some went upstream over here on

îyakwîðiw ômiðiw sîpiy. akwa îyako ana kimosôminaw îyako ana â-kî-pawâta  
this river. And this one, that forefather or ours, that one had a dream

mâwaci nistam iðiniw î-pimiskât îyako ana kimosôminaw î-kî-pawâta  
in particular of the first person to paddle in. This one, that forefather, dreamed

tânisi ôma â-kî-... tânisi ôma â-kî-itwîti. ay akwâni î-wanikiskisiyân.  
of how it was here ... here, he said. Oh, and then I forget.

Evelyn: ahpwî îtokî ta-itikiskisin wîhkâtaw akwa â-kî-pî-nataha.  
Maybe you will remember eventually how he came up the river.

Margaret: akwâni â-kî-pî-nataha, â-kî-pî-nataha â-kî-pawâta îyakwîðiw  
And then he came upstream, he came up the river and had a dream of

ômiðiw sîpiy. akwâni îkotî akwâni â-kî-itikot anihi opawâkana mâni  
this river. And there, and then he was told by that spirit guide (dream spirit) of

mâka îtokî ta-kâh-kiskinawâcihtamâkot isa îkotî ôti nistam kâ-kî-...  
his, I guess, to leave markers (signs) for him, you know, there in the first place

kâ-kî-miskwaha kâ-kî-itikot ita kâ-kî-pî-ðaðakâmi...  
which... that he came across, that he had told him about, when he came along the

kâ-kî-pî-ðaðakâmikomot îtokî â-kî-... â-kî-pînatâkâ... mâskoc otâni  
shoreline... when he glided along the shore, maybe he... he approached... perhaps back there

kinwîsk kî-pimiskâw îkota.  
he paddled for a long time there.

## Rock Paintings – (Track 4—02:46)

ôta ayihî ôma isa okâwimiðihkânân,  
Right here, uh, you know, (at) Granville (Lake),

akwa omasinawâpiskahikîw anima icikâtîw omasinawâpiskinikîw îkota  
and there is this rock painting, as it is called, this pictograph there,

nistam â-kî-masinaha â-kî-... kâ-kî-... kâ-kî-mîskwâpahta kîkwan  
for the first time he drew it when... when... when he chances to see something

î-masinahikâtîðik îkosi îkota tâwîs, tâwîs kî-itâw ana kisîðiniw.  
that is painted, *tâwîs* the old man was called.

îyako îkwâni îkota â-kî-kapîsit â-kî-nipât. îkota â-kî-kapîsit akwa  
And then he camped there and he slept there. There he camped, and again,

kîhtwâm akwa â-kî-... â-kî-itikot akwa kîhtwâm akwa îkota ôta ayihî  
and ... he called him and again and there, uh,

okîskimanâkosînakosi ôma isi akâmi tâpwî piko îkota  
at Kingfisher Island ['Little Kingfisher Island'] here, across the water, just

kî-masinahikâsow. nikî-wâpamâw pîyakwan mac-âyisis ana kî-isinâkosiw.  
over there he painted himself. I saw him, like a little devil, that's how that one

ahcâpiya kî-tahkonîw akwa ôtî kîwîtinâhk ôtîsi apisci-kîwîcinosi  
looked. He carried a bow and over here to the north, here a bit to the north

îkotî â-kî-isikâpawit î-sîpîkipitât anihî ocahcâpiya.  
there he stood thus drawing ('stretching') that bow of his.

Evelyn: îyako ana îkota omasinâpiskahikan.  
That same one there, the rock painting of his?

Margaret: îyako, îyako ana îkota â-masinâpiskahikâsot. îyako.  
That one, that one there that he painted of himself on the rock. That one.

ahcâpiya â-kî-tahkonât akwa kîhtwâm âsa mîna îkota â-kî-kapîsit  
He carried the bow and again once he camped there.

kimosôminaw îyako ana â-kî-pî-nataha akwa kîhtwâm akwa â-kî-... akwa  
Our forefather, that one who came paddling upstream and again and ... and

îkota ôta ayihî, ayihî môswâpisko-sîpî îkota. akwa mîna ...  
over here, uh, here, uh, at 'Moose Rock River' [?] over here. And also ...

îkota akwa â-kî-mis... â-kî-miskwahwât môs... môsospiskwan isa anima  
there and he... he found him, a moose... a moose back, you know, that one

â-masinawâpiskahikâtîk îyako iskwayâni â-kî-itikot.  
that was painted on the rock, this was the last one that he told him about.

Evelyn: opawâkana?  
His dream spirit?

Margaret: îhî. “îyako wâpahtamani îkota ohci mwâc akwa kîkwan  
Yes. “The very one you will see there and nothing else;

ka-aswîðihîm,” â-kî-itikot  
[if] you will be on the alert for it,” he told him.

akwâni, akwâni îkotî â-kî-... kâ-kî-miskwaha  
And then, and then there ... he found it,

îyakwîðiw animîðiw kiskinawâcihcikan akwâni akwa â-kî-sipwî...  
that one, the marker (sign), and then he left...

