

**Memoirs of the Elders  
Volume 2**

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and  
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## Keno Linklater, 1936-

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Interviewer: Beverly Linklater

### The Mimikwisiwak and the Little People of Granville Lake and Burntwood Lake – (Track 1—15:11)

Beverly: kikiskisin mahti kimosômak  
Do you remember if your grandfathers

itâcimostâskwâ mahti omîmikwîsiwak  
told you stories about omîmikwîsiwak,

î-ihâtâcik akâciy ta-wâpamâcik?  
whether they existed or they had seen them?



Keno: îhî. îyako â-kiskisiyân tâpwî nikî-âcimostâk awa  
Yes. That I remember. Yes, one of my grandfathers told me. Let's

ayihîw pîyak nimosôm. ayahâw nimâmâ opâpâwa. îkota ayihîw  
see, it was my mother's father. In that place there is a so-called

mîmikwîsiwâpisk icikâtîw anima ita mîkwâc anima â-ayâcik  
Mîmikwîsi Rock, where people are living now. Just across the lake, let's

îðiniwak. piko tâpwî akâmi, îkota, *not*, ayihîw, môða wâhðaw  
see, not far away, only a short distance,

piko tâpwî akâmisi îkota mîmikwîsiwâpisk ihtakwan.  
is where Mimikwîsi Rock is located.

akwâni îyako mâna nimosôm â-kî-âcimostawit kayâs îkota  
Then my grandfather used to tell me the story of how long ago

kisîðiniw î-kî-pakitahwât îkota mîmikwîsiwâpisko. kapî  
an old man used to set a net there, at Mimikwîsi Rock. A lot of fish were

î-kî-otahwâcik îkota kinosîwak.  
always caught in that place.

akwâni îtokî îkota â-kî-pakitahwât ana kisîðiniw pîyak,  
“One old man had set a net in there,”

itwîw. akwâni ayihîw ôma â-nâtaðapît mwâc  
he said. “Then, uh, whenever he went and checked the net, no fish had

mâna kîkwâðiw â-nipahtât. akwâni nântaw îtokî  
been caught. And, I think,

nisto-kîsikâw nîyo-kîsikâw tahto kî-kisîpâyâk  
every morning for three or four days,

wîða wîpac î-kisî... kisîpâyâðik î-nâtaðapît mwâc mâna  
he got up early in the mor... morning to check his net, but he did not

kîkwâðiw â-nipahtât. hâw akwâni akwa â-kî... â-kî-askamawât  
catch anything. Then, finally, he was ... he lay in wait,

mahti awiðwiwa î-kakwî-kiskîðihtha awiðwiwa â-kimotaðapâkot.  
attempting to find out who was robbing his net.

akwâni îtokî nîtîsi awasiw ômisîsi, nîyâw omisîsi,  
Then out there around the back like this, it's a promontory like this,

anima mîmîkwîsiwiskwâpisk. awasiw îkotî îtokî â-kî-akomot  
at the Mimikwisi Rock, around the back is where he made his look-out, and all night

kapî-tipisk î-asawâpamât awiðwiwa mahti â-kimotaðapâkot. îkwâni  
he lay in wait to see who was robbing his net. And then, uh, they did not

ayihîw kî-kiskîðihtamwak iða omîmîkwîsiwa î-ayâðit wîða  
know it was the mîmîkwîsiwak although the people had observed them here...

î-kî-wâh-wâpamâcik wîða iðni... iðniwa... iðniwak kayâs ôtiða.  
peop... peopl... the people here long ago. And then he

akwâni îtokî îkotî â-kî-akomot kapî-tipisk î-asawâpamât  
anchored there and hid and waited all night in case somebody

awiðwiwa mahti â-kimotaðapâkot. îkwâni ayihîw kî-kiskîðihtamwak  
stole fish from his net. And then, they knew that the

iða omîmîkwîsiwa î-ayâðit wîða î-kî-wâh-wâpamâcik  
mîmîkwîsiwak were living there because they had seen them

wîða iðni... iðniwa... iðniwak kayâs ôtiða akwâni  
in that place, the people, the native people long ago.

îtokî â-kî-akômot awa kisîðiniw wîða waskwayi-cîmâni  
And then he anchored there, this old man, probably in a birch-bark canoe,

îkotî îtokî akomow awa kisîðiniw. wîða waskwayi-  
this old man did. In a birch-bark canoe

cîmâni îkotî îtokî akomow awa kisîðiniw.  
he anchored, this old man.

îtokî awiðwiwa â-pihtawât î-ayayamiðit  
He heard someone talking,

îyâ nisitohtawîw pîyakwan mâni mâka isi-ayamiwak. “pîyakwan  
yes, he understood them because they were talking our language like

kîðanânaw nîhiðawîwak,” itwîw awa kisîð...  
us. Like us, they talked Cree,” said this old...

nimosôm â-kî-... tât...tât... anihi kisiðiniwa îtokî  
my grandfather, who talked, talked ... about this old man, [and this is]

â-itâcimoðit.  
how he told the story.

“â-kî-... â-kî-pî-... â-kî-pîhtawât â-matwî-ayamiðit  
“He listened to them and could tell that someone was speaking.

awiðiwa. akwâni îtokî â-kîmoci-nâtahwât îkota akomocik  
And they were probably poaching there while they were floating in their

ôhokok,” itwîw. “kîko cimân îtokî tântwâht îtokî pîko cimân  
canoe. Some kind of canoe, maybe,

â-kî-âpacihtâcîk,” â(y)-itwît.  
they were using,” he said.

“â-... kîðawâw icîk ôma â-kimotaðapiyîk,” â-itât, ay?  
“So you are the ones who were robbing me of my fish (from the net),”

â-pî-kwîskîpaðihot, ana aw... â-tahkwaha, itwîw, akwa ana  
he said to them, eh? He turned around, the one who was steering the canoe,”

mîkwâc â-nâtaðapî â-patapiskwîpaðihocîk, itwîw. ikwâni awa,  
he said, “and, one was lifting the net, meanwhile they were hanging their

ayihîw, awa â-tahkwaha, itwîw anihi oski-pimâtisa hâw pôy  
heads down,” he said. “This one, let’s see, this one who was steering, he

itwîw kîða, kîða ayihîw cahkâskwîði kîða ayayami awa  
said to that younger one, ‘yes,’ he said to him, ‘You, you, let’s see, *you*

kisiðiniw. kîða sîyâkîs kitisinâkosin,” â(y)-itât.  
lift up your head and talk to the old man. You look better (okay),’ he told him.

“môða okotiwak anîkîk ayahâwak mîmîkwîsiwak,” itwîw.  
They don’t have any noses, those, uh, mîmîkwîsiwak,” he said.

“akwa ôta ayihîw otâpiskaniwâ pîyakwan kinosîw ana  
“And here, let’s see, their chins (lower jaws) are like a fish’s, that’s how

â(y)-isinâkosit isinâkwan... ot...isinâkosiwak,” itwîw.  
he looked, look... the...they look like that,” he said.

“wîpîtwîwak wîða,” itwîw. “akwa oskîsikwâ pîyakwan  
“They have teeth, too...

wîða iðiniw isinâkosîw.” itwîw akwa ôta mwâ toni kî-wâpamîw  
and their eyes resembled a person’s,” he said. and here he could not *really* see

tânîsi â-kî-isinâkosiðit, ohcitaw wîða iðiniw.  
how they looked, but in a way they still resembled a human being.

“kî-isiinâkosiwak,” itwîw, “akwa ayahâwa ayânisa tânisi ...  
“That’s how they looked,” he said, and, let’s see, “the clothes, how...

toni, ayihîw, pîyakwan mâni mâka îtokî ana kinosîw  
really, let’s see, like a fish, of course,

â(y)-isiinâkosit. toni ôtiîda cahkâstîdîw, cahkâstîdîwa owî...  
which he really looked like. They really shine ...

wî... owîwawîwâ,” itwîw. “akwâni â-cahkâskwîdît awa îkota  
... their body shines,” he said, “and there this one lifts up his head

â-kanawâpamât anihî,” itwîw. “îtokî îkâ ... â(y)-isiinâkosit  
and looks at him,” he said. “Maybe he did not... he looked like, you know,

isa ana iðiniw omîmîkwîsiw.  
a mîmîkwîsiw.

akwâni â(y)-itât awa, ‘ohcitaw  
This one told him, ‘Because

î-nôhtîhkatîyâ,’ â(y)-itwîw, ana pîyak itwîw, ‘ôti âtaw  
we are hungry,’ so he said, that one said,

mâna â-pakitahwâyâ kihcikami,’ â(y)-itwîw, itwîw,  
‘even though we set our nets in the big lake,’

‘âta mâna îkotî â-nâtaðapîyâ akwa îkâ kîkwan î-kî-nipahtâyâ.  
he said, ‘and even when we check our nets there we catch nothing.

akwâni îkota awa kisîðiniw ap... akwâni ôta akwa  
And there’s this old man, and here

â-wâpamîtâ â-kanawâpamîtâ ôta iðiko kinosîwak î-nôcihâcik.’  
we see you, watch you, how so many fish are caught here.’

‘âtaw kî-kakwî-... kî-kiskinawhamâtinân  
Moreover, we try over there to show you that very rock

îyakwâna asiniy nîti â-matwî-apit kîyâpic ana asiniy  
that is still over there, that rock.

ôta apiw. mistasiniy îkota apiw akwa  
Here sits the huge rock, there it sits and

môða kî-ohci-apiw ana asiniy îkota, îkota â-apit  
that rock was not there before. It’s in there,

ana mistasiniy iðiko î-miðwâpisk... kîyâpic isa piko anohc  
that huge rock, such a beautiful rock... It still sits there today, you

îyako â-apit kapî niwâpamâw ana asiniy akwa mîna tahkohtatin  
know, this same one is here. I see that rock all the time. And even on the

anta ôṭisi anima wacyi p̄yakwan oḏâkan anima isinâkwan  
top of the hill over there, this mountain here, it looks like a bowl,

p̄yakwan isa; î-kî-pahkihti kîkwan p̄yakwan oḏâkan î-wâkâk  
you know, something like a bowl that dropped down. That rock was curved,

î-wâḏisi... î-wâḏisit ana asiniy. wîḏawâw îyakwîḏiw  
it was holl... hollowed out [scooped out in places on the surface], that

â-kî-tôtahkwâw *I don't* tântwâht îtokî âpacihkana  
rock. *They*, uh, are the ones who did it... I wonder what kind of tools

â-kî-âpacihtâcik. akwâni îkotî atâmpîk anikik sîko  
they used. And there below water level [in the rock] is where *those ones*

â-kî-ayâcik aniki n... n... môḏiḏa nipiy p̄yakwan  
lived those ..... not *in* the water.

ômisîsi wâskâhikan isinâkwan kî-it...  
They lived in what looked like this house,

î-itwîṭ ana kisîḏiniw itîw nimosôm  
he said, that old man did." He told my grandfather,

îtokî mâni mâka î-kî-sîkwahoḏikot îtokî mâni mâka  
I assume, because he most likely took him under (the water)

ta-wâpahtiḏikot. mâmaskâc î-miḏwâsik, kî-itwîw, ita anihi  
to show (prove to) him. "It was incredibly beautiful," he said, "where

ayihîw kâ-piminawat... ayihîw isa ... piminawatisowak  
they, uh, did their cooking... uh, you know ... cooked for themselves,

mâni mâka îtokî mihta ôṭiḏa niwâpah... niwâpahtîṭn â(y)-itwîṭ  
I assume, because I saw firewood... I saw it," said

ana kisîḏiniw. "tânisi îtokî piko â(y)-isi... kâ-kî-...  
that old man. "I don't know how... just how ...

â-kî-isi-pimâcihisocik." akwa mîna ôṭî akwa ana ayahâw  
they made a living." Then over there and that guy, uh, but

kîyâpic mâyiḏa ... anohcihki iḏa îyako ana kisîḏiniw  
even ... It was just now that old man told me the story,

â-kî-âcimostawit cîpiḏ kî-... kî-itâw.  
Peter [Colomb] was... he was named.

anohcihki iḏa îyako îkâ ana kisîḏiniw îkâ  
It was not long ago that old man passed away.

â-kî-pimâtisit îyako mîna â-kî-âcimostawit *Burntwood*.  
He told me a story too, over at Burntwood.

“ôti îkwatwâht ihtakwan omîmîkwîsiwak, omîmîkwîsiwak  
“There is someplace where the mîmîkwîsiwak, the mîmîkwîsiwak dwelled;

î-ihâtâcik; î-kî-ihâtâcik, ahpwîtokî kîyâpic ihtâwak anohc.  
they lived there, and maybe they still exist today. Quite

costân kîtahtawîð, ninta-wâpahtamôhkan,” nîkî-itik. îkospî  
suddenly and unexpectedly, go and look!” He told me. At the time, uh, I

ayihîw *government* â-atoskawak îkospî, îkospî  
was working for the government, that’s when that old man told me

â-kî-âcimostawit ana kisîðiniw, “costân kîtahtawîð  
“Just on the spur of the moment, go and take a look,

ninta-wâpahtamohkan cahcikâstîpitamôhkan. ka-wâpahtîn,  
take pictures of it. You will see it, how evident it is that they were

tânisi â(y)-isinamihtâcik, îyakwanik omîmîkwîsiwak.”  
there, those omîmîkwîsiwak.”

“tâpwîhtawâwak nîkî-wâpamâwak nîsta,”  
“I believe in them; I saw them, too,”

kî-itwîw ana kisîðiniw. pîyakwan itâcimîw anihî  
he said, that old man. He told him the same story, how they

kâ-isinâkosiðit îkâ î(y)-okoticik, pîyakwan kinosîw. akwa  
looked, that they did not have a nose, like fish. And

otôniwâ otâpiskaniwâ pîyakwan kinosîw ana ...  
their mouth, their chin were like a fish’s... that’s what it looked like

â(y)-isinâkosit otôniwâhk wîða, itwîw. akwa wîpitiwak  
in the mouth, he said. And they had teeth,

mâni mâka îtokî tasipwâ ayihîw mîciwak nanâto kîkwâðiw  
I assume, because, uh, they ate all kinds of things, too,

wîstawâw kî-... kî-itwîw îyakwâna kisîðiniw. anohcihki îyako  
he... he said, that old man. It was only recently,

*during the sixties* îkospî ana kisîðiniw îyako  
in the sixties, that the old man told me

â-kî-âcimostawit.  
this story.

akwa mîna ayihîw kîyâpic anohc *Granville Lake*  
And also, uh, still today [they exist] at Granville Lake’s

mantônakoh kî-itwîw nimosôm. îkotî î-kî-itâmocik anikik  
Spirit Island, he said, my grandfather did. They took

omîmîkwîsiwak. *Granville Lake* anima mantônak icikâtfw.  
refuge there, the omîmîkwîsiwak did. That Granville Lake Spirit Island

mwâc n-ôh-tâpwîhtîn nîsta îyako anima îyako mantônak  
it's called. 'I don't believe in that Spirit Island myself,' people say.

î-itwâniwa. itwahamani kiyâm toni tômi-aðwâstihki, mwâc ahpo  
But if you point to it even if it's crystal clear, calm water, not even five minutes

*five minutes* toni ta-wâpiskâw nipiy ta-kîstinipaðik  
away, there'll be whitecaps in the water with a strong wind, they say. I

â(y)-itwîcik. nitâpwîhtîn îyako nîsta.  
believe it, too.

îkospî â-pakitahwâyân îkotî *Granville Lake* ayihi  
One time when I was fishing there at Granville Lake around the

*fifties* îkospî âsan nikî-wîkihton îkospî *fifty, fifty-eight*  
fifties, when I was already married in 'fifty, 'fifty-eight,

î-nîpi îkotî â-kî-ntî-pakitahwâyân akwâni îkot...  
in the summer, I went out there fishing when...

