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Omushkegowuk Men's Traditional Practices Project



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- (3) 9•6’ b P V’ L’b•Δρ’bδP’ Δσσ•<’ >Cα’x
- (4) 9•6’ b P P’UσC•b’ 7•b’ b V’ ALΠρλ’ μP’Γ’x

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Introduction

The Traditional Men's 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). In addition, funds were acquired through the Aboriginal Language Initiative to increase the number of communities and individuals involved in First Nations languages activities.

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

Each of the men elders were interviewed in Cree by the author in their home community. All of these men 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. Attempts were made to clarify transcriptions and translations through additional interviews and through the conference proceedings that took place from March 11 to 13, 2002, in Moosonee, Ontario. These attempts are shown by open and closed brackets ({ }). Further additions to the text were made by the author to improve understanding. These additions are marked by open and closed square brackets ([]).

In keeping with the goals of the Aboriginal Healing Foundation, I hope that the information presented in the Traditional Men's 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). Furthermore, I trust that the development of these language materials will "expand the domains in which **First Nations languages** are spoken and increase intergenerational transmission" as well (Aboriginal Language Initiative Program Objectives).



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 ՏՎՅԺՍ՝ԴՐ՝Դ՝, ՆՏ՞ Խ՞Ը Ե
 Ք ԺԵՐ՝ Տ՝ԴՐԼԵ՝, ԴԺ ՔՅՐ
 ԼՏՀՏ՝.

Շ Ծ՝ԵՏ ԼԵ Գ ԴՐ՝, ԴԺ Ե
 •ՎՆԴ՝Ե՝ Ե Ծ՞Ր ՆԼՈՐՐ՝ ՔՐ
 ԺԺՀՀ՝Վ՝Վ՞՝ ԾՏՐԺԺ՝Վ՝ Ե
 ԴՏ •ՎՀԼԺՐ՝, ՔՐ
 ԺԺՀՀ՝Վ՝Վ՞՝ Խ՞Ը
 ԾՀ՝Դ՝Վ՝ Գ՝ԺԺ Ե ԴՏ
 •ՎՀԼԺՐ՝ Ե ԺՎՏՏ՝ԴՐ՝,
 •ԴԺ՝Վ՝ ԴԺ ՎՅԴԺԺ՝Վ՝ Ե
 ԺՎՏՏ՝ԴՐ՝ ԾՀ՝Դ՝Վ՝, ՇԺ ԼԵ
 Ե Դ՞Գ՝ԴՐ՝ Դ՞ԳՏ՝,
 Ծ՝Դ՝Վ՝Վ՝ Ք ԵԳՐԴ՝Վ՝, Շ