â-kî-sipwîhotîhot. mwâc akwa kîkwan kî-ohci-aswîðihtam tântî îtokî  
he left by water. And he did not watch out for (warn, notify) where it might be,

piko ôtî îtokî â-kisîpîhtinðik kihci-onikahp icikâtîw. îkota  
only where it ended—at the big portage, as it is called. There, where the trail ends,

â-kisîpîhti ôma kisîpîminaw îkota â-kî-matâwisâwatâsocik.  
this river of ours, there where they hauled things across the portage for the first time.

### Horses and Boats – (Track 5—03:56)

nistam ôtî â-kî-pîtohtîhocik  
Here they first came in,

ôhokok otatâwîwak kihci-onikahp icikâtîw.  
these traders, at the so-called big

îkota â-kî-matâwisâwatâsocik mistatimwa.  
portage. There they hauled things with horses.

Evelyn: mistatimwa â-kî-âpaciâcîk?  
They used horses?

Margaret: mistatimwa â-kî-âpaciâcîk. akwâni ôta ohci mistiko—cîmâni  
They used horses. And from here they used wooden boats to get groceries

â-kî-mâhikâtîk. îkotî â-kî-natahahkwâ anihi opôsihtâsona.  
downstream. And there they went up the river to get their food (provisions) cargoes.

Evelyn: wîðawâw nâ nimosômpan?  
They and my late grandfather?

Margaret: îhî. wîðawâw kimosômpan... kimosômpanawak isa pîðisk kimosômpan  
Yes. They and our late... grandfathers, you know, eventually, your late grandfather.

nîpâpâ isa pîðisk wîðawâw akwa â-kî-ati-mâhahkwâ îkotîsi nistam  
My father, you know, eventually, and they used to go downriver to there



kimosôminawak â-kî-mahahkwâ mâwac nistam â-kî-mâhahkwâ kimosôminaw  
at first, our grandfathers, you know Mathias and another one ... our grandfathers,

isa mâtyas akwa kotak mâna kimosôminawak isa ôhokok îyakwanik â-kî-mâhahkwâ  
you know, these ones went downriver (trading) first and they ... were there

nistam akwa îyakwanik ati-... kâ-ati-ayâcik â-ati-nôhtîsihkwâ  
they were starting to become exhausted, you know, and already these others, already

isa akwa âsay ôhokok kotakak â-kî-ati-mâhahkwâ  
these ones were starting go downriver—

kimosôminawak kôhtawînawak. nipâpâ isa îkotî mâna â-kî-mâhahkwâ.  
our grandfathers, our fathers. My father, you know, went downstream there.

Evelyn: akwa î-mosci-cimîcik?  
And they just paddled (went by canoe)?

Margaret: akwa î-mosci-pimiskâcik, î-mosci-pimiskâcik mitâtaht  
And they paddled a canoe, paddled ten

kî-ihtahtokamwak mitâtaht-cîmâni. îkwâni îkosi mistiko-cîmâna  
in a canoe, they numbered ten to a boat. And then there were wooden boats (barges or York

îyakwani â-kî-âpacihtâcik î-asîpowîcik.  
boats), those ones they used when they were rowing ('paddling backwards').

Evelyn: î-asîpowîcik â ...  
They rowed (sitting backwards), ah...

Margaret: ômisîsi î-nîpawîcik âtiht. mâskôc.  
Some of them stood up like this. Perhaps.

Evelyn: mâskôc kî-mâmaskawisiwak.  
Maybe they were very strong.

Margaret: kwayask îtokî kî-mâmaskawisiwak tasipwâ iðiko  
They were really ... probably very strong indeed; it's no wonder

kî-nihtâ-pimiskâwak kayâs-iðiniwak. akwâni piko î-kî-pimiskâcik  
since they were expert paddlers, the people of long ago. And they just paddled

kwayask îtokî kî-nihtâ-pimiskâwak. ahpîna kîkwan î-ayâcik. akwâni  
and, I think, really knew how to paddle. Actually, they had nothing.

piko î-kî-cîpatahapwîcik. pahkwîsikana â-pânakohkîcik. akwâni  
And they just roasted (meat) on a sharpened stick. They prepared bannock. And,

akwâni kî-cîpatahapwîwak piko omisi-mistikwa kî-tâskonîwak. mwâc  
and they roasted meat on skewers and just split their branches, like this. There was

iðâ kîkway sâsîskîkwân îkamâ kî-ohci-ihtakwa pîwâpisk, tî-askihkwa  
no frying pan at all, obviously [because] iron did not exist, only a tea kettle,

îtokî piko.  
maybe.

Evelyn: môđiđa *baloney sandwich* kî-ohci-nîmâw?  
You did not pack a baloney sandwich for lunch?

Margaret: mwâc. ayî ...  
No. Oh...

Evelyn: wâwîs wîđa kâwfi ta-osihtât?  
Especially to prepare coffee (coffee would be made)?