îkospî mâyiða ôma ayihîw â-kî-cîmak awa ayahâw nî-...  
That time, I, uh, was in the boat with my friend

nîciwâkan *Sandy, Sandy Patterson*, mâyiða îkâ  
Sandy, Sandy Patterson, but we were not taking anything seriously.

î-kî-ohci-âpahkawisiyâ. pôy tâpwî isa miðo-ðowâstin  
Boy, the water, you know, was perfectly calm

â-pî-âsawakohcinâ anima okâwimiðikânân-sâkahikan.  
when we came out across the lake, Granville Lake.

toni îkotî î-ihâyâ anima wâhðaw  
When were were really out there, that is a wide-open

isi tawâw. anima sâkahikan îyako anima mantônak toni  
lake. That Spirit Island is right in the

âpihtaw akâmi akohtin. pôy toni î-kî-nîpawit awa nîciwâkan  
middle of the lake. Boy, he just stood up, (this) my friend did, and

â(y)-itwaha îyawkwîðiw mantônak. mahti tâpwî ôho â(y)itwîcik  
pointed a finger at the very Spirit Island. "Let's see if it's true, what

kisî... kâwiða âta nititâw kâwiða îkosi tôta nîciwâkan  
they say, the old ..., " even though I told him, "Don't do it, my friend,

ta-osi... kâ-osikohonânaw. nan... mitoni mwîhci  
or we will perish." We got to the shore just in time, and then

î-sîskakohcinâ â-kosâpîyâhokowâ anima. sa... misiwî  
we went underwater. Our fish were

nikinosîminânak î-wanâhokocik. misicîmân anima  
floating everywhere in the water (lost or adrift in the water).

â-kî-âpacihtâyâ *skiffs* isa ôho. misiwî î-wanâhokocik  
We used a big boat, these skiffs, you know. All over the place they

ni... akwâni kahkiðaw îyakwani... nikinosîminânak  
were floating... and all of those... our fish

akwa nitaðapînânak kahkiðaw nikî-wa... kî-otahokowak...  
and our nets, all of them we los... They were caught... They drifted away,

kî-sipwîhahokowak akwâni piko î-kî-nâtakâmîhamâ. akwâni  
and we just had to swim to shore.

nicîmânînan îkota î-kî-kosâpîhotîk *about twenty feet* îtokî  
Our boat was sunk by the waves there about twenty feet, maybe, from shore,

*from shore* â-kî-kosâpîyahokowâ. îkota ohci nîsta anima  
when we went under the water. That's when I believed it, too.

â-kî-tâpwihtamân pîyakwan mîna ôta *Highrock* omâncônakos  
It's the same thing here at Highrock's Little Spirit Island when

anima itwahika... itwahahki awinak. akwâni ta-kîstinipaðin sîmâk.  
somebody poi..., points at it. It will be windy right away. I believe that.

*I believe that.* nitâpwihtîn îyako îkâ isa awinak kîtahtawîð  
I believe it, so nobody will unexpectedly be misled (be caught unawares).

ta-pâhkacît îyakwîðiw ôma ati-nîkâni isi pîhtamîko.  
This pertains to the future when you(listeners) hear it.

îkâ îyako ta-pâhkacîyîk.  
You are not to mislead yourselves.

îyako ma *Granville Lake* mântônak â(y)-icikâtîk.  
There's this Granville Lake Spirit Island, so it is called.

mîkwâc pimohtîhowiyîko(h) îkâ  
As you are travelling there, you are not

pakwanta ta(y)-itwahamîk.  
to point a finger at it for no good reason.

îkâ ta-mîtawâkîyîk.  
You are not to play around with it.

ta(w)-osikoho-... tâ-osikohonâwâw  
You could perish...

nipiy. pîyakwan mîna  
perish in the water.



**Above Left: Highrock Lake  
Centre: Highrock Reserve Land  
(January 1999)**

ôma *Highrock*. tâpwî anima. kiyâm  
The same thing with Highrock. That is right.

aðwâstihki mîkwâc pimohtîhowiyîko, itwahamîko kiyâm...  
Even if, uh, it is calm (the wind has dropped) as you are travelling,

kiyâm, ayihîw, kisîkotîki încin âpacihtâyîko  
you point a finger, even if, uh, you use an outboard motor that is fast,

ta-kîscîpahokonâwâw anima kîstinipaðiki. îyako anima  
the wind would still have time to catch you. That's the

omîmîkwîsiw. kîyâpic anohc ihtâwak anikik ômîmîkwîsiwak.  
mîmîkwîsiw. Still today, they exist, those mîmîkwîsiwak.

tâpwî anima, akwa mîna ôho ayihîw kayâs  
That is true, and also, you know, long ago,

ôho apisciðinîsak ôhokok â-kî-itihcik tâpwî  
these little people ("dwarfs"), as they were called,

kî-wâpamîwak mâna kayâs iðiniwak îyako awa nimosôm  
people truly used to see them long ago. The same with my grandfather

â-kî-âcimostawit awa ôta nipâpâ ayahâwa opâpâwa  
who told me about it, my father's father, you know.

nitâpwîhtawâwak, nôsisim, îyakwanik apisciðinîsak. môða  
"I believe in them, my grandson, these little people.

kî-wâpamânawak kî-wîc-âyâmîkonawak itwîw, kî-itwîw, akwâni  
We did not see them. They lived with us," he says, said, and

îkota *Granville Lake* nîti îkwatwa ihtâwak. mîna tâpwî anima  
over there at Granville Lake the same kind exist. And in truth,

ayahâw awa nisîm awa *Harriet*, awa *Harriet Baker*, tâpwî îyako  
my younger sister Harriet, Harriet Baker, for sure,

â-kî-wâpamât akâmi nîti iðiniwak kî-ayâwak wâsahâ nîstâw  
has seen them in out there at the lake, people who lived by the bay there,

îkotî kî-ayâw kotak awa nisîm *Marie* awa, *Marie Merasty*,  
my brother-in-law lived there, another was my younger sister Marie,

ôkîst *Merasty* awa, â(y)itiht nîstâw.  
Marie Merasty, August Merasty, he is called; that's my brother-in-law.

îkotî kî-ayâwak îkotî îtokî î-itohtîcik î-kiyokîcik  
They were there, perhaps going over there for a visit

nîpâtipisk. mâyiða îkospî î-oski-pimâtisit,  
in the middle of the night. But they were young then, in their younger

â-oski-pimâtisicik. nistam ana nîti ... nistam ana nîstâw  
years. The first time over there... my brother-in-law had just married

â-kî-wîkimât *Louis* ana â-kî-itiht, *Louis Baker*.  
her, Louis was his name, Louis Baker.

akwâni îtokî îkotî *party* î-ntî-ayâcîk. akwâni îtokî  
And maybe over there they went to have a party. And maybe

î-ati-kîskwîpîðit. î-pî-pîyako-kîwît î-tipiskâðik. “mîkwâc  
he was getting high. He came home alone at night.

î-(y)-ati-pimohtîyân îkota ayihîw *fish packing house*  
“As I was walking there, uh, a fish packing house stood ...

cimat...kî-cimatîw, kîtahtawîð awinak â-otihtinit,” â(y)-itwît,  
used to be there..., “All of a sudden, somebody grabbed me,” he said,

“ôti nispiskwani,” â-itwît. pôy, kwayask tâyisa nimawimon,  
“in my back,” he said. “Boy, I really screamed,” he said.

â(y)-itwît. mwâ n-ôh-... mwâ n-ôh-kîskwîpân, â(y)-itwît.  
“I was not... I was not drunk,” he said. “Then, in vain,

akwâni pakwanta â-ntopicikîyân â-(y)itwît îðiniw, îðiniw  
I tugged at,” he said, “a person, a person that I felt with my hands,” he

â-miskonak,” itwîw,. “ôti toni î(y)-âkwaskicipisit ôti. tânisi  
says. “Over here, he really clung to my back. I don’t know what he wanted to

îtokî â-kî-wî-tôtawit. akwa kotak awinak â-kiskîðimak  
do to me. And I noticed another

ôti ohci î-otihtinit,” ayihtâw, “ôho  
one grab me firmly from over here,” he

niskâta. akwâni awa ôti nispiskwani â-otihtinak,” itwîw  
said, “on my legs. Then, I grabbed this one here on my back and

â-kwâci-pimwasiniyân â(y)-itwît. akwa ôho wat... ôta  
threw (tossed) him off,” he said. “And then these... here they were

câh-cim...;pîyak ana â-pahkihcipaðihot aspinik â-tapasîcîk.  
standin...; one of them fell, and all of them ran away and were gone. I

â-kanawâpamakwâ â-cim... î-atimpahtâcîk, â(y)-itwît.  
watched them ... running down the road, he said.

môða â-misikiticik, â(y)-itwît anihî apisciðin... îyakwa  
They were not big, he said,

anohc kîyâpic mîna îyakwanik kiwîc-âyâmikowâwaw.  
those little peop... Even now they still live among us.

mwâc awinak îtokî wîhkâc wâpamîw îyakwani. “îyakwanik îkâ,  
I don't think anybody has ever seen them.

îyakwanik,” â-kî-itwîw nimosôm, “kîyâpic îyakwanik îkotî,  
“Not those, those,” said my grandfather, “still those over...

îyakwanik îko... îyakwanik mîna apisciðinîsak aniki  
there... also those little people still live among us today.

kî-wîc-âyâmikonânak *today*. mwâ kikiskîðihtînanaw, akwa mîna  
We don't know about it, and those mîmikwîsiwak, too,

îyakwanik omîmîkwîsiwak kîyâpic ihtâwak anohc.” tâpwî anima  
still exist now.” That is true, so that a person will not be

îkâ isa iðiniw ta-pâhkacîti ati-nîkâni. kita-âswiðihita  
misled in the future. He is to watch out for it,

îkâ pikwîsi ta(y)-isi-mîtwâkîti ahpo  
not to play around with it, even when he

îyakwani wâpamâci îkâ ta... ta-miðo-ayât isa âtiht.  
sees these, not to ... To have a good life, you know, some of them.

pikwîsi ta-ispâðihik iðiniw kîspin mîtwâkîti anihî îyakwani.  
All kinds of things will happen to a person if he plays around with them.

îyakwani, ayihîw, iðiniwak wîstawâw pîtos  
Let's see, the people themselves used to

î-kî-isi-pakitinikowisicik. pîtos kîstanânaw  
be gifted in a different way. Ourselves, we were gifted

kikî-isi-pakitinikowisinânaw akwa wîstawâw pîtos.  
differently (in various ways), and they too differently (in their own way).

pîyakwan pisiskisîs ahpo pisiskisîsa awinak  
Just like an animal, even an animal when

ta-mîtwâkîti kayâs kwâni â-kî-itwîcîk wîða mâna kâyas  
somebody plays with it. Long ago, my grandfathers

nimosômak ôhokok â-kî-âcimostawicik.  
told me about it.

pisiskisîsa â-nipahât iðiniw toni kî-manâpahkikawinam  
A person who kills an animal should really be careful about

mihko. iskwîw ta-pâsitaha îyakwîðiw kî-kâskinihtâw.  
spilling the blood (not to spill it). If a woman steps over it, she would

kî-itwîwak, môða tâskôc anohc. ahpo mâyiða îtokî kîyâpic  
scrub it. That's what they said, not like right now. But maybe it still

anohc. ikosi p̄yakwan n̄sta ôfîða îyako k̄iyâpic  
happens. I do the same thing, too, still follow this (sacred custom), even

nipimitisahîn ahpo k̄ikwan ahpo â-p̄î-asamikawiyân ôma toni  
something that is given to me to eat. I am really

pap̄iyâhtak nipamihtân toni nitasowâpahtîn ahpo mihko  
careful with it; I even watch to see that I do not spill the blood

ta-kitiskinamân moscihtakâ. s̄mâk nipâhkwhân n̄piy ohci.  
on the floor. Right away, I wash it out with water. Even when

ahpo nântaw ita isi mihko ta-astîk, îyako k̄iyâpic îyako...  
there is blood somewhere, that I still ...

iða... î-pimitisahamân. akwa ati-n̄kâni îyako, îyako  
that (custom) I still follow. And in the future, you will

ta-kanawâpahtamîk isa ôma ati-oski-pimâtisihîko  
regard it in this way, you know, you who will be in your younger years

*three generations from now* îyako  
three generations from now,

ta-kanawâpahtamîk. k̄ispin kip̄ihtawinâwâw  
are to look at it in this way. If you are hearing me,

âsay n̄iða na-ka-nisiwanâtisin ikospî.  
I will already be gone by that time.

îyakwani î-kî-p̄ihtaman ôho âcimowina â... âcimowân kayâs.  
These are the stories that I heard... stories I am telling, of long ago.

îyakwanik ôhokok nimosômak toni kâh-kisî-ayawak  
These were my grandfathers', and they were really old when they left this

â-kî-nakatahahkwâ askiy. toni niki-oskinîkîn  
world. I was really young when they

â-kî-p̄î-âcimostawicik.  
told me these stories.

îkosi akwâni.  
Thank you. That's all!



A *mîmikwîsiw* robs the net.



Granville Lake  
(September 1999)



Mimikwisi Rock Point  
Mimikwisi Rock can be seen at  
the top centre-left in this view.

(See also Miles Bigetty: *The Man Who Lived with the Mimikwisiwak* and  
Abraham Bird: *The Mimikwisiwak*.)

### Living Off the Land and Visions of the Future – (Track 2—53:01)

Beverly: mahti âcimostawinân tânisi iðiniwak  
Could you please tell us a story about how people

â-kî-pî-isi-pimâcihisocik?  
used to live?

Keno: ayihîw, kayâs nâ iðiniwak ayihî... *our ancestors*  
Let's see, long ago, people, uh... our ancestors,

â-kî-pî-isi-pimâcihocik kî(y)-â... kî(y)-âðimihtâwak kwayask  
how they came to survive long ago... it was very tough,

kî-âðimanðiw kâ-... kâ-atoskîcik. wîpac î-kisîpâyâðik  
it was hard when... they worked. Early in the morning they

kâ-kî-mâc... kâ-kî-mâtatoskîcik â-ntaminahocik â-nîpinðik akwa  
would start working, hunting in the summer and in the

â-piponðik; pîyakwan kî-atoskîwak tahto askiy. akwa ayihîw  
winter; it was the same (they worked) every year. And, uh,

kâ-piponð... kâ-nîpinðik îkota â-kî-mâwacihtâcik kîkwâðiw  
when it was winter... During the summer they gathered things

pîyakwan pâstî-wiyâs kî-pâsamwak wiyâs kinosîwa kî-pâswîwak  
like dried meat; they dried meat, (also) fish they dried,

îyakwa, îyakwa mînisa mîna kî-mawisowak. mîkwâc  
and also, also berries, as well, they gathered. As they are

â-nihtâ-kaspisinî... nihtâwikikiht. mînisa kî-mawisowak tahto  
ripened...they are ready. They gathered berries every

kîsikâw îyakwanik ayahâwak ôhokok nôcokwîsiwak iskwîwak  
day, these older women, women,

oskinîkiskwîwak îyakwanik â-kî-mawisocik akwa nâpîwak kisîðiniwak  
young women, these picked berries. And the men, old men and

oskinîkîsak îyakwanik â-kî-ntaminahocik î-nîpinðik môswa  
young men, these hunted moose during the summer.

îyakwanik â-kî-nîpahâcik kinosîwa. mwâc wîhkac ayihîw  
These (persons) caught ('killed') fish. Never, uh,

oski-pimâtisa pakwanta kî-ohci-apiw.  
would a young person sit around doing nothing.