Ծ՝ԵՏ Ե ՎՐ ԵՐԵՍ՝ •Շ՞Ե՝,
 •ՎՀ՞ ԼԺ ԾՈ Շ ԺՀՀ՝
 Ն>ԽՐ՝ ՎԺ՝ ԵՀ Ե՞ԵՀ՞ ՔՐ
 ԺԺԴՐԺՐ՝, Ծ՝Դ՝Վ՝ ԼԵ
 ԴՐ՝Շ Գ՝ԵՏ՞ •ՎՀԼԺ՝Վ՝
 Դ՞ԳՏ՝ Գ՝ԺԺ ՔՐ ԺՐ՞ԵՐ՝
 ՎժՏ՞ ԴՍԳ ՏՀ՝ԴՐԺԺ՞, Շ
 Ծ՝ԵՏ •ՇՐ ՎՅԴԺԺ՝
 Ծ՝Դ՝Վ՝Վ՝, ԴՐ՝Շ ԼԵ
 Ք՞ԳՏՀ՝ ԾԺ Վ՝ՎՏ՝ Դ՞Ն
 Շ ՎՈ ԾՐՐՀՏՏ՝ ՔՐ
 •ԴՐՀՏԳԼՐ՝ Վ՝ՇՏԺԺ, ԴՐ՝Շ
 Ք՞ԳՏՀ՝ ՎժԺ Գ՝ԺԺ, ՎԺ՝ Ե
 Ք ՎՐ •ՎՀԼԺՐ՝ Ծ՝Դ՝Վ՝
 ՇԵ Խ՞Ը •Ե՞Հ՞ ՔՐ ԺԵՀՐ՝
 ԾՀ՝ՎՏԴ՝Վ՝, ՇԵ Խ՞Ը
 ԺԺՇՐ՝ ՔՐ ԴՀՐ՝ Վ՝ՇՏԺԺ,
 ԾՀ՝ՎՏԴ՝Վ՝ ԾՈ ՔՐ
 ԺԺՇՐ՝, ՔԺ ՆԺ ԺԺՇՐ՝,
 Շ Ծ՝ԵՏ Ե ԴՏՐ՝, ՔԺ՝Վ՝ ՆԺ
 ՏՀ՝ԴՐԺԺ՝, ՔԺ՝Վ՝ ՎՅԴՇ
 Ք՞ՔժՎԺ՝, ՔԺ՝Վ՝ ՎՅԴԺԺ՝ ՔՐ
 Տ՝ՀԵՐ՝, Շ Ծ՝ԵՏ ՆԺ Ե
 ԴՈՀԺՐ՝ •Շ՞Ե՝ ՔՅՅ՝Վ՝
 Վժ՝ ԼԵ, ԴԺ ՎժԼ ԴՏԺԺ՝,
 ՎՐՀՏ՞ Դ՞ՀԺ, ՎՐՀՏ՞
 Ք՞ՔժՎԺԺ՝, •ՇԴ՞ՈԺ՝Դ
 Ք՞ՔժՎԺԺ՝ ԼԵ ՎՈ ՎՏՐՀՏ՞
 •ՇՐ ԴՐ՝.

•Վ՝Վ՝ ՎժԼ ՎՈ ԵՐԵՍ՞, Շ
 ԾՏՀՏ՝Վ՝ Գ Ք ԴՏ ԺԺՇՐ՝
 Վ՝ՎՏ՞ Դ՝Ե՝ Շ ՎՆՏՏՏՐ

[illegible]

$\cdot \nabla \Gamma \Delta \cdot \cup \Gamma' \text{ P}\nabla \nabla \Delta \cdot \Delta' \nabla b$
 $\cdot b^{\circ} C^{\circ} \text{ P}\Gamma \text{ b}\Delta \cdot \nabla \sigma \perp \Pi \sigma',$
 $\text{b}\Delta \cdot \nabla \sigma \perp \Pi \Delta' \Delta \cdot \nabla \sigma b^{\circ}$
 $\triangleright C \cdot \Delta \Gamma \Gamma \Sigma_x \nabla \triangleright \cdot b \sigma \text{ b } \rho \vee \Gamma$
 $\Delta \Gamma \text{ P}^{\circ} \rho \Delta \text{ L b } \sigma \cdot \Delta' \cdot \nabla^{\circ} b^-_x$

<σL σC·ΔPΔ·∇·Δ', P P P
 P·αΛ97° Lb <σL
 σC·ΔPΔ·∇·Δ' 9 P
 <σJ P b U P <' ·Δ <σJ P b U
 ·b7^` P P P^9 P b U, P P
 P^9 P C P` ϖ^C D d D^P
 ΛL P P` b <P σC·ΔPΔ·∇P`
 ∇ D·bσ 9 ΔJ P·αΛ97 P <'
 ·b7^` Δ^Λ ·Δ <σJ P b U
 <σLx ∇ D·bσ ∇ C J C L'
 <σL <ΛJ^ <7C·∇ P < J C L'
 <σΔ 9·bα b b·9 P Γ b·Δ7^x