Evelyn: wâwîs wîđa kâwfi ta-osihtât. mwâc kîkwan tasipwâ iđiko  
Especially to make coffee. There was nothing. That's why they were

kî-mâmaskawisiwak. kî-mâmîskawâtisiwak ôti kayâs-iđiniwak. akwa  
quite strong. They happened to be strong people, the people of long ago. And

iđiko mâna î-kî-mâmiđowînâkosicik. akwa anohc awâsisak  
they appeared to be quite healthy. And now the children (of today),

â-ati-ohpikicik miconi nôkwan â-apisîsisicik î-apisîsisicik.  
they are visibly starting to grow up to be very small, tiny.

### Living Only off the Land – (Track 6—05:50)

îkwâni îkosi mwâ kîkwan ađapiy.  
And at that time, and then, for example, there was no gill net.

kî-ihâtaw kayâs. nawâc kayâs  
It did not exist long ago.

akwâni piko pîyak, pîyak iđiniw pîyak ađapîs kâ-kî-... kâ-kî-osihtâ...  
Rather, long ago there was one, one, you know, a little net which... that

kâ-kî-osihtamâsocik iđiniwak ađapiya pîyak, pîyak-askiy îyako  
they mad... that the people made for themselves—one net, to last them one year,

pîyak ađapiy. akwâni mâna kôhkominaw mâna â-kî-papâmi-cîmakiht  
one net. And our grandmother used to, we used to go around in the canoe with her  
... [gap]

ôma isa kî-... kâ-wâsahâk îkota mâna â-kî-kapatînikowâ nîpisiya  
where, you know, there was a bay. She used to drop us off from the boat

ôhoko â-kâh-kinwâskwâkiht. akwâni mâna [k]â-kî-pah... pôsa ...  
there [where there are] these long willows. And then they would

pôsahikipîk. nikî-itikonân mâna akwâni mâna â-kî-ayâyâ  
be peeled (the willows). She would tell us to [stay], and we would

â-kî-pâh-pôsađakâskipitamâ isa anihi nîpisiya. toni  
pull the bark off them, you know, those willows.

î-kakânwapîkahkwâ. î-pôðakâskipitamâ. akwa mâna â-kî-pîhtona mâna  
They were very long, too. And we stripped the leaves off them,

îyakwani anihi nîpisiya anihi isa wihkopiya kî-isiðihkâtam  
(from) those willows, you know, the willow barks, as she called them,

kî-pîhtonam waskic animî... anima isa. â-maskawâk waskic akwatamwak  
she soaked the bark(s) off them on the outside ('peeled the surface'), you know.

îyakwîðiw mâna kî-manipitam akwa mâna ômisi â-kî-tihtipanina  
It was strong (firm) and they stuck (clung) to it. She would pull them off, roll them

â-asapita. îkwâni â-tipakihtina â-asapita î-pakitina.  
up [and] wad them into a bunch. And then when she had enough piled up she set it down.

akwa ôma â-wî-pakitahwât. akwa mâna tahto isa  
And she fished when she wanted to. And she would, you know, use a number of

asinâpîya, asiniya, â-wî-tahkopitât îkotahto anihi wihkopiya.  
net-stones (as sinkers), which she would tie securely with a number of those willow

kî... kî-itispakohtitâw.  
bark strips there. She soaked them.

akwa mâna îkwâni ohci â-kî-tahkopitât anihi asiniya.  
And she used to tie them securely, those rocks.

akwâni îyakwani ayahâwa asinâpîya kî-isiðihkâtam.  
And those, uh, those net-stones (sinkers), are what she called them.

akwa ispî wîða mâna â-kî-osihtât aðapâhtikwa  
And it was then that she made gill net corks

mistikwa ohci î-pasaha aðapâhcikosa. akwâni îyakwani akwâni  
from sticks, she made ('split') little net corks (floats). And, uh, she ... like

ômisi îyakwani ayahâwa aðapâhtikwa â-otahwât kinosîw âsan ômisi  
this, long ago, those were net corks that when a fish is caught

â-matwî-isi... â-matwî-ispâðikwâw ôho aðapâhtikwa. âyi nôhkom âsan,  
these corks functioned to detect ... what was happening. Ah, my grandmother

âsan kinosîwak kî-nakwâtâw. mâna â-kî-itak. akwâni îkosi  
already, already would already have caught (ensnared) any fish. I used to tell (inform)

â-kî-isi-pamihot kîkwâðiw îtokî mâna â-kî-po... mwâc wîhkâc  
her. And so that's the way she would look after herself, I think, [and] she used to ...

kî-pônasinâpâtîw otaðapiya wîða îkâ kîkwan pîminâhkwan. akwâni  
She never stopped using rocks for her nets because there was no rope. And

piko î-kî-mosci-kihcihtaha. kâ-i... mwâc wîhkâc timîh  
she would only drive a stick in the shallow water. She never set her nets in deep

kî-ohci-pakitahwâw. wâsahâ piko î-isko-pâhkwâðik isa. îkota piko  
water. She fished only in the bay as far as it is (still) shallow, you know.

â-kî-pakitahwât î-kihçitaha mistik çîstaðapânâhtik  
She set nets only there where she placed a simple marker stick, a net-pole

kî-isiðihkâtam çîstaðapânâhtik. çîstaðapânâhtik kî-isiðihkâtam.  
as she called it—a net-pole. A net-pole she called it.

akwâni îkosi â-kî-isi-ni... ây akwâni ôma â-nâ... â-nimitâsakomot.  
And so she ... Oh, and then she would run the net out from the shore.

