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Oji-Cree Men's and Women's Traditional Practices Project: Restoring the Balance Volume 3

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John Paul Jacasum (series editor), Vicki
Angees, and Christina Keesic (translators)

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Ojibway and Cree Cultural Centre



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Oji-Cree Men's and Women's Traditional Practices Project: Restoring the Balance Volume 3



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ISBN 0-919523-68-4

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Acknowledgements

The author would like to thank the following people for their support and effort in making this project a success:

Percy Linklater, Donald Mamakwa, Abel McKay, Jemima Morris, Nancy Sainnawap, and Amelia Wabasse—Oji-Cree Elders—for their patience and their good words

Vicki Angees, Christina Keesic, and Hilda Anderson—Oji-Cree Translators—for transcribing and translating the Oji-Cree elders' taped interviews

Virginia Beardy—Oji-Cree Interviewer—for interviewing the elders in their home communities

Diane Riopel—Executive Director—Ojibway and Cree Cultural Centre—for her continued support of Native oriented resource projects

Jim Hollander—Curriculum Writer—Ojibway and Cree Cultural Centre—for proof reading the English portion of this document

Shayna LaBelle-Beadman—Artist—Labelle-Beadman Consulting—for her illustrations of the elders

Kim Piché—Executive Assistant—Ojibway and Cree Cultural Centre—for her secretarial efforts

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Introduction

The Oji-Cree Mens' and Women's Traditional Practices Project was organized through funds obtained from the Aboriginal Healing Foundation under the program theme Restoring the Balance. "This theme looks at ways to heal the community in the present and keep it healthy in the future"(Aboriginal Healing Foundation Program Handbook, 2ND Edition, p. 13).

The goals of this project were as follows: (a) to gather information on traditional men's and women's practices from the Oji-Cree elders, specifically individual, family, community and environmental practices that enabled the Oji-Cree people to be strong in the past; (b) to hold a conference on traditional men's and women's practices bringing elders, frontline workers and interested community members together; and (c) to publish resource materials on Oji-Cree men's and women's traditional practices for frontline workers and the public. The information contained in this document is the result of these efforts.

Each of the elders were interviewed in Oji-Cree by Virginia Beardy in their home community. All of these elders were asked the same four open-ended questions:

- (1) What practices made you strong in the past?
- (2) What practices made your family life strong?
- (3) What practices made your community strong in the past?

and (4) What practices were important when you were living off the land?

Responses to these questions were recorded on cassette tape, transcribed into syllabics, and later translated into English.

In keeping with the goals of the Aboriginal Healing Foundation, I hope that the information presented in the Oji-Cree Men's and Women's Traditional Practices Project will "encourage and support **Aboriginal people** [frontline workers and the public] in building and reinforcing sustainable healing processes that address the **Legacy of Physical and Sexual Abuse in the Residential School System**, including **Intergenerational Impacts**" (Aboriginal Healing Foundation Program Handbook, 2ND Edition, p. 4).

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Percy Linklater



Biographical Information

Date of Birth: August 13, 1940

Place of Birth: North Spirit Lake,
Ontario

Present Address: Sandy Lake,
Ontario

Name of Spouse: Flora Penona Rae

Number of Children: 5

Grandchildren: 12

Great-grandchildren: 0

Number of Years Married: 37

Date of Interview: April 29, 2003

Percy Linklater

I am originally from North Spirit Lake just past Red Lake. That's where I was brought up. The first time I went out on a hunting trip was with my grandfather. His name was James Linklater. They used to call him *Wapiishashi* (Marten). I used to think to myself why is he putting on so much responsibility on my behalf, pulling me on a sled. It would walk him all day to [reach] our destination. I guess it was time for me to start learning about survival skills, but at that time, I wasn't too happy about it because I would get so lonesome. It was just my grandfather and I where we went. I still travelled with him, as I got older, every time he went out to check his traps. There was a place where he would make camp half way from where we left to his trap line. The year was 1940 when I started going places with my grandfather. We did not have very much in those days. The store was far away, so we just stayed on the trap line. Nobody was ever worried about anything when it was time to go, not even to think twice about their health, or to think about what if they got

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sick or something. I don't think I was ever a care-free teenager, not like the way teenagers have so many advantages today. Because at an early age all I had for company was an elder who had white hair. I was taught to work all the time. I remember one time I made a mistake when my grandfather (I called him dad) first started taking me out to his trap line. When we came back from our trip I would go to my mother and complain to her about my grandfather. I guess there were some things that he made me do which I thought wasn't fair, but I was wrong. I was put in my place really quick!

Today, I wish I could go with young people and children out to the wilderness. Just show and tell them what I had learned from an elder when I was their age. [I could] show them how it was done to survive off the land to at least make them aware of how tough it was to do everything. I feel sad that they won't have that opportunity to learn what I had learned when I was young. I think they have more difficulties today because everything is so expensive, whereas it wouldn't be so hard for them if they had learned to live off the land. I don't think it will get any easier for us Native people due to the fact that non-natives are cutting us off from the things that we had depended on. We are being stripped of our way of life. I used to hear the elders talking about these missionaries that came to tell us that our way was evil, especially about our ceremonies. I grew up seeing people doing their ceremonies-drumming and singing. I did not see it to be an evil thing because they did that to do healing and to find out more [about] what they can use for healing, for example, the medicines that they need to use and ... where to find them. They used to have a vision quest to search for answers. I saw all of this when I was small and as I got older, they were still following their traditional ceremonies.

In 1948, I got sick with TB and I was sent to Lac Du Bonnet Hospital. I couldn't speak one word of English, not even yes or no. I remember it was the winter of 1949 when I was sent to residential school. I was there for five years. I guess my grandfather finally said,

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this is enough, you're not going away again, I need you to help me at my trap line. At least you got to be able to speak English, that's what he said. So, [after] the years I was gone from my family I picked up from where I left off. Then I was with my grandfather for another 12 years in his trap line [until] he became too old to do any more trapping. One day he told me I had to do things for him from now on and I'm done teaching you. He taught me well. I eventually started going out trapping all by myself. When I think back to those days, sometimes I feel lost without the people who are no longer here on earth. I know I shouldn't be feeling this way.

When I see these young people and children working, I try to encourage them to keep up with it. I usually tell them about how it was with me back then that I never earned \$50.00 a week. That's why I always encourage them not to give up what they had already started. They need to take advantage of things that are within their reach and to support themselves because government handouts will expire in the near future. This is what I try to tell them. I don't know if I make sense to them, but I just keep trying anyway.

I was taught many things about trapping and hunting. [I was taught] to always keep in mind the dangers while I'm out travelling. I was also told not to forget whatever I see around me, so I can use this as a learning tool. [I was told] to observe everything that is happening be it weather or changing seasons. If I should get myself into a situation because I didn't bother checking ahead ... [then] I have no right to blame something but myself. For instance, I always had to memorize where the rocks are located in the river where we usually travel by canoe. [By knowing this,] I will never get into an accident. My elder used to say the things I'm telling you. Someday you will pass on these teachings to the next generation.

I got married soon after that. I can only say that I didn't have much of teenage life. I became very mature at an early age maybe because I was always with an elder. So, after I got married I had to work twice

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as hard to support my wife. I became quite skilful at hunting moose. My elder said that I shouldn't make fun of anybody who has a hard time in terms of his or her hunting skills. If anyone should come to you, give him or her meat. Go ahead and do that because if you share whatever you kill, and be humble about it, then you will always be given an animal to kill when you go hunting again. Make sure that you are always thankful for what you receive and do not to hold a grudge against anything that doesn't happen your way. Someone is watching you all the time.

I always wish people today would have the kind of teachings I got in the past. They would still be able to use the land to hunt and trap for their well being. They don't have the knowledge about how to go on a trip in a boat or how to prepare for their trip. If they run into a problem, they just jump into their boat without even taking anything or knowing where they are going. I get very sad when I see people that don't bother taking their children out anymore. There is still so much out there for them to teach their children. They could still find something they could use for food. There are plants that they can also use for food if they don't kill anything.

When we were kids, we used to walk by the shoreline, pull out wild carrots, and eat the roots. Those were very good at least I used to think they were good. I don't know if I would like them now. So, you will find anything to eat while you are out there. You will never starve. There are many kinds of berries that are edible like bunch berries and the ones that grow in mossy areas. They are still there even after it freezes up. It would be good for them to have basic knowledge about these things. I used to try to get one of my daughters to eat fish, but she won't even look at it. They are depriving themselves for not trying to learn their heritage. They prefer to speak English.

I'm sure everyone must know what blue berries are. They are one of the best berries that you can eat. There are other kinds of berries

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that grow by the shoreline. They are orange in colour. You can't eat those because they don't taste good. I tried eating them one time. They used to call them raven berries. The other ones are goose berries. These are very good too. You can find them along the shoreline the same with cranberries. I thought those were the best when I ate them. There are other kinds of cranberries that grow anywhere as well as rose hips. The other thing we would do is find a birch tree, scrape off the bark with a knife, and eat the fibre. We ate weeds that are on the water. They are easy to pull off if they are ready. We could find anything if we got hungry. It wasn't too long ago I ate those weeds. I did not always find an animal to kill while I was hunting, so I would go canoeing to where weeds are and have breakfast. They would sustain me till I got home. You always find something to eat if you didn't kill anything, if your motor breaks down, or if you get caught in bad weather. You couldn't depend on anybody to come looking for you if you get stranded somewhere on your return home.

Our young people need to be taught about these things and not just to have them sit in a classroom learning the non-native way.

One time someone in our community caught a wolverine on his trap. When people heard about it, one person suggested on the radio station that it should be stuffed and to put it at the band office to display it. I agreed with that person. I'm saying this because this animal is very dangerous. It is very important for kids to know about this animal. It is very aggressive once it's cornered. It would be helpful for people to know what it looks like and teach the little ones about the nature of this particular animal. If it should wander over to the community, [I would] warn them not to bother it or throw rocks at it because it fights back. That's why I wanted to have it stuffed to use as a display for people to see what it looks like. I've been warned at an early age about this animal and [told to] make sure I don't bother it if I see it. This is an awful animal. If it comes to your trap line, it will destroy your traps and steal from you. The

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only way to stop it bothering you is to pick up your traps or even go after it and kill it.

I learned so many things from my elder. I would come to see what he was talking about. When I was travelling alone, I started to become more aware of the teachings I received. There was always something new to learn because they never stopped talking about anything. That was how I learned. The elders were teachers even by the time they were 80 or 90. You still considered them your teachers. They still talked as they went to bed and had their eyes closed until they fell asleep. It made you think that they didn't have enough confidence in what they wanted you to learn, but that was just their way of teaching you. They knew how important it was to have survival skills. Not only did they talk to you, they also went out with you to show you how things were done. Sure enough, I would kill something while I was with them. [It] probably helped too because they had so much hope that they will find something to eat.

We never ate anything that wasn't cooked. We always made sure that we cooked any animal before we ate it. No matter how hungry you were, you had to wait for it to get done.

The only thing that I wasn't taught was to learn how to make snowshoes. I don't know why, maybe they thought I would just break the wood if I tried to bend it! The only thing I did was put on lacing or webbing when it was all dry. I became really good at doing this. It became handy especially in spring time when the rawhide lacing got wet and broke. I would just use more rawhide to repair it. In the evening, I would take off all the lacing and put on new lacing. Then I would wait for it to dry before I could wear it again. This was one of the lessons I learned.

[Then] we started staying in the community and didn't go out to our trap line as often. One reason was that a school was built for the

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kids The elders kept on following their traditional activities. They never stayed in the community very long. That was their only source of income back then. A while later a nursing station was built, but that still didn't keep the elders in the community. They were still pretty healthy and strong, so they really didn't have much use of a nursing station. I never saw anyone to get sick. I think [it was] because we were always out in the fresh air. We were always moving around, doing physical work, even when we started having cabins on our trap line. We had to fetch wood for a fire. Women worked very hard in their homes, too, caring for their children and doing other work like getting wood and water. Kids used to help their mother after school with chores because the husband was always away at his trap line. He was responsible for bringing home pelts for income and food. They didn't have anything like camp stuff. The only staples that they had were flour, baking powder, and lard, but they didn't use too much of that stuff.

People said there used to be lots of marten back then. All they used were wooden traps to catch them. That's what my grandfather used to trap even though his name was marten! About four years ago, there were so many marten for about two years. Rabbits and partridges became very scarce during that time because marten were eating them all, even eggs and baby rabbits. Today, nobody mentions anything about them anymore. I think they kind of scattered to other places. I'm hoping there will be more rabbits soon. That was our best meal. We depended on rabbits if we didn't have much else. We hardly had any fish. The only way [to catch them] was to hook them. There was a certain time of the year when fishing was good and other times when hunting was very poor. The month of January was the time when there were hardly any animals to catch. They used to say that the month of January is a greedy month.

Towards summer time before trapping season was over, we used to trap until June or early July and pelts were still accepted. After that,

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all families would travel back to the community for treaty payments in Sandy Lake. That was where everybody was registered and at that time. There was hardly anyone living on the reserve. Sandy Lake had received reserve status. There were boundary lines already in place at that time. There were no schools or nursing stations yet, but the only thing that was here was the Hudson's Bay post and a warehouse. There used to be a store manager. We would take our pelts there in exchange for goods. I remember when I was small on our way to the community, my mother would say if you work extra hard while we portage, when we get to the store I will buy you candies. They used to get \$6.00 cheques. It meant a lot in those days. Things didn't cost very much. Sometimes we would stay in the community all summer and then we would get ready to leave in fall. They would have a berry festival and everyone would participate during this special occasion. This was also called Thanksgiving. It was our way of showing thanks for everything that the Creator gave us. They did not use the word God or Jesus, but they knew there was a supreme being who was there to provide us with everything. That was why they took special time to give thanks. I don't think it was a bad thing to do because it was one of the ways Native people followed for a long time. They were given skills to do everything. They even had the ability to do healing, but non-natives say this is not acceptable. What can you do when it's only natural for us to live this way-to live off the land? We can only prove that this is what we did because we are still here today. The other thing non-natives have been doing is that they want all the natural resources to make money.

Soon after we got a school and a nursing station, we were able to start communicating with non-native people. A lot of our people started attending school to get educated. They interpret for their elders. We started getting more improved services for our community. Since people hardly ever went out to their trap line, they turned to other ways to support themselves. I would still like to see our people follow some of our traditions. I think this is where

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the band council should come in to encourage that. I'm not pointing fingers at them for bringing this up just as I had said on the air. We need to find ways to have more employment rather than depending on welfare. How are we going to keep living once all this ceases to exist? That's what I talked to the band council about one time. We have to start somewhere in the community as a whole to keep people employed and independent. They could look forward to their future if they are self-governed.

I heard elders talk about many things that will take place in the future. It was as if I were watching our peoples' history on TV when they talked. They talked about how they knew, before the Europeans came to their land (they had visions about these strangers coming) that they will try to take everything that we use on this land. The only thing they will let you have is a piece of land where you are standing. If you go over the boundary at least one foot, they won't try to take it away from you. But if you don't, then you lose your land. It might as well be like throwing everything in the ocean where nobody can get anything back. The elders spoke this way. They had already known what was to come. This is what I was talking about to the workers at the band office. They talked about many things and teachings from their ancestors that were passed on to them, mouth to mouth. Everything is true what they talked about. That's why I believe when we say our land is a reserve, we should preserve it, because if we don't do anything about it, non-natives will come along and will decide for us what we will do. Even if you try to go cut a tree across the boundary you will be required to pay for it. There will come a time when the government stops the funding that we rely on so much. Eventually we will have nothing on our land. We hear about old [age] pensions that are slowly being cut off, but in the meantime, the government keeps doling out these pensions. One day we will get nothing.

The other issue that I have is when we go hunting we need to use guns. Now the government has all these regulations that we have to

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follow. They should be consulting with us before they impose these regulations on us, because I don't think we use guns for anything else other than hunting. This is the most important tool for hunting. We don't just kill animals for anything; we only kill animals that we need. If we just kill for sports then we will end up with nothing, I've been told about this too. We were warned about using torture on animals and this is what non-natives believe. I never once thought I am torturing the animals I killed. I have to kill it because I need it for meat and its pelt. If an animal gets loose from my trap, it isn't my fault. It just happens that way sometimes. I don't try to kill off all the animals either, that's what non-natives think we are doing. I don't think this is true. We were put on this land to be hunters. We knew if we saw this animal that it was there for us to take. What happens now is that since there's hardly anyone hunting anymore, animals seem to disappear because we don't use them. Nobody even goes down to the lake to go hunting today in our community. Yet, we are saying that we still trap and hunt.

Our population is growing with the younger generation. Our elders that are around 80 and 90 are passing on one by one, so we are also losing their wisdom and knowledge. We would still be able to continue with their teachings if we put them to use for these young people. We could start making a camp where they could get these teachings. If we keep doing this, I'm sure we would eventually get funding for this. Then we can go teach them to learn skills, e.g., about the outdoors, about the dangers of the waterways, and about the weather. Weather is also important to observe because we don't always know how to read it and avoid it when bad weather approaches. You need to go to the nearest land if you are on a lake and wait for it to pass. [You should not] even attempt to leave when you see bad weather coming otherwise you could get caught. I've had this happen to me many times because I don't pay attention to what it will be like weather wise.

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I think we can still teach these children about this before it is too late. We see them in our community and all they want to use is the English language. That was the purpose in the beginning when the school started so they can have bilingual and bicultural skills, but that's not what's happening. They are slowly losing their original language. I have two little grandchildren of my own and all they speak is English. They understand me very little when I talk to them in the Native language. But I just keep talking to them in that way hoping at least they will understand it. There are too many outside influences, that's why they end up this way, especially TV. Even four year olds that start Kindergarten already speak English because they learn from TV at home and even from their family. I even do this myself whenever I talk. I don't even think what language to use: my language or English. We use both languages at home, because it just becomes a habit. I know it is not good for the little ones, because I have a three-year-old grandchild who can't really pick up words yet, but she understands both languages. She has a hard time trying to speak. We are confusing her with both languages. I think I speak for all the other little ones. This doesn't need to happen. I know if families go out and spend time with each other, children pick up the teachings quick-things like how to do chores and how to listen [when talking about] hunting. The thing is, we are not interested in doing these anymore. We would rather stay home and run to the store when we get hungry. We don't even think to teach our kids.

We never had to worry about anything even the things we didn't have. You had to go out there to get it. People just didn't sit there talking about what they were teaching. They spent time with you, showing you how it's done. They didn't need to yell at kids or shove them to make them do things. They used patience and humility while they went about their teachings. That was a powerful way for kids to learn. They learned quickly. They also learned to sit very still while they were in a canoe especially when it's very windy. It was very important for a person to concentrate on manoeuvring a

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canoe ... by using just a paddle or a motor. They would wait until it was safe enough to travel on a lake, unless it was an emergency meaning someone was sick. Then they tried to get them back to the community. I was always prepared to do this in case I needed to take someone home if they got sick. I never hoped this would happen, but if it were to come to that, I would do it. I've seen this happen before when there was something wrong with a person. You had to leave in spite of weather, but try and test myself in terms of bad weather I wouldn't do that.

I took my grandsons out on a boat a few times and went to where there are rapids. You have to portage to get across the other side of the lake. So, I tried to show them how rapids work and how strong the currents are. If you get too close, you will go shooting down rapids. I was always reminded to be extra cautious if I go near rapids. It is especially dangerous in early spring because you don't see the way the currents go or how strong they are. You always have to have a long rope tied to the bow of a boat and always remember to grab that rope before you get off so you can tie it to a tree. There are many little things that kids need to be taught about boating. If they don't know these things, they could run into a problem. Non-natives have different ways of teaching about boat safety. When it comes to travelling in the wilderness, we also made sure our kids knew about safety in travel as well as hunting. We were always prepared for unexpected bad weather. We had to have a plan in case we got caught in a storm. Sometimes it takes two days for the wind to die down before you can cross a big lake. If it is raining, you had to make a shelter to keep yourself dry and warm.

The other important things to carry around are matches. You have to wrap them so they won't get wet. That's what you used to build a fire. I was also taught how to build a fire. We would look for a tree fall and pull dry roots out from there and start a fire with them. It is the same with birch bark. I used to keep some inside my jacket so I can use it when I need to build a fire.

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There are many things I was taught to do. The other thing was that when it gets towards evening when you are travelling to always make sure that you make a fire and rest for a while. If you keep going right into nighttime, it won't do you any good. The darkness will get to you. I got kind of scared when I was told that. So, this is what I always did anyway.

Those elders talked about many things. ... They talked about things that we don't understand or things that we don't normally see things with our eyes. They did vision quests if someone was ill so they could find out what to use for healing or where to go for medicine. They conducted their vision quest by singing songs. They are saying things while they are singing. Sometimes I listen to traditional singing on tape, but they didn't sing that way a long time ago. They are saying something; they are talking to someone. They continue their singing asking for answers. They didn't do this very often. I used to hear elders saying to these people who are between 30 and 40 years old that it is not their time yet to do these things. It will cause them problems because they are still too young. You have to wait until you are about 70 or 80 years old if you are given the ability to sing. That's what they said about this. I believe that to be true. I've seen a few men who were around 40 years old that went ahead and did these things. Today they are not alive. That's what the warning was about. There is a part of you that makes you think you can do it but it isn't so.

I'm very sad to see elders today who followed traditional spirituality in the past for giving it up and following Christianity. They are leaving their young people behind. I don't think this is right. I guess I just don't really understand what it is all about. I'm not being disrespectful for saying this. I'm just hoping people will think about this. I don't think these people should be saying that they are in heaven now. I realize that everybody would like to go there one day. It's just that too many elders are abandoning their traditional spirituality today. It is their duty to pass on this type of teaching to

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their younger people. I turned 63 years old this year and I still go to an elder for guidance. I have aunts that are still here today. I usually go to one of them and ask her if it would be all right to go say this to a person I want to talk to. I try to ask for their guidance before I go and do it. I always think of an elder first for guidance. They taught me some of these teachings. So, every spring I do what my elder told me to do. When I see waterfowl coming back from south, that's when I do my feasting. I put things on the floor along with my pipe. I don't have to make this a long event. [I] say thanks for seeing birds coming back this way once again. I ask in my prayer that these birds will be with us all summer to use as food and that we are grateful for these gifts. That was what I was told to do. I try to share this teaching to whoever is willing to listen. I do this with great respect when I honour the teachings I received. I don't do it to make fun of it. I do this at home and I invite my family members to join me with this feasting. I explain to them the purpose of this, that it's my Indian way of Thanksgiving, and that I'm following what our ancestors did in the past. I use the pipe to help me express my gratefulness and that was our Indian way of praying. I thought I should touch on a bit about this too. We didn't do this to make people think it was a magical way of doing this. That was just a part of our way of life to show our gratitude for everything. We would share food that we put out for anyone who came to join us. I always invite the elders to be with us so they can share their knowledge too. I just tell one of them why I'm doing this. I ask him to say prayers for us. I invite everyone to share their thoughts while we are sitting around the floor and then we say our prayers for the things we have in our lives. I was told to always be thankful for everything that I have in this life to say thank you to the Creator for providing us everything. We did this same thing during berry festival. I know young people are starting to understand the meaning behind this: to show our gratitude for everything especially when things are ready to pick in summer time. But long time ago, they also had a drum and they would sing and dance. Everyone used to participate in this event.

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But today we don't see that anymore, I guess it's up to me to start it again!

I thought I should share that part of [our] history. I was part of that history too. I'm proud to say that I had the privilege of receiving those kinds of teachings to live my life to the best of my ability and to always be grateful for anything.

As of right now, I haven't gone out to hunt for ducks. But I imagine I will be going out soon so I can use them for feasting. So, I can continue with that tradition that my elder taught me and not to forget my Indian way of Thanksgiving-to [give] thanks for everything. That's the best way I can describe it.