îkospî â-kî-isi-pîhtawak ôtîða mâna â-kî-isi-pîhtawakwâw  
That's when I would listen to my grandfathers as (the way) they used to

nimosômak mâna â-kî-itâcimostawicik. î-moyi- kîkwan mîtonâwakâc  
tell me the stories. Before (at that time), there was hardly anything

-ihtakwa. î-moyi- mistikôsiw ahpo ôta -ayât, kî-kaskihtâwak  
[manufactured?], that is, even before the Europeans were here, the people

îðiniwak kwayask ta-pimâcihisocik îkâ  
knew how to take care of themselves properly,

awiðiwa î-kî-ohci-wanâhikocik cîskwa.  
[back] when nobody disturbed them.

îkospî akwâni â-kî-isi-mâwacihtâcik kîkwâðiw â-nîpinðik  
At that time they gathered some things in the summer, like

pâstî-wiyâs ôwahikana pimihkân kî-osihtâwak akwa îyakwani  
dry meat, pemmican; they prepared grease, and these [foodstuffs]

â-kî-nahastâcîk akwa mîna mînisa kinosîwa namîstîkwa mîna  
they stashed away, and berries, too, fish, dried fish, too,

mîna kî-ðîwahîwak. akwa mînisa mîna â-kî-nahastâcîk  
from which they made pemmican. And they put away berries, too,

îyakwîðiw î-aswîðihtahkwâ kâ-kî-... kisinâðiki kisinâ-piponðiki.  
they are ready (prepared) in case... it got cold, was a cold winter.

îyakwani ta-mîcîcîk ôma â-pôni-... â-pôni-makosî-kîsikâk. îkota  
These (things) they ate after... after Christmas.

â-kî-mîcîcîk anihi otastâwayiniwâwa. mwâc k-ôh-nisiwanâtanwa.  
That's when they ate their stash of food items. They did not spoil.

nântaw ita âkawâstî maskîko kâ-kî-âða... â-kî-wâtihkîcîk  
Somewhere in the shade by the muskeg they made a hole

â-kî-aðinahkwâ ita isa îkâ nîpiy kita-pôsiciwa. anima wâtihkân.  
where they buried them, where water would not seep in. That pit.

îkota â-kî-nahastâcîk pîyak... pîyakwan ayihîw âhkwaçihcîkan  
That's where they stashed them, just... just like a refrigerator,

anohc ôho â-âpatahki mwâc k-ohci-nisiwanâtan mîciwin akwâni  
these ones; whenever it was used, the food never spoiled, and

îyakwani â-mîcîcîk isko â-ati-kîsowayâðik ta-ati...  
they ate it until the warmer weather came, when

ta-ati-ntaminahocîk ta-ati-wanihkîcîk. akwâni kî-tîpîpaðiwak  
they would start hunting again, and trapping. And it always sufficed them,

anihi â-kî-astâcîkocîk kapî pipon. akwa â-ati-sîkwandîk akwâni  
these things they stashed, the whole winter. Then came spring,

pîyakwan kî-itahkamikisiwak î-kî-n... kî(y)-â... kî-wanihkîwak  
and they did the same thing. ... They trapped,

akwa îkotâ ayihîw kî-osihtâwak wanihkîkana. kî-kiskîðihtamwak  
and this was the time, uh, to make traps. They knew how

ta-isi-ihâtâcîk wanihkîkana môða aðisk cîskwa wanihkîkana  
to make traps because (store-bought) traps were not yet

kî-ohci-ihakwanwa nikî-itik mâna nimosôm. mistiko wanihkîkana  
available, my grandfather used to tell me. They would make traps

mâna â-kî-osihtâcîk akwa ayihîw, ayihîw watapiya, watatapiy  
out of trees and, let's see, roots, this root,

awa â-apiscâpîkîsit ana. îyakwani mâna ohci  
the thin one. Out of these they would

â-kî-nakwâkaniyâpîhkîcik mâna... amiskwa isa amiskwa â-...  
manufacture snares... beaver, you know, beaver they...

kâ-ayâcik â-tâpakwâcik. tânisi îtokî piko â-kî-ayihotahkwâ.  
that were there, they snared. I don't know just how they did it.

akwâni piko îkosi â-kî-isi-âcimostawit nimosôm  
This was a story my grandfather told me. That's

îyakwani î-kî-âpacihtâcik î-moyi kîkwan -ihtakwa.  
what they used before other things existed (i.e., were available here),

î-moyi- nakwâkaniyâpiy akwa î-moyi- wanihikana -ihtakwahki. akwa  
before there was the snare wire, and before the (steel) trap).

ayihîw â-sîkwanðik îkota mâna â-kî-manîôtahkwâ cîmân, isa  
And then, let's see, when it was spring, that's when they made a canoe, around,

ta-osihtâcik waskwayi-cîmân akwâni ayihîw waskwaya ôho  
you know, they used a birchbark canoe. And, uh, these birches that are really big,

â-mamisikitiðit. îyakwani â-kî-pâh-pahkonâcik iðiko ta-tîpipaðicik  
from these they stripped the bark off, peeling off just enough to make

pîyak cîmân ta-osihtâcik. kî-mâhtakwâpiskawîwak anihi ayahâwa  
one canoe. They pressed the birch bark underwater with rocks, and

waskwaya akwa kâ-kî-isi-mâhtakwâpiskahwâcik ki-ððskipaðiw  
after they had pressed it, the birch bark softened, they said,

ana waskway î-itwîwak, kî-itwî... kî-itwîw nimosôm. akwîspî  
he said... said my grandfather. Next, let's see, tamarack,

ayahâw wâkinâkanih wâkinakana ohci â-kî-tahkopitâcik.  
with tamarack they tied them.

tânisi îtokî piko â-kî-tôtawâcik îkota. mihcîtwa nikocîn  
Just how they did it at that time, I don't know. Many times I've tried

mwâ nikaskihtân. îkota â-mâmaskâtamân. mâskôc kî-mamâhtâwisiwak  
unsuccessfully. This is where I am puzzled (amazed). I am sure they must have

kâ-kî-isi... kâ-kî-isi-kaskihtâcik waskwayi-cîmân â-osihtâcik  
been very clever to... to know how to do these things, to make a birch bark

kahkiðaw kîkwâðiw cîmân pîyakwan ôma â-isinâkwa. akwâni îkosi  
canoe that looks just like these canoes we have today. And like that

kî-isi-kaskihtâwak. akwâni kî-itwîw nimosômpan kâ-kî-isihtâcik  
they made them. Then, my late grandfather told how they made them,

anihi mistikwa â-pihkana ayahâwa isa ospikâya  
those sticks that he bent, you know, the ribs for

anihi cîmâni â-kî-isihtâcîk akwa waskwaya anihi â-kî-isi-ahðâcîk  
the canoes that they made and the birch bark, how they put them on,

â-kî-isipikîhkâtahkwâ watapiya ohci, â-kî-âpaciâcîk îyakwani  
how they sealed them with the roots that they used, how these

iskwîwak îyakwanik nôcokwîsiwak iskwîwak nô... oskinîkiskwîwak  
women, the old women, women... young women

îyakwanik watapiya â-kî-mâwasakonâcîk nôhcimi akwa pikiwa. pikiwa  
gathered the roots in the bush, and the spruce gum. Spruce gum

mîna îyakwani aðisk piko â-kî-pikîhkataâcîk cîmân â-osihtâcîk.  
was the only thing available that they could use to seal a canoe.

akwâni îyakwani anihi watapiya â-kî-mîsahahkwâ cîmân akwa  
They used the roots to tie the canoe together. And

â-kî-pikîhkatahkwâ akwa â-kî-akotahkwâ â-kî-akotâcîk ocîmâniwâ  
then they glued their canoe together and suspended it so that it hung

ispimi. kî-âsikici(y)-akotâwak kî-itwîw nimosôm akwa nipiy  
in the air (to dry). They hung it upside down, my grandfather said, and

â-sîkinahkwâ îkotî ta-... mahti ita â-ohci-ayâk kâ-ohci-ohcikawa  
they poured water there to... find out whether it would leak,

îkota ohci â-kî-kiskîðihtahkwâ îkota aðisk ta-pâspipiw îkota  
to find out whether it (water) would get through there

ohci... akwâni kî-mîsahamwak îkotî î-itakotîðîk cîmân ômîðiw  
... and if there was a leak they would patch the canoe, while

akwâni kî-mîsahamwak pikiw animîðiw pikiwa â-kî-âpaciâcîk. akwâni  
it was still there they would patch it with the spruce gum that they used.

îyakwîðiw â-kî-isi-tôtahkwâw akwâni kî-nihtinamwak akwa kwayask  
After they had done this, they took the canoe down and they

akwa â-kî-tâh-tahkopitahkwâ ta-isi-maskawâðîk watapiya ohci anihi.  
tied it up properly with roots so that they (the ribs) would be really strong.

akwâni â-kî-isi-ihâcîk â-kî-apôhkîcîk, â-kîsi-apôhkîcîk akwâni  
When they were finished, they made paddles, manufactured paddles,

piko tâyipiko kî-pôsiwak. kî-maskawâwa cîmâna mâka kî-manâcihtâwak  
and after that they would just paddle away. The canoes that they used were strong

kwayask kîkwan isa îkâ isa tâwa... ta-tâwihtatâcîk.  
and they were very careful with them, you know, not to bang them anywhere.

ahpo kî-mamâhtâwisiwak kwayask îðiniwak î-moyi-wanâyicîk,  
The Native people were very clever (had powers) before they were disturbed,

î-moyi- mistikôsiw -pî-wanahât. toni kî-kaskihtâwak kwayask  
before the European came and disturbed them. They were perfectly

î-pamihisocik î-pimâcihisocik akwa ayânisa â-osihtamâsocik.  
capable of looking after themselves. They made clothing for themselves.

â-nipahâcik moswa sîmâk kî-osihtâwak iskwîwak pahkîkin pô  
When they killed a moose, immediately the women made tanned hide,

kîkwâðiw kî-osihtâ... ahpo maska... maskwayâna maskwa â-nipahâcik  
all sorts of things they made... like bearskins. When they killed

maskwayâna kî(y)-a... îyakwani â-kî-anâskosocik. atihkwayâna  
bears, the bear rugs... these they used as mattresses. Caribou hides

akwa mîna â... ayihi... moswîkan atihk... atihkwayâna îyakwani  
and also, uh ... moose hide, caribou... caribou hide, those

â-kî-oskotâkâcik akwa mîna â-kî-otas... â-kî-omaskisinicik  
they used for jackets, ...footwear,

â-kî-otas...tiscicik kahkiða kîkwan pisiskisisis ohci  
and they made mittens. They made all of these from animals.

â-kî-âpacihtâcik. akwa mîna wâposwa wâposwayâna îkosi mîna  
Likewise the rabbits, rabbit furs,

â-kî-itwît nimosôm wâposwa isa ôho kâ-kî-... â-kî-tâpakwâcik  
my grandfather said, you know, these rabbits they used to... they snared them.

kî-wîpakwîwak wîpakwâna kî-itamwak îyakwani â-kî-âpacihtâcik  
They cut up branches, snare support they called it and used these,

ayahâwa îyakwani piyakwan watapiya â-kî-âpacihtâcik. wîpakwâna  
uh, just like the roots, same thing. Snare support sticks, little

nîpisîsa anihî â-apiscâskosiki kî-osihtâwak wîpakwâna îyakwani  
willow wands, those thin twigs they made for snare support sticks, those kinds.

ohci akwâni â-nakwâsot wâpos akwâni kî-ispâhkîkocin ispimi  
Every time a rabbit was snared it flew upward.

isi. akwâni îkotî kî-koðâwikocin mwâc nântaw isîsi kî-pîkonam  
And there it hung, and there was no way it could break it

animîðiw kiyâm nîpisîs ohci animîðiw â-kî-itâp...  
even if it was a little willow wand that was... used,

â-kî-itâpacihtâcik, ta-tâpakwîcik. akwâni îkota ohci akohpa  
for a snare. And then from this (source) they made blankets,

â-kî-osihtâcik wâposwayân-akohpa.  
rabbit skin blankets.

akwa ayihîw akwâni tahto askiy îyakwîðiw â-kî-atatoskâtahkwâ.  
And, uh, every year this is how they worked at it.

opimâcihowiniwâ piko mwâ pîtos kîkwâðiw ohci-atoskâtamwak.  
They never worked in any different way in their lifestyle.

akwa ta-... ayihîw ta-mîtawîcik,  
And then... uh, they would play games, they played games,

kî-mîtawîwak, mâni mâka môðiða ohci îkâ kî-ohci-mîtawîwak. akwâni  
but of course it's not the case that they did not play games.

îyako anima ayihîw pakîsiwin anima icikâtiw kî-pakîsiwak  
And then there was that game called chance that they played using

ayihîsa asiniya, asinîsa kî-âpacihiwak pîyakwan mâna ayihîw  
stones, stones they used just the way, uh,

îtokî mâni mâka wîstawâw askîmîwak isi â(y)-isi-mîtawîcik. pîtos  
of course, the Eskimos used them. However, they did it differently.

mâyîða wîstawâw kî-tôtamwak. iðiniwak ôta îyakwîðiw omîtawîwiniwa  
The people here, their game

akwa mîna ayihîw kî-cikaðisihkîwak cikaðisihkâna kî-osihtamâsowak.  
was, uh ... they played checkers; the checkers they made for themselves.

tântî mâyiða îtokî ohci isi îyakwîðiw awinak îtokî îyakwî...  
Where it came from or who invented it, I don't know...

îyakwîðiw â-kî-... â-kî-kiskîðihta ta-isi-mîtawî. toni kisî-ayak  
who made them (the checkers)... to know how to play the game. It was old people,

kâ-... kî-itwîw nimosôm â-kî-osihâcik anihî cikaðisan...  
who... my grandfather said, that made those checkers...

cikaðisanâhtik â-kî-osihtâcik. tântî îtokî îyakwîðiw  
the checkerboard that they made. I don't know

kâ-kî-otinahkwâ ta(y)-i... ta(y)-isi... ta(y)-isi-osihâcik anihî  
where they got it (that idea) from, to make those

cikaðisâna kî-kaskihtâwak mâyiða ta-osihâcik. akwa nanâto  
checkers, but they managed to make them. And they played all kinds

kî-isi-mîtawîwak.  
of games.

akwâni pâhci ayihîw akwâni â-itwîcik akwâni  
And then (pay attention!)[?], uh, they said,

ta-it... îyakwîðiw âsa mîna kâwi animîðiw â-ihôtahkwâ e[very]...  
they started to... do again the things they did

tahto askiy îyakwîðw akwâni piko îyakwîðiw kî-atoskâtamwak  
every year, they way they always did their work

opimâcihowiniwâ. î-kanawâpahtahkwa kayâs ayihîw nîkâni  
for their livelihoods. Long ago they looked into the future

î-kî-itâpicik îyakwanik iðiniwak, akwa mwâ cîskwa ayihîw îkospî  
to see things, those people did, and not yet, uh, at that time

ot... nimosôm ôtîða â-kî-âcimot. ôhtâwiya akwa omosôma mwâ cîskwa  
... my grandfather used to tell the story of his father and grandfather

ayihîw kîkwan ôma isa pîyakwan isa lapat... lapatâkwa isa pîyakwan  
when there was not yet here, you know, like potat... potatoes, you know,

mwâ cîskwa kî-ohci-ihtakwanwa. anohciki iða îyako ôma kistikîwin  
they did not yet exist here. These gardens only started to

â-kî-ispadîk ôt...ôta ayihi wâpâpiskatinâ â-oskâw...-oskipimâtisit  
appear here... here in the Highrock area when my grandfather on

nimosôm ayihîw ohci nipâpâ ayihîw opâpâwa. akwa nimâmâ opâpâwa  
my father's side was a young man. And my mother's father (too),

îyakwanik mâna â-kî-âcimostawicik kayâs isa â-kî-isi-pîhtahkwâ  
these are the ones who used to tell me the old stories the way they had heard

â-oski-pimâtisicik.  
them when they were young.

akwa iðiniw kwayask kî-mamâhtâwisiw kayâs  
A person of long ago was very wise (having shamanistic powers),

itwîwak kî-itwîw nimosôm îyako kotak nimosôm  
they said, my grandfather said, my other grandfather,

nôhkomis ayahâwa opâpâwa *Albert* kî-itâw,  
my uncle's father, who was called Albert.