â-nâtaðapît â-kapatisîpinât kinosîwa âsay â-ati-otahtinakihcik  
She would lift her net and drag the fish out of the water. Already we were removing ...

â-ati-osihcîp... piðâ... î-piðahikîyâ ôti îyako ta-mîcisowâ  
them (from the net), starting to ... be made... we cleaned them over here for us

“dinner time.” môðiðâ kîkwan pânak. akwâni îkota ta-mîcisowâ.  
to eat for the dinner meal. There was no bannock. And then we ate there ...

akwa mân... ma kîkwan sîwihtâkan. ma kîkwan mânisa piko kâ-mowisowâ.  
There was no salt. Only berries were there for us to eat.

îyakwani kâ-kî-mîciyâ akwa kinosîw. îkwâni akwa mâna â-kî-osihtât  
These we ate, and fish, too. And then she used to prepare

kinosîwi-pimiy ây akwâni kwayask nikî-kihçi-mîcisonân  
fish fat. Oh, and then I really had a great meal of

kinosîwi-pimiy, mânisa akwa kinosîw.  
fish fat, berries and fish.

Evelyn: tahtwâht mânisa mâna â-kî-... nanâto?  
What kinds of berries did you used to... all sorts?

Margaret: nanâto.  
All kinds.

Evelyn: â, aððskanak.  
Oh, raspberries.

Margaret: aððskanak, sâpôminak, mîðîçîminak, otîhimina. akwa ayâ...  
Raspberries, gooseberries, red currants, strawberries. And uh...

kî-... kwayask ôho kî-mihçîtinwa mâna mânisa. akwa anohc mâna mwâc  
... really these berries used to be plentiful. And now (today) there are not

ayahâwa mâna ayahâwa mâna ayahâwa misâskatominak îyakwani,  
(many of these) and, uh, these saskatoon berries, these ones,

îyakwani mâna m... tasipwâ mwâ nîsta ninihtâ-ayimiscikôsî-mîcison.  
these too, and that's why I am not good at eating the white man's food (meals).

akwâni îkosi î-kî-isi-ohpikihikawiyân î-kî-isi-ohpikiyân  
And that's the way I was brought up, how I grew up on

îðinato-mîciwin. mwâc nihtâ-miscikôsi-mîcison m...  
Native food (from the wild). I can't eat the white man's food. ...

## Building Cabins – (Track 7—03:58)

Evelyn: îyahîw, mâna mâka â-kî-ayâyîk, *mum*, ayihî ôû kîwîtinâ ...  
Uh, you used to live, mum, somewhere up here in the north...

kîwîtino tânisi tânta mâna â-kî-wîkiyîk. kî-wâskâhikan...  
In the north, how, how did you make your home, (when) he built his cabin...

kî-wâskâhikanihkîw nâ nimosôm?  
when my grandfather built his house?

Margaret: kî-wâskâhikanihkîw ... kî-wâskâhikanihkâniwan.  
He made a cabin... People built cabins.

Evelyn: sîmâk â-ati-takopiciyîk.  
Immediately, you started arriving with your families?

Margaret: sîmâk â-ati-... pitamâc mâna kî-mâcîwak akwa â-nipahâcik  
Right away, started... But first they used to hunt and kill

môswa akwa mâna â-kî-mâci-wâskâhikanihkîcik.  
moose and [then] they would build cabins.

Evelyn: moyi-kisinâk.  
Before the weather turns cold?

Margaret: mâna â-kî-mâci-wâskâhikanihkîcik.  
And then they would start to build cabins.

akwa nîðanân î-ati-sîhtawahaskîyâ. akwâni piko  
And we started putting moss into the chinks between the logs (for caulking). And

î-kî-mosci-sîhtawahaskâniwa môðîða kîkwan pîtos mâmaskâc mwâc kîkwan  
people used to have only simple moss caulking with nothing else—not even

pîwâpisko-kotawânâpisk. akwâni â-ati-kîsihtâcik wâskâhikan.  
an iron stove. And as they began to finish a log cabin.

kî-mâmawôhkamâtowak mâna mistikwa piko kî-kwayataðîwak. akwâni  
They would work together as a team on the logs they had prepared. And

pîyak â-otihtinahkwâ môða kinwîsk âsay â-ati-kîsihtâcik. akwa  
they would grab one and it would not be long before they had already finished it.