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 6PΔΔJCd' ΔN6 Δ·V σPΔJ ·Δ·Δσad< VJ·6
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 ΔΓ ·Δ·V 9σ' 6PΔσC·ΔPΔJ' 64 VPP·ΔL·ΔJ'
 σΓ'6' DC Δd 9·Δ'x VCDJσ' Δd Δ·V
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 CΓ·Δ' ΔσJσσ, ·VΓNΔJ DC·Δ' 6ΔOC' UCd
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$$\forall x \in \Delta' \exists V \subseteq \mathbb{R}^n$$
[illegible]

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 ·Δ'P<·b·Δ' Δd_x b·Δ' b·Δ' LRLRΓ·Δ'Δ' ∇·b b4
 σΛb' bb·b·a·bP' ·b' Δd Γ' Δ·∇, Δ·Δ' Δσd
 bbPa·Δ ΔΔσΓ' 9Γ', P' Δd bσΓa·ΔC b' P'Λ'
 ·Δ·Δ'ΔΓΓ' ΓLLσΛ' Γ<<PΛ' ·∇Π bΔΓ
 σC·ΔP' ·∇Π Δ' Δ' bbPσσC·ΔP' b·ΔdΛΓbU'
 ·Δ'ΔLσ' Δ·∇ C' a·Δ' bΔσ C·bP' b·Δ' ·Δ'Δ
 Lσ'Δ' ΓC' Δσd P'Λ' ∇>d' bΔ'P' Δ·Δ' ΔC
 bΔ' Δ' V'·b Δ·∇ Δ' Δd a·Δ' ΔC·b'
 ∇PΓ' Δσ Γ'·bΠd' bΔCL', b·Δσ' Δd 'σ σP
 aσV·9ΔΠ' ΓC' ΔL bP'·b·b' ΔL ∇PΛ
 P'<·9' Δ', σPU<·bΠ' ΔL Γσd' bΛCΔσ'x
 ΓC' Δ·∇ L' bΔCL' P'9'C' ∇'b' ∇b ∇LΓ'Δ'
 bLb·Δ' a'C b4 ΛΓ<σΓb' a'C b4 bP'LLP'σb'
 ∇'b' b4 b·Δ' Δ·Δ' P·ΔCL' ΓaP'·b·Δ' bΛP·∇·Δ'
 ∇'b' Δ·∇ ΔΔ'x L·Δ' Λd C·Δ' σ<d'Δ' Δ·∇
 bΔσ ΔΛΓ'·Δ' bPP'ΔL·Δ·C ΔΛσΓ' Δ' Δ·∇σ
 P'9'C'·Δ' ∇b Δσd ∇C ΔL bPP'ΔL·Δ·C ∇C
 P' P'ΔL·Δ·C'x ΔΠb ΔL P'·Δ' ∇P'Δ'
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 a'ΔC'·ΔbΓd' P' Λ'·bσΠ<', <' Δ' ΔL
 P'<·∇σP' ΔΓ bΔP', 9σ' Δd ΔL σPΔσ bP'
 Δ·∇ ∇·ΔΓΔC' L' P'·Δ' bΔσ' b·Δσ' Δd
 bPLΓC·Δb·Δ' Δσ' Δ'Δ·∇, ΔΛσΓ' P' P'σL<
 Δ·Δ' Δ'Δ·∇, ΔΓ Δ' Λd P'σΓ·ΔaΓ'Δd' Δ·Δ'
 Δ' V' Δ'·Δ' Δb·9P>a', dCU'Cd', ΔΓ bPb·9
 ΔP'Δ' 9σ' P'Δ'<', P'C'·ΔCL<' Δ·Δ', Δ·Δ'
 ·Δ' bΔσ', ∇b Δσd ΔΠb ∇'b' ∇Λ' Δ'Δ·Δ'
 Δd·∇σ·Δ' C' ΔΛσΓ' ∇b Δσd P'Δσ
 ΛΓσ'·Δ·Δ' ∇b P'Λ·L'Δ'Δ·Δ' ∇b Δσd
 P'ΔΓ'Δd·Δ' P'Λ'x ΔΓ Δ·∇ bPΔσ <d'ΔCL'

$$V \ni \rho \in \Delta^+ \Rightarrow V \subset \mathbb{R}$$
[illegible][illegible]

[illegible]

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 ∇C ∇P◁_β⁻, ∇◁◁C.∇⁻ ◁C_β▷_β^υ b.Δ' C^υ .Δσ_β^υ
 P▷P J_βLΓ_α⁻ 9_dσ P<Δ_βγ_βσ⁻ P_β<◁^υ Δ_d ∇C b₄

9dσ <Γ Δ·∇ bPΔP4'x σUΛP9C' <Δ ∇σJ< σLL
 P'Λ' ·bL' <ΔP' <σbb<J' J·ΔP' b<C·∇CL·Δ'
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 P<U'x αΛ' Γ'C"Δ PΔ·C·b' Δ·∇ Γσd', 9d' b4
 P·∇'CPUx Δ·∇ bPΔP4' bVσΛ' <Δ ∇'b'c
 σP<JΓα<'x <Π' ΓαP<σ D'P'4' <σC·bP'
 ∇σP·∇L' Γα·Δ' ∇·b C' P<σJ'9·Δ' J'5' LdJ·Δ'
 PΔJ'9·Δ' LL° ∇'b'c bΔJ'Pb·Δ' Δ·∇ Γ·9' bα
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 LΓα·bP' <Δ σΠ·C'x Γ·9' ·Δσd ∇Δσ' ·Δ"Δ·∇
 bPα 9d' bD'J' <Δ ΔPJ<σ'x b·Δσ' Δd LσJ
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 ΔPJασ·Δ'x <ΔL' 5 D'PP9σL·Δ' <σJσσ Γ·9'
 PΔα'x 9·Δ' 5Λd D'PP9'C', 9·Δ' Δd Δ·∇ PΔJΓαx
 b·Δσ' bPα 9dσ LΓαdP'σσ <σJσσ
 bΔJ'UΛα·∇P', PΔJΓα Λd b4 PΔJb'PJ' ∇'b'c
 P<'C·Δ"Δ' <ΔL'x <σ5 C' Δd DLbPCL·Δ'
 ·∇ΓΠdJ <σJσσ·Δ' bJCGσ'x PΔJ σP·C·ΔαP<
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 PΓαbσ·Δ 9·Δ' DL P<L' h·b· ∇PΔJ<PΠσ'
 PΛL'P"Δ', <ΛL'P"Δ D'5 C'x ΓC' Δ·∇
 b·ΔP'βα"∇ΛσdL' b·Δα"ΔdL·b ·∇ΓΠdJ ∇ΛP' ·Δ'
 9d' bαΛd ∇·Δ P'σLbC' ·Δ', ∇·b Γα Δ·∇ Λσ'
 P<σP4' Δ'd·ΔbΓ' P<σ<L', <dP·ΔbΓ' Λσ' P<σ
 ΔP4σ <'P P<σ bσP'9CLP' <σJσσx P<σ
 ΓJ'·Δ' b<σ PP'·ΔL·Δ·C'x DP <σ ·bL' b'PJα·Δ
 PΔ·C·CL·Δ·Δ' DP'P'<Γ·Δ' α'C bΔPJσ' Λσ' Δd
 b4 b<σ ΔP4 9d' ·bL' P<σ <bΠσbU', <5 ·Δ'
 Γh·Δ' <Λ' ∇b <ΔL' ∇P DP LΓdP' Γh·Δ'x C·Δ'
 Δd <Λ' 9<d4σ' 9d' P b·9bPΠαL'·Δ', P'Λ' b4
 αd' σPαC·∇C' 9d' D·∇ ·Δ' b<L' P'Λ'

V≥P ≡Δ'≡VC>

σPαC·∇C' qd' ∇b <Δ' >Dα·∇·Δσσ·<Δ', b·Δσ' Δd σLLPαP' σPΔP>α< hΛd b4 α>CJ·ΔbΓd' Δ·∇ ·Δ' qd' ∇CJ'UP< qσ' ΔL σPΔJ'P>α< >Dd·∇σ·<Δ' ·Δ' bCΠV'>CJ·<Δ' <C·ΔbΓdσ 7·b' ·Δα·< Λd Δ·∇σ b·Δ' C' ·Δ' ΔL PΔ<"Δ·∇P' qCC·Δ' PΛP' qd', σPΔP', qd' C' Γα ·∇J'< <' <^ P>P' αL9 ·Δ'σ'σ' σPΔP>α<, ∇b qd' <σJ'σσ >C LL·ΔP9·Δα' <σJ'σσ Δ·∇ P>P' αL9 ΛΓP'< Δ·∇ C' b>P' <ΔP>J' ·∇'b' <Δ ∇αC·<·b< P'<Δ' >Dd·∇σ·<Δ' bΔα·b ∇CΠ<P'J·<Δ' bPΔJ'αCJ·<Δ' ·∇Π Λd >Cα' <Λ' CΛ'd' Δd <Δ bbbU' Πα·Δ'>Δx <Γ Λd ∇C ΔP PΓαΓα' <Γ <Δ ∇P>J·<Δ' ∇P<·<Δα·<Δ' <Δ' <Δ ∇Λα·<Δ', ·∇ΓΠdJ C' ∇J'σb' <Δ b·ΔΛα', bPα C' qdσ >·Δ>CΛα' b<Δd'U'<·Δ' ∇C P'bΓσ' P'CPσ σα'U'<·Δ', <Γ Δ·∇ bΔP>J' Γ'·<Δ' C' VJ' Γ' bP'P'<Δ' P'Λ' b·Δ' LJ' bLbΓd' P'CPx P'Λ' C' ∇b bP'P'<Δ' <Γ C' P'LbΓd', ∇·b C' L·<Δ' bΔJ' P'·b·<Δ' P'P'Γ' <Γ C' ·∇Π qΔJ'·∇ΛσbUP' qΔ'>CJ'<Δ' P'P' b·ΔLb'P', <Γ ·Δ' Δ·∇ qU<σJ'σσ ·∇'b' bPΔP>J', <Δ ∇P<·<Δα' >Dd·∇σ·<Δ' αd' b<σJ'ΛΓ'α'x ΓC' Δ·∇ bP>P' <ΔP>J'< <' <^ Δ·∇ J'α' ∇P ΔJ'αC·<·b bP·<Δ·ΔP·<·b P'<Δ' Δ·∇ ∇PΔP>J·<Δ' <Γ Δ·∇ q·Δ' <J'α' Λd qd' >P'P'P' qU<σJ'σσx <Δ σb' Δ·∇ P'P·Δ'>C'<Δ' <Γ C' ·Δσd ∇>P' CU·VCL' Δ'dσb' bΔP>J'ασ·<Δ' qd' b·ΔL'P'U' P'LαP'P'U'x Λσ' C' P'<σ h'P'σ'α'>Dd' ΔP>J'<σ' b4 ·<Δ·∇ bP>P'P'<Δ' <Δ' <J' Δ'dσbσ' ∇<C·Δ b·<Δ' ΓΠ' ΛPα' >Δ bΠ<·<Δ' <Δ ∇σJ'<, ΓC' Δ·∇ b>P' <ΔP>J' ∇b ·Δ' J'α' Δ' P'P' LΓσd' ασ' >P'L·Δσ'

ΔΓ Λδ Δς ∇Δσ b.9 ΔJF9- bPa Λδ qdσ
 ∇σb.9P<"Δ'x Δς Γa ΔCσJCa< P"Δ.Δ
 <ΓΔΠ.Δ', ΔbΔσb'P> J>C' Γh.Δ' a'C bΔP>,
 ΔPa PΛP ΓC' Δd J' ∇σJΛΓhσ' .Δσd bΔP>x
 ΔΠb Δ.∇ Δ'C.∇'P9.Δ' Δ<P>C' <P>Pb', <P>
 ∇Δa.∇- ΔΓ Λδ qPa.Δ' ΔL ∇JΔJF.∇Λσd'x
 ΛaL Δ> .Δ' PCb.9PΓdΓa< ∇b.Δσd h9' Δ.∇
 Pa.Δ' C'P>Pb ∇L'PΔ<P>C', <P>Pb' bΔCL', .Δ'
 ΔL ∇ΔP' .Δ'σ- ΔσJσσ, b.Δ' b4 ΔJF9P'
 ΔσJσσ Δ.∇ .b'C .Δσd UΛa' P<<P>h-
 Δ.ΔJ>C', qΔdΔ<P>C'x Δς b4 σP.ΔCLda< Δ.∇
 ∇b .b'C P>C.Δ' Δ.ΔJ, Δ.ΔJ> Γa.Δ
 aabC.∇σL- Δ'Pd .Δ' P.σ' b.Δ' qd' bPσ<P>P'
 .b'C J'P>C.Δ9>, ∇σd'<'x .b' Δd PΔa<P>C-
 Δ.ΔJ qdσ b.ΔΔ<P>C- Δa ΔC.Δσd Δ.∇
 .∇ΓΠdJ.Δ' .b'C Λδ ∇ΔΔ'>C.Δ.b Δ.ΔJ>C' b.Δ'
 L' .Δ' Δ.∇ Δ>C'P' ΔσJσσ, P.b.CP"Δ- ΔCΔ.
 PΔ>C.b' Δ.ΔJ' b4 bC'Pa- Δσ' ∇.ΔΔ<P>C'x
 b.Δσ' qσ' bb.9σh' Δ.ΔJ>C' σb.bCP"Δ σΠ>C'P',
 ∇.Δb.9σh' ΔC .Δσd qd' ΔL ∇.Δ Δ'P' ΔJ>
 a'C b4 PΔ.L'x ∇.b C' .Δ' bLLσ<σ"Δ- b.Δ'
 Δ'P>C σ>C.ΔP', .Δ' b>C'P' ∇'b'x b.Δ' C' .Δ' b4
 σb.9LP"ΔP' Δ.ΔJ>C', Δ.∇ .Δ' bΔ>C' .∇ΓΠdJ,
 b.Δσ' qσ' Δ.∇ σΠ>C'P'x Δ'P>C q.Δ' <P>Πa
 ΔσJσσ P'P9'C' P.Δ<L' qd' bΔ'C.∇C', ∇b C'
 Δh' ΔσΔ'>C.∇Pb.Δ' U.V b.Δ' ΔΛ' ΔΛ'
 CΔσΔJ'P' CΛa.Δ' PC<P>C'P' ΔΓ Δ.∇ ∇>CL'
 Δ.∇ J.b'x ∇b ba9 Δ.ΔJ a'PΛ' <P>P P.b.9
 Δ'P>CΓa"ΔΠP' ΔL qσa.Δ' bΔJ>C'x Δς C' .Δ'
 Δ"Δ ∇PΔ'P>Lb' P'PΔσU.V'x σC<P>C'P'
 σaC.∇P9.Δσa' P.b.9ΔΔP>C'x Δd σCΔa' .∇Π

V3P XΔ'XVCX

<4C` hΛd ρ·Δ<'C`, ρP9'C` .σ` .Δ<- ΔΛ-
 ▷P9'C` ΔΛμρ` Δσ` ▷"▷ 9C` b4 ρh6LCΛ-
 ρρμρ` ∇b ρdC` ∇b b4 ρ·ΔCρ<σ"▷- ΔL ρLσ`
 bLLb`b` ∇b ρ·Δa"Δ- ΔP·∇σ·Δ` bC·b"ΔΓσ- a'C
 b4 bΛΓΛρaσ·Δ`, Δ'ρd .Δ' ρ·Δa"Δ- CΛab
 ▷ba·Δ<Cρ` Δσ` 9Δa`bσ` 9ΔJ ΛΓ·a·b'ρC- ρLσ
 Δ·∇ .Δσd ∇b·9 ΛLρ"▷-, ∇`b` Λd ∇Δρh` b·Δσ`
 Δd ▷'ρC Δ·ΔL bρρμρσ` ρΔJb·9Lb`x a·b` .Δσd
 Γa σρΔdρa<`, ba·b` .Δσd ▷'ρC ∇b .Δ' Δ·ΔL
 ∇b bΔdρ- bb·9 Cd·Δσ-, b·Δσ` bC- Δ·∇ CCR`x
 9σ` .Δσd σC`·Δ, σC` ∇b ΓμL- Δ·ΔL ∇·Δρ·Δ'
 Γh·Δ- Δd LL`b`b` ρΛΓ·Δa-, ΓC` .Δσd Δ·∇
 9CCL`, P`Λ` ▷ρ ∇C Δ·∇ Δρh`, b·Δσ` Δd
 σ<d`h`Cρ` ρΔΔ'JCL` Δ·∇ ∇b ρLΓμL- a'C Λd
 ρΛb·9P·∇·Δa-, ∇P ΔJ .Δ<'CL` C` .Δσd 9σ`
 bPΛ <ΛΓ ρPμ"ΔLdL` Λd Δσ` ∇J·∇<- Δd
 ∇ΛΓ·Δσ- Δ·ΔL aC` ∇b bΓμL`x Δ·∇ C` ρ▷ρ
 <<ΛJ·ΔL-, b·Δσ` Δ·∇ ΔΓ VJ·b` μd` ∇`CCL`
 P`Λ` CU·VC·ΔJ·Δ- ∇ΔσJ·Δ- μρh` ∇aVρ·Δ·Δ-
 .∇ρ <·Δρd` σ·s ρb<C·Δ- ∇·Δρ·Δ·b ∇·Δ
 ρPμ"ΔL·Δ·b ∇`CCL`, 9d` <·Δρ` bΔρbU` ∇b
 .Δσd ∇·∇'C` bb<C- ∇`b` Δ·ΔL ρ·Δ·b>d-, Δ'C`
 9C`x ΔΓ Δ·∇ Γa VJ` σρPμ"ΔLd·Δ` aJ` Λd
 σρΓb·ΔρΓda<` ρσσρbCL` <·Δρ`, .Δ·Δ` .Δ' μd`
 ▷·∇ bρ·b` Vρ- ΔΛ- C▷'ρ .Δ·bρ·Δμ` <·Δρd`
 Jh` b4 ρσ·∇LΛ9"Δ- Δ·ΔL ▷ρL` bΛb<-
 Λs66LΛσ Λd b4 ρ▷CΛa` .Δb<- b·Δσ` ρΔJ
 Δ·bρ·b`dσ- ΔΓ Δ·∇ Γa VJ` 9P ρ9'CP<` ΔΛμρ`
 ρL` ▷ρ ρP·aΛ9L` Jh`, ρP·aΛ9"ΔbU` Λs66L`
 σb` bΔL`, b·Δσ` ρCd`dρbU` b<L` ΔΓ Λd Δ·∇
 σb` 9▷CΛaL` 9ρa-, ΓJ·a Γa ΔJρ9 UΛa` Δd

78 47.67.67.67.67, 6.Δ' C' .Δ' Γα Δ.∇
 Γα7777 77C 64 7.∇<"47' 77', 77C' 47' ΔL 77
 64 977 7777 4.Δ7 77' 77 Δ.∇ 77', 6.Δ7
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 7777' 4.Δ7 7777 777777 777777 77' 77C 64
 777777.∇' 7.4.∇777' Δ7 4777 777 777' 77' Γα
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 777777' 47 7777 7777777777 .Δ.67', 77777777
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 77 77 Δ7777777777 977 67' .Δ' Δ.∇ 77777'
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 97777777' 47 77 Δ"Δ.∇77 77.9 777777.477777'
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 777777' 4.Δ7 777777' 777777.∇7777777777 6.Δ7'
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4Γ.9- 1ΔP3L' Δ.∇ ∇.4<L' 11' ∇.b C' b4
 1<d4'CL' Δ.∇ 4Λ' bVσΛ' PΛΛ' V1d4"p Γa.4-
 bPa ΔL 1P.4<L'PΠ<' Γa.4 σΛσ4' Cd4', ΓC'
 Δ"Δ.∇ bPΔσd4<' ΓC' Δd 4d ∇b.9 4Δ'3CL'
 Δ.∇ bPΔσd4', ∇b .Δσd Λ1a' 44 Δ3' 1P4σ
 4Λσ11.Δ Δ119.Δσ94'x Δ.∇ C' .Δσd ∇P9'CL'
 ∇b ∇Γ.a1'x b.Δσ' σb b.9 4Δ'3CL' 9σ' C'
 .Δσd σσbσ4', σ14' b4 σCa b.9 .4.Δ'CL.4-
 bΔ1' 4σ1aV Δ11bσ.4- bΓ.91.∇'1bU' 4d
 σC4Δa', .∇'b- bPΛ3CJ.4- 4σ1σσ.4- 4Γ .4.∇
 D.<b' Γ.9- bΔP3- 4σ1σσ.Δ Δ119.Δσ'
 ∇144Γ"44', 4Γ L.Δ' Δ.∇ L'1 ∇.Δ'CL'x b.Δσ'
 Δd LL'3C.Δ19.Δ' b3C', Λd 4.Δσd bb'P3- <'P
 .Δσd 41bU, CΛ'4- bLd4' b3C', bLd4σ.4-, LL°
 Δd ∇.Δ'4σ.4- P1"4 C' 4d b4 σσbaΛ"4 .Δ'
 1bP3'x UΛa' Δd ∇.Δ'CL.4- 4σ' D"D
 ∇1<d4σJ.4- .Δ' C' ∇bP3-, ΓC' .Δσd PΛΛ' 4d
 ∇14σa' b4 4.Δ4 1aa4J-, b4σ .Δ'4σ.4-
 ∇<d4'CL' D3C.Δσd PΛΛ' V1.b Γa.4- Γa 14σ
 Δ14' 1ΔP3L' 4Γ Δ"Δ.∇ σ' V1' 9d' Γa σΛΓ
 PPa"4Ld.Δ' 13CL', 4Γ.9- 1ΔP3L', 4Γ.9- 1Δa'
 bPa 9d' bPΔ13J-, 4Πb b4 b4σΓσ1b' baadJ.Δ
 Δ11bσ.4- D4 b44σ.4- 4d 44 D3σ P9'Ca.4
 D'4Π4' 9dσ' Δ"Δ.∇ bΔ1bU' bΔ11bσ.4- 4Γ
 V1.b' Δ"Δ.∇ 4Γ.9- ∇Δσ' Lσ3 9da'
 bσC.ΔPσσ', .∇'b- C' .Δ' bPΔ1' .4<'94'
 ∇"44<' .Δσd 4.Δ4' bL.U"Δ9' bσbJ-, 4Γ .Δσd
 4d ∇3CJ.4<' ∇σbJ.4- ∇σΓ.4- DΠ
 ∇Pσ.bσ1J.4-, b.Δ' C' .Δ' σd' ∇.b 4.Δ4 .Δb
 σ.4.4<L'x Δ.∇ .Δ' b4 .4.Δ' 4.Δ4 1σbJ-, σ'
 baΛd4 4Γ Δ.∇ <'P ∇LΓd'CL' 4σ1σσ Δ"Δ.∇

$$\forall x \in \Delta^+ \exists V \subseteq \mathbb{R}^n$$

bPΔJ P9'C' ΓadJ- ΔCUΛa.∇J.Δ' ∇.Δ<L- Γa.Δ-
 σΛσΛ' bΛCdfσ-x b.Δ' C' .Δσd LJ σσΛJ' J'J',
 σbσ ΔΔJC' baC' .Δσd ΓΔσ aσΛ' ∇b
 Γ.Δσ9J' Δ.∇ bPΔJ <dΛσΓJ- σPΓ"Δ' ΓJC'L' ∇b
 Γ.Δσ9'CL' bΔJ ΔσJσσ.ΔJ' ΓΔJ aadJ' ΔΓ
 Λd Δd C.Δ- ∇ΔCL' aadJ.Δ' CΛab ΔΓ.9-
 ∇Δσ'-x

Date of Birth: January 1, 1924
Place of Birth: Big Beaver House,
Ontario
Present Address: Kingfisher Lake,
Ontario
Name of Spouse: Juliet Aganash
Number of Children: 12
Grandchildren: 30
Great-grandchildren: 0
Number of Years Married: 61
Date of Interview: April 25, 2003

Today life is very easy in terms of material things that are available to everyone compared to what was a long time ago. We worked hard at getting what we needed back then. My parents worked very hard caring for me when I was small. My mother died when I was still very small. I don't really know what she died of but my father was alive for a long time. So, my father took care of me. He worked very hard taking care of me. He was a very good hunter. He was especially skilled at hunting for moose. He didn't have anything but he was very resourceful at everything. We did everything to survive. We had to learn these skills to be able to maintain our lives. Travelling was always challenging, as we had to walk wherever we needed to go. There was no such thing as a ski-doo at that time. We used to walk to Big Trout Lake. We had to rely on our own physical strength to get us to where we were going. When we travelled during the summer months all we had was a birch bark canoe. Not like what we see young people using ... today that makes their travel

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very easy. Children didn't go to school and that's why these elders like me don't speak English. I never went to school when I was a child. There was employment available at the mine to anyone, but that was quite a distance from where we lived. I went to work there a few times. I think the longest I worked there was about two months. That was the only kind of work that people did long ago. As I said before there was nothing available from the store, but we always had things that we made with our own hands. Women used to make moccasins out of deer or moose hide and that's what we had for footwear.