*Albert Linklater*, kî-itâw. îkospî â-kî-ntî-iskôliwîyân  
Albert Linklater was his name. It was when I went to attend school

*1943* îkospî îkâ â-kî-ohci-pimâtisit ana kisîðiniw *he was about*  
in 1943 that he passed away, that old man. He was about

*90, 95, something like that, oops, 95* îtokî kî-tahtwâskîwinîw  
90, 95, something like that, oops, probably 95 years old

îkâ â-kî-ohci-pimâtisit. iskôli nikî-ayân â-pîhtamân îkâ  
when he died. I was attending school when I heard that he

î-pimâtisit. îyako kisîðiniw kwayask mâna nikî-kakîskimikonân  
had passed away. This elder was always telling us

îyako kisîðiniw îyako î-kî-... îyako ayihîw  
this old man who was... who was, uh,

mihcîtwâ nikiskisin îyako kisîðiniw mâna â-kî-isit wîða,  
many times I recall this elder who used to talk to me.

*nine* â-kî-tahtwâskîwiniyân â-kî-tî-iskôliwîyân  
I was nine years old when I went out to school

*1943.* toni nikiskisin kîyâpic pîyakwan anohc î-kî-... ayihîw  
in 1943. I still remember it as if it was today,

î-kî-âcimostawit î-âcimostâkowâ mâna î-awâsisîwiya.  
the story he told me, he told us, when we were children.

kâ-oskinikisiyâ î-mâwawapihikowâ mâna îkâ kâ-kîskimikowâ îkota  
When we were young men, he would have us sit together and there he would tell us

â-kî-mâmaskâtamân.  
things. I was amazed.

mâmaskâc îyakwani ôma ayihîw kahkiða kikway  
It's amazing all these things

ôma â-pî-wâpahtamân â-pî-pimâtisiyân. anohc ayihîw, anohc ôma  
I have seen in my life. Right now, uh,

âskîwa *sixty-three* nitahtwâskîwinân nikotwâsikomitanaw-nistosâp  
this current year, I am sixty-three, sixty-three

nitahtwâskîwinân. ayinânîw... kîkâc-mitâht  
years old. I was eight... nine

î-tahtwâskîwiniyân îkospî ana nimosôm îkâ â-kî-ohci-pimâtisit.  
years old when my grandfather passed on.

akwa mâna î-kî-mâwawapihikowâ î-kî-âcimostâkowâ tânisi  
And he used to make us sit together while he told us stories of how

â-kî-pî-isi-wâpahta wîsta â-oskipimâtisit *that's* îkota ayi...  
he had seen things (experienced life) himself when he was young, which was

îyako anima îtokî *1800s, early.* îyakwîðiw mâna  
maybe in the early 1800s. He used to

â-kî-âcimostâkowâ â-kî-pî-isi-wâpahta  
tell us about when he used to see

kî-mamâhtâwisiwak îðiniwak itwîw. î-kî-ntî-... kî-ntî-...  
the people who were wise (the shamans), he said. They went out to...

kî-ntî-pawâmiwak. îkwâni ôma â-manît kisî-ayak â-sipwîhtît  
went out to have vision quests. And they used to make preparations, the old men

akwâni îyakwîðiw î-ntî-pawâmit kî-itwîw. môða mîna askiy  
did, whenever they left to go out to seek spirit power, he said. And it was not on

â-kî-ntî-pawâmicik nikî-itikonân î-atâmpîk. akwâni ôma  
land that they did this, he told us, but under the water. Every time

â-pahkopîcik akwâni îkota mwâ n-ohci-wîhtamâk tânisi  
they went into the water, he never told me what

â-kî-ispadîðik. “mwâ n-ôh-kiskîðihtîn tânisi â-kî-... matwâni  
happened. “I don’t remember what happened... I wonder if

kî-asinîwipaðiwak,” kî-itwîw. “îkosi mâni mâka piko î-atâmpîk  
they turned into rock,” he said. “It’s the only way to stay underwater,

ta-kî-nipâw,” kî-itwîw. “akwâni îyakwîðiw â-piponðik akwâni  
to sleep there,” he said. “It was in the winter that they did this.

kapî-pipon kî-... îkotî atâmpîk kî-ntaw... kî-ntawî-pawâmiwak  
All winter they had these spirit dreams under water. These

îyakwanik kisî-ayak anikik â-kî-mamâhtâwisicik,” itwîw, kî-itwîw.  
elders, these were the wise old men (shamans),” he said.

îyakwâna nimosôm *Albert* îyako awa â-kî-itiht *Albert*  
Then there was my grandfather named Albert, Albert Linklater.

*Linklater.* îkwâni î-sîkwanðik kâ-ati-nîpinðik kîtahtawið  
Whenever spring came and it was becoming summer, you know, all of a sudden he

â-kî-takosi mâna î-it... nîsta nikî-wâpamâw. nikî-wâpamâw  
would appear. I saw him myself. I saw him, that kind of an elder

îkwatwâht kisîðiniw î-takosi î-kî-isi-pawâmit. akwa mâna îkota  
arriving from a vision quest. And at that time he would

â-kî-âcimot tânisi ta-tî-... ta-tî-ihki nîkâni, ati-nîkâni tânisi  
tell how it was going.... going to happen ahead (in the future), how things

ta-tî-ihki. kahkiðiw îyakwîðiw â-kî-âcimostâkowâ  
would turn out. He told us everything,

ana kisîðiniw tânisi â-kî-isi-pîhtawât anihî  
that old man did, how he had heard that,

îtok... kâ-kî-isi-pîhtawât anihî kisîðiniwa  
probably... what he had heard the old man had gone and

â-kî-ntawî-pawâmiðit. î-kî-mîðikowisicik mâni mâka îtokî. tasipwâ  
experienced in his vision quest. Maybe that was a divine gift. That’s why

kî-tâpwîhtamwak nistam ayamihâwin ôta â-takwa... â-takohtatâcik  
they believed the first time (Christian) religion was here...they brought it here.

[gap] ... kayâs îkosi kî-itwîw îkoti... îkosi â-kî-itâcimostâkowâ  
... Long ago, he said, there... that's the story that

ana kisîðiniw.  
old man told us.

hâw! ôma ayihîw aci... â-ati-kîsi-ohpikiyîko  
Okay! Let's see, as you grow up

îyako toni nîkâniðihtamohk îyako, â-kî-itikowâ,  
you have it as a priority, he said to us about

ayamihâwin. îkosi îyakwâna kisîðiniw î-kî-isi-pîhtawak îyakwîðiw  
religion. So that's what I heard from the old man

î(y)-âtota ayamihâwin. kî-tâpwiyakîðihtamwak awiðiwa, awiðiwa isa  
testifying about the religion. They believed that somebody, someone, you know,

î-ihâtâðit î-mîðikocik kîkwâðiw pimâcihowin pimâtisiwin  
would be present to give life, a way of living,

â-pimâtis... kî-kiskîðihtamwak awiðiwa î-ihâtâðit kî-tâpwîhtamwak  
how to live their lives... they knew somebody was there, they believed,

kî-itwîw ana nimosôm. “îkosi, â-kî-itikowâ, ôma â-ati-ohpikiyîko  
said my grandfather. He told us, “As you grow up do

kâwiða wîpinamok ôma kitayamihâwiniwâ[w] â-kî-pî-mîðikawiya ôta  
not discard your religion, the one you were given here

ask... kitaskîna ôwa [ôhokok?] â-kî-pîtamâkowahkwâ sîsos. mantow  
on earth... our land... this person, people brought us was Jesus. God's

otatoskîðâkana î-kî-pî-itisahwât ôta ta-pî-kiskinawhamâkowa  
(High Spirit's) disciples he sent down to teach us

wîða â-kî-osihtât animîðiw ayamihâwin ôma mîkwâc âpacihtâya.” mwâc  
it, this religion we are practising now.” He did not

pîtos ayamihâwin kî-osi... kî-ohci-osihtâw, mâka â-kî-isi-pîhtawak  
create a different religion... than the one he made, but I did hear that

ana kisîðiniw î-itwît ati-nîkâni ôma k-ati-wâpahtînwâw nanâto  
old man say that in the future we would start seeing all kinds

wîmistikôsiw wîða ta-osihtâw ayamihâwina nikî-itikonân.  
of religions which the white man would invent, he told us.

îkwâni îyako anima â-wâpahtamân, îy! nanâto ayamihâwina  
That's the one we see, you see! All sorts of religions

niwâpahtîn. îkwâni mwâ nît... niwî-pônihtân nîsta  
I see. I'll never ... never give up mine,

â-kî-pî-isi-kiskinawhamâkawayân ayamihâwin anima mwâ n...  
the religion I was taught. I'll never l...

niwî-nakatîn. îkosi mîna kî-it... kî-itwîw ana kisîðiniw  
abandon it. That is what he said.... he said, that old man,

mimosôm awa â-âcimak â-atîpi... â-ati-isi...  
my grandfather, the one I am talking about.

kâ(y)-isi-ohpikihikawiyîk îkosi, itisahamok. kâðã  
The way you are brought up, follow that path. Don't

naspâc kâwiðã naspâc ... kâwiðã pask... ka-pask...  
go the wrong way, don't stray... don't go off... go off (the path),

paskîhtîk îyako mîskanaw anima nawitisahamok ano... anima  
go off the track, just follow this road, the way that you

â(y)-isi-kiskinawhamâkawayîk ati-kîsi-nihtâwikiyîko. akwâni îkosi  
are taught as you finish growing up. Then again, this

mîna â-kî-itwîw.  
is what he said.

îkospî âsay *radio* kî-ihtakwan. kayâs isa anihî mist...  
The radio was already in existence at the time. A long ago

mistiko *radio*-wa anihî â-kî-ihtakwahki. îkwatwa kî-ayâw. îkwâni  
there were radios made out of wood. He had one of that kind.

kîtahtawið â-itwîw îyako ôma â-pîhtamîk ayamimaka kîtahtawið  
All of a sudden, he said, you are listening while it talks (radio), and you will

ati-nîkâni ôti ka-wâpahtînâwâw ta-o... kâ-wâpamâwâw ana  
actually see talking (suddenly) in the future will... you will see

[w]îmiscikôsiw â-ayamit ta-cikâstîpaðiw â-kî-itwîw. nistam ôma tv  
a white man talking and showing himself (projecting his image), he said.

î-wâpahtamân sîmâk îyako â-kiskisopaðiyân akwa anima ana kisîðiniw  
The first time I saw tv, immediately I recalled the old man, what he said

â-kî-itwîw îyakwîðiw â-kî-ita animîðiw tv, îh? îyakwîðiw âsan  
about the tv. This is what he meant, television, eh? He already knew what

î-kî-kiskîðihata ta-tî-ihtakwanðik akwa mîna î-kî-itikowâ kâ-wâpah...  
was going to happen and also he told us what we would see... at the time

mîkwâc ôma ôta â-ayâyâ ôta *Granville Lake*. îkospî â-kî-ayâyâ môðã  
we were living here, at Granville Lake. That's the time, not

wâhðaw ôta ôtînâwa kita-... misiwî ta-wâskânastîwa â-kî-itwîw.  
far away, there would be ... towns around here. There would be roads

mîskanawa ta-pî-mâtâmonwa ocâpânâskosak ta-pimakocinwak kâ-kî-itwît.

all over, vehicles moving everywhere, he said.

îyakwîðiw *Lynn Lake* ômîðiw â(y)-ita kâ-kî-ita *Leaf Rapids* akwa  
He meant Lynn Lake here, Leaf Rapids and

*Thompson* akwa îyakwîðiw animîðiw *highway*. îyakwîðiw î-kî-wâpahta  
Thompson and this highway here. That's what he saw

ômîsa amistikôsiwak â-itahkwâ *vision* â(y)-itwîcik. îyakwîðiw  
in what the white man calls *vision*. This is what

nîkâni îkî-wâpahta îyakwîðiw âsay îyakwâna kisîðiniw.  
he saw in the future, that old man. That's

îyakwîðiw â-kî-wîhtamâkowâ, cî? kahkiðaw kîkwan nitati-wâpahtîn  
what he told us, right? I am starting to see everything that

ana kisîðiniw â-kî-itwît. îyako ohci â-tâpwîyakîðihtamân  
old man said. That is why I believe this when

ôma kâ-wâp... kâ-wâpahtahikowisit isa iðiniw kîkwâðiw îkâ isa  
a person is sho... is granted a vision, you know, not to reject or

ta-pîwîðihita kitâpwî... ta-tâpwîwakîðihita tâpwîmakan isa anima  
make fun of it... He is sure, he is to believe it. It is authentic, that one.

akwa îkosi mîna â-kî-ati... â-kî-ati-itikowâ îkwâni îyako anima  
and he started to... he further stated to us, that one did,

ôhokok pakitahwâkani-iðiniwak â-ayâcik îkota môða wâhðaw îkota  
these Pukatawagan people living here, in this place not very far away,

pîwâpisko-mîskanaw ta-pîmatamon, â-kî-itwît. "îyako ôma *railroad*  
a railroad track would run through it, he said. "That's this same railroad

ôta â-pimakoh... iskotî-tâpânâsk ta-pimakocin îkota," â-kî-itwît.  
that went by here... a steam engine with fire would run by," he said.

"îkotî ôtîna ôti kîwîtinâ îkotî tântî takopaðiw," â-kî-itwît.  
"It will go as far as the town [Lynn Lake] to the north," he said.

cî, kahkiða iða kîkwân îyakwîðiw â-kî... kâ-kî-...  
You see, this is what he came and ...

kâ-kî-pî-wîhtamâkowâ îyako ana kisîðiniw.  
told us all, that old man did.

"anohc ôma kâ(y)-isi-pimâtisiyâ pîyak pi...  
"Today, the way we live one... the way we survive, the way

kâ(y)-isi-pimâcihowâ, kâ(y)-isip... ohpikihita ikwâni îkâwiða pônihîtak  
... we brought you up, don't ever stop this, we teach

îyako kiskinawhamahkwâ oski-pimâtisak ati-ocawâsimisiyîko  
the new generation that when you start to have children, teach them, tell them, how

kiskinawhamahkwâw wîhtamahkwâw tânisi ta(y)-isi-pimâcihisocik, îkâ

to make a living, not to play around with the wildlife,”

ta-mîtawâkîcik iðinî-pimâcihowinâ,”kâ-kî-itikowâ. “ati-nîkâni ôti,”  
he told us. “In the future,” that one said,

â-kî-itwît îyako ana kisîðiniw, “kita-ati-âðiman. kîðawâw tastawayask  
that old man said, “it will be difficult. You people in the middle,

ôma kîðawâw ta-miðo-ayânâwâw ta-okimâwinâwâw,” â-kî-itwît.  
you will be all right, you will be like kings,” he said.