$\Delta \nabla^{\circ} \Delta \eta \sigma$, $<^{\circ} P \Delta \zeta' P$
 $V R \Delta \sigma] U^{\circ} \Delta^{\circ} C \Delta \sigma L \nabla \Delta N$
 $\sigma C \Gamma R^{\circ} \Delta \cdot \Delta J^{\circ}$, $9 \cdot b_{\alpha} b P$
 $V R \Gamma R'_x \nabla \triangleright \cdot b \sigma \Delta <^{\circ} P b P$
 $V R \Delta \sigma] C L^{\circ}_x \Delta \sigma \neg \sigma^{\circ} L b$
 $\Delta \cdot \Delta J^{\circ} b P V R \Gamma R' \nabla$
 $\Delta \wedge J J J'$, $\nabla d L b \nabla \Delta N \Delta J$
 $\sigma C \cdot \Delta P' \Delta \sigma \neg \sigma^{\circ} \nabla \Gamma R' V \triangleright \cdot b^{\circ}$
 $\Delta \sigma \neg \sigma^{\circ} \Gamma R \neg \sigma^{\circ}$, $\nabla \triangleright \cdot b \sigma L b$
 $b \Delta N \Delta U \sigma C d^{\circ} C \wedge^{\circ} d^{-} \wedge d$
 $\Delta \cdot \nabla \sigma b^{\circ} \nabla \Delta N \triangleright \wedge P'$, $\nabla \Delta N$
 $\triangleright \wedge L b \sigma \sigma^{\circ} \Delta \sigma \neg \sigma^{\circ} b \Delta < R C'$
 $\nabla b b \triangleright R \Delta \zeta^{\circ} d^{\circ}$, $\nabla \Delta < R C'$
 $\Delta \sigma \Delta \Gamma R L 9 \cdot b_{\alpha}$, $b P \neg \sigma d'$



LσD·Δ PΠ Δ<P·C'x ΔσL Lb
 σ°C P ΔP°, Γη·C σ°C P
 ΔΠ° ΔσL ·∇P Δ·U·L°x
 LC·b·b<° ·∇Γ°ΠδP·Δ ΓP°,
 αΓ°, J°, ΔΠ°, ΔσP Lb
 dCP·L' Δ·Δ·L·P·S' b Δ<P·ΔP'
 Δσσ·Δ', ∇ D·bσ Lb ·∇P
 ΔσJCL' D·Lx

b VP Δ·ΔP·P·Δ·L°, Sd° σα
 ΔS' b VP σC·ΔP·L°, ΔS'
 ΔC·b·b<° Δ·L·P° b Δ<CP, PΠ
 Δ<P·C·σ·ΔP D·D 9·bα,
 <·9P·b°, Π, α·b°, σ°C ΔσΔ
 dCP·L 9·bαx ΔS' ΔC·b·b<α
 ΔσΔ σα 9·bα b P VP
 σC·ΔP·L°x ∇d Lb ∇
 VC·Δ·b<° ΔσP ·∇°b° b
 Π<P·J°C·ΔP' Lα D°P·σP·Δ',
 ∇ D·bσ b Δ·U·Δ'<°, L·Δ'
 ∇ Γ·α·P°, αΓ°, αΓ° ·Δ>' ∇
 Γ·σ·b·σ·Δ', ∇ D·bσ
 ∇·U·Δ'<°x ∇d Lb ΔP° ΔσL
 L·Δ' ∇ Γ·α·P°, J·P·Δ·L°, ΔΠd
 ·Δ·L° Lb, ∇ D·bσ L·Δ' ∇
 Γ·α·P°x LΠb ∇ ΓP·L' ΔσΔ
 ·Δ·L° ·Δ>°, αΓ° Lb, C·P·b
 S·Δ·U·L°, Δ°Λ Lb ∇ ΓP·L'
 ΔσΔ ·Δ·L° b L°·bP, J·P·Δ·L°
 σ°C Λd ΔΠd ·Δ·L°, P J·P·C°
 ΔσL ·Δ·L° ∇ ΓP·L°x CΛ°d'
 ∇ Δ·b·Δ·d·L' P°bσ°, ∇°ΛP
 P°U·C·b<° ΔσP·σ°