I never saw anything like roofing material. All we used for that was birch bark for our tipis. Birch bark was sewed together with roots to make a covering for tipis.

I didn't really prepare myself on what to talk about after I was asked to be interviewed. I also had a piece of paper where it was written when I was born, but I don't remember where I put it. I would have showed these people who are interviewing me. There were some things written there too about events. We never had any store bought boats. We made our own canoes out of wood and birch bark. These canoes were small. They were made just for two people. Canvas was not around yet, but these were eventually available once the Company started selling canoes.

Other than that, this was all we had. We practically had to find a way to make things ourselves.

Everyone trapped and hunted for food. We didn't have flour either. When it was first sold, they bought it anyway. They didn't know what to do with it. We started seeing more things in the store, things like canvas tents and mosquito nets. People were quite curious about these new items that were sold in the store. One time they saw this person sitting inside a mosquito net. They were wondering how he could sit in there for so long. Finally, one person

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decided to buy this material to try it. He got his wife to make it into a dome. He had such a good sleep that night because mosquitoes didn't bother him anymore. After that, it became one of the necessities that they must have. These things that became available were different not like the new things we see today. Only axe heads were sold, but not with handles. The other item that became very popular with people was material so they could make clothes out of them. Clothes were not sold yet. They were happy to have material so they could make anything out of it. There was also thick material that they used for pants. I don't see anyone making his or her own clothes anymore.

I remember one time someone was saying about this non-native person how amazed he was when he first saw hand made canoes. [He said] that he wanted to have one for himself. It would be good if people were to start teaching youth how to make these kinds of canoes and maybe sell them. That's just an idea I'm always thinking about. I don't think there are very many young people who get a chance to see how these are made. But that was part of our lives for us when we were young.

I will only talk about the things that I experienced from the time I can remember. I won't be talking about anything else because I don't want to start lying about anything I don't know. I listened to elders all the time talking about many things.

The other things that we never had were socks, so they would make them by hand. I don't think anybody knows how to do that either, but that's what women did all the time. They used a frame out of wood and wrapped wool around it and that's how they would make socks. The only thing they didn't make was boots. Rubber slip-ons became very popular later on. When they used to buy material, they also made jackets. These things weren't sold in the store yet. I remember when underwear became available. That's what I always

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bought when I went to the store, which wasn't very often. We used strings to snare rabbits before snares were sold.

Things that were sold in the store were mainly just materials and tools that we could make stuff out of. It's not like the way it is today. We buy things that are ready to use. But these things that were sold, not everyone was able to buy them because they didn't have money. We didn't mind walking long distances with just our moccasins on. We didn't have those things that they call hiking boots! We always had extra pairs of moccasins as we had to walk when it was slushy. We used dried grass to insulate our moccasins. We did not have winter jackets either. We did lots of walking and I never got tired. We did this when we went hunting for moose. Even when snow was deep, we still managed to kill them. We never depended on the machines that are around today. All we had was a dog team. These dogs worked very hard pulling a sled with moose meat. Wherever we killed a moose that's where everyone moved to and stayed until they killed another moose somewhere else.

I started walking quite a distance as soon as I was able to walk. We used to travel from one place to another. Nobody ever had second thoughts about travelling by foot. When they decided that they wanted to go to Big Trout Lake, they just packed up and started walking. Everybody went there to do their shopping. That was the closest place that had a store back then. Big Trout Lake was also the first community to have a church. Other communities slowly began to have their own stores and churches. Treaty signing took place in Big Trout Lake too. That's where people went to collect their treaty money. A government worker asked them if they were planning to keep their traditional territories. They answered no and so they were told they will no longer be allowed to own their land. The chief at that time was told of this and because he didn't understand non-natives, he didn't know what they were asking him. I think that's why there are so many non-natives trying to claim our land today. The government started imposing these rules for us to follow and

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because of what the elders said when they answered these questions about their land. Now they are trying to take over to their own advantage. This wouldn't have happened if those elders understood what the motives were behind these questions. One elder said that we would have a difficult time trying to fight off these challenges from the government in the future. This land is very rich and that's what they want. I was eight years old when the treaty signing first took place.

People today don't trap much anymore. There are no animals near the community so they need to go quite a ways to do that. Sometimes, I listen to some people when they talk about their trapping. Young people have no interest in following these traditions, but I think they would enjoy it if someone took them out and taught them how to be a trapper. I know there are just a few of them who still do this especially hunting, but not so much with trapping. This is where they would gain some of the old knowledge if they started trapping and it would do them good in their lives.

There was hardly any employment where you would get paid long time ago. It is not like the way it is today, where we see people having all kinds of jobs. All we did back then was to hunt for food to keep us alive. We hardly had any material things. I think some people had a few things because they were very good at trapping animals. So, they had some money to buy things. These people are no longer alive. There was a man named Abraham. He was a very good trapper. One of my older brothers was like that too. He too passed away. I remember he used to have money all the time. That's how good he was at trapping animals and selling pelts. He would just keep his money. He never bothered buying things for himself: things like an outboard motor. Ski-doo's weren't around yet at that time. It seems just a short time ago when these became available. I see young people with all kinds of things today. They have these fancy machines that are very fast. But for myself, I didn't use things like that.

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We were never under a doctor's care. It was just not too long ago when we started having doctors coming to our community. If someone got sick, they never got sent to a hospital. Today, doctors can help just about everybody who gets sick. We started getting some medicine. The Hudson's Bay manager gave medicine to someone who needed it. We used plants from the bush to help heal us.

We didn't always have fish nets either. We had to buy twine to make a net out of that. We were handy at making things and repairing our canoes. They used to ask my father to repair canoes for them.

The other thing we didn't have was matches. They used a flint to start a fire.

We began to have these little outboard motors for our canoe. When we first saw it, we didn't know what it was. The store manager had to demonstrate what it was used for.

My father taught me everything about hunting and how to be careful while travelling. I never had any problems doing these things because I knew this was the only way to keep me going. I always carried a long stick when I first headed out on the ice after it froze. I would tap it before I ventured out. Children were taught as they started to understand these things. These things were explained to them and they were shown how to do them. They went with their parents to the trap line. Sometimes it was risky to travel when the seasons are changing, so they always had to learn about safety precautions. One time while I was travelling, I fell through the ice. It was way out on the lake too. I was lucky I was able to pull myself out with the help of my companion. I hardly ever went travelling by myself. I used to travel with my older brother to our trap line. Sometimes we would be there for two months. People began

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chartering planes to pick up pelts from the trap line to their community or if they killed moose.

People have different skills today. They work on the winter road every year. There is always someone who is very good making sure other workers don't get into an accident because this is dangerous work.

This is what I did too, when I was working for the mine. We always had a foreman who would tell us what we had to do. I always tried to follow their orders for my own safety. We were trained when we started working. Soon we were asked to handle explosives. We received training and [were told] to exercise extreme caution while we were working on them. Nobody was allowed to smoke where explosives were handled. One time a group of workers got killed by this. The explosion was so powerful they couldn't find any bodies.

That's the same way with the heavy machinery that they are using for making the winter road. [You have to] always work with caution. Sometimes I hear the elders talking on radio about this to warn young workers to be careful in whatever kind of work they are doing. So, it is very important for them to have training before they can be expected to work on these machines.

We didn't have a pastor when I was young in our community. So, it was hard to make important decisions among people about certain issues. It took a long time to get someone to act as a church leader. William Winter was chosen to be a pastor for our community and his younger brother became a pastor later on. There were only non-native pastors before that. But Native people were eventually hired to be church workers. It wasn't easy to get someone from our community because everybody was always out on their trap line.

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The only thing that we only had was an axe. We didn't have saws yet. When they first came out, we were amazed just like we always were when something new came out.

We used to travel as far away as Fort Severn to get supplies to our community. I don't know how many days we travelled to get to that place. We used to camp overnight when we needed to rest for the night. The place over there is very different. It's colder and there are no trees.

They built their cabins on their trap lines. I used to have cabins where I had trap lines. They were mostly made to keep the wind out while we were in a cabin.

I would have still have been able to set a fish net today, but I got into an accident. I have trouble walking now because of my accident. I would have been able to snare rabbits. I was still doing these things before my mishap. I wanted to try trapping this year but I decided against it. At first, I had a hard time accepting that I couldn't do the things that I liked doing anymore. I was out on the lake checking my fish net and I slipped on an icy patch. After I fell, I couldn't even get up. Someone happened to drive by on his ski-doo not too long after. I was medivaced to the hospital that evening. I ended up in the hospital for a long time, probably about a year. I used to do some sewing while I was in a hospital. I did other things to keep me busy because the days were pretty slow and lonely. I did lots of sewing but I didn't get a chance to make moccasins.

Sometimes people take me out for a visit in my community and I even went for a visit to Round Lake not too long ago. I can't do things I used to like doing anymore.

That will be all.

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Biographical Information

Date of Birth: November 22, 1924

Place of Birth: near
Kitchenuhmaykoosib, Ontario

Present Address:

Kitchenumaykoosib, Ontario

Name of Spouse: Victoria Brown

Number of Children: 7

Grandchildren: 6

Great-grandchildren: 11

Number of Years Married: 60

Date of Interview: May 6, 2003

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I am going to talk about the way people lived a long time ago while they were out on the land. Looking back, I can see how tough it was to live off the land, and remember what we had to do to survive when I was just a child. It really was hard in those days, not like the way it is today and how easy it is to do the work. It is not hard to work for a living today.

But the way it was a long time ago, even though it was hard we did not struggle when we went about our livelihood. [It was the] same with hunting and the teachings that were used in those days. It was a part of our lives to have the teachings, as they were very important to have so we could use them while we were doing our work. It was very important to be strong in all aspects of life. We didn't have anything that was already there for us to use. We didn't have food stored away while we were living off the land. We had to go out and look for something that we needed to sustain us.

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I did not find that kind of living to be a struggle. We only had ourselves to do all the required work and look for food. The elders and parents were our teachers. They taught us everything we needed to survive. We were always reminded that in order to stay strong [we had] to do physical work every single day. They also taught us in a clear understanding way. They didn't send us away all by ourselves to go and learn on our own while we were still young.

A man would take his son out to hunt, trap, and travel together so he can show his son how to hunt and trap. That's how it was done. It was always the man who began teaching his son about everything in terms of survival even how to make fire on any kind of weather. They didn't always have to explain every detail while they were out there. A boy was expected to watch what his father was doing and from there he would start doing what he sees his father [doing.] That's how they learned to do things like catch animals for food and where to go for certain animals.

A young boy learned at an early age that he had to accept all the teachings that were passed on to him either from his father or mother. This is where everyone got to do his or her part It was only natural for them to use these teachings to help them gain skills. These teachings were passed down from generation to generation so that it can continue as long as they are being used. But today it is not like that; things are very different. I see this happening. If these teachings were still used today, it would really help them learn many things. There are still some young people who are being taught about the old ways. It does help them gain a lot of skills from these teachings. They are good at hunting, but they don't get to learn everything. They have a lack of skills because the elders today are getting too old to teach the young people and they can't walk around, too.

The young people would have skills just like what the people had in the past. There were times when the things got very scarce and we

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didn't have anything to eat in the morning. But later in the day, we would find something. We were always determined to find something no matter how long it would take us and we would eventually catch an animal.

You see how much food we have today, but back then during a certain time of season especially at winter time there were hardly any animals.

We didn't have very much to use for working while we were out in the bush. We have so many things today that will make our lives easier. Not everyone had fish nets in those days. We used hooks to catch fish. Nor did we have things like power tools. All we had was an axe. [There were] no buck saws, but it wasn't long after that when they were sold in the store. We thought it was such a neat thing to have when we first got them. Buck saws made it quicker to cut fire wood.

There is so much for young people to learn even today. If only elderly people would take time to do this, not only just their own kids, but for any young person who wants to learn from an elder. If they really paid attention to the teachings and not let themselves get distracted by the negative influences, then that is the only way they will hold on to them. If they try to put these teachings first in their lives and put them to use on the land, then they will also gain strength and knowledge. Life back then was very simple. We didn't have very many material things. I can remember quite a way back to when I was a child. I just turned 80 this year. I remember what it was like to live such a different life compared to what it is like today. We all had to work to survive. I once had the strength to carry out whatever things I had to do. I travelled all by myself many times. Sometimes I would run out of food to eat, but I always found something to eat during the times I travelled. When I think about these things, I'm amazed about how things just worked out, even when you had absolutely nothing to eat. We always found a way to

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find [food] as long as you kept looking for it. It's not like the way it is today. All we have to do is go to the store when we run out of food. We just go there and pick what we need and pay for it. While we were out on the land, you had to go find it, and you didn't have to pay for it. But there were times when it was difficult to kill an animal especially during winter when it is very cold. So, that made it hard too. The thing was that these were very skilled hunters. They knew where to go and it didn't take them long to kill what they were hunting for. There were times when I didn't have food. I used to wonder what would happen if I didn't find anything. But most people never talked about these things. [They never] said things like what will happen to us or will we starve to death. They relied on their strength to keep up with their hunting. They didn't give up. It wasn't in them to do that. People spent almost the whole time on their trap line. They never stayed in the community very long-only during summer time. The only time people went back was to buy some stuff: things like tea and other items. There weren't very many things that were sold in the store. [It is] not like today where we see all kinds of things in the store. [These] things didn't even exist back then. We did mind not having very much. We were very content and it was peaceful when we were out there.

Our elders were responsible for teaching us just when were able to understand. They taught us many things like the change of seasons and how they affect weather and the days of the week. They also taught us that we are not to work on Sunday. We weren't allowed to go hunting. They made sure that children understood this important day and that we had to keep it holy. We had to stay in our dwelling all that day even if we ran out of things to use. We always observed that day to rest. They taught us about the Bible. They used their teachings from the Bible. So, we learned about the good way of living your life and about the things that are wrong. They also taught us about money and how to balance our needs with money and not to get greedy with it. They don't have those kinds of

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teachings any more because there are too many things that are in the way today.

People didn't get sickness either. All I remember was they used to have common colds. They didn't have colds for long, maybe just three days. They hardly ever had recurring colds. But what happened was if someone got sick, then it was time for him or her to pass on. That's how it was back then. We never had any medication from a doctor.

I remember one time when I was very young; we used to live far away from the community. We moved to another other camp and we stayed there for about five years. I never saw any one get very sick during that time. There were other families who came to live nearby. While we were there, my mother gave birth. She never went to a hospital. They didn't worry about anything, just as long as a midwife was around to help her with delivery. This lady was very young and she was from another community. My mother had no problems with her delivery and she recuperated soon after that. We never worried that she would have complications.

It's not like that any more. If people go travelling on the land for one day, they come back with a bad cold. They hear all kinds of stories about what happened while they were gone that day. It is very different today. So many things happen, but it wasn't like that back then. We were always doing physical work while we were young. There were lots of us in our family. I had many sisters, but not many brothers. We used to help each other while we did our chores and when we went hunting. Everybody did his or her share of work. We always got along well and we did work for our elders because they were getting on in age. Our parents began getting too old to work for themselves, so we started looking after them and did everything for them. Today, they are gone. Most of my siblings are gone too. We had a very good relationship while we were together. We were taught to show [affection] each other in a loving way. We

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were always discouraged from fighting each other. When a sibling dies ... it really helps to cope with the loss for the good way you had treated them while you were with them. That's why it was so important to love one another while we were all together. It won't always be this way. This was one of the teachings that they used. It says in the Bible that we have to honour our father and mother. It tells an important message for all of us. It says honour your parents so you will have many days in this life. It tells us that if we do this we will be given a long life. We have to remember not only to honour them with our thoughts, but we have to follow their teachings and do them because it is important for the sake of our physical and spiritual well being. Everyone is expected to honour their parents and show respect. These teachings tell young people to respect their elders regardless of whom it may be. They have to show their respect to anyone especially the elders and to show them kindness. We see them getting weak in their old age. They become weak just like young children. When we were babies, we depended on our parents to take care of our every need. All we could do was pull ourselves up when we started learning how to walk. So, it is the young people's turn to care for the elders who looked after them when they were helpless. When these elders start getting weak, they become like children. They were only given their strength for a short while. That's how the life cycle works. Sometimes we see an old person, how feeble and weak they are, and they need someone to lean on when they are walking. This is how it was when we were babies as we learned to walk. We needed our parents to hold on to because we didn't have enough strength to do it ourselves. This is where we have to carry on with the teachings from these people.

It's not just the teachings about physical work that's important. We need to also learn about the spiritual teachings. We will find those teachings in the Bible and apply them to our lives. Everyone who lives on this earth is asked to learn the teachings from the Bible. We need to know that our life was given from the One Person and He is the One who provides everything that we need. It says there

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to love one another. These teachings will help us live a good life if we follow them. The physical and spiritual teachings work together. We live on this earth to learn and work so we can have purpose in this life as well as the spiritual aspect of life. This is where our spirituality comes from. If we continue on this way as long as we live, we will be given life that will never end. We don't see it with our own eyes, but we hear that these promises, written in the Bible, will never cease. The things that we see all around us will be gone someday. It also tells us we can't just learn about things that are on this earth. We need to have a balance and that means we need to have strength physically and mentally as well as spiritual strength. This teaching is for everyone to know and it would be good if everyone could hear about it We also hear about how difficult it will be in the future. Everyone will one day face this difficult time in his or her lives. That's why everyone should lead a good life, so it will help them one day. We hear about the rewards that will take place for those who used these teachings during the second coming of Christ.

I will talk a bit about what kind of teachings I received when I was young. The Bible was used as a teaching tool. I learned how to read it. Back then there was nothing to distract us while we were being taught. We were taught to read and understand it, and it wasn't long after I was asked to read to my family. When my father used to gather us around to pray, he would give me the Bible to read a verse. I did this every morning and every evening. It became a part of my daily work. I never forgot to do them, but I'm not saying that I am better than anybody, I'm just sharing this about the way I was taught. I'm trying my best to follow them. I didn't want to reject the teachings handed down to me, and to this day, I'm still following it. I'm starting to see some of the things that I heard, about how things are more difficult today. Back then everything was very peaceful out on the land. We had some free time to rest. Hardly anything caused stress. We went to sleep at night and woke up feeling rested.

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I will share about what it says in the Bible. It's just like the way it is today. It says you will never find any rest while you are on earth, and I believe it's already happening. Today, it seems like we just wait to hear what will happen next day and night in our community. This creates a lack of rest. I see this happening. We were told from the Bible that we should expect this. It says that we shouldn't give up just because this is happening. Jesus tells us He overcame everything while He was on earth. We know this is true by what He said. He wants us to believe the work and miracles He did when He was here: to believe that He was born and that he died on the cross, and to believe that He was raised from the dead and that He ascended to heaven. This took place so we can one day have everlasting life. Even those people that passed away will rise again when Christ comes. This is one of the greatest teachings. There are many more teachings that everyone should hear. It says who has ears should hear, and that's why the Bible says it's for everyone to hear them. It tells us when Christ comes and if a person is told he won't be accepted to everlasting life, he can't say he was never taught about Him. So, it is very important to follow these teachings because this is where we will receive a reward. The things we see all around us are what Jesus used as an example. He went around teaching, using anything that grows on the land, as examples so we can begin to understand and believe His teachings. We shouldn't give up our beliefs or throw them away. If we do this, it means we are sinning. If you give up your beliefs, you will lose out on the most important part of the promise mentioned in the Bible. It is just as important to hold on to these teachings about life on the land so we can pass them on to the younger generation.

Native people were given a special task to work on the land and were given strength to do that work. We know what they had used in the past. All they had for food were animals and that was one of the gifts given to them. The animals that they used for food were all natural. There was nothing else in their system and that's what made people tough. It's not like what we use today, when we go to

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the store to get something to eat. There are things in there that make us get sick. We get sick from food that we use today. We have arthritis; we can't walk; and we get all kinds of ailments today. These illnesses didn't exist in the past. The things we ate were fresh and from an animal's blood. It was clean and that's what made us very strong. All they had in their system was the freshly killed animal that they consumed. These animals are strong too, and that's why it was like that.

I think back to the time when we practically had nothing to use for work. We used our hands to do work. I looked at all kinds of tools that are available and the ones that I eventually started using to make things easier. I get a mixed feeling about all this because of how totally different it was back then. Not everyone can use these tools. They are dangerous. People don't try to be cautious when they use them. They really think that nothing will happen while using them. People end up having an accident from these things. Things were different when they started having some things to use for work. They were always reminded to be careful and take time to get used to working with them.

A young person knew that if he didn't accept the teachings from his teachers, he wouldn't last very long. So, he was always determined to do his best at learning how to provide for himself. They were taught at a very early age to start doing their chores. [A young person] went along with his family when they went out working. Kids were very energetic and enthusiastic when they did their share of work, because they learned at an early age how important it was to work. This is the way of survival. Everyone would head out to look for food as we never had anything readily available.

I remember one time we had nothing to eat while we were travelling. It was early spring at that time. After they made a fire and tea was made, I was given some to drink and I was told to go fishing. One of the adults went to cut a hole on the ice where I was

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to fish. I was still too small to cut a hole on the ice. I didn't have enough strength yet. I went to sit by the hole to try to catch some fish. It was getting to be late afternoon, and sure enough, it didn't take long to catch two fish. So I headed back to the camp [where] our tent was already put up. That's what we had for our supper, the fish I caught. This is what's so amazing about what it was like in the past. We knew we had to do our part to survive and learn how to catch something for food. They had faith nothing will happen to them as long as they had the ability to fend for themselves. They knew they were being looked after no matter where they were. They never had to worry about anything because everything was there for them.

So, as I had said before, it would help young people today if we were to go back and do these things again. [If we were to] teach them how it was done for survival it would make them aware of the things that are still there for them.

Today, many people are busy with their jobs. There are still some young people who go out hunting occasionally. It's good that they are still doing this. We are always faced with personal problems today and they are very hard to deal with. There's always some crisis happening to us today, but it wasn't this way before. There are more violent deaths happening before someone's time is up. It happened in such a way that people knew and accepted that it was their time to go. The elders knew that their time in this life was ending and they accepted that, because they lived a full life. [It] was just natural for them to die of old age. I saw many elders when I was young. They got to be so old that they got too weak to walk. People didn't age too soon. This is different today, too. People today age too quickly. I see younger people today that already have gray hair. They look too old for their age. I guess this is one of the things that is changing too. The elders I saw before didn't have gray hair until they were very old.

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These are the stories that need to be told to young people today, so that they understand what it was like in the old days. Hopefully, they will use some of these stories to go out there and learn skills about survival. It would be a lot of work though. But it's all right as long as they start gradually. Then it will be a process for them. It works the same way when we are taught about the spiritual life. It only works if it's done gradually. This is how they did [it] before. We were not rushed to try to do it right away. That was not the way to teach. They also did their teaching in a kind and loving way that made you want to learn more. We were taught about perseverance and tolerance in accepting these teachings. If you have a bad attitude towards these teachings then you faced consequences. Sometimes when I was small, if I didn't do what I was told, I was punished. They always made sure every child listened to the teachings and do what they are expected. They used punishment as a way for a child to be reminded that they can't get away with their own way. They didn't use punishment to be cruel to a child. They did this out of love.

The way kids were disciplined is different today. You can't use these today because things are changing. There are negative things happening to our kids today.

I think it would help people to start using these old teachings so they become strong in their lives. We were told you couldn't just exist and not do anything. We have to have a purpose in this life, to use our life as a journey, and to remain strong while we are on this journey. We can't just let the worldly things take us over. We also need to work on our spiritual life. I'm quoting some of the things from the Bible because this is where we find answers for everything. I'm only using some verses from it, as it will take too long to find them. I didn't want to use my own thoughts while I'm telling my stories. That's why I'm also using the Bible to bring out some of the important teachings that we all need to hear. I always use the Bible when someone asks me to talk about the teachings. I

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don't want to just talk about things that we see in this life. I also include the Bible. I'm not saying I'm a perfect example of the way I'm using my teachings. I know that nobody is perfect in this life. And even though I'm an elder, I still need to hear these teachings too. I don't claim to know everything. I get happy when I hear someone talking about things, even those things I already know about. I still want to hear about them. I think it is important to hear the teachings over and over. If someone says that they already know what's being talked about, then you can't really get anywhere with that person. That's all right, they could be right, but then again they probably don't really understand. As for myself, I still want to hear these teachings that I learned from in the past. I am getting too old to do things. [It is] not like while I was in my younger days when I did everything to survive and I took care of my wife and children. Both of us worked hard to provide for our family. We managed to do that, and on top of that, we taught our children about survival skills and the spiritual life.