“ka-pamihikawinâwâw sôniyâw ka-mosci-miðikawinâwâw,” môða  
“You will have rations, money will be given you freely,”

tâskôc anohe ôma mîkwâc â(y)-isi-pimât... kâ(y)-isi-pimâcihowâ  
not like right now, the way we are living now,

â(y)-isi-pimâcihikawiyîk. âta wiða â-ntawahtayicik ôhokok  
the way they are treating you now. This is in spite of the fact that the

ôhtâwiwâwa îkotohci â-atâwîcik mîciwin. îyako î-ati-nôkwa  
fur-trapping people’s fathers buy (or barter) food from there. It is becoming

âsan ta-awasimî-... ta-ati-ispakipaðin îkwâni mâka îyako anima  
evident now that it is increasing... that one [that lifestyle]. But that one

ati-pimâtisiyîko, tahto ôma ati-pimâtisiyîko, ispî ati-wâpahtamîko  
you are beginning to live, are starting to live so much that way, when you begin

kakânimihkwâ kônîkânîmiwâwak, â-kî-itwît ana kisîðiniw. wîsâ  
to see it, admonish your leaders, he said,

mistahi akwan... tata... ta-ati-itîðihtamwak ta-ati-kîsikimâwicik  
that old man did. Lots... of them, they will think that they have made it, are

miðopaðitwâwi. îyako mîkwâc anohe îyako â-wâpahtamân kayâs  
like kings, if everything goes well.. This is what I am seeing right now, since

ohci. îyako â- wâpahtamân right *from 1970* ohci îyako anima  
long ago. This is what I have been seeing since 1970. That is the one

â-kî-at... wâpahtamân. sîmâk nikî-kiskisin îyako  
[lifestyle]... I have been seeing. Right away I remembered that

ana kisîðiniw animîðiw â-kî-isit. tasipwâ ôma â-oðasowâniwa  
(same) old man, what he told me. That’s why at every meeting

mwâ nipônowîtân kiyâm nikâni ta(y)-itâpicik ôhokok kinîkânîminânak  
I don’t stop speaking up for the leaders to look to the future

îkâ wîðawâw piko ta-itîðimisocik. îyakohci anima îkâ... îyakohci  
and not just at themselves. That's why I don't... that's why I

ayihîw kapî anima â-pîkwîskwîyân ôma â-oðasowâniwa. îyako  
always talk whenever there is a meeting. This is what

kisîðiniw animîðiw kâ-kî-isi-pîhtawak. îyako kapî nikiskisin  
I heard about the old man. I'll never forget

â-isi-wâpahtamân ôma. anohc ôma â-itîspaðik aski... kitaskînow  
what I saw. The way I see it coming now, the land... our land, really...

toni nikâða... toni niwâpahtîn îyako môsis kisîðiniw ana  
I really see it now with my own eyes, the way that old man told told it.

â-kî-itwît. îyakwîðiw îtokî mâni mâka î-kî-wâpahta akwa î-kî-it...  
That was most likely what he saw when...

animîðiw â-kî-itâcimostât omosôma wîsta â-kî-itâcimostâkot.  
he told him, his grandfather told him the story, too.

onîkîhikwa îyako awa nimosôm *Albert* îyakwîðiw îkota ohci  
My grandfather Albert's parents... handed down the stories

îyakwîðiw î-ntîyâniskwâ... î-ati-... î-ati-ânisko(w)-ayât  
and... he was the great-grandparent, ...

mîðikowâ îyakwîðiw â-kî-pî-itâcimostât. akwa nîðanân môða mihcît  
and he passed them on to us as he had told him. There are not many of us

nîpimâtîsinân ôma îkospî anima â-kî-itâcimo... animîðiw  
alive now from that time when he told stories... (when) he

â-kî-mâmawapîhikowâ îyako ana kisîðiniw. îyako ma nîða kîyâpic  
sat us down together, that old man. These are the stories I continue

anima îyako â-ati(y)-ânisko.... ayihîw nîsta wîhtamân kapî. mwâc  
to tell all the time of when ... uh, I am always telling them.

niwanikiskisin îyako ayam... kâ... otayamiwin ana kisîðiniw.  
I have not forgotten about... that old man's stories.

akwâni îkospî pîyakwan nîsta ôma ayihîw nimosômak ôhokok  
And there was the time, for example, when my grandfathers, my

îyako awa nîpâpâ opâpâwa akwa nimâmâ opâpâwa mâh-mîskoc mâna  
father's father and my mother's father used to take turns. I

nikî-wîcîwâwak â-wanîhîkîcîk. âskaw mâna îkotî ispî ayihîw  
would accompany them when they went trapping. Sometimes

nîsta â-kakîhtâsiyân î-moyi-tî-iskôliwîyân *seven, eight*  
I started to learn out there before I went to school at seven or eight years of

î-tahtwâskîwiniyân âsay nâha nimosôm nîti Granville Lake  
age. I was already helping my grandfather over there at Granville Lake

nikî-wîcîwâw â-wanihikîsit akwa âskaw awa ôta. akwâni pîyakwan  
when he was trapping, and sometimes my grandfather here. They had the same

kî-isi-pimâcihowak pîyakwan kî-ihotamwak.  
lifestyle and did the same things.

pîðisk mâna nikî-iskaciwîðik nôhkompan î-ntawiminît.  
My late grandmother used to tire me out whenever we went out berry-picking.

î-kî-wîcîwak mâna î-ntawininît, î-ntawininîcîk. *oh, ya,*  
I would go with her and they were picking berries. Oh, yeah,

niwanikiskisin ayihîw tânisi â-kî-isi-nahastâcîk omîciwiniwa îyako  
I forgot, uh, (to tell about) how they used to stash their food,

awa kayâs isa nimosômpan ana *Albert* ôhtâwiya akwa omosôma.  
my late grandfather Albert's father and his grandmother.

kwâkwayîwata mâna kî-osihtâwak kwâkwayîwata isa wask... waskway  
They used to make bark baskets, baskets, you know, from birch bark.

ohci. îykwani â-kî-osihtamâsocîk îkota anihi omîciwiniwâwa  
They made those for themselves to put their food in

â-kî-asiwatâcîk akwa â-kî-aðahahkwa. akwâni pîyakwan îkosi  
and bury it.

nôhkompan akwa nimosômpan kî-itôtamwak.  
My late grandmother and my late grandfather did the same thing.

kwâkwayîwat mâna nôhkompan â-kî-osihtât îkota mâna mînisa  
My grandmother used to make baskets where she also

â-kî-astât ðîwahikana kinosîwa namîstîkwa akwa ayihîw  
put pemmican, fish, dried fish and, uh,

môso-wiyâs â-pâsa kahkîwakwa moscôsisak akwa mâna â-kî-tî-aðahamâ  
moose meat which she dried, dried meat and home-made lard with moose meat. We

nimosôm. akwâni îyako ayihîw â-pîpo îyako mâna â-kî-mamîciyâ  
used to go and bury them, my grandfather (and I). This is what we used to eat

akwâni kâ-p... isko sîkwa mâna, kâ-kî-...kâ-kî-...  
all winter... until spring.

kâ-kî-âpacihtâyâ anihi âsan iða îkospî lapatâkwa kî-...  
We ate these... we used them, these potatoes were...

kî-ihotamwanwa nimosôm nimosômpanak isa ôhokok. îkospî ayihîw  
that already existed when my grandfather, my late grandfathers, you know, were

aðisk nistam lapatâkwa î-pîcikâtîki niktowâsik nâpîw â-kî-pîtât  
here. That time, uh, the first time potatoes were introduced was when a man

ôtî ohci ayihi *Sherridon* ôtî ohci niktowâsik â-kî-pîtât  
brought in six of them from Sherridon, six of these potatoes he brought.

anihi lapatâkwa akwa iðiniwak anikik *Highrock* îyakwani â-kî-...  
Those people from Highrock

â-kî-pah[manisahkwâ] anihîsa oskîsikosa anihi lapatâkwa îyakwani  
cut them, the eyes of the potatoes (seed potatoes) and

â-kî-mâh-manisahkwâ â-kî-mâmîtocik akwa â-kî-kistikîcik î-nîpinðik.  
divided them among themselves and planted them in the summer. Then

akwâni â-kî-isi-mônahikîcik î-takwâkinðik. â-kî-nahastâcik âsa mîna  
they harvested them in the fall. They stashed them away but set aside

tîpiðiko piko â-kî-astamâsocik îyakwani ta-mîcîcik.  
just enough to last (for their own eating). And that's

akwâni îkotohci anima kistikâni îkota kâ-kî-ohpi... kâ-kî-...  
how these (potato) gardens grew...

kâ-kî-mâci(y)-ayâcik anikik iðiniwak. pîðisk ôtî mâna  
came into existence... among those people. Eventually they

â-kî-pîtâcik ôta iðiniwak ôta pakitahwâkani â-kî-mâ...  
would bring them here to Pukatawagan...

â-kî-mîð... kâ-kî-mâh-mîðitocik. wîða î-kî-mîðitocik  
and divided them equally among themselves. They shared,

î-wîcihitocik kayâs iðiniwak. mîðîða  
they helped one another, the people long ago assisted each other.

kî-ohci atâmitowak kî-mîðitowak kî-wîcihitowak iðiniwak  
They did not sell to each other, but rather gave and helped each other

wîða ayihîw iðiko î-âðima, î-kî-âðima  
because, uh, it was difficult, it was a struggle

kita-pimâcihisocik.  
to make a living.

akwa âsay mâyiða amistikôsiwak âta wîða  
However, the white people were already

îkospî ôta kî-ayâwak kî-tâh-takosinwak. pîyakwan îkospî nîtî  
here and arriving here. It was the same over there, uh,

ayihîw okâwi-miðihkânâni â-kî-ayâyâ îyakwâna iskwîw mîniyâskwîw  
in Granville lake where we were living and there was a white woman

îkota kî-tâ... kî-ayâw owîkimâkana kî-pî-wîcîwîw. *Dick* kî-itâw  
residing there with her husband whom she came with. His name was Dick,

ana *Dick Matour* kî-itâw ana nâpîw. akwa wîkimâkana anihi îyako  
Dick Matour, that man. And his wife

â-kî-ati-pasikona îkotî atâwîkamik nikiskisin kîyâpic.  
started ('erected') a store there that I still remember.

napakihtakwa î-mosci-tâskipocikîcik nôhtâwîpan  
My late father used to cut lumber by hand

îkotî ayihi okâwimiðihkânâni apisci-paðipânakosi nîti îkotî ayihîw  
over there at Granville Lake at Little Narrows

â-kî-tâskipocikâniwa atâwîkamik â-kî-osihtâcik.  
where lumber was being cut for a store that was being built.

îyako ana îyako môniaşkwîw ana kâ-kî-pî-pasikona  
It was that white lady who was putting up

atâwîkamik. ahpo mâna ôtohci mâna pakitahwâkani kî-misakâwak  
that store. Even people from Pukatawagan used to paddle there to buy groceries

îðiniwak îkota î-mâyiskâkowâ îkota wîða îyako piko atâwîkamik  
because it was the only store in that place.

îkotî. akwa ôti ohci mâna *Sherridon* ocacâwîsak â-kî-pîtohtîcik  
Then, as time went by, retail merchants from Sherridon came in

ôta pîðisk akwa ôta *French Company* akâmi ôta â-kî-ayât âta mâyiða  
and the French Company was located across (the water) from here, but

îkâ ... kâ-... kâ-mâyiðahi... îkâ îðiniw kapî ôta î-kî-ohci ayât  
the people were ... were not here all the time

wîða ôma â-takwâkinðik â-sipwîpicîcik îðiniwak akwâni môða  
because when fall set in they would all move away and

awinak ôta kî-ohci-ayâw âtiht îtokî piko ôta â-kî-ayâcik, kihciwâk  
nobody would be here, except maybe just a few who remained,

ôhokok â-wanahikîcik pîyakwan nimosômpan, nipâpâ opâpâwa. ôta akâmi  
the ones who trapped close by, like my late grandfather, my father's father.

â-kî-wanahikîsit. îyakwani pîyakwan kî-isi-pimâcihowak. îðiniwak  
He trapped right across from here. They survived the same way. People

î-astawâ... kî-astawâ... kî-astâwak kîkwâðiw ta-ôh-...ta-mîcîcik  
put away... stashed... stashed things to... to eat

â-piponðik. kî-nahastâwak ita ayihîw î(y)-âkawâstîðik. akwa  
in the winter. They stashed it in the shade. Then

â-kî-pakitahwâcîk; ađapiya kî-osihîwak kî-mosci-osihîwak ađapiya.  
they set nets; they made nets, made nets by hand.

pîminâhkwan îkospî kî-mîđâwak âsan îkospî kî-akahamâtow...  
They were given rope; at that time...

kî-akahamâtonâniwan. nikiskisin mâna î-kî-wâpahtamân îyako.  
people were already receiving social assistance. I still remember seeing it.

akwa îyako anima ayihîw it... ayihîw niwanikiskisin. îyako  
Then that one, uh, .... let's see, I forgot (to tell this). I

mâna ayahâw... âta(y) iđa mâna nimosômak mâna nîsta akwa wîstawâw  
used to...uh... Anyway, my grandfathers and myself, and they used to

kî-âcimowak îyako ma kayâs isa wîhtikow â-kî-âcimiht mâna tâpwî  
tell stories long ago about this wihtiko that was

kî-ihîw îkwatwâht. anohcihki isa piko kîyâpic *around fifties*  
talked about. This was at the time that he still existed; in the 1950s

kîyâpic kî-ihîw îkwatwâht. macî îyakwanik ôhokok kîwîtinwa  
he still existed, you know. You know, these people from further north,

iđiniwak â-kîskwîyahkatosocik îyakwanik kâ-kî-...  
they were the ones who were dying of starvation and who ...

kâ-kî-wîhtikowicik kâ-kî-itihcik. ôta mâna kî-takosinwak  
turned into wihtikos, it was said of them. They used to come here,

kî-itwîwak. â-... kî-mamâhtâwisiwak kayâs kimosôminawak pîyakwan  
they said. Our grandfathers were very wise (had shamanistic powers) long ago.

ayihîw kî-kiskîđimîwak maciya... mat... ayi... kî-môsihowak.  
They knew (recognized) it, ... felt it.

kî-môsihîwak îkâ kwayask iđiniwa ta-... ta-otihcikocik. akwa  
They sensed him, that this not quite human being would come and get them. And,

ayihîw nîti ayihîw okâwimiđihkânâni nîti îkotî osâpahcikanasiniy  
uh, over there at Granville Lake, over there is ('sits') a look-out rock

apiw kîyâp...[gap: change of tape] îyako awa osâpahcikanasiniy  
that still... this very same look-out rock still

kîyâpic anohc îyako ayâw îkotî. îkota mâna kapî nikî-sîkwanîsinân  
exists to this day. This is where we used to stay

î-sîkwa. nititohtân mâna îkota ... î-moyi-ntawi-iskôliwiyân îkospî  
during the spring. I used to go there ... before I went out to school

1943. nikî-kanawâpamâw mâna asiniy ana pîyakwan *tower* isinâkwan  
in 1943. I would look at that rock that was like a tower.

anima. akwa wacyî ôma ôta *about twenty feet out* nîsitano-misit  
This mountain stood about twenty feet out...