J·P·Δ·L·P·σ°x ∇°ΛP bσ°d·C·L'
 ΔσL ·Δ·L° ∇ ΓP·L°x ∇ D·bσ
 b ΔP·σ·b·CP' ΔσL ∇ ΔσJCP'
 ΔσP·σ° ·Δ·L·P·σ°x ΔC ∇b
 P·Δ·U' Δ·∇·σ·b°, ∇ ΓP' Lb
 Δ°Λ ·Δ·L·P·σ°, ΔΠd ·Δ·L·P·σ°
 ∇ ΓP', J·P·C° ΔσP·σ°
 D·ΓP·P·Δ·b' ΛJ° ∇ CLP·D' ∇
 P ΓP' ΔσP·σ° ·Δ·L·P·σ°,
 ∇°ΛP P°U·σC·b·σ·d<σ ΔσL
 ·Δ·L° ∇ ΓP·α·σ·Δ'x ∇d·C·σ Lb
 b P D·P L°d·Δ ΛLΠP'
 Δ·∇·σ·b°x C·V P L°b·Δ
 ΛLΠP°, P d·P·Δ' σ°C 'P b
 PΠ ·Δ<L·Δ' Lb Δ'·C b
 CLσD' ∇ Π<P·J' b P b PΠ
 ·Δ<LP' P·L·Δ·Δ' ΔσLx

ΔS' Lb CΠ b 9C·∇·σ·U' Δ'·C
 b P VP ·Δ<LP' P·L·Δ·Δ'
 ΔσLx P P°9·σ·U' ∇b b
 P°9·σ·CL<° σ°C P ΔΠ
 P°9·σ·U' PΠ ΛLΠD·L' ∇
 ·Δ<LP' σ°C ∇ Δ·L·Γ·ΔP'
 P·L·Δ·Δ'x ∇ ·Δ<L·b<° Lα
 P·L·Δ·Δ' ∇ C·d·P' D·C
 ΔC·Δ·σ°x ∇ ΛJ·Δ·U·P' Lα
 D·C·L·σ·P·Δ° ∇ VP <P·Π·α·P'
 ·S·Λ', ∇ S°b·D·P', ∇ Δ°ΛP
 P·L·Δ·Δ' ΔΠ'x ∇ Δ·σ·ΛP'
 Lb Δ°Λ ·Δ·α·Δ' Δ'·C ·S·Λ',
 ·Δ·α·Δ·Π·Γ' Δ'·C ∇ Δ·ΛP', ∇
 Δ·σ·ΛP' b P°·b 'C·Δ



דבס לב ל"ד •נר פ ל"ב•Δ
 אלנר' ד•נשב'x לב לב
 דסל ב נר'ל' דסל פ
 VC<א' ב Δ•ול', נ אC•9'<
 לא רל'ד', נ ור מד'ר'<
 לב לא, נ ור ד•ול'< לב
 לא נ ור מד'ר' נ ה'בד',
 נ דCV', נ ה'בד'< לב
 ד'ב' נ ור מד'ר'<x ר
 •דל° גר'C דסל נ Δסד'ר'
 נ רל'ד•Δ' •נר Δ•ול'
 דסל, נ דCV'x נב לב ד'
 נ >סC' דסלx רל' נ
 'CΓאד'x רל' דסל נ
 Δסד'ר'x גס נ רל'ד•Δ',
 נ ה'רד' •ד•ד' נב לב דר
 >סC'x אס נ << ר'
 ד•נשב' לא דר >סC° נ
 'CΓאד'x נ דבס ב ור
 Δסא•ב' •נ'ב'x נ דבס לא
 דס •נר פ ל"ב•Δ
 אלנר'ד< אד ד•נשב' דסל
 נ דנ רל'ד•Δ' אס' דסל
 •נר פ Δר'x ד' Δס לב
 ד•נשב' נ דנ רל'ד•Δ'
 דל' ד' •Δ דל°, ד'<
 'C•נסC' רר •Δר'בס•Δ'x
 •ד•ד' Δס•נסC•ד' גנס°
 •Δר' •ד•ד' V' רר •ב'ב'
 ד•נשב' רר רל'ד•Δ'x נ
 דבס לב ב גר'לב' דסΔ
 9•בא ב פ דר'ר' דסר מC°
 דסר ד•ד'ס' ב דנ

<רנסבUP גרל ב Δסא•ב'x
 נב נ דר'ר' גרל ב פ
 דר'C•ד'<', לא לב פ ג
 ל'רד'בד•ד' דסΔ •נר'נר'Δ
 גרלx נ דבס לב ב גר'לב'
 ל"ד •נר Δ'<ס' לב ו'ו'x
 •נ'ב' לב •Δא לא דסל •Δא
 דר ור Δסא•ב'x •Δ< אד
 ד•נשב' פ <<U° ד'x