We never used to just sit around in the mornings. We had to start working as soon as we woke up. I think my children still remember what we taught them-the ones that are still alive. They still go out to the bush to hunt and camp.

A wife and mother also worked very hard caring for her children. She did everything inside and outside their home. She had a lot of patience. She just kept on doing her work every day. She also knew that children that were gifted to her wouldn't be with her very long. So, she did her best to teach them too. Women were always alone with the kids. Her husband went out to go hunting and trapping for many days at a time. Women were capable of doing her duties while her husband was away. We used to have other families close by on our trap line. It required much patience while we were doing our work. It never entered our mind that we should just give up what we are doing. We knew kids we had were gifts from God. It brought much joy to see your children grow up and learn from your

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teachings. I'm very grateful for having had children, I still see them today and it was worth all the hard work. Even today, parents should still do their parental duties for their children.

We still have the gifts from God today. They have never changed, just the way it was before, and they are most powerful. When I used to travel, even today sometimes I have to travel where it is dangerous, I always managed to get through where it wasn't safe. Sometimes, it used to amaze me no matter how unsafe it was where I went, no harm would come to me. I'm always thinking about this. We got through a lot of dangerous situations. We had these teachings that were passed on to us on how to avoid them. If we had to walk on weak ice, we always looked for an alternate route. I'm very grateful that I'm still around today. I wouldn't be here today if I didn't have my God on my side.

The other thing we learned about travelling is how to use a canoe, [We also] learned about rapids and how dangerous they are. So, it was very important to know about them. Some of these rapids are very strong and huge. We have to avoid going through these rapids. We had to portage nearby in order to do that. There are many things that we had to be aware of. The other thing is a gun. We knew that this is very dangerous. Things can happen in just one second if we fail to keep in mind the danger of it. It is capable of killing an animal or even a person. That's how quickly it can happen and when a trigger goes off, we don't see where the bullet is going. It is just as important for kids to learn about gun safety. And when [they] go out hunting for moose or caribou, they need to exercise these safety precautions.

Back then when we used to hunt for moose, it was quite challenging, as we had nothing except to travel on foot. Sometimes it was easy, but then again there were times when you couldn't even get near an animal and it just disappeared. We just kept on hunting until we got an animal, because if we don't kill anything we would

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go hungry. We used to get very tired from all the walking, but what happened was when I got very tired from walking all day or carrying something, I would make a fire. I would rest for a couple of hours and after that I wouldn't be so tired. It didn't take long to get over your tiredness because we were very strong back then and the food that we used kept us strong. Today when someone goes out all day and comes home, they don't get over their tiredness. I find myself getting easily tired too if I do a little bit of work. It's because I don't use the food I used before. Long time ago, people just went about their work. They hardly ever stopped to rest. It was the kind of diet they had. Everything had its important purpose. The things we see on the land are still there for young people to pick up where these elders left off. I'm sure they would gain just as much as people had in the past. They wouldn't be so weak and unhealthy if they started doing these things. Too many people are getting crippled with all kinds of illness. It wasn't like this before. They just kept on being active even as they got older.

This is my story for others to hear and see when they are written.

The other thing is that it would be good if people in our community helped each other and kept everyone connected. I don't see the closeness among people anymore. They are being isolated. What keeps us apart from each other is that we don't share our thoughts anymore. There are too many different ideas. They don't agree with anything and that's what's causing this. Now we don't acknowledge the teaching ... in the Bible where it says to love one another and support each other in a loving way. If the community were to follow this teaching then everyone in that community will be strong as well as the community. The community would work on one common thing and that is acceptance and understanding of each other.

We always want our community to be healthy and strong. It will only be like that if people were to stand together and work together.

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We need to minimize negative things that create problems among people. If we allow things to come from outside, they will cause problems too. So, it is important for everybody to do their part if they want their community to get strong. We need to improve our communication with each other, so we can understand each other in terms of decision making and the kind of leadership we want for our community.

We know that all the communities have so many problems but we shouldn't just give up no matter how overwhelming it may be. We have to start slowly to improve our situation and have everyone participate to better our community. We were given the ability and skills each and every one of us, so we could pool our skills together to help our community. Some people were given the ability to have speaking skills. We have all kinds of workers. Some of them are skilled with leadership. These [people] should be the ones to lead the people on things they need to decide on. We need to take a good look at certain issues that are causing a negative impact on our lives. These things are very detrimental to our well being. I'm talking about behaviours that are not appropriate for others to think it's ok for them to do. This is one of the subjects that is hard to bring up, but it has to be done for the sake of our community. We do have some people teaching about this, but it is hard to follow this teaching. They would rather ignore it or they don't want to think about it. Young people are aware of what is happening in their communities. We have to start thinking about what can be done to make our community strong. Too many things are blocking us today. I see all kinds of things happening. There are too many games in our community. They won't be achieving very much if they are too busy with games or sports. It's ok to do them for a while. Even back then, we were only allowed to play for a while. We had to quit before sunset and we were expected to be in bed by dark. We were also told that we couldn't put our play time first. It was important to go to bed early. It's not like this now. Sometimes people stay up all night long doing things and for what? These things don't really

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have any meaning in our lives: our physical and spiritual life. Children today are too busy with their sports and games. They don't have time to do anything else. There are too many things that are distracting them. They know there are certain things that are not appropriate, but they do them anyway because they see everyone doing them. Young people are very intelligent and they have respect for other people. Ever since I've been around, I've never known a child to treat me with disrespect. That's how I know they are very intelligent. But sadly, all these things that we allow in our community are blinding them. That will be all.

Δσ·∇σ·Δ' ∇ΡΛ ΡΡ·"ΔΛβ·ΔΡ' ΡΡ9dα' ΛΛΠ·Δ' β4 ∇ΡΛ ΡΡ·"ΔΛβ·ΔΡ' ∇·β Γα ρΔγ- Δ·Δγ Λ'β·Δ·Δ' Γ·β- ·∇Π Λ·βCΡ' ∇Δγ-, ρ9L Δ"Δ·∇ ΡΔρ4 Γ·β- Λ·βCΡ' βΡΛΔγ·Δ' β·Δ' 9d' Δ'ρ·βγCρ· Γρ', β·Δ' Δ'ρ·βγCρ· Γ·β- ·∇Π Λ·βCΡ' ΔΔγ·Δ'x ΔΓ ΓΛd <'β' ΔΛ' Δ·Δγ ∇Λβ- 9d' ∇ααC·∇C' 9dρ <ΛΛΠ· Γα 9dρ Λ'β·Δ·Δ'x ΔΓ βΛΔρ4 ∇·β C' Γρ·α ΔCα' ∇ΔαΛγ' αΛ- Δd ΔγσΓα·β·β'x β·Δ' C' ·Δ' σCρΔσΓCΓ' Δ·∇ ∇ΔαΡΔρ4 Δ"Δ·∇, σα·Δ' Δd ∇β·9CCLP' Δσ·∇σ·Δ' 9dα' 9dρ β·9 <ΛΛρ"Δγ'x ΓC' 9d' Δ"Δ·∇ ∇·β Γα ΡΡ·"ΔΛ9·Δ'x ∇·β C' ΡΔρ ΡΡ·"ΔΛ9·Δ' ΔΡ·∇σ·Δ' βΡΛ Ρρ"Δ·Δ·Δ' Γα βΡΛ ΔΛΡ"Δ·∇·Δ', ΡΔρ ΡΡ·"ΔΛ9·Δ', ρβ9Δγ- Γ'β·Δ·Δ', ρβ·9CCLP' 9dα' 9dρ ΛΛρ"Δ- ΔCΡ·Δ ΛΛΠ·Δσ' ΡΔρ ΡΡ·"ΔΛ9·Δ'x ΓCσ VγC' ΡΔρ ΡΡ·"ΔΛ9·Δ' ∇·β Γα β·Δσ' Δ·Δγ ρρΔρ Λρσ·Δβ·Δρ', Δ'C·Δ C' Ρ' ρΔαβ·Δ' α'C Δ'βΠ', β·Δ' Δ·∇ ΔρCρβUρ·β'x ΛαL Λd ·Δ"Δ·∇ αV βαV·Δσ' ΔαC·ΔΡ"Δβα', ΛαL Λd ρ·Δρ·Δ', ∇·β α·Δ' Ρ·αβ' ∇·Δρ·Δ' ∇·ΔCΓd' Δσ' βC' ∇Δ'C·∇ρ9- Γα Λd <Γ"Δ·Δα' 9dα' Δσ·∇σ·Δ' 9dρ Δγ-, 9dρ ΛΓ·β4 CΛ'd- β4 Δ'dUσ ρσCΔρC', ρΔρ ΡΡα·ΔΛ- βΡα 9dα' ΛαL ·Δ·∇ Ρρ"Δ βαV·Δ- ΡΡ·"ΔΛ9x β·Δ' C' ·Δ' ργ' ΔCγΓ"Δρ' ρρ βα·ΔCΓd' Δγ Λd ∇ΔσC' Δσ·∇σ·Δ' 9dα' βΔρ·ΔCΓd'x ΔΓ C' 9·Δ' Δ"Δ·∇ βΔ'βΠ- ΔΓ Δ·∇ ∇C' ∇ΔσC' Λσ' ΔΛ' Γ'C"Δ ΔCσ Ρ9C' ρΔρ β·9ΛΛρ"Δ- ΔL ΔCΡ·Δ ΛΛΠ·Δσ' ∇·β Γα ρβ·9ΔΠα' 9Γρ- Δσ' Γα Δ'Π 9dρ βρΠα' Δ·∇ 9Γρ'x ΔΓ Δ·∇ βΡΛΔρ4

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

7.6- bΛ>` ∇CбЛ', L·<- Γa P<σL' qd' PбPΠσбU`, ∇·b C' & d- ∇PΔJабPД·<-, ДР Pq'Ca·< <Π Γa ·Δ<- qΔJ бPΠaД·<- qdσ <с б<ЛLб` qd' Δσ·∇σ·<' ΓPЛ' б<ЛP' Λ·бCP', ДРPq'C' <Π qΔJ бPΠa`, ΓJ·a qσ' σPΔтC' ∇б ∇<ЛЛ' ΓP' бσб <Λ' qΔJ·q', б·Δ' C' ·Δ' <·ΔЛ ДДP <σДCJ' ДΔ∇σ, бσб q<σ <ΔJ·<т' P<ΔPД- Д·∇, <Γ <Λ' б4 a'C P<·<σЛ', б·Δ' ·Δб <·ΔЛ Δ·∇ PДP ΔPД-, <σJd L'б·ΔJ·Δ', ДL'б·ΔJ·Δ' Δd ∇C ДPPLΓтC' Δ·∇ Pб·q ДC' Δ·∇σ PбPΠa` qdσ, qΓтДCд- Δ·∇σ, <Γ бΔJ· Д·∇x ∇·b Γa aΛ- Δd PPLJ·P·q qd' <с Д·∇ б<σ<Л' ∇·b Γa <·бCP' 7.6- б<Лт·<' б·Δ' ·Δб <·ΔЛ ДP<ЛJ' C·Δσ' ∇Λ>', ∇'б' ∇C ∇σΛ' <·ΔЛ Λс ∇Λ>' Λс <·ΔЛx <P qd' ∇aaC·∇C' a'C Πσ dCPσ Γa qdσ ∇aaC·∇C' <C·∇·ΔбΓd', <P ∇P<Л' Д·∇x ∇·b C' ·Δ' Δσ·∇σ·<' qda' <с бΓJ·тPa·б', б·Δ' qd' ДP<ЛJт', б·Δ' ДP·Pq'·б' P<ЛLб' <a·Δ' <C·∇·ΔбΓ' ∇P<Л', aΛ- <P qd' P<Лx 7.6- ДCa' бΛ<ΛLΠJ' PΔJLΓ·тC·б' C' P<ЛCq'C·б' aΛ- Δd P<ЛCq'C·б' Λ·бCP' ∇<Лт·<', ∇·b ·∇Π бPΛ PPт"ΔLq·<- PП'Δ' бPa qda' P PPт"ΔLq·<', PJб·<' P PPт"ΔLq, <Πб Д·∇ PЛΛ- бтCL' ∇<ЛΓ"∇PJB' бΔPДaт·<', <Γ Δ·∇ б4 бP PPт"ΔLq·< b·Δσ' ДP ΔтσLбт·ΔJ' PДCΛa' qdσ Д'бΠ' бΔaбт·Δ- ∇<ЛΓ"∇PJBσ'x Λd PбаUC·б' ∇б qd' PДC' Дт·∇σ·<' qda' бДPбUP', <Γ Λd ∇P<Λaт·<', <a·Δ' ∇б qd' ∇UΛЛ' Δ·∇ ∇PJB'x ΓC' б4 <Γ Λd бΔJ баUC·б' ∇<ЛΓ"∇PJB' бΔPбU'x aΛ- Γ'C"Δ qd' PΛ

PP"QL9 P"QL .VNI ADCE, bPa Ad PA
 PP"QL9 DL LLa"Abc' b.<C' Δσ.∇σ.<
 bΓ.ασσP' Γα P PP"QL9 Δσ.∇σ.< ∇b qd'
 bΓ.ασσP' QNB εσλα' PAPP"QL9 P"QL, b.Δ'
 C' .Δ' αΛ' <Δ Δρρρ' D.∇x D' ΓσαN' qd'
 b.<PbU' md' bPb'x ∇.b C' Δ.∇ Γ.b' Λ.bCP'
 bPQLm.< b.Δσ' b4 D'P.C.bρ' <dp.Δ' PΔC.C.b'
 <Γ ∇C ∇'b' σPPq'C' ∇D.CPdΓαm.< b.Δ' P.αb'
 α'C Ad σ"ρPb PDCPdΓ <Δ.Δ' bD.CPdΓ'x b.Δ'
 D'P LΓ.αbC.P.qρ' <Δ.Δ'x ∇.b εd' Δ.∇ PΔJ.Lb'
 <Δ <Δ.Δ' <Λ' b<dp' <Δ b.Δσ>' <Γ DεAd
 ∇Pσ>', <Γ <σΔ bΔJ.Lb'x b.Δ' qd' L'PP
 D'PQLbρ' D.∇ .Δ' L'bb.ΔbΓd' P'D'NσbU'x <Γ
 bΔJ.m.< <Δ b<dp' b.Δσ>' <Γ Ad ∇Pσ>'x
 NΛγσ.< .Δ' Δd D'PbL'x QNB VJ.b ∇D'bNρ'z'
 Γ.b' σbU σPΔεΓα< C.Δσ' σλmΔ"P
 σPΔ'C.ΔΓα< σbU, b.Δ' σD' Pq'Cρ' <Δ.Δ'
 P<dp' σλmΔ"P σC.Δ' ∇PQLz' σP.<Lαα'
 .Δσd <Δ.Δ' b4 σP.ΔP.LΓασ' <N' .<Δ.Δ', <Γ
 Ad ∇P<ΛLρ'z', εd' VJ.b Δ.∇ σbU bPQLz'
 <ΔJ' bσC.ΔP<'x .<Δ.∇ bPDLΓ'z' D'PQL.<Cσ'
 <ΔJ'z', b.Δσ' L'PP.ΔbΓd' D'P∇ερ', b.Δσ' qd'
 D'PLΓC.C.bm< Δ"Δ.∇x <Γ Ad VJ' dC' <Δ.Δ'
 ∇QL< bΔmbC' Δ.∇σ, .<Δ.Δ' Γα D'bNρ'z' .<Δ.∇
 Δ.9 <b' ∇D'P< <Γ Ad bΔmbC', b.Δ' α'C
 D'PΔ'Nρ' <Γ Ad <Λ' ∇PΓm'x b.Δσ' α'C
 σD'PΔJ Γd'bU'CPΓ'x b.Δσ' Γα md' bΔργ' α'C
 VJdPb <Δ.Δ' ∇Lb' <Δ D'PQL'z' <dp.Δσ ∇.b
 Γα <Δ Γσ.α4' D'P <ΔσC' <Λ Γα ∇ΛCdJ'
 ∇ργ' Δ.∇ ΛLρ.Δ' <Γ md' ∇ργ'x αΛ' Δd
 PRLzq'C.b' .VNI C' .Δ' DCE' b.Δ' Δ.∇

VJ.b' ▽C d' ▽b' Δσ.▽σ.Δ' ▽σP"Δd'
 P' ▽C d', ΓC' ▽.▽ P'UσΓ.▽.Δ' b'ΔP'U'x b'P' C'
 Δd' ▽.Δ' b'Δσ' Δd' ▽C <σ'.9 b'P'σC.ΔP"Δd',
 b'P' Δd' ▽.Δ' Γ' R'P"Δ' Γ' P' ▽C d'x C'Δ' d'
 P' ▽C d' Γ' Δd' P'UσL' C'Δ' d' ▽.Δ' b'Δσ'
 P'N'L'9σL' b'Δ', P'ΔσP'UσL' Δσ.▽σ.Δ' ▽.Δ'
 b'P'P"Δ.Δσ', P'P'C.b' ▽"Δ.▽, b'Δσ' Δd' <σ'.9
 ▽"P.Δ' qd' P' ▽σ'P'U', b'Δσ' Δ.▽ Δσ'ΔC.▽C.b'
 Δσ.▽σ.Δ' Δ' b' b'P' b' ▽P', b'P' ▽.Δ' qd' Δ'
 qd' ▽σ'P'U'P' L'Δ'Δb'σ' ΓC' ▽.▽σ.Δ' qb.9
 b'P'CL'P' b'P' ▽.Δ' b'Δ'Δb'Δ', b'Δσ' Δd' ▽C
 VJ' C'9.Δ', b'P' Δd' ▽.Δ', P'9L' b'P' b'P'9C'Γ'
 Δd' b'P' b' VJ' ▽.Δ' ▽P' P'ΔL'P' b'P', ▽Γ' ΔL'
 qd' P'9'CL' VJ' Δd' ▽.Δ' ▽P' P'ΔL'P' Δd'
 b'P' b'x ΓC' b'P' ΔP'ΔL' L'Δ'Δb', P'ΔN' C'Δ' d'
 Δd' VJ' ▽.Δ', P'P'9'C'Γ' VJ' ▽.Δ' ▽P' P'ΔL'P'x
 Γ'Δ.Δ' ▽.▽σ.Δ' P'P'Δ"ΔL'9.Δ', ▽"P.Δ'
 P'P'Δ"ΔL'9.Δ' ▽.b' Γ' Δ'Δ'Δ P'P'Δ"ΔL'9.Δ' ▽Γ'
 ▽.▽σ.Δ' ▽J'.ΔP'.ΔN' b'P'x ▽"P' P'ΔL'P' b' ▽"P'
 P'Γ'Δ' ▽.b' Γ' Δ'Δ'Δ P'ΔL'P'.Δσ', P'.9b'P'N'Δ'
 Δ'Δ'ΔP'ΔL'P'.Δ' b'P' ▽Δ' Δ"Δ.▽, b'P' C' ▽.Δ'
 Δσ.▽σ.Δ' ▽b' P'ΔC'CL'P' b'P'ΔC'CL'P', ▽.b' C' Δ'
 Δσ.▽σ.Δ' b'ΔC'CL'P' b'P' Δ' Δσ.▽σ.Δ'
 C'P'Δ.Δ', ▽Γ' ▽J' ▽J'.ΔC'ΔL' L'Δ'Δb'x b'P'
 ▽.▽σ.Δ'x b'Δ' C' ΔC.▽C d' <σ'.9 ▽C ▽"P'
 qd' b' ▽σ' ▽.Δ' P'.9P'9C'x C'Δ' d' Δd' Δσ.▽σ.Δ'
 P'.9P'9C'P', P'9L' L' b'Δ'.Δ' ▽"P.Δ' L' b'Δ'.Δσ' b'
 P' ▽' ▽.b' Γ' Δ'Δ'Δ L' b'Δ'.Δσ' P' ▽' ▽Γ' Δ.▽'
 b'P' ▽J'.ΔC'ΔL'Δb'Δ'x ▽Γ' Δ'P'9L' L'Δ'Δb'x
 C'Γ'.C.b' C' Δσ.▽σ.Δ' P'Δ' ▽.Δ' Δ' Δ'P'
 P'P'Δ"ΔL'9.Δ', C'Γ'.C.b' <P' ▽.Δ' b'9C'P', P'9L'

CΔσL' VJ·b ▽bPJB' D·▽N Δσσb' PΔσ aP'BL',
 bPa Λd Δ·ΔL ▽baP'b' PΔσL' VJ·b ▽PJB', ΓC'
 D·▽·▽·Δ' Δ·ΔL bD' aC·▽σLb·Δ' PΓΔΔΔJ'P'
 PΓΔba·Δ<Γd' Δσ·▽σ·Δ' bN▽σP'qσ' CdJσ', ΔΛ
 CdJσ' PΓΔba·Δ<Γd' N<"ΔL9·Δ' PΓσd' ΔΓ
 ▽PΔLb' LPaΔb'x ΔΓ D·▽ <P Γa σbD'P·ΔC',
 D·▽ qσ' bΔΛCNP' ▽Nb σPΛ PP·ΔLd LPaΔb'
 PσP'C·ΔaL'x ΔΓ bΛΔJ' PP·ΔLdL', VJ·C' b·Δσ'
 qd' σD'PΔCΓ"ΔdP' dC' qd' P·Δ<CL' Γa
 PΔΔΔCCL', ΓC' Δ·▽ σPΛ PP·ΔLdΓ' bPa Λdx
 ΓC' bΛΔCCL' P'·9 σP'C·ΔaL' LPaΔb', ·Δ<'
 σPσP'C·Δa'x ΓC' ΔΛ' bΔσ ΔP'Y' Δ·▽ Λσ'
 σPΔσ ΔLΓP'q"Δd, ▽ΔLΓP'q' σCC σPΓσ'
 LPaΔbσ Pba·Δ<CL' bΔJ' ΔLΓP'ba·Δ' a'C
 ▽qP'J<L' a'C ▽ΔσNΛb' σPΓσ' LPaΔbσ
 PΔLΓΔL' ΓC' U·V bΔCCL'x b·Δ' C' σD'P·ΔσqP'
 D·▽ bPΔΔΔCΔL' ▽σ·▽', b·Δσ' Δd b4
 ▽Γ·aPΓNP'x b·Δσ' Δ·▽ σNPΔP', ▽b·9P9CL'
 YΛd ba9 <P Δ·▽ σPP·ΔLd·Δ', ▽b bPa qd'
 ▽·ΔΔa·▽CL' PΔJ'adP', ΓC' Λσ' Δd' bPJB'
 PΛΛ' <P σCΔbC' σPP·ΔLd·Δ' Δd' bPJB',
 σP9C' C' D·▽ U·V ΔY' Δd ▽PΔJ' PP·ΔLdL'
 P9L Δs ΔΛ' σCσ ·Δ<Ca' qda' bΔσLP',
 bΔσLP' Δ"P' ΔL bΔL'P', σCσ ·Δ<Ca' Δs Δσ'
 bΔσΔP'Y'x ▽·b C' P<<L'C9C·b' Λ·bCbΓ',
 Δ·ΔΛ·Δ' PΔLb' ΔΓ bΛΔJ'P9CL'x b·Δσ' qd'
 Γd'YUCJ·Δ' D'PΔLb' PΔΔC·b' CΛ'd' Δd Δ·ΔL
 bΔ·ΔΛ' a'C ▽NΛbσ' bΔ·ΔΛ' ΔΓ bΔΔC·b',
 VJ·C' Γa PΔσ·Δσ'Y'x ▽·b C' Δd' bPJB' ·ΔP9Lb'
 LPaΔb', D·▽ ΔPΔLb', b·Δ' qd' Δ·ΔΛ·Δ' ΔL
 Δ"P' ΔPΔLb' ΓC' ΔΛ' Δs ΔΛ' ▽D'P'Y' VJ'