îtokî wâ... anoh... anima wacyî îkota anima â-cimatîk  
Today... that mountain stands erect just like a

anima pîyakwan ayihîw *tower* isinâkwan îyako. osâpâna...  
tower. This was the lookout...

osâpahcikan-asiniy kî-itîw nimosôm. îkota mâna  
lookout rock, said my grandfather. He used to

â-kî-kospah... â-kî-tî-asawâpamâcîk îyakwani anihî wîhtikowa  
climb up... to look out for the wîhtiko, said the old man.

kisî-ayak kî-itwîw. tânisi mâka îtokî mâka â-kî-isi-ayât  
I wonder how he it was that

â-kî-isi-kospâhtawît ana kisîðiniw. ispisiw ana asiniy  
he climbed up, that old man. That rock is steep

akwa toni sôskwâpiskisiw. akwa nîtî ispimi pîyakwan tîhtapiwin  
and very slippery. And over there, on top, it looked [in one or two places] like

isinâkwan. mihcît awinak ayihîw kakwî-wâpahtam animîðiw;  
a chair. Many try to have a look at it;

môða wâhðaw îyako *Granville Lake*. anima ita â-ayâcîk  
it's not far from Granville Lake. From where the people live,

ôhokok iðiniwak piko tâpwî akâmi *about ten miles* ayihîw  
it's only about ten miles across, about

mitâht-tîpahaskân îtokî akâmi sâkahikani *West Arm* icikâtîw anima.  
ten miles across [a part of] the lake called West Arm.

îkotî anima kîyâpic ta-p... astîw anima. ahpo kîtahtawið awinak  
It is still... there. Anybody can just go at any time and

ta-kî-tî-cikâstîpitam.  
take a picture of it.

âta mâna niwîhtîn îyako ta-ntawâpahtahkwâ isa  
You know, I even tell the young people that they should go see it

ôhokok ayaha oski-pimâtisak îyakwîðiw ta-tâpwîhtahkwâ. iðiko  
to convince themselves.

î-kî-mamâhtâwisit iðiniw. akwa ayihîw mâna nikî-pîhtîn mâni mâka  
How wise the person was [a shaman]! And, uh, I used to hear, as usual,

îtokî kahkiðaw kiwâhkomânaw awa kimosôminaw misîl â-kî-itiht  
I guess everybody was a relative of 'Our Grandfather Michel,' as he was called.

â-kî-mamâhtâwisit kâ-kî-ohpahot â-kî-itiht. tapwî nîkî-âcimostâk  
He was a wizard who talked about how he had flown. This is true,

nimosôm. îkwâni ôma ayihîw itî â-ntawîðimiht ahpo awiðiwa  
because my grandfather told me about him. Wherever someone needed him, no matter

kâ-wî-nta-wâpamât â-kiskîðimât wîða î-kî-mamâhtawisicik  
where, he would see him and know him because the people (then) were shamans

iðiniwak â-kiskîðimât iðiniwa. akwâni kî-sipwîhtîw.  
and he knew the people. Then he left.

tânisi îtokî mâna â-kî-isi-ohpahot mwâc awinak kî-wâpamîw  
I don't know how he used to fly, and nobody saw

tânisi â-kî-isi-ohpahot. "kî-pimiðâw," kî-itîwak. îkwâni itî  
how he flew up. "He flew," they said. Wherever

â-ntawîðimiht akwâni îkotî kî-ntawî-twîhow piko tâpwî mâna  
he was wanted, he flew there and then [when he got there] would just

kî-itohîw itî awiðiwa â-...kiskîðimât â-ntawîðimikot. tânisi  
walk where someone ... he knew needed him. How

mâyîða îtokî â-kî-isi-ohpahot mwâc k-ohci-kiskîðihtamwak iðiko  
he flew, nobody knew, but that is how much

î-kî-mamâhtâwisit ana kisîðiniw. akwa ôhokok mâna kayâs nimosôm  
power he had [as a shaman], that old man. Then my grandfather

â-âcimât kayâs iðiniwak ôhokok kayâs omosôma nimosôm awa mâna  
told about these people long ago. My grandfather's grandfather

kapî nîkî-âcimostâk nipâpâ ôho opâpâwa. hâw mâyiða î-kî-...  
my father's father always used to tell me about. But then...

î-kî-itiht î-kî-kâh-kîðâskiskit îyako ana nimosôm oh...  
he was called a big liar, my grandfather was...

toni kî-ayâw ohcîkaw pâham wîsta kî-mamâhtâwisîw îkosi mâna  
I suspect that he really had a little of that shamanistic power, too, because

nîkî-itîðimâw oma isa â-wîcîwak â-wanîhikîyâ ôta akâmi ayihi  
I used to think of him that way, you know, whenever I went trapping

wâsahicîwano. ôta awâsisîwiyân mâna â-kî-wîcîwak.  
with him right across from here at the narrows. When I was a child here I used to

akwâni ayihîw pîyakwâ nitâcimostâk îkospî  
accompany him. Then one time he told me a story at the time

â-pôni-iskôliwiyân 1949.  
when I had just finished school, in 1949.

*fourteen* nikî-tahtwâskîwinân mwâc *fifteen*  
I was fourteen, not (yet) fifteen years old,

nikî-tahtwâskîwinân â-pôni-iskôliwiyâ. ikâ ôti ayihîw  
when we finished school.

awasimî î-kî-pakitinicik nôhtâwiw  
My father did not let me continue

piko ta-kiskinawhamawak ta-kiskinawhamâsot  
in school because he had to teach me

ta-isi-pimâcihisot kî-itîw ayamihîkimâwa. âta mwâc cîskwa  
how he supported himself, how to survive, he told the priest. Even though

ta-kî-pôni-iskôliwiyân piko ta-kiskinawhamâsot  
I had not yet completed my schooling, he ("one") had to learn

ta-iðiniwi-pimâcihisot mwâc ta-kî-[w]îmiscikôsiwi pimâcihow  
how to make a living in the wild and not live the European way,

kî-itîw. akwâni tâpwî mistahi kwayask nikî-kiskinawhamâkawin  
he said to him. This is true, because I was taught a lot about

iðiniwi-pimâcihowin akwâni îkospî â-âcimak awa nimosôm mâyiðâ  
the Native way of life. That time I told about my grandfather I

âsay î-kî-... toni ... kwâni ... nikî-... nikî-...  
was already ... rather... and ... I was... I was...

nikî-ati-kîsâpîwin *fourteen* î-kî-tahtwâskîwiniyân. wîðâ kayâs  
I was becoming a man of fourteen years. Because long ago

mwâc pakwanta awinak kî-ohci-âpiw pakwanta awinak ...  
nobody sat around with nothing to do...

kî(y)-ap...apici akwâni aðisk ta-pâwanît ikâ kî-pimâcihisoci.  
If anybody sat around doing nothing, he would most likely starve and not survive.

akwâni îyako nîstanân kîyâpic nikî-pimitisahînân îkospî. akwâni  
And this is the path we still followed at that time. Then

â-wîcîwak awa nimosôm akwâni îkotî nipimohtîhonân wîpac  
I went with my grandfather and we travelled over there early

î-kisîpâyâk î-moyi-wâpa ôta ohci. nikî-nîswâpicikîsinân piko nîso  
in the morning before sunrise from here. We had a team of just two dogs

atimwa kî-âyâwîw akwâni nîðâ nikî-p... [nikî-]otâpahastimwân  
because they were the only ones that he had. I was the one who was controlling

akwa wîðâ â-kî-nîkâkonâmot. â-... akwâni îkotî nîtî  
the dogs and he broke the trail (packed the snow down for a trail). And then,

wâskâhikanis îkotî nôhcimi kî-ihtakwanōiw. akwâni kîyâpic  
over there, a cabin was located in the bush. And when it was getting

kî-kîsikâw îkotî wîða iðiko wîpac î-kî-sipwîhtîyâ nîyo-tipahikan  
lighter, we left there in a hurry at maybe four o'clock

îtokî î-kîsîpâyâk nîfî ôfîða akâmi nôhcimi îyakwîðâc  
in the morning to go across over there to this place in the bush, finally,

î-kî-ati-wâpa. akwâni îkota nikotawinân wâskâhikanisi.  
just as dawn was breaking. Then, we made camp (started a campfire) at the cabin.

“hâw ôfî, ôfî kâ(y)-itohtânânaw îkotî *another five*  
“Okay, we’ll go over there another five

*miles, I guess*, îkota â-kî-piciyâ hâw îkota ta-kapîsinânaw  
miles, I guess, and will stop, okay, and set up camp there,”

nitik. “sâkahikani ohpîyâsin amiskwak îkota â-ayâwak  
he said to me. “There is a pond with beavers in it

ta-amiskotâpakwîyâ.” âsan wîða îkospî nakwâkaniyâpiya  
that we will snare.” Snare wire was already

kî-âpacihtâwak akwa wanihikana.  
in use, also traps.

âw akwâni îkota  
Yes, that is where we

nitawîkiwâhpânân hay! â-cîstayi...  
set up our tent. Hey! We erected...

taswîkiwâhpîyâ.  
put up our tent there.



**Muskeg with Beaver Lodges  
(October 1998)**

sâkamisikân ... nisâkamisikân îkota.  
Boiled...I made some tea there.

nitâcimon, nitâcimostâk â...  
I told a story, he told a story...

“ka-âcimostâtin kîkwan, nôsisim,” â(y)-isit. “kayâs  
“I’ll tell you a story, my grandson, he said to me. “Long ago

â-oski-pimâtisiyân îkota ôta mâna îkota ôta nikî-kapîsinân  
when I was young, this is where we used to camp, your late grandmother

kôhkompan,” nitik. “âw ôta mâyiða kayâs môða n-ôh(w)âpacihtânân  
and I,” he said to me. “But for a long time we did not use a tarp(canvas),”

apahkwâson,” itwîw. “atihkwayânak kâ-kî-omîkiwâhpîyâ,” itwîw. “hay  
he said. “Deer hide is what we used for a tent,” he said.

akwâni ...â-omîkiwâhpikîyân. piko tâpwî piko atihkwayânak ôhokok,”  
 “As I was wrapping those deer hides around,”

niwîwîkîpinîn itwîw, “*tipi* isa anima pîyakwan mihcikiwâhpis,  
 he said, “you know, the tipi that is like some kind of pole tent,

îyakwatwâ ây â-kî-isi-anâskîyân î-kî-isi-pônâmân pîhtokami  
 yes, when I had made the bedding, started a fire inside and fetched some water,

nikwâpikân ay îkota kôhkom kisâkamisikîw,” â-isit, “nintohtawâw,”  
 your grandmother made tea and said to me, “I have been listening,” she said to me.

â-âcimostawit. “ayi tâpwî isa nimikoskâtîðihîtn,” â(y)-itwît.  
 “Oh, I am really worried,” she said to me. Your grandmother

akwâni kôhkom â(y)-itwît mîkwâc îkota î-kisâkamisikît.  
 said this to me while she was there making tea. “Please to... you know...

“mahti tâyi... isa...niko... tayîsa... nikið...  
 ... I feel... I am troubled,

nikîðomâyîðihîtn pîyakwan piko nântaw awinak î-itîðimikowâ,”  
 as if someone is is contemplating doing something to us,”

nitîw, it. “mahti na-waða... nômakîs na-waðawân,”  
 I told her (so the story goes). “I think I’ll go out for a

nitîw kôhkom. “ay akwâni â-waðawîkâpawiyân ay â-ðôtinipaðik  
 while,” I told your grandmother. “Yes, and while I was standing outside there

â-itwît pîyakwan isa pisitosiw,” itwîw. “akwâni kîtahtawið aspin  
 was a strong wind,” he said, “like a tornado,” he said. “And then suddenly

pîyakwan awinak î-wîwîkîpinit,” â-itwît. “akwâni îkotî nîti ayihi  
 it was as if someone wrapped me up,” he said. “Then, over there

ôtîsi apiscikîwîcinosi,” kî-itwît, “*east* ôtî itîhki îkotî nântaw  
 somewhere there a bit to the north-east, somewhere in

itî ayihi anima *Grand Rapids* itî itokî nântaw îkotî ât...  
 Grand Rapids maybe, somewhere there, ... all of a sudden

kîtahtawið â-t... â-pahkisinân,” â-itwît. “pakiwânikamik îkota  
 I dropped down,” he said. “There was a tent there just like some

îkwatwa pîyakwan mihtikiwâhp,” â-itwît. “îkota â-ati-pîhtokîyân  
 kind of tipi,” he said. “When I started to walk in there, elders

îkota kisî-ayak â-wâskânapicik,” itwîw. “îyakwani ôho  
 were sitting in a circle,” he said. “These young people

oski-pimâtisak ôta ohci î-mâhiskahkwâ  
 had gone out to get some groceries...

wîða íkotoh... íkotohci â-kî-pôsicik akwâni *all*  
that's where they started their journey all...

... misakâmî ayihi niscawâsi â-kî-isi-cimîcik íkotohci ayihi  
and paddled by way of Nelson House, then

*Grand Rapids* nîma nîtî sîpî pîðisk *Winnipeg* nîma sâkahikan. akwa  
Grand Rapids over there on the river, and finally over to Winnipeg at the lake.

íkotîsi â-kîsi-mahiscahkâ nîtîsi â-kî-sikîwihocik *Swan River* isi  
There they completed their purchases and travelled home by way of Swan River,

itîhki *Cumberland House* akwa nîtîsi *Saskatchewan River* *all the*  
around Cumberland House and then along the Saskatchewan River all the

way. íkotî ohci â-kî-sâkitawahahkwâ íyakwanik â-kî-mâyiskahkwâ  
way. This is where they came out from (mouth of a river, those who went for

anihi iðiniwak ôta ohci kayâs," itwîw. ay akwâni íyakwani â-mâ...  
groceries, these people from here long ago," he said. And

kâ-âðimômâcik ôhokok oskipamâtisak íkotî ohci kîwîtinâhk  
they were talking about these young people from the north

pakitahwâkani ohci. íyakwani â-mâmiskomâcik ôta nântaw  
at Pukatawagan. They were talking about them in order to

î-kakwî-tôtawâcik akwa môða cîskwa kî-ohci-takosinwak," itwîw.  
try to do something to them [ambush them], and they were not here yet," he said.

"wîða iðiko î-kî-pîhcâk kî-piponisîwak ítokî nântaw itî. "ây akwâni  
"Because it was such a long trip, they must have overwintered somewhere there. "Then,

î-kî-nisitohtawakwâw," itwîw. "mwâ nikiskîðimikwak íkota  
I listened to them," he said. "They didn't know I was sitting there with them.

î-wîtapimakwâw, kâ-waðawîyân," itwîw. "âsa mîna ôma  
And then I went outside," he said. "Then again,

â-kîstinipaðik pîyakwan awinak î-wî-wîkîpînit. ay â-tipapîhtokîyân  
this wind came up and it was as if somebody had wrapped me up. I walked in here

âsa mîna ôta," itwîw. "ay mwîhci kôhkom â-kapatîhwât otîh-askihkwa  
again slowly," he said. "It was just as your grandmother was taking out the tea

î-kî-isi-kisâkamisikît ay nipâhphîhâw wîða kâh-kîðâski... nit...  
pot, having made tea. I laughed at her, because she

kâh-kîðâskiskîw î-kî-isi-pîhtamân. nipâhphîhâw tâpwî ôma  
thought I was a liar, or so I've heard. I laughed at her; it's true what I say,"

â(y)-itwîyân," itwîw. "kîspin íkâ nîsta ayamihâwin otinamân ohci...  
he said. "If I had not adopted the Christian religion,

ohci-tâpwîhtamân kîyâpic anohc kwayask na-kî-mamâhtâwisiht,”  
I would still be very much a shaman today,” he said,

â(y)-itwît, “ahpo kîstawâw ta-kî-mamâhtâwisihtâwâw.”  
“and even you all would be shamanists.”

mâka îyako anima ayamihâwin îkosi nîsta î-kî-itikawiyân  
But I was told myself not to,

îkâwiða, îkâ ta-pônihtâyân. n-ôhtâ... nôhtâwi... nôhtâwîpan  
absolutely not to abandon Christianity. My late father

î-kî-isit îkosi isi-kîsi-ohpikihit nimosô... ayihi  
told me this; it's how he raised me... my grandfather...

nôhtâwîpan îkosi î-kî-isipî-ohpikihit akwâni îkosi â-kî-isit  
my late father brought me up that way and he told me so,

îyakohci anima â-kî-pônihtâyân îyako nîsta mamâhtâwisiwin.  
and that's the reason I quit shamanism myself.

mihcît iðiniw kî-pônihtâw animîðiw omamâhtâwisiwin akwa kîyâpic  
Many people quit shamanism, and yet

anohc mihcît mîna iðiniw î-kîskâk îyakwîðiw. kâ-miðo-âpacihât  
there are many people who still to this day have it in them. Some people really

ton... awinak iðiniw animîðiw omamâhtâwisiwin. miðomîðikowisiw.  
use shamanism to do good. It is a divine gift.