דל"ד° Δס ר' רר ר'וסו
 ג'ב' ב ור אלנר' סא
 מר', ל•ד' 9•ב' ב פ
 גב'סב•Δ' נ ו'CL', גר', נ
 דבסל, נד לב סל, נ
 דבסלx ר'ל' נב ΔC•ב'
 סל נד לב גר', נד לב
 Δ'דU°, בC פ סל<' ד•נשב'
 נב ΔC•ב' דסΔ 9•באx
 נבסΔ לב ס' 9•בא ב
 ר'וס'CL'x Δ'דU°, סל, גר'
 לבx ר'ל' נב דל' סל,
 לא 'ב פ Δסד'ר'x נד לב
 ר'ל' נב דל' Δ'דU°, לא
 ב פ Δסד'ר'x גר' לב נב
 דר'ר'x נד לב ל•ד' 9•ב',
 ל•ד' רר 9•ב' ב ור סב'
 Δוס'CL'x Δ'דU° נ דבסל
 ל•ד' ס'C' 9•ב' נ גר'ו' נ
 ד'ד' ד•נשב' נ דC•נ'x
 נד לב סלס° נ דסC' נ
 גס•9' לב דסגס° סלס° דC
 נ אלC•בסס' גר'ס°, סלס°



Ad ∇ P₅b₇ ∇ $\Gamma\sigma_9$ Lb
 ∇ b \triangleleft ∇ $\Gamma\Gamma\sigma^0$ q Γ'_x P
 ALN^hb^d Lb \triangleleft $\sigma\Gamma\sigma^0$ $\sigma\Lambda\sigma^0$
 \triangleleft σL ∇ P \mathcal{C} , $\sigma\Lambda\sigma^0$ Ad ∇
 $\Gamma\sigma_9$ ∇ d Lb Δ^{\wedge} $\Gamma\Gamma\sigma^0$ ∇
 \triangleleft ∇ d Lb ∇ $\Gamma\Gamma'$ $\Lambda\eta$
 $\cdot b\wedge_x$ b $\Delta^{\circ}b$ Lb P \mathcal{C} σ \triangleleft σL
 $q.b\sigma^0$ ∇ Γ' , ∇ $\triangleright.b\sigma$ Γ
 ∇ \triangleleft Δ $\mathcal{P}\mathcal{C}\mathcal{U}'_x$ \mathcal{J} $q.b\sigma^0$
 \triangleleft $\Gamma\Gamma\sigma^0$, ∇ $\triangleright.b\sigma$ Ad
 σ \triangleleft $\sigma\Delta$ $q.b$ ∇ \triangleleft , $\sigma\Lambda$
 ∇ d Lb $\Delta^{\circ}d\mathcal{U}_x$ q Γ' Lb
 $q.b\sigma^0$, \mathcal{J} $q.b$ \triangleleft $\mathcal{C}\Lambda^{\circ}d$
 Ad $\triangleleft.\Delta\mathcal{J}^{\circ}$ b \triangleleft $\mathcal{P}\mathcal{C}$ b
 \triangleleft $\mathcal{C}.\Delta$ $\Gamma\Gamma'$, ∇ $\triangleright.b\sigma$
 Ad b \mathcal{V} $\Delta\mathcal{J}d\mathcal{P}'$ $\cdot\nabla^{\circ}b$
 $\Delta\sigma^0$ ∇ $\triangleright.b\sigma$ Lb $\cdot\nabla$ P
 $\sigma b\sigma$ $\Delta\mathcal{U}'\mathcal{C}$ \triangleleft $\sigma\Delta$ $q.b$ b
 \triangleleft $\mathcal{C}\mathcal{L}$ \triangleleft $\sigma\Delta$ σ° $q.b$