ΔΡΩ·Δ' Δ·∇ <Πβ μδ' βΡΨβ', μδ' Γ·β' βΛΛΠρλ',
 β·Δσ' 9δ' <·ϑΛ·Δ' β<λΓ' <Γ Λδ ∇]Ρ
 <"·∇<λ' ∇<ρρβ' Γα ∇'<ρΠΛβ' α'< ρΔΡ'
 ρ<ρ·Δσα', Γρ·∇ Λδ, β·Δ' 9δ' <·ϑΛ·Δ' ρ<λΓ'
 μδ' βΡΨβ', <Γ 9σ' ∇ρρ'<λ' <σ' Δδ
 ∇ρ·Δ'ρβU' ΔL LραΔβσ' βΔρ Δρλ' Δ·∇, Γ<'
 Δ·∇ βρΔΡΩ' ρλ' β·Δ' 9δ' <·ϑΛ·Δ' ρβ<λα·<
 Γ·β' <"ρ' <λ<', ∇·β <δ' Γ·σ<λ', σ' σρ<δρΩα'
 <"ρ, <Γ βΔΡΩ' <Γ<' U·V Δ·∇ ρΔρλ', U·V βρα
 9δ' Δρ<δρΩ', βρα Γα Δσ·∇σ·<' ρα<·∇<δρΓ'
 ρU·V<λ' <σ' βρΔρ<λ' βΠVσρ'9' ΔL Γ·β'
 βρ<λ' ρU·V<λ' ∇ρσ<·Δρ' Γα ρU·V<λ' ∇ρσ>
 ΛΓ<·β"Δβσ', ρU·V<λ' ∇ρ <σ'β' Γα ρU·V<λ'
 ∇ρΔ'Λ'β' ∇ρρ·∇' ρρρδ' <Γ<' Vρ·β' <Γ <Δ·∇
 βρσβσ<λδ', βρσβσ·ΔΩ' βρσβσΔρλ' Δ·∇, Γ<Γ
 Δ·∇ Vρ·β' βΔρλ' μδ' βΡΨβ' β>σΛΛΠρ·<
 <·Δλ', <Γ ∇ρ·Δ'<λδ' LραΔβ' 9ρα' Γα
 ρ·<σ'β·<' <Λ βΠVσρ'9' <δρ' <Γ Δμ·∇σ·<'
 ρρμ"ΔL9·Δα', ΓραΠ' ρρμ"ΔL9·Δ' <·Δλ' ρραμ<
 <Γ Γα ∇ρΩLβ' LραΔβ', <Δ·∇ βΔ<·<β' ρλ' βρα
 9δα' Δβμ<' <Γ<' Δσ·∇σ·<' βΔρβUρ', βρα
 <·Δλ' ρμ'<', ∇β <·Δλ' ρV<·∇'<', <Λ
 βΠVσρ'9σ' <δρσ' ∇β Δ<Λσδ' ∇β ρV<·∇'<',
 β·Δ' σΩρ ρρμ"ΔLδ β< ρΔ<·< β< ρΔΡΩ' ∇β
 Δ·∇ ρΔΡΩ' Δμ·∇σ·<' ρρμ"ΔL9·Δα' β<λρ', <Γ<'
 Δμ·∇σ·<' L·<' ∇ρρ<·βρ' ρΛΓσ<"ΔβUρ'
 ρρμ"ΔL9·Δα' L·<' ∇ρρ<·βρ' <"ρ·Δ 9δα'
 β<ρ9L <Γ Δμ·∇σ·<' Γ·β' ρλ' βρ<<Γλ' ΔL
 <"ρ', ρ<·∇ρ'9 9δα' β·<<<λρ' ΓΠ9' βρα Λδ 9δ'
 ρΔρ<·∇ρ'9 ρρΔρ ρ'ρβU' Γα ρρΔρU·VρβU'
 βΔρ·<<ρβU' Δσ·∇σ·<' 9δα' βσ<·Δρρ' ΔL <"ρ',

ΔԼ ԵՐԾՐ ՎՃՐԳ՝, ԻԵՊ ՍՎՐԵՍ՝ ԴՇՍ ՍՎՍ, ԵՐԼ
 ՇՍ ΔՏՎՏՎ՝ ՔՍՎՇԴ՝ ՎԵ ԴԼ ՎԵ ԻՇՏՅԻ՝ ΔՎ
 ՔՍՎՇԻՃՏԼ՝, ՎԵ ԻՎՆԼԻ՝ ՎԴ ΔՎ ԴԼ
 ՎՅԼՇՎՇԻԼ՝, ՔՎ՝ ՀՏՅԻ՝ ՔՍՎՇԻՃՏԼ՝
 ՔԼՐՐԳԴ՝, ՎԴ ՆԺ ΔՏՎՏՎ՝ ՀԵԼ ՏՈՐ՝ ԾՎ
 ԵԺՐՅԻ՝, ՏՎՀՇ՝ ԼԻԼԵԵ՝ ՎՅԵ՝ ԵԺՐՅԻ՝
 ԻԴԺԺՐԳԻ՝ ՔՎ՝ ՇՅԻ՝ ԵՐԻՎՏՐԳ, ՎԴ ՎՐՅԼԵ՝
 ԼԻԼԵԵ՝, ՔՎ՝ ՇՅԻՐԳԻ՝ ΔՎ ԵՐՆԺՐԳԻ՝
 ՎԴԺՅԼ՝ ՔՎ՝ ՇՍ ՇՅԻ՝ ԵՐԻՎՏՐԳ, ՀՎԺ՝ ՎԵ
 ՎՃԻ ՈՀՎԳՃ՝ ԻՀԻ՝, ՎԴ ΔՎ ԵԺՐԵՍ՝, ԵՐԼ
 ՎՃԻ ԻԼԵԵԻՅ՝ ԾՎՏ ΔՏՎՏՎ՝ ՔՐԺՎԳՃԼ՝
 ԾԼ ԵՀԻՐ՝ ԴԼ ԵՃՐՍՐԵՍՐ՝ ՆԾԼ՝
 ՔՐԺՎԳՃԼ՝, ԼՎ՝ ՀԴԼ՝ ԾՎ ՀՇ՝ ԵՐՆԺԻ՝,
 ԼՅԵՃ՝ ՎՐՆՀԻ՝ ՎՃԻ ՎՈ ՆԾԼ՝, ՀԼԻ
 ՎՐԼԼՎՀԻ՝ ԳԺՏ, ՀԺ՝ ՀԴ ΔԺ ԼՅԵՃՏ
 ՔԴԵԺՃ ՀՇՏՏ, ԾՎ ՇՍ ΔՅՐԳՇԵ՝ ΔՏՎՏՎ՝
 ԳԺԼ՝ ԵՐՆ ՀՀՐՅ՝ ԾԼ՝ ՎՃԻՅ՝ ԵՐՀԻՎ՝
 ՔԼՅԵՃ ԼՎ՝ ՔԼՅԵՃ, ՎԴ ԵԺՐ ՔՅՇԵ՝, ԻԳԼ
 ԴԴԴՏ ՎՐՀՀՐՅ՝ ԵՐՅՐԼԵԺՃ՝ ԻԺՅՀՀՐՅ՝ ΔՎ
 ԴԴԴՏ ԼՅ՝ ՎՐՅՀՀՀՐՅ՝, ԴՇՍ ԵՐԾՐ ԼՅԵՃ՝,
 ԵՃՏ՝ ԳԺ՝ Ք ՔՐԻՐՃ՝ ΔԼ ԴԴԵ՝ ՎՃԻՅ՝
 ԵՀԻՎ՝, ԵՃՏ՝ ԳԺ՝ ՔՐԻՐ՝ ժՀ՝ ԳԺ՝ ԻՀԻԼԵ՝,
 ՀՏ՝Պ ՆԺ ՀՃԻՅՐԴ՝, ԵՃՏ՝ ԴԼ ժԵ՝ ԵԺԻ՝
 ԾՃՎՏՎ՝ ԵԴԻ՝ ՀՀՎՃԴԺ՝, ՔՐԻՐ՝ ΔԼ ԳԺԼ՝
 ԴՇՍ ԵԾՐ ՀՎ՝ ՎԵ ՎԴԺԵԺ՝ ΔՏՎՏՎ՝ ԵԴԻ՝
 ՎԵ ՇՍ ԵՐՐՐՐ՝ ԳԺԼ՝ ΔԼ ԵՀՐՈՏԵՍՐ՝, ՎԴ
 ΔՏՎՏՎ՝ ԵՀՀԺ՝ ՆՏ՝ ΔԺ ՔՀՏ ԼԼՐԺԵԴ՝
 ՔՈՅԻԴ՝, ԵՃ՝ ԵՀ ՔՐՆԻԴ՝, ՀՏՏԺ ՔՀԺՅԻԴ՝,
 ԵՃՏ՝ ԴԼ ԾՐՅԻԻ՝ ՎՃԻ ԾՎ ՆԾԼ՝,
 ΔՏՎՏՎ՝ Վ՝ ՎՆԼՀՏՐ՝ ԴԴԴՏ ԵՐՀՀՐՅ՝, ԻԳԼ
 ΔՏՎՏՎ՝ ԴԴԼ՝ ԵՐՀՀՐՅ՝ ՎԵ ΔՐՎՏՎ՝

4. Δλζς, ΔΓ·Ρ·Δ ΓΩσ ∇Ρ<λβσ Γα Λδ ΓΩσ
 ∇ΡΛΛCσ, ΓCυ βΡΔΓ Lυ·Δ·Δ ΓCα βΡΛ
 ΛΛΠ·Δ, Δ·∇σ ΔΓ·Ρσ 4. Δλζς ∇Ρ ΡΡυ·Δ, β·Δ' 9δ' Δ'Ρ ΡΡμ' 9ΛΓCδ 4. Δλζς Lυ·Δ·Δ' β4 ∇Δλσ βΡΔ<Γ"Δ 4. Δλζς, αΛ' Δδ σΡΠΛ9'C' ΔCα ∇ΔΓΛΓβ·Δλ' ∇ΔλΡμΔ<CL' Δ<ΓΓβα' 9σ' βΔσ Δλλ', ∇ΔλΡμ ΛΓΩCCL' ∇β ∇ΛΔΓ·Δ<CL', αΛ' Δδ σΡΠΛ9'C' ∇β ∇ΔΓ ΛΔΓ·Δ<CL', ∇·β Cυ Γα ∇β 4. Δλ βΡα ∇αβΓ' Δσ·∇σ·Δ' Δ<ΓΓβα', ΔΛΓCδα' β4 4. Δλ αΛ' β4 Δα'9C', βΡα Cυ βα'9'C' 4. Δλ, σαβΓ' βΔC' β·Δσ U·V ΔαβΓ', Δ'ΓCΛδ ΔΛΓCδ' CΛα ΔαβΓ' Δ·∇σ, β·Δσ Γα ΔΓ Δλγ' Δ·∇Π, 9Λ ·Δ·∇ βΡ ΡΡμ"ΔL·Δβμ·Δ' Ρ·ΔCL·Δβμ·Δ Γβα·∇C' ΔΡΡμ"ΔLd·Δα' Γα Γβ·9 αβΓ' Γα <4C' ΓΔΔC' Δ·∇σ βΡΛ ΔΓΡΡμ"ΔLd', <4C' Δδ ΓΛΓΩC', ΔΓ βΛΔλγ' ΔCα, ΡΛΛΓμγ Cυ Δ"Δ·∇, ΡΛΓμγ Δ'βΓ' ∇ΡαβΓ' ΔΡΡμ"ΔLd·Δ' 9Λ ΔΡΡ9C' Δ'βΓ' Ρ'Λ' ∇β αβΓ' ΔΡΡμ"ΔLd·Δα' ∇ΔΓ·Δ<CP' ΓσΓ·ΔαΠ' ∇β ΡσCΔ'ΠLσ"Δ, ΔΡ·Δ<C' ΓσΓ·ΔαΠ', ΓΩσ Cυ Δδ ∇ΔΛΓ' ΡΔμΡ Δ'βΓ', ∇ΛΔ·ΔΓ·Δ' βΔσ σCΛγ' ΔΓ Λδ 9·Δ' ∇ΡΛC' α'C ∇Δςσ·Δσ, ΔΓ Λδ 9·Δ' ∇ΡΛΓ<C' αΛ' ΡΓβΠ' Δ'βΓ' ΔCα, 9Λ ΔΡΡ9C' Γβ·9C' Δσ·∇σ·Δ' 9δ' 9ΔΓ ΛΛΠ' ΔL Δ·Δλ ΛΛΠ·Δσ' ΔΓ βΛΔΔλγ', <4υ γΛδ 9δ' ΡΔCΛσβU ·∇Π ΛΔCα ΓΓ' βΔΓβU, ΔΠβ 9σ' ∇Δ·ΔΓ·Δλ' β·Δ' 9δ' ΡΔλ 9ΓΓ', ∇·β Cυ ∇Δδλ' 9σ' ΓααC·∇CL' 9ΓΓ' ∇·β·9ΛΓ9λ', VΓ·β σΡ9C' ∇β 9δ' ∇Δλλ', ΓΓ', Γ·β ∇<<ΓδλΡ<

7<<777', 45 a.4- b4c7.b'x 7C' 4.7 b4q7
 74'7.b7b7.4' 7P7a"4d7', 7.b 4'7C.4.b'7.9A7
 77d, 7P.7C"4Ld 7.b7b' 74'7C.4 4A7'x b.47' L7
 77C.7C"49a4'x b.4' L7 77.4C.4C', 7C' b4C.4
 474A7' 45 a.4- b4A7P7b', 7C' 4"4 U.7
 .4C' 77' 7P77' P7b', 7C' 7P7.77', 45
 4'7.7777U L7b'x 47 4.7 bP b.4777.b7.4', 7'
 4.7 bP4C.47CL' bP7bL' 77', 47b C' 47 4L
 77LLbUC.b' 7C7' bP4A77', 7C' 4d 4A'
 7L777C' 7b.9 b'77' 777 977' 4.47x b.4' C'
 .4' .4b 4.47 a'7 77 47777', 47 4d 7PL'7.4
 U.7C7.4'x U.7 b7.7'7C77.4' 747Lb' 7L 4"7'
 7.b' b7L7777.4', P7.7C7' b.4' .4b a'7
 7747777' 47 77 777.47777' b4 7777',
 b.47' 777777x .4' 4d 7L'7.47.4' 7P77.4C'
 4.47 7.b' 4.7 bP4 4777' 47C7'x a7' C' P7
 P77"4L9.4' C47Lb77' 7.b 77 7"7.7
 P77"4L9.4' 4.47 7b.9 b777', C777 477 77
 7L 77 U.7 <P 7P.77777' 4"7.4 47P.4'
 b777U', 7.7 .4' 7.b' b477CL' .77777.4 9d'
 .4' 7.b' b47777' 7d' bP7b'x 7C' .47d U.7
 7C7' 4.47' 7'777' 44'7C.777.4' 7C' .47d
 U.7 4"4.7 77777'x 7.b C' b.47' 77'
 P77777' 7L77.4' 47C.7'x 47 4d 77 74777'
 7.7 C777' b4 b47 777' 9d', 47 777' 4"7.4
 7L77.4' 7d' bP97CL' a7' 4d .4.477C.7'x
 .4777C.77' 7L77.47' 77' 7.7 b47C77b', b.4'
 C' .4' 7.7 477 47777' 47C7' b4dU7P97CL',
 7bL' 4.47 7>77777', 77C' 7>7 7L77' 47
 b7777'x 4A' 4d 4.47 7P777' 77L77.4',
 7C' 4d b47 >77777', 7.b C' P797C7' 77 7.7

ΔΡ·∇σ·Δ⁻ ΡΡ^{||}Δ⁻ Δς ΔΛ⁺ ∇α∩Γδ·Δρ⁻
 β>σ∧ΛΠρ⁻, β·Δ⁺ Δ·Δστ Γ Δ·∇ ΡΡ∧ΛΠρ⁻ β4 βΔσ
 ΡΡ^{||}Δ·Δ⁻, ΡΡΡ^{||}Δ·Δ·Δ⁻ ·∇^υβ⁻ Δ·Δλ⁻ ∇δμCL⁺ Δ·∇_x
 Λσ^υ β·Δ⁺ Δ∩β^υβ∩α·Δ⁻ ΡΛ∩γ·Δ⁻, βΔΛΡ
 βΡΡ^{||}Δ·Δ·Δ⁻ ∇·β Γα β·<C·Δ ΡΡ^{||}Δ·Δ Δ·Δλ, ΔΓ
 βΔστ Ρρ⁺CL⁺, β·Δσ⁺ Γα μδ^c βΔρ^γ, αΛ⁻ ·Δ<⁻
 Δ·Δλ ββΡΡ^{||}Δ·∇⁺Cδρ⁻ β·Δσ⁺ Γα Δ⁺Ρ Δρ^γρμ⁺
 ΔΓ ΔL Γα ∇στLλΡγ⁻ αΛ⁻ ·Δ<⁻ μδ^c Δ·Δλ
 ΡΡ^{||}Δ·Δ_x ΔΠβ σ·Δ<L⁻ Δ·Δλ⁻ Δ^υβΠγ⁻ Δς
 ∇·ΔΛ⁺Π·βτ·Δ⁻, σ∩ρ·Δ<L⁻ Δς ∇ΡΡ^{||}Δ·Δαδρ·Δ⁻,
 ΔσΔΡ⁺ βαΛδ Δ^{||}Δ·∇ ·Δ<⁻ Δ·Δλ ∇·ΔΡΡ^{||}Δ·Δ⁻_x
 ∇·β·Δ⁺ ·∇^υβ⁻ β·Δσ⁺ ΔΡ ΔΡρμ⁺, β·Δσ⁺
 σ∩ρ·Δ<Lρ⁺ α·Δ⁻ ·Δ⁺ ββΡΡ^{||}Δ·Δ⁻ ΡΔΡ
 ·ΔΛ⁺Π·βτ·Δ⁻ <σL Λδ Δ·Δλ Γ∩σ ∇ΡΡ^{||}Δ·Δ⁻
 Δ·Δλ ·ΔΔΛ⁺Π·βτ⁻ ΔΓ ΔL Γα ∇στLλρ⁺C·β⁻ Δ·∇,
 Δ^{||}Ρ·Δ ∧ΛΠρ·Δ⁺_x ΓC^υ Δμ·∇σ·Δ⁺ ΔCα⁻
 Π<Γ∩·Δα⁺ βαC·∇ΡβUP⁺, Ρβ·ρ ΡρΡβUP⁺ Γα Λδ
 ΡααβΡΡβUP⁺ Γα Λδ ΡΔστΡβμ·Δ⁻ αΛ⁻ C^υ Δδ
 CΔμΡ·Δρ⁺C·β⁺ β·Δ⁺ C^υ ·Δ⁺ Δ·∇ α⁺C, Vβ⁻ Δδ
 Δ·Δλ ΡΡΡμ^{||}ΔL·Δβμ·Δ⁻ Δς ·Δ⁺ Λ·βCΡ⁻ ρδσ β·Δ
 ΡΡμ^{||}ΔL·Δβμ·Δ⁻ CΛ^υδ⁻ Δδ β4 ΔτC·β⁺ ΔUδ·Δ
 ΡΡμ^{||}ΔLρ·Δ⁺ Vβ⁻ ΡΡΡμ^{||}ΔL·Δβμ·Δ⁻_x β·Δσ⁺ Δ·Δλ
 ΡΡΡΔλΓ^{||}Δβμ·Δ⁻ ΔΓ βΡΛΔΔρ^γ ΛΔCα⁻,
 ∇ΡΡμ^{||}ΔL·Δβμ·Δ⁻ Δ^{||}Ρ·Δ ρδσ Δ·Δλ_x β·Δσ⁺
 ΡΡΡΔλΓ^{||}Δβμ·Δ⁻, β·Δσ⁺ ΔΡ Δστ<ΡΠαL·Δβμ·Δρ⁺
 Δ·∇ α⁺C ΡβΡστLβμ·Δ⁻ βΔλΓ^{||}Δβμ·Δ⁻ ρ∩C⁺,
 ΔΡΡρ⁺Cα·Δ Γα ΔΡ·∇σ·Δ⁻ ΔCα⁻ βΡΛ
 ΡΡμ^{||}ΔLρ·Δ⁻, Vβ⁻ Δδ ΡΔλΓ·Δ⁻ CΛ^υδ⁻ Δδ
 ∇·ΔγΡ^{||}Δ·Δ⁻ Δσ·∇σ·Δ⁺ βΡΡμ^{||}ΔL·Δ·Δ⁻, Γ·τC·β⁺
 C^υ Δ·∇ ΡΡμ^{||}ΔLρ·Δ⁺, Vβ⁻ Δ·Δλ βΡΡμ^{||}ΔL·Δβμ·Δ⁻,
 β·Δσ⁺ Δδ Ρβ·ρ ΡστLβμ·Δ⁻_x β·Δ⁺ C^υ ·Δ⁺ β4

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ALN²Δσ·Δ⁻ b₄ qΔJ Γ_Δ·Δ⁻, ΔΓ bΔJ
 PP_Δ"ΔL·ΔP·C, Γ²C"Δ σPΔ_ΔPΓ² a²C ∇ΔσqP_Δ<Δ⁻
 b·Δσ² σΔPΔ_ΔΔ²Δ⁻ ΔΓ Δd ∇b·q<Γ"ΔP·C ∇·b Γ_Δ
 ∇PP_Δ"ΔL·ΔP·C_Δ ΔN² C² ΔPqC_Δ·Δ Δd·∇σ·Δ⁻
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 L·Δ⁻ Γ²C"Δ Δ·q PΔ_ΔP ∇b·qΔ_ΔP"Δ⁻ ΔC_ΔΔ²,
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 Δd ∇b·q <Γ"Δ⁻, ΔPPq²C² ΔP_Δ Δd ∇Γ_Δb_Δ·Δ⁻
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 Δσ_Δσ_ΔΔ², b·Δσ² ΔP Δ_ΔC_ΔΔ² P>σ <Γ"Δ·b PΔ_ΔC⁻,
 ΔPPqC² Δd ∇PΓσd⁻ bN_ΔVσPqσ⁻ P<Γ"Δ⁻ P·ΔP_ΔL⁻
 Δ·b⁻ Δ²P⁻ ∇Δ_Δ·Δ⁻, ΓC² Δ·∇σ bΓ_ΔΔC_Δd⁻, ΓC²
 Δ·∇ P_ΔΔ⁻ qσ² Δ² bP_Δb⁻ σC_Δ·Δ⁻ bP
 PP_Δ"ΔL·Δ·b, σΓ·σC² Δ·∇ bΔ_ΔΔ⁻ <P ∇P
 PP_Δ"ΔLq_ΔΔ², ΓC² bP_Δ Δ·Δ_Δ Δ² bP_Δbσ⁻
 ∇_ΔC·∇C_Δd⁻ P_ΔΔ⁻ PP_Δ"ΔLq·Δ² PΔ_ΔΔ⁻ Δ² bP_Δbσ⁻
 Δ·Δ_Δ Δd, Δσ·∇σ·Δ² Δσ_Δσ_ΔΔ² bΔ_Δσ⁻ ΔΓ qσ²
 ∇J_ΔΔσ_ΔC_ΔL² Δ·∇, a·Δ⁻ Γ²C"Δ σCσ_ΔC²
 PP_Δ"ΔLq·Δ² σJ² qd² σCσ_ΔC² Δ·∇, Δ_Δ·∇σ·Δ²
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[illegible]

>σΔλdρρ' Δσ·∇σ·Δ' bΔ<CP' ΓRL', Δ·Δλσσ
 ΓRL', ∇·b Δσ·∇σ·Δ' ρd' bΔλP' ΔΓ Λd U·V
 ∇Δλdρ' Δ·Δλ P·ab', PRLλPγ Γa qda' ΔΓ
 bΛΔρλ' Δ·∇_x bPa Δσ·∇σ·Δ' PΓ·C·bσ' ΔL
 bΔλP' b·Δ<CLP' Γa ΔCa bPΛ ΔλP', Γa ∇b
 bPΛ ΔP·Δ·Δ<C]·Δ' Δ' bΠλ', PΓ·C·b' C' Δ·∇
 ΔCa' Δσ·∇σ·Δ' qda' bPΛ Δ<CP' ∇PΔP
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 b·Δ' b< PΛ]λ, Γρ·∇ Λd b·Δ' Δ·Δλ
 PΔσ·Δ·Δb·Δ, b·Δ' Γa ΔPΛΔρλ Δ·∇ ΔCa',
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 Δσ·∇σ·Δ' bΔλP' qda' ΔΓ Δσ·∇σ·Δ'
 Π<P]·Δa' baC·∇PbUP' Pρq' C' Δ·Δλ Γa P·Δ<C'
 Lρa' Δbσ' bLρaΔbUP' ΔL bΔPΓbUP', ΔΓ Γa
 Δ·∇ ∇Δρλ_x ∇·b Γa Cλq·Δ' bΔλλ', Γλ' PCλΓ'
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9P3P6UP< 5d- Δd ∇J.Δ<C\ ΔΓ Λd 9.Δ'
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 bPC.∇'C\, Δ.∇ bΔΛCΠP' b.Δσ' Δ.ΔL
 σLσσΓdP' Δ'6N^, ΓC' bΔP9σL' Δ'6N^ ∇ΔL-
 bPC.∇CJ.Δ' Δσ' C' Δd 9.Δ' ∇.ΔΔΛJΓd-
 Δ.∇σ.Δ' Δ'PJd' b.Δ<CP', Δσ.∇σ.Δ' bΔσ
 ΔΔdP6UP' ΔΓ.∇.