îyakwanik ôho â-ntawihiwîcik ôhokok,” â-itwît. tâpwî niwâpahtîn  
These are the medicine people,” he said. I see that.

îyako. “â-maci(y)-âpacihât awinak animîðiw omamâhtâwisiwin mwâ  
“When somebody uses it in a bad way, he is not

kwayask tôtam,” kî-itwîw. “mwâ kwayask tâ(y)-isi-otinikowisiw ispi  
acting right,” he said. “He won't be taken into heaven when

nakatahki askiy. îyakohci anima â-kî-pônihtâyân îyako, â(y)itiht.  
he departs this earth. That is why I discontinued it.” That's what he said.

“akwa mîna ôhoko kimosômak â-t... tahtowa... kâ-wâhkomâyâhkwâ  
“And your forefathers, they... so many... who are related to us,

kahkiðaw kî-ati... kî-pônihtâwak. tîyakwac îyakwîðiw ayamî...  
all of them, they started to... they quit it. In contrast,

ayamî... ayamî... ayamihâwin animîðiw îyakwîðiw  
the Christian religion, that one,

kî-otinamwak,” kî-itwîw.  
they chose that one,” said my grandfather.

“îyakwâna nimosôm akwa awa kotak nimosôm nômakîs îyako  
And this other grandfather of mine, this other one

mîna na-ka-âcimâw nimâmâ nimâmâ opâpâwa. îyako mâna mîna kapî  
I will tell about, my mother's father. I always used to

nikî-wîcîwâw î-sîkwa â-wanihikîsit isa ôma. akwâni îkotî mâna  
accompany him in the spring when he went to do a little trapping, you know.

â-kî-wanihikîyâ nîti ayihîw *Churchill River* nîma nîti  
That's where we used to trap, over there on the Churchill River

kâ-miðihkâni... [o]kâ[wi]-miðihkânâni-pâwistik anima îkotî mâna  
at Granville... Granville Falls. That's where we used

â-kî-isi-wanihikîyâ. masko-wâsa icikâtîw apisci-paðipânikosi  
to trap. 'Bear Bay,' it was called, over there towards Little Narrows.

îkotî. akwa wîwîsi mîna icikâtîw îkotîsi â-kî-isi-wanihikîyâ  
And at another place called *wîwîsi* (*wihkîsi-wâsa?*), there we used to trap, too.

akwâni mwâ wîhkâc ana kisîðiniw nikî-pîhtawâw ta-wiyahkwît.  
Never did I hear that old man swear.

kî-ayamihâskiw kwayask îyako nimosôm. akwâni ita â-kapîsiyâ akwâni  
He prayed regularly, that grandfather of mine. Wherever we made camp,

piko ta-ayamihâyâ moyi-kawîsimowâ, akwa î-waniskâyâ sîmâk iðiniw  
we always prayed before we turned in for the night, and when we got up in the

sîmâk kî-ayamihâw. î-moyi-mâci-... mâ-... pôsiyâ ahpo akwa  
morning, right away he prayed. Before we... started out... moved out... he was

kî-ayamihî-nikamoskiw. mîna akwâni kî-ayamihî-nikamow akwâni  
always singing hymns, too. He always sang hymns. Then one time we went hunting

pîyakwâ î-mâcîyâ kîmâsin mîna mâka awinak kî-n... â-mâcît  
stealthily but someone ... when he was hunting, we went...

nikî-cîm... nikî-cîmânân niciwâmpan asici î-takwâki ôma  
we accompanied him in the canoe, my late cousin and I, in the fall,

îkâ awinak î-kî-nipahât môswa. niciwâmpan nitôsis  
because nobody had killed a moose yet. He was my late cousin, my aunt's son,

awa ôti *Sandy Bay* kâ-ayât okosisa. *Paul* kî-itâw,  
the one living in Sandy Bay. Paul was his name,

*Paul Morin* kî-itâw, akwâni îyako nicîmânân. akwâni  
Paul Morin he was called. That's the one we went with (by canoe).

â-mâcîyâ sîpiy nîpîhcitâwahînan wînaskosîwi-sîpiy anima â...  
We hunted, we explored "Little Groundhog River" [?], where...

akwâni îkotî awa kâ-kapîsiyâ îyako cahcikamisîs wâsahâ. akwâni  
There we camped at a pond (or inlet) on a bay.

îkota â-kapîsiyâ kîmâsik nitikonân. ay nikîmâsinân wîða îkosi  
When we were setting up camp there, he told us to be quiet. We were stealthy

î-itikowâ kîmoc ôma â-kapîsiyâ â-...  
because he told us when we were camping...

akwîspî â-kî-isi-kapîsiyâ î-kî-isi-pamihisowâ toni  
By the time we had made camp and changed (or taken care of our other

ati-tipiskâw. “hâw â(w)-... ayamihâtâk ayamihâtâk,” nitikonân.  
personal needs), it was already really dark. “Okay, pray, pray,” he told us.

âw akwa â-sipwîyayamihât môða nisihkâc.  
Then he started praying full blast.

î-kîsi-ayamihât akwa â-ayamihî-nikamot. nitôskîpinik  
When he had finished praying, he started singing hymns. My cousin kept nudging me

mâna niciwa â-... kwâni nitik mwâc îtokî ayihîw kîkwan  
to get my attention... Then he told me, ‘We probably won’t see

ta-kî-wâphtînwâw. kimosôminaw awa â(y)-itwîhtât toni îtokî  
anything. The way our grandfather is making so much noise, the

wâhðaw môswa itâmow, ’ itwîw. akwâni pîyakwan î-kisîpâyâðik  
moose will probably run far away, he said. Then it was the same thing early in

î-moyi-... wîða î-moyi-wâpanðik âsay â-koskonikowâ. “hâw waniskâk!  
the morning, before... before dawn already he woke us up. “Okay, wake up!

kîmâsik kâða mistahi itwînamok! pônamok, kisâkamisikîk.” akwâni  
Don’t make too much noise! Make a fire, make tea!” And then,

â-kî-isi-kisâkamisikîyâ tâyipiko tîy, niminahânân wîða îkosi  
when we had finished boiling the tea, we gave him some to

â-kî-isi-kiskinawhamâkawiyâ ta-... ta-pamihakiht isa  
drink, because that’s how we... were taught to look after

kisî-aya. nipiminawatânân â-kî-isi-minahakiht â-... akwa  
an elder, you know. We cooked for him after we had given him tea...

â-kîsi-mîcisot. hâw ayamihâtân! hâw akwa, akwa â-sipwîyayamihât.  
he finished his food. “Okay, let’s pray!” Okay, and then he started praying.

ây... toni î-paswîsi î-nikamot. ay akwâni mâyiða awa niciwâmpan  
You could hear the echo while he was singing (intoning). Then, my late cousin,

môða kî-ohci-mâh-manâ(y)-itwîw ây akwâni â(y)-itât, ‘nimosôm,  
he did not care what he said; he said to him, “Grandfather,

mâskôc wâhđaw môswa kititâ... kititâmôhkân ôma iđiko kât...  
I'm sure you scared the moose very far away already, it is so...

misiwî paswîsinân ôta nôhcimi in... ôma," â(y)-itwîhtâyin.  
I can hear the echo here in the forest," he told him.

â(y)-itât â(y)-... â(y)-... hâw nôsim kîkwan ka-wîhtamâtin  
He said to him... "Okay, my grandchild, I will tell you something."

â(y)-itât. "pisiskis môđa pisiskisîs â-mayimostawak. kimantôminaw  
he said. "The animal, it's not to the *animal* that I am praying. To our *God* I am

â-mâyimostawak îyako piko nipîhtâk mwâc pisiskisîs ana nipîhtâk.  
praying. He is the only one who hears me; it's not the animal that hears me.

îkâ ma îyako â-mayimostawak; kimantôminaw â-mayimostawak,"  
That is not the one I am praying to; it's to our God I am praying."

â(y)-itikowa, â(y)-itikowa. "kîmâsik âsa mîna," â(y)-itikowa akwa  
he said to us, he said to us. "Be silent," he said to us again,

anohc iđiko î-kî-misinikamot. akwâni nikî-mâsinân. akwâni ôma  
and just a while ago he was singing so loud! Then we were silent again.

â-atimintâwahamâ ôma kîhtwâm anima â-wâsahâk îkota  
And as we left the shoreline of the bay,

â-matwî-nîsôhkamocik môswak *just about*, ayihi, îtokî môđa ahpo  
we noticed two moose together over there just about, uh, not even

mitâhtomitanaw-misit anima â-wâsahâk. îkota â-nîsôhkamocik  
two hundred feet away in the other bay. There were a pair of

anikik môswak. âw piko tâpwî îkota â-pâh-pâskiswak.  
those moose. I just shot them there.

akwâni mîna îkosi â-kî-tôtahkwâ iđiniwak kîkwâđiw  
People used to do something (perform a ceremony)

â-nipahtâcik kîkwâđiw isa kayâs isa ôhoko omosômiwâwa wîstawâw  
when they killed something, you know, long ago, their grandfathers,

â-kiskisicik â-macostîhamawâcik. akwâni îkosi nikî-isi-wâpamâwak  
they would throw something into the fire (a sacrificial burnt offering). I

nimosômak kîkwâđiw â-nipahtâcik kî-macostîhamawîwak anihi  
saw my grandfathers, when they killed something, that they made a burnt offering,

omosômiwâwa kîhtwâm isa ta-mîđikocik kîkwâđiw nitawîđihtahkwâyi.  
too, throwing in a piece for their grandfathers so they would be given something

akwâni îkosi wîstawâw anikik *from* ayihîw ôhokok kimosôminawak  
in return. Our great-grandfathers

kitâniskotâpîni-kimosôminawak. akwâni îkosi  
did the same thing, too. They did it just like

kî-pî-tôtamwak pîyakwan anohc. kîyâpic anohc îkosi nîsta  
right now. Still today, now, when

ôtîða kîkwan â-nipahtâyân akwâni  
I kill something myself,

nimacostîhîn ahpo tîy â(y)-iskwastamân â-sîkinamân â-... nôhkom  
I always throw a piece into the fire, even tea I save a little to pour into the

kiminahîtin tîy nititwân mâna. îyako kîyâpic nîsta nikiskisin  
fire and, "Here, Grandmother," I say to myself, "I give you tea." This I still

îyakwîðiw ana kisîðiniw â-kî-itwît ana îyako ana nimosôm *Albert*.  
remember, that old man who said this, that one, my grandfather *Albert*.

kâ-kît... kâ-kît... kâ-kî-itikowâ mâna îyako kîyâpic mâna  
What he told us... I can still remember how he used to tell us

â-kiskisiyân îyako... îyako... "ati-mâmiskotamok tâpitaw  
this... this... "Keep talking about this, continually

ati-mâmiskotamok," â-kî-itwît. "kâða ayâk îyako wanikiskisik ôma  
discussing it," he said. "Don't every forget about this,

â(y)-isiyat... â(y)-isi-wihtamâtakwâw, kinwîskîs wî-pimâtisiyîko,  
what I am... what I am telling you, if you would live a long life,

ay?" akwâni mâni mâka niktowâsiko-mitanaw nistosâp  
eh?" I am already sixty-three years old.

nitahtwâskîwinân. *I was* îkospî *nine, eight, nine*  
I was, I was only nine, eight or nine

nikî-tahtwâskîwinân piko îkospî animîðiw â-kî-wihtamawit  
years old when my grandfather told me this.

îyakwâna nimosôm. îyakwîðiw ômîðiw â(y)-itwît.  
This is what he talked about.

ay îyako ôma anohc onikaniminawak ôhokok ay osâm piko pâham  
"These leaders today, I think they are the ones who are, of course,

ôsam piko mâni mâka wîðawâw â-kanawâpamisocik. tasipwâ tahtwâ  
only taking care of themselves. That's why every one who becomes chief,

awinak â-okimâhkâniwit kahkiðaw kit... â-isi-pîhtamân ôtîða môðîða  
they all say... I only heard this but don't see it

nîwâpahîtin niskîsiko ohci î-isi-pîhtamân piko nîsta. kahkiðaw  
with my own eyes; myself, I just hear about it. They all have a business;

*business*, î-ayâcîk tânta sôniyâwa î-ohînâcîk kisôniyâminawa  
where they take our money and

mâni mâka â-âpacihiâcîk, ay?  
use it, eh?"

îyakwani anihî kisîðiniw â-kî-itwî. ta-tî... mistahi...  
That's what the old man talked about. "They are going to... a lot of..."

ta-tî-waðikamisowak anikik onîkânîmiwiwâwak.  
Your leaders are going to be misguided.

kakwî-astawîhohkwâ kîspin kipimâtsinâwâw kîspin  
Try to put them out if you are still alive,

kiwâpahtînâwâw îyako ôma ati-pim... kisî-ayîko kîstawâw  
if you see this (corruption)[?] as you ... grow older yourselves,

wâwîs ôhoko ati-os... ati-oski-pimâtsitwâwi  
especially these young... young people

ati-isi-ohpikitwâwi pîyakwan îðiko mihcît ôhokok awâsisak  
as they finish growing up like so many of these children

anohc â-iskôliwicik. mîkwâc awâsisak *teenagers* anohc ôhokok  
who are going to school today. Meanwhile, right now, children, teenagers,

kî-wâpamânawak mâni mâka âsay pîtos ati-tôtamwak. akwâni  
we can see them changing (already starting to act different).

îkâ kiskinawhamawahkwâyi anohc  
If we don't teach them right now,

akwâni kwayask kâ-ati-mâkohikowâwak.  
they will give us a hard time.

ta-ati-mâkohtâwak ati-nîkâni îkâ kanawâpahtamawihkwâyi kit...  
They are going to be troublesome in the future if we don't look after our...

îyakwanik ôhokok kôsisiminawak kitâniskotâpâkânî-kôsiminawak.  
these, our grandchildren, our great-grandchildren.

îyakwan... îyakwîðiw wîstawâw ta-ati-wâpahtamwak âðiman ôw,"  
This... They will start to see this, too, the hard times,"

kî-itwîw îyako ana nimosôm. "ta-ati-kâwi... ta-ati-kîwîpaðin  
he said, my grandfather did. "It will... it will return (the hard times).

anima kita-pîkonisowak, kî-pîkonisowak. ômîðiw kâ-pamihîk...  
They are going to be broke, will have become broke. This welfare...

kîkwâðiw ôma tastawayask â-pamihikawiyîk."  
you people in the middle will be given welfare."