$\Delta^{\circ}dU^{\circ}, \sigma\Lambda, \Gamma^{\circ}_x \nabla \triangleright \cdot b\sigma\Delta$
 $L \cdot \triangleleft^{\top} P^{\top} q \cdot ba \triangleleft \sigma\Delta_x \nabla d Lb$
 $\triangleleft \beta^{\top} \nabla \triangleleft \triangleright \Gamma^{\top} q', \nabla$
 $\triangleright \cdot b\sigma \top \sigma^{\circ}_x \nabla \triangleright \cdot b\sigma \triangleright \triangleright$
 $q \cdot ba_x \triangleleft^{\circ} b^{\circ} Lb La \Delta P_{\sigma} d \triangleleft^{\circ}$
 $\triangleleft \cdot \nabla \sigma b^{\circ} \nabla \triangleleft \triangleright \Gamma^{\top} q', \Gamma \top \sigma \nabla$
 $\triangleleft \triangleleft^{\circ} d^{\top} \nabla \triangleleft \triangleright \Gamma^{\top} q' \nabla b q \cdot b\sigma^{\circ}$
 $\nabla P \Gamma^{\circ} b^{\circ}_x P^{\top} \Gamma_{\sigma} \wedge L \cap \beta^{\top} \nabla$
 $\triangleright \cdot b\sigma \cdot \nabla \Gamma^{\top} \triangleleft \triangleright \Gamma^{\top} q^{\top}, \top a$
 $\triangleleft \cdot \nabla \sigma b^{\circ} \triangleright \Gamma^{\top} \triangleleft \triangleleft^{\circ} d^{\top} \nabla$
 $\triangleleft \triangleright \Gamma^{\top} q'_x \nabla \triangleleft \wedge' \triangleleft \cdot \nabla \sigma b^{\circ} \nabla$
 $\triangleleft \triangleright \Gamma^{\top} q', \nabla b Lb \nabla \Gamma^{\top} \beta^{\top}, \nabla$
 $\triangleright \cdot b\sigma \nabla \triangleleft \cap \triangleleft \triangleleft^{\circ} d^{\top}, \nabla$

$\Delta \cdot b_L \text{ b } \Delta CL' \triangleleft \sigma_L \text{ b } \Delta \cdot U^{\circ} \times$
 $\triangleleft^{\circ} b^{\circ} \text{ Lb } a^{\wedge} \wedge^{\circ} \cdot \nabla C_{\text{od}} \triangleleft^{\circ}$
 $q \cdot b \sigma^{\circ} \nabla \sigma \triangleleft C' \triangleleft \cdot \nabla \sigma b^{\circ} \times$
 $\cdot \nabla C_{\text{od}} \triangleleft^{\circ} a^{\wedge} \wedge^{\circ} \nabla \Gamma^{\circ} b^{\circ}$
 $q \cdot b \sigma^{\circ} \triangleleft \cdot \nabla \sigma b^{\circ} \text{ q } \triangleright \Gamma \wedge L \cap \Gamma',$
 $q \triangleright \Gamma \wedge L \Gamma \triangleleft' \triangleright C \cdot \triangleleft \Gamma \Gamma \hookrightarrow \times \nabla$
 $\triangleright \cdot b \sigma \text{ b } \vee \Gamma \Delta P^{\circ} \cdot \nabla^{\circ} b^{\circ}, \text{ b } P$
 $\vee \Gamma \wedge L \cap \Gamma^{\circ}, \text{ b } P \vee \Gamma$
 $P^{\circ} q^{\circ} CL^{\circ} \times$

Γ^αΔ Δ^αβ ΔC^αβ ΔσL
 P^αP_αΔL^αΔ^α q P •Δ •Δ
 CL•C< Δ•ΔJ^αΔ^α q•bσ° P^α
 P^αq^αCP^α q P^αP_αΔL^α Δ^αC q
 Δ^αP σ^αΔCP^α ΔσΔ q•ba_x
 J^αC•C•∇ Lb ΔσΔ q•ba_x
 J^αC•C•∇ Lb Δd <NL ΔσΔ
 q•ba bC σ^αΔC•L^α, J^αC•C•∇_x
 Δ^α Δ^α bC P σ^αΔC•L^α ∇b
 ∇ J^αCP^α_x ∇ Δ•bσ ∇ ΔP^α
 Δd Γ^α∇ q•b^α b V^αU^α_x ∇
 •Δ<U^α q•b^α <NL σ^αΔU^α,
 ∇ V^αU^α Δ^α P σ^αΔU^α_x
 ∇d Lb ΔJ^α ∇ J^αCσ•Δ^α
 σ^αΔU^α ΔσL q•b^α b
 ΔσU^α_x ∇ Δ•bσ ∇
 P^αU^α_x