Jemima Morris



Biographical Information

Date of Birth: July 9, 1931

Place of Birth: Sandy Lake, Ontario

Present Address: Sandy Lake,
Ontario

Former Name: Cromarty

Name of Spouse: Geordie
Anishinabie

Number of Children: 11

Grandchildren: 35

Great-grandchildren: 36 +

Number of Years Married: 36

Date of Interview: April 28, 2003

Jemima Morris (Cromarty)

First, I will be talking about how people did their work long time ago and about how they did their task since time immemorial. They lived in a bush. They didn't have communities, as they didn't stay in one place very long. When they cooked their food, all they did was make a fire and roast it over an open fire. That's how they cooked their food or whatever they killed. They did everything to survive and stay healthy. They did physical work even though they hardly had anything to use for work. They did everything by hand. Eventually tools became available just like those basic tools that we see today. When the white man came, they brought these items with them. They were mostly just traps. That's what became available for people to start using for trapping. These traps [made it easier for] people to trap animals. The Hudson's Bay Company set up a trading post in Big Trout Lake. That's where they got these traps. So, they started trapping all kinds of pelts to take to the trading post in exchange for these items. The manager didn't pay

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very much for pelts back then. There wasn't very much at the store yet. The only things that were available were tea and some flour. This was all there was in the store for people to buy. They really didn't need these things because everything was abundant on the land for food and pelts. This is all they needed for their everyday living. When they used nothing else but the animals they killed, people hardly ever got sick. Nobody ever had chronic diseases and no matter how old they became, they were still very strong. They stayed strong and healthy for a long time. They were always like the way of a young person who is energetic and lively. However, they chose to live their lives and however they wanted to go about their way of sustaining themselves, they had the ability to understand what they needed from the land. They knew what kinds of things to keep them strong. They also used plants as part of their diet. They never got stressed over anything even though they always had to find something to use on the land. They never thought about trying to find an easier way to live. There was only one important aspect of life. As long as they had the ability to use and maintain their traditional activities and understanding of these gifts that came from the Creator, they knew their needs were always taken care of. They were also strong in their values and beliefs.

More people started coming to this community to make their home here. The only person who had a house was the manager of the Hudson's Bay Company trading post. I remember the first time snares became available at the post. That one thing became important. Yet, they still maintained their way of life. This one item enhanced their hunting. Snaring an animal was much easier. I don't recall of ever running out of things to eat even though we had nothing stored away for later. All we needed to do was go outside of our dwelling place. We would always find something to eat. If you needed something to use for medicine, all you had to do was know where to find a certain type of tree or plant That's how readily available everything was, whatever we needed, it was there. So, we never ran out of anything in spite of living and travelling in harsh

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conditions. That's how life was long time ago. They didn't have any material things that we take for granted, today. This is how it was when we were growing up too. We depended on the land to survive and all we had for food were animals. We never got anything from the store either. I began to know how to do things, as I got older. I started learning how to set rabbit snares and to set a fish net. Everybody learned to do these things as they were growing up. It was hands-on learning, from our parents, that we got to know what to do.

We never used anything else other than what was taught to us These were passed on to the children to follow these traditions. These teachings were very valuable because we needed to have these skills in order to stay strong and healthy. This was what our elders did all their lives. There are two things that made people strong and that was doing physical work and eating wild meat. I never got any kind of illness while I was living my life this way. No matter how much work I did, I never knew to ever get sick.

I will talk a little about something as an example of how strong we were back then. When women started having children, mothers taught their daughters everything they needed to know how to be a mother. It was the same way with a young man. His father taught him everything. My mother taught me as I was growing up about what I needed to know about being a wife and a mother. A young man learned from his father about being a husband and a father. So, I learned everything from my mother. I followed her as I became a wife and when I found out I was going to have my first child, I knew what to expect. These teachings were also passed down to children until it was time for them to actually do them on their own. So, childbirth and child rearing were very important parts of life.

When a young couple first started their life together, they never stayed in one place for very long. They would travel to where they knew animals would be plentiful. That's where they would stay all

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winter if they had to When it was time to move to another place, a wife expecting a child would leave with her husband. She never stayed behind. There were times when a woman was getting ready to give birth while they were travelling. All they did was make a campfire and wait there until a baby was born. After awhile, they would get ready to go on their way again. A mother had everything on hand for her baby such as moss and a cradle board. That's where she put her baby. A cradle board was always used for babies. After she got her baby bundled up, she was ready to continue with their travelling. This is the way it was for me too after I got married and started having children. I never had to worry about anything when time came for me to give birth.

Young people benefited from the teachings that were handed down to them right from the time they could understand until they were on their own. I speak from my own experience about the teachings that were given to me. When I began to do them, I didn't need to depend on my parents anymore. I gave birth wherever we happened to be while we were travelling, I didn't always have my babies born in a tipi. As long as we had a make-shift shelter, I had no problems having my baby there. It wasn't fancy where my babies were born. That's how it was when we had our babies for those of us who are still around today. We never had any kinds of problems while we were living this way.

I don't recall of ever running out of anything to use. All we had to do was go out to look for whatever we needed. It was always there for us. If I wanted a certain kind of food, I would just go out and hunt for it. Just like the way it is today, [where] all you do is go to the store and buy what you want to eat. That's the way it was for us too. We had all kinds of food available to us. Just like the way it is today. We have all kinds of things that are within our reach. Life was very good to us. Our health and strength came from the land that the Creator provided for us. People regarded these as sacred

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gifts. We learned to treat these gifts with respect. Because we knew this is where our strength came from.

Today, I see so many hardships and troubles among our people. The things we are using now are making us weak.

One time when I was a young woman in Big Trout Lake, I was expecting a child. The weather was getting cold. So, we decided to wait for the baby to be born while we were there. We headed out to our trap line. We had to go by the other community to get to our trap line. So, by the time we got to the other community that's where I gave birth. My baby was born in a tipi. None of my children were born in a house. We stayed at this place for about three days after I had a baby. After that, we headed out again for our destination. Someone from that community came with us. We went through two portages and then we went across a big lake before we could make a campfire. It started snowing while we were on that lake. The visibility was very poor and we were all in a canoe. We finally made it to the shore where we were to go on another portage. We had two little girls already and my newborn. So, as we were getting close to the shore, we saw that it was very shallow. My husband and the other man who was travelling with us told me to stay in the canoe. They got out into the water and pulled the canoe as close to the shore as they could. They couldn't pull the canoe all the way to the dry ground with the kids and me still in it. I had to get out and step into the ice cold water. The ice was already forming [on the lake]. I only had moose hide moccasins on. We didn't have rubber boots back then.

You will understand what I'm talking about here when [I say] the Creator put people to live on the land and how he made them strong. No matter how cold it was while they were travelling, it never bothered them. The Creator is always there. We wouldn't last long if He didn't put us there for a purpose.

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So, we started walking to where our companion had gone to find a spot for a campfire. That portage was very far to get to the other side. I went walking with my little girls and I had my baby in a cradle board on my back. My girls' feet were also soaked from wading in the water. So, they ran on ahead to catch up to their father. They came running back to tell me that the men had started a campfire. They were so happy to warm themselves up. I finally got to where they were sitting around. I didn't have any problems after walking such a long distance. [In spite of my feet being soaked all way up to my knees and the fact that I just had a baby. This is what I wanted to point out. The Creator made us so strong in all aspects of life. This is the same way our ancestors were before us. We learned to become independent once we started on our own. I never had to ask for any kind of help from other people because we had already learned everything we needed to know from our parents while we were growing up. We learned everything about how to become strong physically and spiritually-as these are the most important things to have in your life. We were prepared to have these in our lives and continue using them to help us through our journey in this life.

I'm asking all you young people to search for the teachings that kept young people strong in the past. Once you begin to understand these teachings, you will find that you can overcome problems that get in your way. You need to respect everything that you see around you, as these are the gifts given for us to use.

The Creator put everything on the land and for us to use. He gave us the ability to use it whenever we wanted to. All we had to do was go outside every morning and look around. We always saw the vast richness of the land. We always had enough to get us through everyday, just as long as that person had that ability to do the task and follow the teachings. Every young person began doing these things. They were taught that they could do it. They believed in themselves and nothing was ever an obstacle for them.

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I would like to see young people start thinking about picking up at least some of these old ways because there is proof that ... it made us healthy and strong. I'm still around, in my old age, thanks to the old ways that I followed when I started learning how to live this way. I've seen many of my people pass away one by one. These people were once very strong in their ways. Now there are not very many of us left. If they were to start using these ways, their lives would improve. They wouldn't run out of ways to continue staying strong. Today, we see many people facing difficulties because they lost their sense of worth and their faith. But things that we've been using are still there for people to use today. This was how we were meant to live as First Nation people. They could gain things they have lost or forgotten. They will never find these things elsewhere because everything is right here. If they start to recognize that, all they have to do is look at themselves. They will find an answer to what they are searching for. It's up to each individual to start understanding his or her legacy. They will find their true identity within themselves. Once they do, their lives will once again become the way their ancestors were in the past. They need to start using food to help them become strong. They will begin to notice changes in their physical well being. I know this because when I see someone sick ... what I usually do is I would prepare wild meat for this person that can't get better. I tell them to try to eat it. Soon after they eat it, they start to feel better. It is very important to have this knowledge. If we continue to use wild food, we will start to feel better. Everything that the elders taught about these things will serve the same purpose for us in the same way as they did in the past. One of the ways was to pass on these teachings to the next generation. This is what I did too, ... and I still see [my children] following some of these teachings today. They wouldn't get sick as easily or as often if they still use wild food. I know that we do get illness from time to time, but it doesn't have a great impact on us as long as we use food that is good for our body. That's how much it would help young people today. I see my children when they get sick, they don't get worse because they are still using food that is

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good for them. They know it helps them because this is what we taught them.

I thought I should share this with you about how I understand the things that were very important in our lives. If young people want to start thinking about learning them, all they have to do is go to the elders. [They will] provide them knowledge of the old ways. You will eventually begin to understand what you need to do if you follow their teachings. They have much knowledge they could share with you, because they actually got to live these experiences. They know first hand, about what they are talking about. Young people will gain so much if they take the time to listen to these elders.

Animals were very important for everyday use. For example, one of the most important animals was the rabbit and they still are to this day. [It is] the same with moose and partridge. Wherever we went, we always found these animals to help us to sustain our lives. The rabbits we caught were used for food as well as fur for clothing and blankets. Once we had enough fur, we made clothes out of it. I wore rabbit fur jackets that I made after I killed them. This is what I wore when I went out snaring and checking them. It kept us very warm. This is all they had way before me. Rabbit fur mittens and jackets with hoods were made for children to wear. They even made pants out of them. These were all the clothes they had long ago. We wore them even while we were travelling. We never sat around our place very long-not the way it is today. They went out everyday hunting and trapping for animals. There were lots of them. They even took their children along with them. By the time a child was four or five years old, they were expected to walk as they were travelling. I started walking at an early age, too. I never had any problems as long as I was wearing my rabbit fur jacket. That's what rabbits were used for. When men killed a moose, women worked on a hide to make moccasins out of it as well as mittens and hats. Every part of a hide was used for clothing to keep warm. They also used caribou hide for jackets. They never ran out of ways to use what they killed.

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They used animal fur and hide for clothing and blankets. We were using these too when we were growing up. We still kept on using them, as we got older. It doesn't seem that long ago when people began to stop using these things.

We knew how to prepare everything; this was a learning process, as soon as we were able to do these things. Even beaver was used for everything. We learned these skills quickly because we saw older women working on them. They had to soften a hide first before they could sew them into clothes. They were very skilled when they were working on them.

One time my father was telling us about this one man he knew. He said one time he saw him with his wife on the lake returning from their hunting trip. He had killed a moose that day. My father used to work for the Hudson's Bay Company. So, within a few days that man came to the store with a hide that was already tanned. My father said the manager was amazed how quickly he finished working on the hide. He brought it to the store to exchange it for some food. They did what they wanted and used what they had killed. They had the ability to do everything. Whatever they wanted to do, that's what they did. No matter how hard it was to work on a hide with hardly any tools. It used to take them three days to finish a hide.

The other thing people did long ago was if they killed anything such as moose, they would share meat with their neighbours. People never had to ask a person who came back with meat to give them some. They never kept all meat for themselves. Everything was shared among themselves. They showed their gratefulness for what they were able to do by sharing food with their neighbours. They believed that if they showed their kindness then the Creator of all the things that are on the land would bless them. That was part of their way of life-to look after another.

Jemima Morris

The other thing is they never worried about where to settle down or try and make it fancy as long as there were enough things around that they could use. When they travelled, all they did was find a spot anywhere to camp overnight.

Today, people don't go outside their houses. It wasn't this way before. When young people hear these stories they are not familiar about the way it was before. They think how hard it must have been to live this way. But that's not how people looked at it. That was the only way of life they knew. They had a special relationship with the land because this is where they got everything they needed. They were in harmony with the natural things that were around them. They knew what to use for survival.

If animals were scarce, there was always other kind of food to find. For example, wherever you went, you would always find jackfish on any lake. This is what they used to sustain them. They also used jackfish skin to make a leak proof bag to hold animal or fish fat. Fish came in handy when we ran out of other means of food. I don't remember ever feeling deprived even if we got into this situation. We knew where to find our next meal. We were always reminded every time we looked around that these things are just within our reach. Our physical strength kept us going; searching for what we needed. People today are still capable of doing these things if they really want to. I am aware of how they think it is too hard to go back to the old ways. Even the elderly are feeling this way, but that should not stop them from trying. Everything is still the way the land was created. It is no different from the way it was long time ago. People would still gain much from the land today. If they were to start believing in themselves, they could do it. Then they would have that ability to do so. I think about this all the time. I hear many issues about how the government wants to change things around for its own behalf. I don't get worried about it or to think we will be starving. I can still see our land filled with so much that we depended on long ago. I believe we will never run out of these gifts

Jemima Morris

that are still there for us. We know that non-natives were given a different way to live, but if we try to live that way then everything will be taken away from us. If we continue to hold on to our heritage, we won't have to worry about losing it. The elders have knowledge about living on the land with practically nothing. They are still here today. If you listen to them, you will begin to understand that they are living proof that what they used from the land made them strong.

What you need to do is start moving around to get your energy and strength back. [You need] to do physical work with your children. You need to start using wild food to help keep you and your family healthy. You might think this is too difficult, but if you make an effort, you will find that it does make a big difference. We also need to think about the future. What if these modern day things that we use today become scarce? We would have our land to fall back on. That's why it's important to maintain knowledge of the old ways.

I forgot to talk about one other thing-a fish called *misuy*. This fish was also used when we didn't have much. The skin was used in many ways for moccasins and mittens. The skin was softened before it was used for that. It was also used to make lacing for snowshoes. That's what we used if we didn't have any moose hide. Sometimes it was hard to kill a moose especially during winter when the snow is very deep. We did run out of fresh meat from time to time just like the way it is today. But people back then had each other for support. If one family didn't have food then others would help. They always made sure everyone didn't go without.

There weren't many families who stayed together in one area. It was mostly close family members who were living together. When it was time to move, we would all pack up and go to another place where there were lots of animals.

I will conclude my story now. God bless you all.

ስለሚገኝበት ሁኔታ ለሀገራችን የሚጠቅም
 ምርጫ ማድረግ አይቻልም ብለው ሲገመገሙ
 ለሀገራችን የሚጠቅም ምርጫ ማድረግ
 አይቻልም ብለው ሲገመገሙ ለሀገራችን
 የሚጠቅም ምርጫ ማድረግ አይቻልም
 ብለው ሲገመገሙ ለሀገራችን የሚጠቅም
 ምርጫ ማድረግ አይቻልም ብለው ሲገመገሙ

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 σb▷ΓL"Γ•ΔC^υ <σ^υ bPΛ▷Γ LΓ^υ▷•∇ <σJσσ
 bPΛΔJ▷C<ΓΓbσ⁻ •∇^υ b⁻▷P∫C a•< <σJσσ•<^υ
 Λ•bCP^υ Δd ∇P<J•<⁻ ∇b qd^υ bVJ•Δ^υ ∇▷Γ<J•<⁻_x
 P<<Γ^υ•<⁻ <^υΠ Λd P<Δ<•<⁻ ∇•b qdσ bσ<∫•<⁻
 b•Δσ^υ P▷Γ Γ<•qJ•<⁻ ΔL Λd▷P▷Π a a•<
 ∇P>C•∇•<⁻ ∇P▷Γ P^υJ•<⁻ qd^υ bPσ<∫•<⁻
 ∇P<•V•<⁻ ∇PσL•b"ΔJ•<⁻_x <Γ •∇^υ b⁻ b∫CJ•<⁻
 <σJσσ•<⁻ ∇LΓΛLΠ^υ <σJσσ_x bPa qd^υ▷P∫C^υ
 b< ΓΓ^υ bLbσ^υ▷ΛLΠ^υ•Δ^υ b< ∇b qd^υ ∇<J⁻
 q<<Γ∫_x <d⁻ Λσ^υ▷P<σ <J a•< Δσ•∇σ•<^υ <d^υ
 b<<Γ∫^υ▷P<σ <J a•< Δσ•∇σ•<^υ <<ΓΓba^υ
 Λσ^υ ∇P▷Π^υd•<⁻▷L bPΔJ▷CJq•Δσ•<⁻_x <Γ
 Δσ•∇σ•<^υ bPΛCLd•<⁻•∇ΓΠdJ bPΛ∫_x b•Δσ^υ

$$\cap L \Delta L \quad \cdot L \ni \Delta^2$$
[illegible]

[illegible]

$$\cap L \Delta L \quad \cdot L \ni \Delta^c$$

PP"QLdΓ' ΔΔ·∇ <Λ qσα·Δ' b<σ D·ΔΓ·<bσ>
 ∇b qd' ΓΓd' bUCL' ΔΔ·∇ b<λ·<P' <·<Γ' ∇b qd'
 ΓΓd' bUCL' Δdλ' <Γ Λd ∇<λλ' PσC·ΔP
 σσbσΓασ' <Γ bΔΓ PP"QLdλ' <Γ bΔΓαdΓ·<
 ·∇' b' <σΓσσ·< Δ·∇ qσ' ∇ΛLΠλ' bΔΓ
 <σJCL' D' b' Δd bΛΛLΠλ' <σΓσσ b·Δ' qd'
 Γd' bUCL·Δ' DΓΓ<λ' <σσd Δ·∇σ qdσ b·ΔJCL'
 ∇JCL' x <Γ Λd ∇<λ' ΛLΓ' D·Δσ' ∇PC·b'
 ∇P·∇σC' ΓC' VΓ·b' qσα·Δ' bPΔΓ PP"QLdλ'
 DΛ <λ bP·Δ' CL' x ΓC' U·V ∇Γσλ' D' bΓ' bαΛ
 Γαbσ·Δ' bΓαbσ·Δ' Δ·∇ bPΛΔΓ PP"QL·<bσ·Δ'
 ·<"< PΓ' < bPΛΔΓ·<<C' Δ·∇ ∇ΓΓσλ' qd' Γα
 ∇ΓΓσ<<C' bPα qd' DΛ bσC·ΔPP' <Γ VΓ·b'
 qσα·Δ' bΔΓ PP"QLdλ' ΓC' D·∇ VΓ·b' qσα·Δ'
 bΔλλ' <Γ Λd ∇<λ' Δ·q DΓ<λ·Δ' <·<Γλ'
 ∇' b' ·Δσd LJbσ' ·Δ' P<λ ·<<·∇
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ΔΡ·∇σ·Δ' ΔΛ' 9σα·Δ' βΛΓΛΠρζ'x UΛα' ∇C
 <P ∇CΛα·Δ' ΔL βPCJ σC·ΔP"Δ·Δρζ' 9σα·Δ'x
 b·Δσ' ΔPΓ·αJ' 9σ' C·γγ' βPCJ σC·ΔP"Δ·b
 Δ·ΔJγ'x ΓC' Δ·∇ VJ·b' βΔJ ΛJγLb' 9σα·Δ'
 βPΛΔ<PΓ·Δ' ΔΠ' PζΛ' βΛLΠρζ'x b·Δ' 9σα·Δ'
 9d' α'C ΔP ΔJμUγρμ' Γα ΔPσαΓρLb' Δ·∇
 9σα·Δ' σΛΓ·Δσd·Δσα' b·Δ' 9d' α'C ΔP
 ΔJμUγρμ'x Δσσd 9σα·Δ' 9d' βΔτCL'
 ∇·ΔαC·∇'CL' ∇·ΔΔ<PΓζ'x 9Γρζ'x ΔΓ Λd βΔJ
 ΔCΛαL' βΔJ ΔμβCL' ∇ΔCΛαL' Δσ·∇σ·Δ'
 ΓρL' b·ΔΓρζ' CΛ'ud' Δd 9b' Δ·Δζ βαP
 ΔC·∇·ΔβΓd·∇' βLΓΓτ'C' 9d' ∇·ΔΓρ' ΔΓ VJ·b'
 βΔJα·b' ·∇'b' ΔσJσσ Γ·b' Δ·∇σ βPΛΔ<PΓ·

$$\cap L \Delta L \quad \bullet L \supseteq \Delta^2$$
[illegible]

$$\cap L \Delta L \quad \cdot L \ni \Delta^n$$

ΓC^ν · ∇Π < ΔΛ b<σb<ζ^ν ∇VJ^ν·b^ν ▷σbΓ^ν
 ∇PΔJb<ζ^ν ∇·ΔΔJ bP·∇ζ^ν ∇ΛΛ^ν Δ·∇ ▷σb^ν <ζ^ν
 σJ^ν ΔP·∇σ·<Δ^ν Δ·q^νζ^ν σCζ^ν·<Δ^ν ΓC^ν σ^νζ^ν
 ∇<ζ^ν·<Δ·b <Δ·∇ bΛΓ·Δa^ν ΓC^ν ΔL Δ<σb<ζ^ν
 ∇L^νPd·<Δ^ν ΓCσ ∇ΓΛbΓΛζ^ν bΔd<·b^ν ▷PΔΛCΔ·<Δ^ν
 ΠLσ ∇PdΛC<σJ^ν·<Δ^ν ΔLq^ν ΓC^ν ΔL <ΔΛ ∇b<ζ^ν
 <ΔΛ ∇b bP b^νPJ·<Δ^ν <Δ·<ΔJΓ ΠLΠ·ΔC·<Δ^ν <ΔΓ Δ·∇
 bΔJ^ν <ΔΛ^ν Π<ΔΛζ^ν ΔL L^νPd^ν <Δζ ∇aΔ^νΠ^ν ΔL
 d^ν <Δζ ∇<σCbζ^ν ΓC^ν Δ·∇ bb<ζ^ν b·Δ^ν qd^ν
 σPP^νb^ν Δσ·∇σ·<Δ^ν Δd^ν bPP^νPbUP^ν LPJ^νa^ν
 J^ν·b^νΠJ^νa^ν ∇C σP PP^νb^νa^ν <ΔΓ ΔL <ΔΛ^ν
 bΔJ<ΔΛζ^ν d^ν <Δζ ∇<Δd^ν ∇J<ΔΛζ^ν ΓC^ν ΔL
 qΔΠ σJ^νCCL^ν bPa qd^ν ∇ΛΠ L^νb·Δ b^νa·<ΔC^ν
 bb^νa·∇C^ν qd^ν <Δσ^ν bΔC^ν ∇·ΔΔJ<PΠa^ν ΛLΠJ^ν·Δ^ν
 <Δa <ΔΛΠ<ΔσL^ν Δ·∇ qd^ν ∇CCL^ν b·Δσ^ν Pa·Δ^ν
 PPJ^νCJ^ν·Δ^ν <ΔΔ·∇ ▷C^ν bPΓσd^ν Δσ·∇σ·<Δ^ν
 ▷L <Δ^νP^ν qd^ν ΠΔJ <ΔbCCL^ν ΠCCL^ν Γa bPa Λd
 qd^ν ΓC^ν <ΔΛ^ν b<σJdΛζ^ν <ΔΛ^ν <Δ·∇ b·ΔΠ·<ΔP^ν
 ΠΠ^ν<Δ^ν Δ^ν σb^ν PdΛ ∇Pb·q^νbP·∇^ν Λb Δ·∇ ▷σb^ν
 bPΔJb<ζ^ν <ΔΛ^ν ∇dΛζ^ν σσbσζ^ν ∇·ΔΠ·<Δ·b
 ∇ΛJ^ν·<Δ^ν q·Δa·<Δ ∇JΛLCb^ν·<Δ^ν ∇PPJ^ν·b^νΠJ^ν·<Δ^ν
 ∇C^ν ΓC^ν ΔL ·∇Π bPLUΔPJ·<Δ^ν ∇<σ b^νLΠ·∇·<Δ^ν
 σσbσζ^ν bΛP·∇<ΔΠ·<Δ^ν <Δζ LU>C·∇ σJ^νζ^ν
 ∇Γ·CJ^ν·<Δ^ν ∇LU>C·∇σ^ν ΓC^ν <ΔΛ^ν ∇JLΠ<ΔΠ·<Δ^ν
 <ΔΛ^ν ∇Δ<ΔΠ·<Δ^ν bLUΔJ ▷C<Uσ^ν ΓC^ν ΔL qσ^ν
 b<σCΔJ^νa^ν b·Δ^ν a^νC σCΠΔJζ^ν qσ^ν Γσd^ν Δ·∇
 ∇ΛJ^νζ^ν ∇σΛ·Δζ^ν ΓJ^ν·∇ σbΠ^ν ΓC^ν Δ·∇
 b·ΔΠ<ΠC·Δa^ν ΠU·V<σL^ν <Δ·∇ bPΓσ^ν ΛLΠJ^ν·Δ^ν
 ∇ΛΠL^νb·<Δσ^ν ▷ΓP·∇·Δ^ν bP<PΠa^ν ▷ΛLΠJ^ν·Δ^ν
 Pa·Δ^ν ▷Π^ν <ΔΓ ΔL ∇▷Π ·ΔCL·Δa^ν qPa^ν ∇ΛΠ
 L^νb·ΔJ^νLb^ν Δ·∇ PΓσd·Δσa^ν ΓC^ν Δ·∇σ