â-ati-kîsihtâcik akwâni asiskiy kâ-ati... kâ-ati-ntonâhkîwâw  
And they would be finishing it and then they searched the land for mud

îyakwîðiw akwa â-ati-kapatahahkwâw îyakwîðiw akwa  
and began to mix it with water (and ladle it out) and

â-ati-kotawânâpiskohkîcik asiniya. â-kî-âpacihtâcik napakâspiska  
started to build a stove out of stones. They used flat ones

ômisi â-kî-isi-cimaðâcik ômisîsi. akwâni â-ati-mocîskiwahâcik  
like this to and built it up thus, like this. And then they used the mud to plug

ômaðiko â-kî-isihtâcik. âsay ôtî pônâmwak. akwâni ta-ati-...  
the gaps (chinks) as they made it. Already they were fuelling the fire. And then it

ta-ati-pâsot isa awa kotawânâpisk.  
started... this stove started to dry.

akwâni kapî-pipon îyako mwâ kîkwan wâskotînikan.  
And all winter there was no lantern.

akwâni îkota ohci anta nikotawânâpiskonâ îkota ohci  
And this is why: from our stove,

â-kî-wâstînikâniwik. îkwâni ôma kâ-wî-kwasikwâsot kâ-tipiskâðik  
from there, there was light. And here she did her sewing when it was night—

kôhkom. akwâni kâ-ayât kâ-sakahpita ayihîðiw, ayihîðiw nikikwa isa.  
your grandmother [did]. And she tied uh, uh,

mâna oh... pi... kâ-ayât â-pîhtoswât watamaskiy anima. îkwâni mâna  
otters, you know. She used to ... when she skinned that flesh fat, they saved this too.

kî-mâwacihâtîcik. îwâni akwa îyakwîðiw â-sakapwît anihî ... â-sakahpita anta  
She roasted it, that... She tied it over that

kotawânâpisko. akwa îkotî â-ohcikawa pimiy, îyakwîðiw wâskotîwikani-pimiy  
stove. And there the fat dripped out, and she made lantern oil with it.

î-osihtât îkota mâna akwa â-kî-tâpapîcik ay î-kaskikwâsocik mâna  
They used to take turns (take each other's place) stitching and making them [?],

kâ-osihtâcik isa nta... pîwâpiskos ahpo â-osihtâcik wâskocînikanisa  
you know. From a small piece of metal they went and made candles (little lamps),

ayihî isa. â-pîminahkwâ îkota akwa â-sâkiskwîmohtâcit anta.  
you know. They twisted them there and she stuck them out there. And then these

akwâni îyakwîðiw wâskotînikana â-osihtâcik.  
were the "lamps" (candles) that they made.

Evelyn: îyakwîðiw ômîðiw niki... niki...  
These, these ones, ...

Margaret: nikiko-pimiy ahpo sâkwîsiyi-pimiy.  
Otter fat or mink fat.

- Evelyn:           îya ... mâmaskâc kahkiðaw îtokî kîkwâðiw, ciyi?  
Yes. ... It is amazing, I think, all this, right?
- kî-kiskîðihtamwak ta-âpacihtâcîk.  
They knew how to make them.
- Margaret:         kahkiðaw kîkwan kî-kis... ayihi... kahkiða kîkwan  
Everything was done... these... everything.
- kî-kiskîðihtamwak.  
They knew it.
- Evelyn:            nikiko-pimiy akwa sâkwîsiyi-pimiy.  
Otter fat and mink fat.
- Margaret:         îhî. îkwatwâht.  
Yes. Those kinds.
- Evelyn:            mâmaskâc akwa îkota â-kasikwâsocîk.  
It is amazing and they sewed there.
- Margaret:         akwa îkota â-asapicîk î-kasikwâsocîk ôho wâstîni...  
And they sat close together and sewed. This light...
- nîso nântaw â-osihtâcîk ôho wâscînikanisa. akwâni îkota  
Anyhow, they set up two of these candles. And then, there
- â-asapicîk î-kasikwâsocîk.  
sat close together and sewed.

### **Caribou Fur, Pemmican and Boiled Bones – (Track 8—04:33)**

- Evelyn:            tânisi anikîk mâna â-kî-isi-isihtâcîk  
How would they prepare them,
- ayihîðiw atihko-pîwaya isa. mâna  
these caribou fur ('hairs'), you know?
- â-kî-âhkwatimâcîk akwa â-kî-pâh-pakamahahkwâ tânisi anima  
Did they freeze them and beat them? Tell me how--
- kîkî-âcimostawin ôma pîyakwâ atim...kôh... atihko isa.  
You told me this once, dog... gran... from caribou, you know.
- Margaret:         atihkwa.  
Caribou.
- Evelyn:            îhî.  
Yes.
- Margaret:         macî kî-ayâwak.  
Well, they were there.

Evelyn: â-kî-paskwahtâcik.  
They scraped (shaved) the hair (fur) from them.

Margaret: îhî. kî-paskotwîswîwak, kî-paskotwîswîwak isa. akwa  
Yes. They shaved all the fur, scraped them clean, you know. And

â-kî-osih... î-kî-oðisahkwâ kâ-kî-... maskimwat isa â-oðisahkwâ. akwa  
they made... they cut them to shape ... make ... a bag, you know, cut to shape. And

â-kasikwatahkâ akwa mâna â-kî-ntawî-pîhtaskatamâ atihko-pîwaya  
they sewed them and we used to go and stuff the caribou hairs (fur) into

ohci îyako anima maskimwatihkan akwa tânisi â-wî-isihtât. akwâni  
that bag and and that's how she made them. And then

îkosîsi mâh-mâkonam ôho opîwaya.  
like this she pressed down on these hairs (the caribou fur).