“atoskîwin mistahi ati-kayânâwâw mâka ati-nîkâni akwâni îyako  
 “There is a lot of work, you’ll start to have it, but in the future

ta-ati-pônipaðin wîmistikôsiw ta-âpacihtâw kahkiðaw kîkwâðiw piko  
 all this will stop. The white man will use everything but will only press

ta-mâkonam sakipâson â-kî-itwît. “îkwây... îyakwîðiw mîna  
 a button,” he said. That... that one

niwanikiskisin îyakwîðiw,” â-kî-itwît. “kayâs mâni mâka akwâni  
 I forgot about, too. He said, “Long ago, people used to make open

kayâs kî-mosci-pônâmwak iðiniwak. pimiw kî-âpacihtâwak  
 fires. They used home-made grease (or oil),

î-wâstînikîcik wâskocînikanisa â-kî-âpacihtâcik. akwa ati-nîkâni  
 used lanterns for lighting. And in the future, you will only

piko ta-mâkonînâwâw ta-wâstîpaðin,” â-kî-itwît, îyakwâna nimosôm  
 press something and the light will come one.” That’s what my grandfather

*Albert* awa. akwa wî-pônâmwak piko ta-tahtînînâwâw sakipâsonis  
 Albert said. “And if you want to make fire, you just release a little button

akwâni ka-kîsowâsonâwâw,” kî-itwîw. *See*, îyakwîðiw  
 and you will be warm,” he said. See, that is

âsay îyakwîðiw î-kî-wâpahta îyako ana kisîðiniw.  
 what the old man foresaw.

tânisi mâka îtokî â-kî-isi-kiskîðihita kahkiðaw  
 How he knew this, I don’t know, but

îyakwani niwâpahtîn. anohc misipîtos iðiniw isi-pimâtisiw  
 I see it. Right now, a person lives very differently, and even I am too lazy

ahpo nikihtimin ta-pîhtokî-âwacinihtiyân anohc wîða iðiko  
 to haul wood in because the white man

î-maci-kiskinawhamawit wîmiscikôsiw. mâka kîyâpic mâka nikaskihtân  
 taught me badly (was a bad influence). But I can still survive in the bush

nôhcimi kîta(y)-ayân ta... kîta... ta-iðiniwi-pimâciwân wîða  
 to... will... the Native way because

î-kî-pî-kiskinawhamâkawiyân. akwa anohc akwâni piko  
 I was taught it. Presently, people just

atâwîkamiko î-ohci-mîcisot iðiniw. môða mihcît  
 eat from the store. Not many

iðiniw niwâpamâw ta-ntaminahot. oskî... oskî-pimâtisak  
 people do I see hunting wild game. The young... young people

niwâpamâwak îyakwîðiw, îyakwîðiw î-kiskinawhamâkocik,  
that I see were taught these kinds of things

î-kiskinawhamâkocik ayihîw onîkihikowâwak  
they were taught them, uh, by following their leaders' example.

î-kiskinawâpamâcik. kayâs nîsta â-kî-pônihtâyân îyako  
Myself, I quit this Native way of life

nitaminahowin ispi at... *nineteen sixty-three* â-mâtatoskîyân  
long ago when... in 1963 I started to work, too,

nîsta nikî-atoskân îða mâna *in the railroad* kayâs, kayâs *fifties*  
I used to work on the railroad long ago, back in the fifties,

*in fifties*. akwa nanâto nikî-itatoskân. kikwîta nikî-atoskân.  
in the fifties. I worked all sorts of jobs. I worked everywhere.

akwâni kikî-ati-pônihtân îyako nîsta îðiniwi-pimâcihowin  
And then I started to abandon the Native lifestyle.

nikî-wanikikân nikî-pakitahwân. îkota ohci nîsta nikî-pimâcihison  
I trapped, I fished. This is how I made a living, too,

kayâs â-tipîðimisowân ispi. nômakîs piko nîsta â-kî-pamihicik  
when I was on my own long ago. I was with my parents for only

nikihikwak. *eighteen* î-tahtwâskîwiniyân akwâni â-kî-isisit nipâpâ,  
a short while. I was eighteen years old when my father told me,

“hâw! akwâni nikosis kipôni-pamihitinâwâw. kitipîðimisonâwâw piko  
“That’s it, Son, I have finished raising you. You are on your own

ta-kakwî-pimâcihisowîk.” tâpwî nikî-kaskihtânân ta-pimâcihisowâ  
now and will try to support yourself. That’s right, we succeeded

wîða î-kî-kiskinawhamâkowâ ta-wanikîyâ  
in making a living because he had taught us to trap,

ta(y)-isi-îðiniwi-pimâcihowâ. *see* îyakwa anohc kwayask namatakwan.  
and to live the Native lifestyle. See, right now it’s gone (disappeared).

akwâni îyako anima â-kî-mâtatoskîyân akwâni  
I started working and then

nîsta nikî-ati...nitati... wâ... nitati-nakatîn îyako  
I began to... to... I started to neglect it (that Native way of life),

nakaskihtân mâyiða kâwi îyako ta-tôtamân wîða î-kî-atoskîyân kapî  
I have the ability, though, to do it again, because I have always

nikî-pî-atoskân isko, isko anohc. akwâni anohc ayihîw  
worked until now. Now I, uh,

nikotwâsiko-nistosâp n... n... nitipa... nitipahamâkawin  
am sixty-three years (old)... I... I am paid,

nimîðikawin iðini-masin... ayihi kisîðinî-masinahikan, akwa  
I am given, my Native pension worth \$703... an old age pension, and

îyako anima *Canada Pension* mîna wîða î-kî-tipâhamân îyako  
that one, too, the Canada Pension I will also be paid, because

î-ntwâs... â-mâtatoskîyân akwa kiki ayihîw anima *supplement*  
I ... I was employed and with it, uh, that supplement

â-mîðikawiyân mwâc wîða cîskwa kisîði... kisîðiniwi-masinahikan  
I was given, but I don't receive my (Canada) old age pension yet because

nimîðikawin kîyâpic nîso askiy iðiko ta-mîðikawiyân îyako.  
it's still two years before I'll be given that one.

akwâni na-kîsikimâwin.  
I will end up living like a king.

îkosi. akwâni îtokî nâ?  
That's it. Is that all right?

## Henrietta Linklater, 1928-

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Pukatawagan, June 20, 1998  
Interviewer: Emily Linklater

### My Grandmother's Livelihood – (Track 3—06:18)

Here, Henrietta Linklater talks about her grandmother Victoria Bighetty, who got most of her food from the wild.

Emily: kikiskisin nâ kikôhkom [*sic*] isi  
Do you remember how your grandmother

â-kî-isi-pimâtisit?  
lived?



Henrietta: ya. ohcitaw [ni]kiskisin îyako nâ na-âcimâw  
Yes. Anyway, I can still remember. That's what I'm going

aciôaw piko. nikiskisin mâna nôhkom î-kî-wâpamâyâ âskaw piko â-kî-...  
to tell, just for a short while. I remember that we used to see my

kâ-kî-pakitinikawiyâ. kâ-ayamihî-kîsikâk piko â-kî-pakitinikawiyâ  
grandmother, but only occasionally were we allowed to go. Only on Sunday

ta-kiyokawâyâ. mîkwâc, mîkwâc ôma atoskî-kîsikâk kâ-pîyako-kîsikâk  
were we permitted to visit her. During a working day,

isko î-mâtinayi-kîsikâk mwâc n-ohci-pakitinikawinân tântî  
from Monday until Saturday, we were not allowed to bother the elders

mikoskâcihakihcik mîkwâc kâ-atoskîcik îðiko î-kî-kistîðimâcic kayâs  
while they worked because people

îðiniwa kisî-aya. ayamihî-kîsikâk piko â-kî-kiyokawâyâ nôhkom.  
respected them long ago. Sunday was the only time we visited my grandmother.

kwayask mâna nikî-miðwîðihtîn ôma ayihîw â-kiyokawâyâ. kîhcinâc  
I would be very happy whenever we visited her. For sure, she would give

kîkwan kâ-ayâyâ ta-mîðikowâ ta-asamikowâ akwa po kîkway mâna  
us something to eat, and all kinds of things she used to

î-kî-as... î-kî-as... astawahikowâ ita ta-mîðikowâ. ahpo  
save... put away... save for when it was time to give them to us. Even when she

â-miskotâkîhkâsot kâ-iskona ta-kî-tîpasâkîyâ nikî-mîðikonân.  
made a jacket for herself, she would make us another out of the remnants and give

mâna, mâna pîyak akwa mâna kîkwan ta-mîciyâ. kapî-kîkwân  
it to us. It would always be one thing and then something else for us to eat.

kî-astâw ta-mîciyâ wîða î-kî-kiskîðihtâ ta-kiyokawâyâ îkospî  
She always put something away for us to eat because she knew we would come to

î-kîsikâðik. akwa kwayask kî-ayamihâw. kî... kî-aðwîpiw  
visit that day. And she prayed a lot. She relaxed

îyakwîðiw kîsikâw kî-ayamihî-kîsikâðik, akwâni  
on that day, Sunday, and then

nikî-kâkîskimikonân mâna ay... kwayask ta-ayamihâyâ ahpo  
she would remind us... to pray a lot, even

î-kî-kisîpâyâk akwa mâna kâ-ati-tipiskâk ta-ayamihâyâ îyako wîða  
in the morning and also to pray at nighttime, which I still do myself

kîyâpic nitôtîn nîsta. akwa ayihîw kâ-wî-ati-pimâtisiyik  
And you will have a very good life,

nikî-itikonân mâna kwayask pimâtisik. kâða mîtwâkît  
she would tell us, you'll live well. Don't play with

kipimâtisiwiniwâw. cîskwa ati-kisî-ayiwîko kwayask ka-mihtâtînwâw  
your lives. If you do so and get older, you will regret it.

ka-wâpahtînwâw îyako kwayî... îkâ kwayask tôtamîko pimâtisiyîko.  
You will see that it's very... if you don't do things right, live (right).

nikî-itikonân mâna nitâpwîhtawâw.  
She used to tell us, and I always believed her.

mâyîða anohc nîsta kwayask nikakwâtakihtân iðiko  
Today I really suffer a lot

â-kî-mâh-mohcikisiyân. [laughter] akwa ayihîw  
because I had too much fun. [laughter] Then, uh,

mistahi kî-atoskîwak kayâs kisî-ayak kâ-isi-nânîsicik.  
they worked a lot, the elders long ago, the couples.

mwâc pîyakwâw kî-ohci-apiw pîyak pakwanta ta-ayapit  
Not once did one sit around, not one sat around wasting time ('for nothing').

kâ-takwâkinðik kwâni mihta kî-otinamwak ta... ta-tîpipaðicik  
In the fall they gathered wood to... to last them

ayihî isko kapî-pipon kî(y)-â... kî(y)-awatâwak, kî(y)-awatâwak  
through the entire winter... They hauled, they hauled

pîyakwan mîkiwâhp î-itaskitâcîk mihta. akwa mâna wiyâs mâna môswa  
and stacked the pieces of firewood up like a tipi. And likewise the meat, when

â-nipahâcîk â-takwâki akwâni mâna îyakwîðiw kî-osihtâwak.  
they killed a moose in the fall they would prepare it (the meat).

kî-osihtâw nôhkom î-kî-...î-kî-pâsa, akwa ispî â-kî-nahastât  
My grandmother prepared and dried it, and then afterwards she put it away (stored)

akwa mînisâ â-kî-ntona â-kî-tî-mawisot sîpîhkomina akwa aõõ...  
it). And she looked for berries to pick and found blueberries and then raspb...

ayahâwa wîsakîmina. îyakwani mîna kî-nahastâw î-piponõik  
uh, cranberries. These she stored to be used in the winter.

ta-âpacihtâcik. akwa nanâto kistikâna kiscikânisa, pîsikiscikânisa  
And all kinds of vegetables in gardens, vegetables...

kî-...kî...kî...kî... kî-isiõihkâtamwak mâna ôskâcâskosak akwa  
they used to call them, carrots and

wîhcîkaskosiya mi... ayihi wîðinopakwa, sihkwâhtikwa, nanâto  
onions, too... let's see, cabbages, rhubarb, all kinds

îyakwani â-kî-kistikît mâna. wîða â-sikwanõik akwa lapatâkwa mîna  
she used to plant. In the spring they would plant potatoes

kî-kistikîwak akwa â-kî-astahcikocik kî-piponõik. waðawîtimi  
and store them for the winter. Outdoors

â-kî-astahcikocik ayihi î-kî-wâtihkîcik akwa maskosiya  
they stored them, dug a hole, and used grass

â-kî-âpacihtâcik îkâ ta-kawatinõikwâ pâtimâ kîhtwâm î-sikwa  
so that they would not freeze before they used them later on in the spring.

îkospî pâtimâ ta-âpacihtâcik.akwa pîhtokami mîna âtiht kî-astâwak  
Indoors they stashed some for use

kapî-pipon ta-âpacihtâcik. mwâ wîhkâc kî-ohci-apiw pakwanta  
[during] the entire winter. Never did an elder sit around with nothing to do.

kisî-aya. kita-miðo-ayât nôhkom ôtiða wîsta nikî-wâpamâw îkosîsi  
When my grandmother was well, too, I saw her

î-kî-isi-atoskît îkâ pakwanta î-kî-ohci-pimâtisît.  
working thus and not just living with no purpose.

mîkwâc â-pimâtisît kahkiða kîkway  
While she was living, she knew how to do everything,

kî-kaskihtâw ta-mîkisistahikît, ta-masinastahikît akwa  
to do beadwork, to follow patterns and

ta-pahkîkinõhkît. pahkîkin kapî kî-ayâw pîko kîkwâðiw kî-isihtâw.  
to prepare moosehide. She always had tanned moosehide that she made.

ahpo sôpa kî-osihîw oskana î-osiht... î-osa akwa ispî  
Even soap she made by boiling bones; she boiled them and then

pî(y)-akohtîw kâ-osihtât mîcosahcikosa ohci. akwa kâ-ati-...  
made ash out of small poplars. And then, when...

môskamiy anima â-ati-astopaðik akwâni îkota kâ-itîha animîðiw  
that broth started to settle, she stirred the

pihkotîw sôp â-ati-ispâðik ana â-ati-kîskîskîswât. akwa  
ash into it, turning it into soap, and then she cut it. And

îyakwani mâna â-kî-âpaciât â-sîpîkinikî îkâ sôp â-ihât.  
this is what she used to wash with when there was no (store-bought) soap.

akwa mînisa kâ-nîpinðik kâ-mawat... kâ-mâwacihtât nistam  
And she picked berries in the summer... gathered berries first thing

â-sîkwanðik. sâpômina kî-mâwisow aðôskanak wîða îyakwanik wîpac  
in the spring. She gathered gooseberries, wild raspberries, because

î-kî-atisocik, misâskatômina. kî-miðo-pamihisow kwayask môða  
they ripened sooner, and saskatoon berries. She looked after herself and did not

k-ohci-pakîtnam pakwanta ta-kakwâtakihtât, ta-nôhtîhkatî.  
allow herself to suffer, to starve.

akwa îðiko mistahi mîciwin kapî î-kî-ihakwa îðiniwak isa  
And, you know, there was always lots of food for the people

â-isi-mîcisocik, môswa, wâposwa, piðîwa ahpo amiskwa, namîwa,  
to eat: moose, rabbits, grouse, even beavers, sturgeon,

kinosîwa. mwâc awinak kî-ohci-nôhtîpaðiw kîkwan, kwayask  
fish. Nobody was short of anything, working really hard,

ta-atoskî, atoskîwin kwayask ta-ayât ta-atoskâta kwayask ta-ayât  
to work, to have a good job, to keep working at it diligently,

ta-atoskâta. kwayask mâna nîkî-miðwîðîhtînân ispî  
to work at it. We would be very happy whenever

kâ-pakîtinikawiyân nôhkom ta-ntawâpamâyâ îðiko  
we were allowed to to see my grandmother because

î-kî-kihcinahawâ kwayask ta-miðomîðikowâ kîkwâðiw. îkwâni nâ?  
we were sure to be given something. Is that all?

kwâni.  
That's it!