[illegible]

[illegible]

Δ·∇σ bΔJαC·∇C` PΔJγLbσ` DΛLΠρ·Δ` bPΔJ
 Γαbσ·Δ` ΓC` D·∇ L·Δ` L`b·Δρ·Δσ` ∇JΛJγLb`
 σC·ΔPΔ·Δρ·Δ` bPa qd` ∇PΓα` Dσbσς`
 qDpΓμκσ` ΔσVJd ·ΔPΔΠρ` ·Δ·∇ D`bΠ` bPa
 Δς qd` P·bγP` ·ΔCL·Δbσ·Δ ΔΓ Δ·∇σ bPΔP
 Γμκγ` qσα·Δ` Δσ·∇σ·Δ` ∇PΔ<Pγγ` ·∇`b`
 DγCJ·Δσ·Δ` ΓC` D·∇ ∇JΓμκ` ∇C PPDpΓμκγ`
 Δ·∇ ΔJPPμ"ΔLq·Δ` qσα·Δ` bPΔJ PPμ"ΔLdγ` ΔΓ
 ∇Jς>ΛJγLb` ∇ΔσJ b·q σργC` ·Δ·∇ D`bΠ`
 b·Δ` qd` αμUκ·Δ` DCΔγρ` b`Pγ` Δσ·∇σ·Δ`
 PPDCAαP` Γα PPAσςΔP` Δσ·∇σ·Δ` PPDCAαP`
 Γα PPAΓσςΔP` Δσ·∇σ·Δ` bPΛΔJ Δ<Pγ`
 ΔσJσσ DCα` ΔΓ D·∇ L`b·Δρ·Δ` bPΓσdγ` L`γ
 PΔ<Pγγ` PCP·Δ ΛLΠρ·Δσα` ΓC` Δ·∇
 ∇J·Δ`CL·Δσαd` Δ·∇ Γα <P σb·ΔC` DCα`
 Δσ·∇σ·Δ` bLραΔbUP` <P σbDρ·ΔC` ΔΓ Λd
 Δσ·∇σ·Δ` DγCJ·Δσ·Δ bPΛγPbU` bPΛΔ<Pγ`
 ΔσJσσ Dμ·∇σ·Δ` qda` bΔ<CP` ΔΠb D·∇ P`Λ`
 ∇b Δ·Δγ qd` bPΔPΔ<Pγ` DCα` CΛ`d`
 bΔJΓμΔ<Pγ` bPa Δ·Δγ μd` ΛΠbΓ` Δd Δ·Δγ
 DCγαγ` b·ΔΔJCPγγ` DΓP` b·Δ` ·Δ` Δ·∇ Dρ
 Δρκρμ` ∇·b C` D·∇ <P σbDρ·ΔC` qdμ`
 bPΔJΓμκΔd` Δσ·∇σ·Δ` ΓP` bPΔγ` ΔσJσσ`
 bΔσσΛσ` γ·b` ∇Λ>` Γα ∇C·bP` DPDJγα`
 ∇α∇σJσq` ΔσJσσ Pμγ` Jρ·Δγρσ JJ<` ΔΓ
 Dμ·∇σ·Δ` DPDJγα` ·Δ·∇ Δ·q bσ<PbUσ` ΔΠP
 JJ` ∇σκbσ·Δ` ΔΓ ∇J<σ·ςbσ·Δ` ∇b`b<·κbσ·Δ`
 ∇·b ΔΛ` ∇P<·bμ·Δ` Γα P·C` ΔΛ` <·κbσ·Δ`
 D·∇ C` DPγC` ΔσJσσ Pμγ` μbΔba` DPDJ"Δ`
 αγU·b` Λd Δσ·∇σ·Δ` Δ·ΔγJJΓP` ΓC`
 ∇JCdΛPbUP` ·Δ·b` PΔJPbU ·Δ·qJ` PΔJσbU

$$|L \Delta L| \cdot L \geq \Delta^2$$
[illegible]

$$\cap L \Delta L \quad \cdot L \ni \Delta^n$$
[illegible][illegible]

$$\cap L \Delta L \quad \bullet L \supseteq \Delta^n$$

9. Δα. < Δσ9 ΔΡΛ<ΓΩα. < ΓCΰ VJ. b΄ 9ΔΡΥ
 Γα Ρ. C΄ 9<σ <<CP΄ Δσ. ∇σ. <΄. b. Δ΄ 9d΄
 μU. Δ΄ Δb<λρ΄ <Λ΄ . Δ΄ μd΄ bPJB΄ Γ΄CΔ
 Γd΄bUCJ. Δ΄ ΓJ΄ <. Δλ ΔCλ΄ ∇b ∇PUΛΥ. <9C΄
 bΔJΓαbσ. Δ΄ 9. Δ΄, ΓΔJ<ΓΩ΄. b. Δ΄ Cΰ Δ. ∇
 ΡΩΓΔαΡCLdP΄ ΔL bP<PΠα΄ <P΄ 9<ΓΩλ΄. ΓCΰ
 Δ. ∇ L΄b. Δρ. Δ΄. L΄b. Δρ. Δ΄ ∇C ΔL ∇<λ΄. b. Δσ΄
 <b΄ <. Δλ ΔbPΔΠαρ΄ L΄b. Δρ. Δ΄ 9PL΄b. ΔρΔd΄
 ΔΛΠρ. Δσ΄ <σL Λd . Δ΄ <μbC΄ <μbσΠρ΄ Γα
 ΔJb. 9ΓσΠρ΄ Δ. ∇ bPΔJ Γαbσ. Δ΄ ΓΔJ
 ΔC<ΓPbσ΄. ΓCΰ Δ. ∇ <σL 9. Δ΄ L΄b. Δρ. Δ΄
 9P. ΔPΔd΄ <. ∇ ∇<α <σLσ΄ ΔΛΠρ. Δ΄ <Γ Λd
 Δ. ∇ <d΄ ∇Γμλ΄b9Lb΄ <. Δλ b<dρ΄. σdPΩ΄ ΔL
 b<λλ΄ <. Δλ ∇<dρ΄ ∇b α΄C ∇PΩPbUσ΄
 ΔCdρ. Δ΄ ∇. b ∇dPΩλ΄ ∇PρΥL΄ Δ. ∇ <σJσσ. ΔΓP΄
 ∇dPΩλ΄ ∇Γα΄ <. ∇ ∇΄b΄ ∇b α΄C bPΩC. <bσ. Δ΄
 ∇ΓP΄ Cΰ Δ. ∇σ bΔJC. < ΄. JL΄ ΔΓμ΄bd΄ JL΄ Δd
 ΓμL΄PΔ b. Δ΄ bΔαL΄PΔ< Δ. ∇σ b<dρ΄ b. Δ΄ Δ. ∇
 ΔαL΄PΔρ΄ ΓCΰ Δ. ∇ bPΔJΓσdλ΄ ΔΔ. ∇ bPa 9d΄
 ΓΓμ΄bdλ΄ PΛΠρ. Δσα΄ Δσ. ∇σ. <΄ b. <<CL΄
 bσC. ΔPP΄. ΓCΰ Δ. ∇ ∇JU. VLBP΄ Δμ. ∇σ. <΄
 ΔPΩ. Δα΄ b<PΠα΄ PΓ΄< PPμ"ΔL9. Δ΄ <σ΄ 9σα. Δ΄
 ∇PΛ <<ΓΩλ΄ ∇PΛP9CL΄. ΓCΰ VJ. b΄ 9ΔΡΥ. <Πb
 P΄Λ΄ <. Δλ bPPμ"ΔL. <΄ Δσbσς΄ bPΛ PPμ"ΔL. <΄
 9σ΄ σPΛ PPμ"ΔL. <΄ Δ. ∇σ Ωb΄ σσbσς΄ <Γ
 9. Δα. < ∇J<ΓΩ. <΄ μd΄ bPJB΄. U. V Cΰ ΔΡΥ
 ∇b αΛ΄ CρPJB <dρ. Δ΄ Δ. ΔP. Δd. <΄ U. V . Δσd
 bΔΡΥ ∇΄b΄ bαρbδλ΄ <dρ. Δ΄ <σ΄ bΔαΛασ. <΄
 ∇. b Cΰ b. Δ΄ ρ΄bα∇΄b9Lbρμ΄ <dρ. Δ΄ Δ. ∇ bΔJ
 <<ΓΩ΄ <σJσσ ΔL ΔCP. Δ Γσd. Δ΄ b<<ΓΩ΄ b. Δ΄
 ΔP. <C bJCGΔd΄ ΔC dρ. Δ΄ <σ΄ ∇L΄b. Δρ΄bd΄ Δ. ∇σ

$$\cap L \Delta L \quad \bullet L \ni \Delta^n$$
[illegible]

$\Delta P \cdot \nabla \sigma \cdot \triangleleft$ $\triangleleft \cdot \Delta \gamma \gamma \zeta$ $\mathfrak{b} P \wedge \triangleleft \wedge C \cap \mathcal{P} \cdot \triangleleft$ $\triangleleft \cap \mathfrak{b}$ $\cdot \triangleleft \cdot \nabla$
 $L \cdot \triangleleft$ $P P \cap \mathfrak{b} C d \mathcal{P}$ $P \gamma \wedge$ $P \cap \mathfrak{b} C d \mathcal{P}$ $\mathfrak{m} d^c$ $\mathfrak{b} P \mathfrak{f} \mathfrak{b} \sigma$ $\cdot \triangleleft \gamma^c$

$$\cap L \Delta L \quad \cdot L \ni \Delta^{\circ}$$
$$\nabla \cdot b \wedge \neg \text{J}^{\wedge} \text{bPa} \wedge d \Delta P \cdot \nabla \sigma \cdot \triangleleft \cdot \triangleleft \cdot \Delta \nabla \text{f} \zeta \cdot \text{bPa}$$

$$\Delta P \cdot \nabla \sigma \cdot \triangleleft \cdot \triangleright \text{PPU} \sigma \text{L} \cdot \triangleleft \cdot \triangleleft \sigma \text{f} \sigma \sigma \cdot \triangleleft \cdot \text{,}$$
[illegible]

[illegible]

$$\cap L \Delta L \quad \bullet L \supseteq \Delta^n$$
[illegible]

$$\Gamma L \Delta L \quad \bullet L \ni \Delta^n$$
[illegible]

$$\cap L \Delta L \quad \cdot L \supset \Delta^2$$

ba·<CJ·<_ a'c Pa·Δ' ▽b Δ·▽ ▽ΛΓσς"ΔL'
 Δ·▽σ bPΔJΛJY·<_ Pp"Δ'_ b·Δ' ·Δb ▷JΓΔ·CJ'
 <·ΔL' ▽b PΠLPa·<_ ·ΔPΛLΠY'_ qd' b<L'
 ▷PΔJΓa' Δd Δ·▽σ bΔ·C' PJC'_ ΓC' ▽b ·Δb
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Nancy Sainnawap



Biographical Information

Date of Birth: January 30, 1917

Place of Birth: Big Beaver House,
Ontario

Present Address: Kingfisher Lake,
Ontario

Name of Spouse: Abraham
Sainnawap

Number of Children: 5

Grandchildren: 16

Great-grandchildren: 15

Number of Years Married: 61

Date of Interview: April 25, 2003

Nancy Sainnawap (Bighead)

When I was young, I felt very strong. There was nothing to distract me. My husband was the same. We did things together and never did things [like] the people who went dancing. We lived together until he passed away. I remember thinking what is going to happen to my life from now on. I lived alone with one grandchild and I wanted to look after all my children. One of my children had died, but I have my sons. I was told that my husband and I were one body in marriage and that I should never try to boss him around. I did what I was taught. I told a person to keep what was said to me about my children. I never leave the community, not like some people who travel all the time. It's only when I have to go somewhere.

In winter time, people went fishing. My parents taught me how to do it. We went walking on the ice to where fish were. We would pile them up and other people came to get some. We got our fish and pulled them by toboggan to take home with my daughter. They

Nancy Sainnawap

did the same if we had any rabbits. My father came and there were not that many people.

People went hunting and trapping at the same time. We would make camp. We killed one mink. While we were camping, our neighbours (who lived close by) would walk over and we would share our food with them.

Also, people from Big Trout Lake would come walking to sell their wares. We called them peddlers. My dad and one elder grandfather lived with us and looked after us. I was baptized when I was born. The minister came from Big Trout Lake. He was passing through when he learned of my birth and came to baptize me. That is what they did.

There was no hospital during the time we lived in the bush. Babies were born wherever people camped and as far as I can remember, [there was] no hospital in our area. Babies were born healthy. [It is] not like the way it is today where they come into the world very weak. It didn't happen like that in my day. My mother was a midwife and I remember her being asked to deliver a baby, not inside a house. Nothing went wrong with the birth. They were born with no difficulties whatsoever.

The pastor from Big Trout Lake would walk around looking for babies to baptize. We had no church nearby. He would bless those who had not been baptized. Even inside a tipi, he would perform a baptism. My daughter was born in February and sure enough, the pastor came to baptize my baby. That is what they did long ago.

People got their strength from fish and moose meat. That's what my dad did. He killed a moose. As young children, we ate traditional food all the time. We also had other animals and grouse that were in the area where we lived and fished. This is how our people got strong and healthy. We never ate anything from the grocery store.

Nancy Sainnawap

Today's children eat food from the store and that makes them weak in their lives. This didn't happen to us. Our people went hunting to provide for our daily needs. Young people started to do the same and went hunting [as well].

Children that were born and became young adults went hunting. We did the same. We had no grocery store here. If anything was brought from the store, it was a long time before we could get supplies again. Only tea was popular with our people. They were a strong people.

If someone had a nose bleed and wouldn't stop, they would use a piece of moose hide and press it against their nose. They had a person lie down on their back and the bleeding stopped. This method has been used for a long time. For upset stomach, wild peppermint was used. Evergreen boughs were used for a bandage. It was grated very finely. There were Labrador Tea leaves for bandaging, too. Some other shrub roots were boiled for treating a cold. Acorns were boiled for a sore throat and for a cough. Wild ginger was put in the mouth for toothaches. Another way was to form bread, so that it sucked out pus. For boils, swamp tree sticks were boiled and applied to the boil. This sucked out pus. Cedar was very good for that, too. That's what people used for medicine.

I used them too. ... Medicines found on earth can be used for a bandage or treatment. People come to me for cold remedies. Others come from outside the community wanting to learn where to find medicines for a cough. I don't know of any animals that were used for treatment. That's it.

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Amelia Wabasse



Biographical Information

Date of Birth: November 14, 1917

Place of Birth: Wegossaas near
Wunnumin Lake, Ontario

Present Address: Nibinamik, Ontario

Name of Spouse: John Agusk
(deceased) and Simon Wabasse
(deceased)

Number of Children: 3

Grandchildren: 1

Great-grandchildren: 2

Number of Years Married: 1 + 10

Date of Interview: April 24, 2003

Amelia Wabasse (Waswa)

When I was a child, everything that was used to raise me came from the earth. My mother and father used everything from the earth. We ate like all different kinds of fish. I grew up learning to use these as well.

I was tied up in a *tikinagan* using moss for a diaper. I was breast fed by my mother and that is what I survived on. She ate things that came directly from the land. My father hunted and trapped food to feed us. That was the way it was back then. I used everything from the land. Things like all wood and plants were used to heal people. We had no medication long ago. Everything that grows has some kind of medication in it that can help make you feel better, when you are sick. I grew up with these medications and that is why I survived because I know how to use them. People knew how to use them to cure their children as well. I was raised this way. I learned how to help myself using materials that were around me. I was also

Amelia Wabasse

taught how to snare rabbits. I even used their fur to make blankets. This was very good to keep children warm. I used this while I was growing up, too.

This lifestyle made people strong back then living with the harsh elements of the land. Everything came directly from the land. People had to work to obtain these things and that is why they were strong. People long ago used all the things that are in the water. I used these elements, too. [I] was very strong back then. Living off the land is very hard, but everyone had to do it in order to survive. To this day, I still use the things I was taught to use as a child. People who were here then had to learn to live with these elements and learn to survive. [They] did just that. That is why they were so strong and healthy back then. People settled in early and got up early to start their days. They did their chores without anything motorized. One main tool used was an axe. It was very handy when getting wood. Again, they worked hard to survive. ... They built their tipis and log cabins. They used moss to insulate their homes. It was a lot of work to keep things in good condition.

Another important thing was moose. It was used in so many different things like leather for moccasins and mittens. It was used in everything. There was nothing thrown away or wasted. Everything that grows on the land had a use. Rabbits were another very important animal that was used. It was used to make warm blankets and hats. This made life a little easier. Living off the land meant they had to keep moving. They moved from place to place even in winter. This gave them a lot of exercise and strength. Children also moved with their parents even when they were small. This made children learn at a very early age. This also made children strong at an early age. That is how I got so strong as a child. This has been handed down from generation to generation for a long time. People taught their young how to survive and live off the land. They worked a lot and not at the kind of job where they got paid. I had a good teacher who was my father. My mother passed

Amelia Wabasse

away, so my father did everything. In turn, I took care of my father when he needed me. I helped as soon as I was able to. I took care of him until he passed away as my mother did. He got weak from illness, so I did everything for him, just as he did, when I was unable to care for myself. I did not stop until he passed away. That is what I did for him. My mother did not get to teach me these things. My brothers and sisters went through a lot while we were small. Most of my family is gone now. It is just my older sister and I left. They are no longer with us here on earth. That is it for this one.

Another thing people did to survive was hunt. I hunted in order to live, too. [We did] things like fishing with a net. Fish was smoked and then made into pemmican. This was one way of cooking fish. Oil was made from fish and then used for flavouring things like pemmican. Berries were also very good with pemmican. Another animal was moose. It was also smoked and then made into moose pemmican. Oil was also extracted. It kept for a long time. When you smoke food, it lasts a lot longer. It was also kept in birch bark bowls that made it keep longer. There were a lot of animals like rabbits that were caught for survival. I learned to use everything.

Men did things a little differently than women. They mostly hunted and trapped. I learned how to do things differently than most females. I experienced things similar to men. My main survival tool was an axe. This was very handy especially when I was getting wood. I would chop trees down first. Then I would drag or carry them on my shoulders to where I needed them. I used an axe to chop down trees for fire wood, to make my tipi, or [to do] whatever I needed. I grew up in a tipi. I was always working, so I was very strong when I was younger. It seemed like I was extremely strong during that time because I never stopped. People rarely stopped working back then. There was no one to help so every one had to do his or her part. We could not buy things because we did not have any store back then. We also did not use anything motorized. An axe was one of the only

Amelia Wabasse

things that we did not get from the land. It was very useful. We used to obtain things from the land that were hard to get. We were put here for a reason. I learned to live with things that were put here along with us. I woke up as soon as light came and settled in as soon as the sun set in the evening. I really enjoyed doing the things that I did back then. I found it to be fun when I used to go hunting. In winter, snowshoes were made to make it easier to walk around on snow. We did not go a short distance to hunt. Snowshoes made it more effortless to go long stretches. There were things like snaring rabbits, fishing, and hunting partridge and moose that made people go a long way. They do not stay in the same place all the time. People were healthy and fit from working to get food. There were things to help heal people like when they accidentally chopped themselves with an axe. The elements from the land were used to make dressings to help heal any wound. I had accidents like that and used plants to heal my wounds, too. These plants and trees were a big help when it came to healing faster. Teas were made from all kinds of plants and trees were used as medication. When I used these components, I believe they made me healthier. I recovered a lot quicker than without them. Today, I do not use the things I had used in the past. Some plants and trees were actually used to stop the blood flowing out of a wound. One of the best plants for this is called Labrador Tea. There was another, but you have to use two different plants. *Wigoob* is a type of brush found near water. It is combined with a root to make a medicinal mixture to help heal a wound quickly. Another mixture is moss with sappy lumps found on a thin tree. This one is used as a dressing to cover a wound. Some mixtures are boiled as an elixir. For something like urinary problems, another elixir was made. *Waboosijibick* is another brushy tree found in thick bushes with lots of leaves. It is used for urinary difficulties. For some plants, boiling is not required to get relief. Some of these are used when someone has diarrhea, like *miskwatoop*. For an ailment like vomiting, *miskwapimuk*, another plant is boiled to cure it. Leaves like wild mint were also used in some of these mixtures. There are so many types and combinations of plants for

Amelia Wabasse

whatever ailment a person had. There are ointments that were made from these plants as well. You have to know what plant or tree part to use in order for it to work. It was handed down from generation to generation It is sad to see that all this important material is being lost. All things on the land have a purpose and it is just a matter of knowing how to use it. One plant has numerous uses Many tonics can be made to cure one problem. All plants have some kind of medicinal ingredient, even the simplest of plants that you see. It is just a matter of mixing the right ones together. If something had no use, it would not be here. If people did not know how to survive with all the elements of the land, we wouldn't be around today. Children were taught as soon as they could to grasp the importance of everything that is on the land. Everything is alive and has a purpose. Even berries were used for medicinal reasons. All of the things I mentioned were the things that helped me to survive. Nothing was ever wasted or thrown away.