Evelyn: îyako *mattress*?  
This was a mattress?

Margaret: îyako, îyako ôma ayihîw îyako ôma ôiwahikaniwat â-osihtâcik.  
The very one, this one, uh, the same one, a pemmican bag was what they made.

Evelyn: ô ... ôiwahikaniwat.  
Oh... a pemmican bag.

Margaret: ôiwahikaniwat ita ta-asiwaðâcik.  
A pemmican bag that they would use to store it in.

Evelyn: ô.  
Oh.

Margaret: akwa mâna mâna ayahâwa îkwâni îda mâna kî-ayâwak kî-manatahwîwak  
And they would, too, these ones, they would chop them,

anihi ayahâwa wat... wataya kî-isiðihkâtamwak. kî-nâtahamwak isa  
"stomachs" they called them. They scraped them, you know, they scraped the caribou hide.

kî-mâtahwîwak mâna atihkwaya ahpo kî-poðakahwîwak ômisîsi. akwâni mâna mâna  
They would scrape the caribou fur [to stuff into the bags] and even chop them like

â-kî-oðisahkwâ ômaðiko îtokî mâna â-kî-ispîhçisâkwâ omaskimwacihkanisîwâwa  
this with an axe blade. And then, too, they would. They cut them to such

îkota. akwa â-sâsipimîcik akwa pimîhkan kâ-osihtâcik îkota.  
a size, their little bags. And they would melt fat in a frying pan to make 'tallow.'

akwa â-kî-asiwatâcik animîðiw opimîhkânîkânîwâ. akwa mâna tândîko  
And they placed it in there, their pemmican fat. And they used to so much, you know,

isa â-wî-ispîsîhâcik ôho opimîhkânîkânîwâwa. akwâni îyakwâðiko  
make them of such a height, their manufactured pemmican grease. And when it was



â-kî-kapatînâcîk akwâni î-tâskocik ana. akwâni î-tâpî... akwâni  
 enough they unloaded it and they would be frozen. And they again ... And

î-isi-âhkwati anima pimiy. akwâni ôma â-wî-mîciyâ piko mâna  
 then it congealed ('froze') thus, that fat. And then we ate this. She just used to

kî-kîskataham kôhkom. â-wî-mîciyâ ôma pimîhkân.  
 cut off some, our grandmother [did]. We ate this pemmican.

Evelyn:           îyako *margarine*.  
 The same as margarine.

Margaret:       îyako.  
 The same.

Evelyn:           tâpwî mâmaskâc! akwâni kahkiða ... kahkiðaw kîkwan  
 Truly amazing! And then all, everything,

â-kî-mîciyîk.  
 you ate.

Margaret:       akwâni.  
 Just so.

Evelyn:           askihk ohci.  
 From a pail.

Margaret:       akwâni kahkiðaw oskana. mwâc kî-ohci-wîpinamwak. akwâni  
 And then all the bones. They did not throw them away. And

îyakwani î-kî-pâh-pakahamahkwâ î-isi-kwatahahkwâ oskana. akwa  
 they pounded those, rendered (pounded) the bones. And

mâna â-kî-... kâ-kî-ayâ... askihko isa mâna â-kî-osahkwâ. akwâni  
 they used to ... they had it in a bucket (or pot), you know they would boil them. And

anima pimiy â-môskihecipaðîk îyako oskani-pimiy.  
 then that fat filled it, that same bone-fat (marrow).

Evelyn:           kâ-kî-wîhkasin?  
 Did it taste good?

Margaret:       kî-wîhkasin.  
 It was delicious.

Evelyn:           oskana î-isi-kwatahahkwâ?  
 That's the way they rendered the bones?

Margaret:       îhî. asiniya mâna kî-âpacihiw atâmi asiniya. akwa ôta  
 Yes. She would use rocks, rocks at the bottom [of the pot]. And here

â-kî-sikwataha îyakwani.  
 she pounded (pulverized) them.

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Evelyn: akwa â-osa.  
And boiled them.

Margaret: [hmm hmm]. akwa mâna â-kî-paka... kâ-kî-ayât kâ-kî-osa  
Yeah. And she would ... what she had. She boiled them,

îyakwani anihî oskana. akwâni pimiy â-ati-môskâhciwâtîk  
these same ones, those bones. And then, and then the fat started to fill up

akwâni îyako oskani-pimiy.  
and then this was the bone fat (marrow).

Evelyn: tâpwî mâmaskâc môđiđa awinak ta-nôhtîhkâtîw?  
Isn't it amazing that nobody went hungry?

Margaret: mwâc! mwâc kîkwan nôhtîhkâtîwin. mwâ kîkwan nôhtîhkâtîwin.  
No! There was no hunger. No hunger.

îyako kwayask kihci-miđo-mîcisowin. mwâc kîkwan sîwihtâkan, mwâ  
In general, just really good eating (being well nourished). There was no salt, no

kîkwan sôkâw, mwâc kîkwan tîh, wâwîs iđa tôhtôsâpoy. tasipwâ nkî- ...  
sugar, no tea, and definitely no [store-bought] milk. That is why ...

kî-miđo-ayâwak awâsisak kayâs. îkâ kîkwâđiw î-kî-ohci-...  
the children lived a healthy life long ago. There was nothing to harm them

î-kî-ohci-nâhîtâwîskâtocik.  
[e.g., sweets].