$\nabla p \wedge r \leq \sigma \cdot \zeta \sigma \cdot \Delta \quad \Gamma p \cdot \Delta$
 $\wedge p^c, 2000$



Toby Hookimaw

THE WAY SOMEONE GOT STRONG WAS WHEN THEY did not stop, when they moved all the time. That's the one thing. The first thing when a small child begins to walk and when the child begins to eat, they would eat only meat. They did not eat like the way they eat now when the Native children eat the white man's food. The children did not eat like that. Only the food from the bush, that's what the children ate all the time. It seems like the children lived a healthy life when they grew up like that. They did not seem to get tired when they worked, when they trapped, and when they hunted. They did everything their parents did. That's the way the child lived a healthy life, a strong life, until he became a young man.

Even when the elders were getting older, they did not quit anything soon. The elders grew up like that. They ate the good food found in the bush. When someone has white hair all over, they still walk with a walking stick when they are trying to survive for themselves by trapping and hunting before there was any assistance.

The elders who said they survived on their own helped their grandchildren survive too. Those who had children were busy trying to obtain something, such as furs or what they could use, often ran short of time looking after them. That's the thing that happened a long time ago.

I WILL SAY SOMETHING THAT WILL BE CLEARLY understood. The family way of life was firmly in place because the people used the teachings their parents taught them, when their parents talked to them. So that their families would not be broken up, they took someone they could live with. The grandparents would take their grandchildren so that they would not lose their identity, or the councillors would say where the child was better off living. Not to quit praying is what I was taught many times when I was young (that's where I will get strength from if I do that). I did what I was taught. I listened to what I was taught when I was told what to do. I took care and

things went well with my family. I did not have problems in my family. Even when my wife left me (she passed away), I did not have any trouble.

That's what will happen, the youth should listen to their parents and what they tell them. Boys should listen to their fathers. They were always talked to by their fathers. As for the girls who are [now] women, their mothers counselled them, that's what was done a long time ago. When girls were about 16 years old, they could take care of themselves. Girls were always told by their mothers what they could come across in their lives. That's why their mothers talked to them. Girls know all this when the time comes for them to live with someone. They know all the things that their mothers had told them, such as not leaving their children needlessly and not asking someone to look after their children. You look after them. That's what they told them. You raise them, you teach them, and you talk to them about behaving themselves. That's what the elders sounded like a long time ago. It is not like that now; things are changing a lot. The teachings are changing because the white man's teachings are now included. That's why this is happening.

Children are being looked after while they

are still small. Parents put their children in [day care] during the day to be looked after while they were working. That's where the love is starting to go away. No one can love their children. When a parent does not look after their children, the child loves their mother less and begins to love the person caring for them instead. Children can't love their parents when that is done, when parents don't look after their children. I will say one thing to be understood. When a child is small and when they are being taken care of by someone else, they cry. Children cry when they are being looked after. Boy, [it's hard] when someone wants to stop them, when they want to stop their grandchildren [from crying]. When the mother gets back and picks the child up, the child stops crying. It is like that for the child. They smell the mother that picks them up. Because they have smelled their mother since they were small, they stop crying. They know their mother is picking them up. That is why the elders spoke about not having someone's children looked after just anywhere. That's what was taught a long time ago.

That upbringing could be talked about for a very, very long time. It should be talked about so that the youth know and are aware of this upbringing. That's the way we



saw it once. That's all I will say of that, when I talk a little about these things I am being asked.