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 Δ"P· βΔλP' β4 C· λ"Δ' Δd β4 Δ"ΔL σΛβ'· β4
 PΔ'ΠσβU·Δ' βPλ<Pλ'βUP'·x ΓC· Δ"ΔL βPΔ'P
 L'β·ΔΠλ- ΔσJαV·x ∇'β· βPΛΔ'P Δ'ΛPλ' 9σ'
 ΔΓ Δσ·∇σ·Δ' βPΛΔ<Pλ'·x ΔσJαV·Δ JCJ·Δ'·x
 βPα Λd 9d' σPΔ<Pλ' βPΛΔ'P L'β·ΔΠλ' 9σ'·x
 β4 Δ"Δ·∇ βPΔσPασ·Δ'·x ΔσP·Δ' Δd
 ∇PΛ<ΛLΓ"ΔΠλ-·x Δ"ΔL Λd Δ"P· ΔPΔ'Πα'
 ΔCσP·Δ' Δ·Δλ Λd βPΔ'PΛLΠλ-·x 9σ' ΔΓ Δ"ΔL
 βPΔ'P ΛLΠλ'·x βPα Λd 9dα' σPΔ<Pλ'·x Δd'

Γσλ ·Δ<^

6P56^ 6PΛ Δ^ΛP"Δdλ' ρΔ<ρλ' ΓC^ Δd d^
 PλΛ^ 6Δ<ρλ' d^_ PλΛ^ Δd Δd·∇σ·Δ'
 σC<ρλ' d' 6P56^_ 6PΛΔ<ρλ' PλΛ^
 ∇λ<ρλ'σ' 64 Γρλ' 6Pα Λd qd' Δ<ρC6α' Δ"ρ^
 6ΔλL6P^_ ΓC^ Δ"ΔL 6PΔ'ρ LL^6·ΔΠρ^ ΔσfαV_
 9·Δ' Δd 6PΔfΓα6σ·Δ^ 9·Δ' ρΔfΔ<ρλ' Δ"ΔL
 Δ"ρ^ 6PΔ'Πα^_ ΓC^ Δ"Δ·∇σ 6PΔ'ρ L^6·ΔΠρ^
 Δσ^ PΛL^6·ΔΠρ·Δ^ ΔσfαV^ 64 Λd PΛ
 Pρ^·Δρ·Δ^ Δ"ΔL 6PΛLΠρ·Δ^_ 9σ' C^ ∇PΔf
 ΔCΛαL' 6PΛΔf Δ<ρλ·Δ^ Δ"Δ·∇σ 9·Δα·Δ 6PΔf
 Γ·Cλ·Δ^ ρΔ<ρλ·Δ^ Δ"ΔL Δ"ρ^ ρΔ'Παλ·Δ^ Δd_
 ΔΓ Δσ·∇σ·Δ' 6PΛ Δ<ρλ·Δ^_ ΓC^ 6PΛΔ'ρ
 L^6·ΔΠρ^ ΔσfαV_ PΛL^6·ΔΛLΠρ 64 ·Δ<^ ∇P
 66P^_ Δ<^ Pσ< ·Δ<^ C^ P·Δσ^6 ∇LC6P^ ∇6·9
 ΛLρ"ΔΠρ^_ 6·Δ' qd' 6ΛΓΛU^ PΔ<Cρ^_ ΓΛd ∇C
 ·Δ6·6' 6Lσ6·Δ^_ ·Δ'9 C^ P P56·ΔΛLΠρ·Δ^
 ·∇^6^ ΔσfαV^_ ΔΓ 6λCλ·Δ^_ ·Δα·Δ Λd
 ∇PΔ6PCLρ·Δ^ Δ·Δλ' 6PΔfC·Δ^_ Δ"Δ·∇σ Λd ∇C
 ∇PΔ<ρλ·Δ^ ΓΠd·Δ6"Δ6α' 64 Lλ6σ' ΓΠd' ΔPΔf
 Δ<ρλα·Δ Δ"ρσ C^ ∇PΔ<·9·Δ^ fδΛ' 64_ ·Δ'9
 C^ PL^6·ΔΠρ·Δ^ Δ"Δ·∇ 6PλCλ·Δ^_ 64 Γρλ'
 6PΔ<ρλ·Δ^_ 6Pα Λd qd' ΔΓ 6Δα<ρρ9·Δ^
 ΔσfαV^_

ΓC^ Δd Δd·∇σ·Δ' 6Δ6bCL' 6·Δσ' Δd <6' qd'
 ΔPΔ'ρΔλρ' ΔΓ Δ"Δ·∇σ 6PΔ'ρλC^_ 6Pα Λd qdα'
 ΔPΔ<ρλ' ΓΠd' 6PΔ'Πα^_ qdα' 6P
 6·9ΛLρ"Δ·Δ9·Δ^_ Δ"Δ·∇ 64 λ^ 6Δα6σ·Δ^ λ·6λ'
 64 ΔΓ ΔσfαV^ 6PΛΔ'ρ ΔLρρσ·Δ^_ 64
 Γρ6·Δα' ΔΓ 6Δα<Πρ^_ ΔPρC<ρ"Δ·Δ^ λρ' 6PΔ'ρ
 ΛLρ"Δ·Δ^_ ΔΓ Δσ·∇σ·Δ' 6PΔ'ρ Δ<ρρ6UP'

Γσλ ·Δ<^

βΡΛΔ>Γ Λ^υβ·ΔΠρ·Δ⁻· β·Δ³ 9d³ ΓΛαΓ Δ<ΓΓβUρ^μ
 Δ"ΔL βΡσC·ΔΡΡ³ Δ"Ρ³· βΡα 9d³ ΡΛΡC<C³· α³9
 β< ·Δ>^ βΔαβσ·Δ⁻· ·Δ>·γλ³ ΔΓ Λd Δ"ΔL
 σ<β³ ∇ΡΔ>Γ ΔΓβU³ βΡΔ<ΓΓβUP³ σ<βα³ β< C³
 ·Δ>^ Λ³ρβ·Δβ³ Δα·β³· ΓC³ Δ"ΔL βΡΔμΓ
 Λ^υβ·ΔΛΠρ·Δ⁻ Δ"Δ·∇ βΡCJ·Δ⁻· ·Δα·Δ Λd ∇Ρ
 ΔΓC·Δ⁻ Δ·ΔλΓΓ³ ∇ΡΔ>ΠαJ·Δ⁻ βΡΛΔ<ΓC·Δ⁻
 Δ"Ρ³· ΔΓ Δ"Δ·∇σ βΡCJ·Δ⁻ ·∇³β⁻·

∇·β Γα βΡΛ ΛΠρ·Δ⁻ Λ·βCP³· Δσσd 9d³· β·Δσ³
 Δd VΓ·β³ ΡΔΓΔλρ·Δ⁻ ΡΔΓCρ·Δ⁻· Ρ<<Γ Δλ·Δ⁻
 ·∇³β⁻ β< βΛ>σσ⁻ β·Δσ³ Δd 9d³ ΡΔ>Γ
 ςdΛΠρρ·Δ⁻· Δ"ΔL ·Δ³ ΡΛ^υβ·Δ ΛΠρ·Δ⁻·
 βΡΔΔ>CJ·Δ⁻ ∇Ρ<<Γλ·Δ⁻ Jλ Λd ΡΔΔΓ
 ΔΔ>Cσ·Δ³ ·∇³β⁻· ΔΓ Δσ·∇σ·Δ³ βΡΛ Λ^υβ·ΔΓ"Δd⁻
 ΔσΓαV³· β·Δσσd VΓ·β<· ΡCρ³ βΛ>σσ⁻· ΡΔΓ
 <<Γdρ Λd ΔσΓαV β< βΛ>σσ⁻· Δσβσγ³ β<
 ΔΡ<<Γ·ΔΓ·Δ³ Γγ·Δ⁻ βΔΔΓΡΓβσ⁻· β·Δ³ 9d³ ΡΔΓ
 σαΓρρ³ Δ"Δ·∇ Δ·ΔΓ³· ΡΛ^υβ·ΔΠρ³· ΔΓ 9σ³
 βΔμ³Γ Λ^υβ·ΔΠρλ³ Γ·β⁻ βΛ Δ³ΡΛΠρλ³· ΔΓ
 βΡΛCJdλ³ 9σ³· 9σ³ ∇ΡΛ <<ΛΠρλ³ ∇<<ΛμΡλ³·
 9σ³ ∇β·9 ΛΛΓ"ΔΠρλ³· ΔσΓαV Λd βCJ⁻ βΔμΡ⁻
 β·Δσ³ βΔ>Πρασ·Δ⁻ ΔμΡ·Δ³ βΔCL³· ΔΓ C³ Δd
 ΔσΓαV 9·Δ³ ΔCμΡ·Δ³ βΔΓβ·9 ΛΛΓ"ΔΠρ⁻· ΔΓ
 βCJCL³ 9σ³ ∇β·9 ΛΛΓ"ΔΠρλ³· Δ"Δ·∇
 βΡΛΛΓ"ΔΓ·Δ⁻ σσΡ"Δd⁻· σCC ∇C βV"Δ
 σΡΛΛΓ"Δ⁻· σLL ·Δ³ ·Δ<⁻ ΡΔ³·βΛΠρ³· σCC C³
 σΡΔμΡC·Δ⁻ σσC³ ∇ΡΛΛΓ"ΔΓ⁻ ∇ΛΔ·ΔΓΓ·Δ·Δ⁻
 ΔΛ βΔσβ³ΡCλ³ ΓΔμΡλ³· ΔΓ βΔΓ β·9ΛΛΓ"Δ⁻
 9·Δ³ ∇ΡΔμΡC·Δ⁻ Γσd⁻ βΡ·Δ<L⁻· 9βΛ Δ<³ Λσ³
 βΡΔσ Δ³·β ΛΠρ⁻· Δdρ·Δσσ ∇ΡΔσ ΔΠρd⁻· ·Δ³

Γσλ •Δ<^

σC^ ΔΡΔΠρδ' Δδρ•Δσσx σΡ<Γ"Δ C^ ∇Δδρx
 9•Δ' βΡΛΩC•ΔJ^ Γ•b^ ∇ΛΔ•ΔJJ•Δ•Δx ΔΓ
 ∇ΔαΓJλ'x σΩΓΠ<Γ^ Δ"Δ•∇ βΔσJCL'
 βΛΔΔJΓ9λ'x Δ"Δ•∇ ∇ΡΩCL' ∇Ρ<Γ"Δ' σCCx σLL
 •Δ' β•Δ' σΡ Δ'ΓσC•ΔΡ"Δδρx ΔΓ βΔρλλ'
 βΛΛΠρλ'x β< σΓΡ•∇ρ•Δ' β< σλλλ' βΡσ>•Δ<'x
 βΡα Δ<' ∇ΡαβσJ•Δx ΔΓ Λδ ∇C σ' Δ"Δ•∇
 βΛΠρλ'x σσJΓ' ∇C ∇ΛΠρλ'x Ρλ<'x Ρλ<^
 σΓλ^ ΛΠρλx β•Δ' Δ< Δ"ΔL Δλρ•Δ' Δ"Ρ'x ΔΓ
 •Δ' Δ"Δ•∇x

Δ"Δ•∇ β< βΡΛΩΡβU^ ∇ΛΛΓ"Δ^ ΔσJαV ΓΓΓσ
 βΡΛασΩ•Δ^ βΡΛ ααC•∇'Γ9λ' 9σ' β< Ρδλ
 β<PC•Δδ•Δx 9σ' ∇ΡΛΩCL' ∇ΡΛ <PC•∇λ' ∇ΡΛ
 ΛΛΓ"ΔΠρλ'x ΓC^ βΩC•Δβσ•Δ^ Ρδλ ∇Ρβ^Ρ•λβσ•Δ^
 β< C^ δβ"Δβ' Δ"ΔL ∇ΡΔ'Γ ΔJ"Δx ΛΓU β< σ'Ρ
 Δ'ΓΔJΩ'x ΔΓ VJ•b' Jρ•Δλ^ βΩΡβUx β•Δσ'
 σJ•ΔαCρδ' β<ρβU^ 9δ'x •Δ•βραβσ^ C^
 βΔJΔΡβU 9δ'x ΔΓ"ΔL βΡΔ'Γ ΛΠρλ' 9σ'x βΡα
 Λδ 9δ' σΡΔ'ΓΛΠρx β< •Δ>^ ∇ΔδΩλ'x

<β' C^ •Δ' αV•Δ' βΡΩCJ•Δ^ Ρ<<Γ
 ααC•∇'Γ9•Δx •Δα•Δ βΡ•Δσ"Δ9•Δ^ <βσλ •Δ'
 Δ"Δ•∇x 9σ' C^ <β' σΡΛΩC' βΡΛ ααC•∇'Γ9λ'x
 β•Δσ' 9δ' •Δβ•β' ∇C σΡCδαα<' β< βLσλλ'x
 σΡΛLσλ β< ∇β•9 ΛΛΓ"ΔΠρλ'x ∇ΔCΛλ' C^
 ∇ααρβL' ∇ΛΓσ9λ' Γλ'x ∇JΡβ•Δ"Δ9λ' •Δβ•β' ∇C
 ∇λ<C'x ΔΓ βΩCL' •Δβ•β' ∇C ∇Ρ ΔC<ΓΓβσλ'x
 σLΩβσ^ C^ ∇ΔJCL'x β•Δσ' •Δβ"Δβσ^x ΔΓ Δ"ΔL
 βΔJΔ^ΛΡλ'x β•Δ' C^ •Δ' σ'ΡΔ'Γ δΔΛΠρρλ'x
 Δ•ΔJΓ Λδ L^β•ΔΛΠρ ΡΔσ'C•β' Γ•b^ βΛ

Γσλ •Δ<°

▷°ΡΛΛΠΗλ' βΡΔ΢ Δ°ΛΡλ' 9σ'x β•Δσ' 9δ' βΛΓΛΥ' βΛΔ<Cλμ' 7•β' •∇Π βΛΔ°ΛΡλ' 9σ'x βΡΔ΢Γαβσ•Δ' Δσ΢αV Δ"Δ•∇ ΡΔ΢ΛΛΠΗλ'x ▷C"ΡΓ' βΡΔ'Ρ Γσδ' βΔ'Ρ ΛΛΠΗλ' ββα•∇σΓδλ'x ∇'CλΡ΢β' 9•Δ' Δσ΢αV βΡΔ'ΡΛΛΠΗλ'x •Δ< ∇Ρ•Δσ'βλ' 9σ' ∇ΔμΡλ'x σΡΓ•ϑC' Δ"Δ•∇ βΡΔCΛ'x •Δ< ∇•Δσ'βλ' •Δ< C' ∇Δσ β•Δ΢λ'x σΡΓ•ϑC' ∇ααC•∇'Ρ9λ'x ΡΓ•ϑ'ΡβU •∇'β' βΡΛ ααC•∇'Ρβσ•Δ'x β•Δ' 9δ' ΡΔ΢ ΛΡλ'μ' ΔΡ° β4 ∇Δ<ΠΗλ' βΛ>' β<<λ'μσ•Δ'x Δ'Π Λδ ΡΔΔςσ•Δ'x β•Δσ' Δδ Vμ' Δςσ•Δλμ' ∇Δ'C•∇'Ρβσ•Δ'x ∇ΔδCλ' β4 ∇αC•9λ' •Δ>' ∇σλ'x Δσ' Ρ<ΠαΠ' ΓΡ° •∇'β' βΡΛ ΛΛΠΗλ'x ΡΓ΢αΠμ' ΓΡΛ' β4 λ' •Δ>λ' Ρμλ' Λϑ'x ΡΓ΢μ•Δ' ΓC' Δ"ΔΛ βΡΔ'Ρ ΛΛΠΗλ' Δσ΢αVx ΓΡΓσ βΡΔ'Ρ L'β•ΔΠΗλ' •∇'β'x α'9 β4 βΛΡβ"ΔΠΗλ' Δ"ΔΛ Λδ Δ"Ρ' ▷ΡΔ'Παα'x Δλ•Δ' Δσ•∇σ•Δ' βΡ<"Δββσ•Δ'x Γ"Δ•∇ βΡΛΔ<ΡCλ' 9σ' ∇ΛΡβ"ΔΠΗλ'x ΔΓ ∇Δσ΢ Γμλσ•Δ' βΔ<ΡΡβUP' ΓΠδ' βΓσ•βUP'x σΡΛ Γσ•βCα' Δδ ΓΠ' β•Δ' C' 9δ' σΡΔ'Ρ Δ΢λ'μ'x σΡΛ L'β•ΔΠ' Δδx β•Δ' CΛ'δ' μδ'x β•Δ' Δ<' 9δ' σC<ΡCλ' βΡΛ Δ<ΡCλ' ▷Cα'x

ΓΠδ' βΡΛ Δ<ΡΡβUP' βΡΛ ΛΡβ"ΔΠΗλ' Δ•Δλ'x βΡ9<' Δ΢σβU βΡΔ<C' ∇ΡΛ'•9λ' Γ'•Ρ'x δC' C' σ΢' Δ<Cμ' •Δ•β' Δ΢σβUx αλ' Δ΢<CΡU•Δ' ΔΓ Δσ•∇σ•Δ' ΡΛ'•9Ρβα'x ΔΓ Δσ•∇σ•Δ' βΡΛΔ<ΡCλ' Δσ΢αV βΛΡβ"ΔΠΗλ'x β4 C' βΛΔδλ' βΔΡδβ' Δλ βΔ΢σβλ' •Δ9'x ΔΓ Δσ•∇σ•Δ' β4 βΔ<Ρ"Δ•Δ'x β4 Λδ βΔδλ' ΓΠ' Δ"Δ•∇Π •Δ•βλ' Δ΢σβλ' ΓΠ'x Δβλδλ' Δ"Δ•∇ ΓΠ'x •Δα9' Δ<ΠΗλ'

Γσλ ·Δ<^

▽ββ'β·Δβσ·Δ⁻ ΔλΔδΛρ_ασ·Δ^ρ Δ"ΔL βΔλ
 C_αΛ_ασ·Δ⁻_x β₄ C^υ Γσ·βU ΓN⁻ ▽▷ρβU⁻ ΓC^υ
 ▽Δλ ΔUλσ·Δ⁻_x Δ"Δ·▽ C^υ ·Δ^ρ ▽β ββ'ρ_Δ⁻ Δ·Δλ
 βρλρ⁻ ·Δ>ρλ⁻ ΔλσβU ρΛΓ⁻ C·β^ρ ▽·β Δβ_γ·β^ρ
 Δ"Δ·▽_x Δσλλ⁻·Δ^ρ C^υ σρ^ρC^ρ Δδ βΔCL⁻_x ΔΓ
 Δ"Δ·▽ βΔ<λρβU⁻ Δ·Δλ ▽β βρλρ⁻_x ΓC^υ Δδ ▽λρ⁻
 Δ<⁻_x βΔ<λρβU⁻ ▽ΔδΛρ⁻ β₄ ▽Γσ·βC⁻_x βρ_α Λδ
 ρΔλ Γσ·βU·Δ^ρ ΓNδ_x Δ"Δ·▽ β₄ Γ'δ_Δ ΔλσβU
 β<Λ·β·β·Cρ^ρ β₄ ▽Δ<λρβUρ_x ΓρβU·Δ^ρ ▷ρβU·Δ^ρ
 Δσσδ Δ·Δλ βΔ_αΛ_α⁻_x ρδ^ρ βΓλ^υβδ⁻ Δδρ·Δσσ
 ▽ΔσλΓ_αλ⁻_x βρ_α Λδ Δ<C_α^ρ β·Δ<λρβUρ^ρ L^υδλ^ρ
 β₄ Δ"ρ⁻ β_γβρρ^ρ Γ_α^υδ_x ΔσΛ_α^ρ β₄ βΔσλλ⁻·Δρ^ρ
 δCρλ^ρ β₄ L^υρδ⁻ βΔλρ^ρ βLL^ρβUλρ^ρ ΔσΛ_α^ρ
 ▽▷ρβUρ^ρ ▽Γσ·βUρ^ρ β₄ ▽λρΛρ_ασ·Δ⁻ Δ"ΔL
 βC_αΛ_ασ·Δ⁻_x ·Δ^ρρ C^υ ▷ρΓ_α·α<λρ^ρ ·▽^υβ⁻
 Δσλ_αV_x L_λ^ρ ·Δ^ρ ▽ρ_ΔC⁻ βρΔλ Δ^ρC·Δ"Δ·Δ^ρ·Δ^ρ
 βρΛΔ<λρ^ρ ▽ρ ρ^ρC⁻ λρC⁻ βρΛ Δ<λρ^ρ_x β·Δ^ρ C^υ
 ·Δ^ρ ρδ^ρ Δ<⁻ σC<λρ^ρ_x ρρ^ρ _αδ⁻ <ρ Δ<C⁻ λ"Δ
 C^υ β₄ ρλβ^ρC⁻ βΔ_αβσ·Δ⁻ ΔΓ Δ"Δ·▽ β₄ ▽Δ<λρ⁻
 ▽▷·_γβσ·Δ⁻_x ▽Γσ·βU⁻ β₄ ΔδΛρ_ασ·Δ^ρ ρδ^ρ Δδ
 βΔ_αΛ_ασ·Δ⁻_x Δρ⁻ β₄ βΓλ^υβ_γ⁻_x ΔΓ Δ"Δ·▽ β₄
 ▽Δ<C⁻_x β·Δσ^ρ Δδ VVλ⁻ Δ_α<C_ρ_α^ρ_x LL[°] Λδ
 ΔλΔ<C_α^ρ Δδ Δσ^ρC Δσ·▽σ·Δ^ρ L^υρρ_x ΓNδ^ρ
 β▷^ρλσβUρ^ρ β·Δσ^ρ Δδ Vλ⁻ Δ_αΛ_α·Δ^ρ_x Δσ·▽σ·Δ^ρ
 βρ_α ρ_ΔCΛ_αα^ρ β·Δ^ρCL^ρ ΓC^υ Δδ LL[°] ▽Δλ
 Δ_αρLβρ^ρ βρ▷^ρλ ΛLλρ⁻ βρΔ^ρC·Δ"Δ·Δ^ρ·Δ^ρ·Δ⁻ ▷"▷L
 Δ"ρ⁻ βρ▷^ρλ_α·Δ⁻_x βΔλ_α·βρ^ρ Δδ L^υρρ·Δ_α^ρ
 β·Δ^ρCL⁻_x αρΛ⁻ β₄ Δλ·Δ^ρ LLβU·Δ·β_α^ρ ΓNδ^ρ
 Δβ_γ·β_α^ρ β₄ ▽Δ<λρβUρ^ρ ρδ^ρ βΔ_αL^ρρ"Δ⁻_x ▽▷ρβU⁻
 ▽Γσ·βU⁻ ▽λρΛρ_ασ·Δ⁻ Δ"ΔL βΔλ C_αΛ_ασ·Δ⁻_x
 ΓC^υ βΔσλ Γ_αλ⁻ ΔΓ Δ"Δ·▽ βΔ_α<λρ^ρ Δσλ_αV

Γσλ ·Δ<^

·∇^υβ⁻_x ∇ΡΛ▷'Πα⁻ Δd ▷CΡΓ⁻ βΡΛ▷'Γ ΛLΠρ⁻_x qd'
 βΔαL'Π"▷⁻_x <Γ Vβ·b' q·Δ' <·ΔJ^υ ∇ΔJ <Δ<ΓJ⁻
 Δ"Δ·∇σ β<Δdρ⁻_x qd' Δd βΔJλ⁻ ΡΛ<Δ<ΓCJαβσ·Δ
 <·ΔJ^υ_x ▷Cα⁻ ·∇Π βΡΛ ΛLΠρ·Δ⁻ ▷ΡΛ
 <Δ<ΓJα·Δ_x βΡα ∇L^υΡΡ·ΔΡ^υ_x α^υq Vβ·b' Γα^υ_x βΡα
 βCρΡ^υ Γα^υ ΡΓJαΠμ^υ ΓC^υ β< Δσ·∇σ·Δ^υ
 β<Δ<ΓJ·Δ⁻_x βΡα Δσ·∇σ·Δ^υ ΡL^υΡΡ·Δμ^υ_x
 σΡΛ<Δ<ΓJ^υ qσ^υ βΡα β<ΔσJCL^υ_x σΡΛ <Δ<ΓJ^υ
 ΓΠd^υ_x <Γ βΛ Δα<ΓΓq⁻ <ΔσJαV βΡΛ <ΛLΠρ·Δ⁻
 ▷Cα^υ_x β·Δσ^υ qd' ▷ΡLα<Δ<ΓJρ^υ_x

ISBN 0-919523-68-4