### Native Medicine and No Fear – (Track 9—07:22)

Evelyn: akwa kâ-âhkosit awinak wîđa nâ nôhkom?  
And did anyone get sick, my grandmother?

Margaret: akwa kâ-âhkosit awinak kwâni kâ-manâhot awinak  
And when someone got sick, someone took berbs, made medicine

â-maskihkîwâpôhkatât. kwâni â-waniskât îyakwîđiw mâmaw môđiđa  
(and cured him). And then when the person woke up again

kîhtwâm ta-ođi... kita-otihtinik animîđiw âhkosiwin â-kî-ayât îkosi  
that disease the person had would not afflict ('grab') him or her again,

mâna kî-itwîw kimosôminaw. kimosôminaw ayahâw kôhkom isa ôhtâwîwa  
our grandfather used to say. Our grandfather, your grandmother, you know, your grandfather's

acihkwâs â-kî-itîht kimosôminaw mwâc ohci-... mwâc ohci-kanawîđihtam  
father 'Little Caribou', you know, so our grandfathers used to say. He [Edward

omaski... omanâhowina patimâ kâ-wî-âpacihtât â-kî-... â-kî-manâhot.  
Linklater] did not... not keep them medici... he took the things later, when he wanted ...

kiyâm pikwîðiko ati-mâkonakâðik ohcitaw ita â-nahapit  
he took them to use. No matter if the snow is deep where he sits, he

â-saskahwât ôho ospwâkana â-kîsi-pîhtwât. akwâni akwa kâ-otinât  
lights his pipe [and smokes] until he has finished his pipe. And then, and he takes

ôho omâkâðipân kî-isiðihkâsow î-kî-osihiht waskway ohci wîpahâkonâkan  
this, his snow shovel, as it was called, was made from the birch, a snow shovel.

îyakwani îkota â-cimatîðik ômiðiw kîkwâðiw â-wî-manâhot. ây  
Something is set up, what he wanted to take for himself. Oh,

â-ati-otinam manâtaham mâði mâna wâhðaw â-kî-ohci-kanawâpahtamwak.  
he takes it—it was not too far—from where they could look at it (see him doing it).

mwâc kisiwâk nikî-wâpahtîn. akwâni îkosi mâna kî-itwîw “îkwâni îyako  
I did not see it close-up. And then he would say, “It is good and

tahto kîkwan ka-wâpahtamîk askî kâ-k... â-nihtâwiki nôsisimak  
you will notice something on the ground that ... is growing there, my grandchildren,

nôsisim,” itik. “kahkiðaw maskihkîwan,” nikî-itik. îyako  
my grandchild.” “Each herb is a medicine,” he said to me.

â-kî-pakitinikowisiya kita-ohci-waniskântâwihit. pikwîti askî  
“We were blessed (fortunate) to have these for cures. Everywhere in the land

â-nihtâwiki kî-itîw kahkiðaw maskih... maskihkîwa,” kî-itwîw.  
there is something growing (for every ill), all the herbs,” he said.

îyako ôma manâhowin tâpwî mâyiða maciko ôho  
This one gathering of herbs, that is right, though.

wîmiscikôsî-maskihkiya ôho â-mîðikawiya ta-âpacihtâya. akwâni piko  
For example, these white man’s medicines that you are given to use. And you

tâpitaw ta-âpacihtâyin. aciðaw âtaw isa kî-miðo-mâcihonânaw akwâni  
take them continually. We will get better for a while and then they run out.

ati-mîscipaðikwâw. âsa mâna kâ-wî... akwâni anima kitâhkosiwin. mâka  
And already you want... and this, your illness [returns]. But long ago

mâyiða kayâs â-kî-isi-nitawîhitanâniwik. îkwâni â-miðoskâkot awinak  
the people cured one another. And then a person feels well through someone else

maskihkîwâpoy â-minihkwît. akwâni kâ-miðomahcihot akwâni mâmaw mwâ  
when he or she drinks the medicine and feels good. And altogether (generally?)

kîhtwâm ta-otihtikon animîðiw ayihîðiw â-kî... â-kî-isi-âhkosit  
it (the illness) would not get to you, uh, who ... he did not get sick again.

îkosi kayâs â-kî-isi-pimâcihocik iðiniwak. mwâc iða kîkwan... mwâc  
The Native people lived well long ago. I was not afraid of anything.

iða kîkwan nikî-ohci-kostamân. wihtikow â-kî-âcimikosit. mwâ, mwâc  
I did not fear anything. The wihtiko that was talked about a bit. No, no, because

wiða ôma â-pimâtisiyân aspin ohci kâ-pimâtisiyân. mwâc pîyakwâ  
when I lived then, I was not afraid

nikî-kostâcin. mwâc pîyakwâ nikî-kostâcin.  
even one time. I was not scared once.

Evelyn: tânisi ana kôhkominaw â-kî-âcimat â-kî-... kâ-kî-wîhpîmat  
How did that grandmother of ours tell it to you ... when you slept with her--

â-kî-itisk îkâ wîhkâc kîkwan ta-kostaman.  
did she never tell you to fear something?

Margaret: îyako, îyako kâ-kî-... kâ-kî-wîtokîmakiht îyako ana  
That one, that one, ... we had living with us that

opawâmîsk. â-kî-ntawî-pawâmîcîc isa, kayâs-iðiniwak. anohcihki mâyiða  
dream quester. They went to seek a spirit guide, you know, the old timers. Now

itîihtâkwan îyako mâða mâyiða cîskwa kîkî-ohci-ayamihâniwan  
it seems they are not—but wait—there was no praying (Christian religion) yet,

îkospî. â-kî-ntawî-pawâmîcîc îyako ana kôhkominaw.  
back then. She went on a dream quest, that grandmother of ours.

Evelyn: kîkî-wâpamâw?  
Did you see her?

Margaret: nikî-wâpamâw. nikî-wâpamâw. nikî-tôkîmânân. kôhkom mâna ay ...  
I saw her. I saw her. We were the same age [contemporaries?]. I saw how your

kî-nihtâ-kîskwîhkwasîw. akwâni ôma â-kîskwîhkwasit. â-mâsamôhkîc.  
grandmother used to ... knew how to have a nightmare And she had a nightmare. She

â-tîpwîc â-tâh-tîpwîc. akwâni âta mâna kôhkom ôma  
fought in her sleep. She screamed repeatedly. And then your grandmother used to

kâ-tah... nimis kî-tâhkômîw. â-tatîpwâtât. akwa pîko akâmîskotî  
... my older sister, she called her. She screamed for her. And she was, it was just

â-kî-ayât mwâc ta-waspâwîmîw. patimâ â-nâci-itâcimostawât  
across the stove ('fire') where she was. She could not wake her up. Later on she went

â-ntawî-tâhkinât mâ kâ(y)-itwîc.  
to get her. She went to touch her and she said What!.

Evelyn: îyakwîðiw î-pawâta?  
She was dreaming?

Margaret:       îyakwîðiw î-pawâta. îyakwîðiw opawâmiwin î-nâtîðimikot.  
She had been dreaming something. Her dream spirit(ing) came to get her.

ây akwâni îkosi â-kî-isit î-kî-wacasko-wanîhikîyân mâna  
Oh, and she told me (when?) I used to trap muskrats

î-kî-pîyakowân ôma ita kê-ayâk â-pîhtatîwîyak. wîpac mâna  
on my own whenever there was crusted snow. I used to leave to camp early

â-kî-sipwîpahtâyân î-nâci-wanîhikanîyân î-pîyakowân. akwa kisik  
to lift my traps alone. And at the same time

î-tâpakwîyân ðâðakâm itî î-wâposo-tâpakwîyân akwa  
I set snares along the shoreline; I snared rabbits there and

î-wacasko-wanîhikîyân. akwâni mâna â-kî-isit, “âyi nôsisim ôma  
I trapped muskrats. And she used to say to me, “Ah, my grandchild, whenever

â-ihitiyin â-papîyakowan ayi kêða...” kê-sa...- kîkway –aswîðihita  
it should happen that you are on your own, uh, don’t” ... —she warned of

ayi “ma kîkwan ihtakwan kisiwâk ta-sîkîhikowan,” î-kî-isit mâna,  
something, uh, “there is nothing close-by to frighten you,” she would tell me,

îkwâni mwâc wîhkâc nikî-kostâcin. mwâc pîyakwâ nikî-ohci-kostâcin.  
and I was never afraid. Not once was I afraid.

kîyâm pikwîtî kê-... kê-... kê-kapîsiyâ. â-kî-kapîsiyâ mâna tîpiða  
Everywhere, no matter, ... where, we camped there. We used to camp (anywhere), so long

ita â-miðwâsik ôma askî îkota. “ay îkota kapîsitân. misawâc môða  
as it was good (for us) there in this area. “Let’s camp for a while.

awinak ta-ka-otihtikonaw,” â-kî-itwît.  
Anyhow, nobody will get to us (harm us),” she said.

Evelyn:       akwa mâna âskaw â-kî-pîyako-ayâyin?  
And you used to be alone at times?

Margaret:       akwa âskaw â-kî-pîyako-ayâyân. mitoni â-pîyakowân mwâc  
And sometimes I was alone. Entirely alone. There was not

kîkwan îhî ... tayî... mâmaskâc mwâ mitonawâkâc wîhkâc kîkwan  
anything, yes. [I would] go and... amazingly, I was not the least bit

nikî-mâmitonîðihtîn, tantî sîkîhikowîn.  
concerned, [no time] when I was scared.

Evelyn:       îkosi, *mum*?  
That’s good, mum?

Margaret:       îkosi.  
That’s good.

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Evelyn:           îkosi kwayask ki... ki-miđo-âcimon.  
It's good. You really tell a good story.

Margaret:       îhî ...  
Yes. ...

Evelyn:           kinwîsk kitâcimon.  
You have talked ('narrated') for a long time.