I ALREADY MENTIONED A LITTLE ABOUT WHEN A child starts to eat. These are part of the things I had talked about before — the things children had eaten when they were small and when they grew up. They ate the same food and it was supposed to be like that for them when they grow up. When they ate food from the land, they didn't get tired. They used the food that the Lord gave them to use. That happened too, and it happened to me many times. There was no white man's food only fish, moose, caribou and other animals that the people used. That is why I am saying this.

When I was young, but already grown up, there were some things (non-Native foods) that we used such as flour, tea, sugar, and other things. These things were already around when I was growing up. I heard them [the elders] talking about these things to teenagers when I was growing up. They said that the best food is fish, especially fish water [gravy] when it is drunken. Other things that were really good were moose meat and caribou meat. You eat meat such as rabbits and fish, when you are hungry all the time. Once you eat hard meat like moose meat or

caribou meat, you can feel the meat that you are eating. It feels as if something is hurting you in your bones. It is really important that you mix the meat you eat. That's what they said about meat when they talked about it. Even if one is not hungry, once they eat meat, caribou meat, they feel what they are eating. They feel different when they had eaten meat. Meat was important when it was eaten. That's where one got a strong life from. They really had a strong life. I saw part of the hunting life that the elders had talked about.

I started to know more when I saw the elders. At first, I learned how to survive by seeing or talking to elders. I saw the elders when they came into the community carrying their pelts and selling them at the store. Some of them were old and using walking sticks. They would rest when they came out of the store. The elders sat outside and rested after they sold their pelts. Then they would go back in again and buy flour, tea, sugar, and lard. That's the way it looked when something was bought. There were no fruits or jams. There were only biscuits and lard and the other things that are here now. Other things that are good to eat were not here before at all. Those things were not here in the 1950s. Only flour, sugar, and klik were

here. Klik came in once the child benefits (family allowance) were introduced. People came into the store once the child benefits started. Milk, oats, all those things, all the fruit, all the things that the white man thought could be good for a child, is what he would sell. He did not look at how they grew up and what they could use. He made it different. The white man made the food different from what the Native people ate. The white people used chicken, potatoes, and grass [salad], while the Natives used wild meat that they thought did them good. The white man gave them this [other] food. That's why the children are the way they are to this day, those who are going to school. Their food looks different from what the elders were given a long time ago when they were growing up. That's the way it looked.

It looked two ways when the child benefit was put in. The Natives raised their children the way the white man does. The [Hudson's Bay] Company put food in the store and that's what the Natives ate. When the child benefit arrived, that's when the changes came in for the children. Then they started to eat like the white people. That's what was done. A long time ago the Natives ate anything. It was only when he killed something was he able to eat. That's how it was. Maybe that's why they led a

strong life. I said that I saw some of them doing that. When the elders went to check their snares and when they were walking, they would stop and rest. The elders used walking sticks when they were pulling something. I saw the elders like that many times when they were when pulling something. I am saying this because often I would see an elder pulling something. They didn't stop doing that. The elders were still hunting even when they were very old. They were using walking sticks and did not quit. Even when they kept falling down, they did not quit hunting. That's the way it was a long time ago. Maybe that's why they led a strong life. That is what happened when someone got older. It is recently that when someone gets older they want to sit and be helped. People even bring wood to their homes and get water for them when they grow old. The meat [or food from the store] that the people are using, is causing this. The whiteman's food does not sit well with them. I think that's what is causing this to happen. It did not look like this a long time ago. People just walked around.

THE THINGS I MOST RESPECTED WHEN I WAS living in the bush, the things that opened my eyes were food, that's one, and water, that's another one. People would die if there wasn't any water, food, and fire. Those are the three things I respect, fire,

water, and food. If I didn't have water, I could not be. If I didn't have fire, I could not be. If I didn't have food I could not be. These are the things, the things that I think are most important. Fire is the first thing made. When someone is tired, they make a fire. Then they make water and drink the water even if there is no food. They warmed up the water to drink when they don't have anything to eat. Water helped them survive when they did that — when they only drank water. Once they have food, they eat well. When they finish eating whatever it is they were eating, they would go out again [searching for food]. [Sometimes] they didn't have any food, just water and fire. They didn't have anything. They would go and run around looking for something to eat just like an animal. That's the way the people were a long time ago. That is why they found these things to be most important — the three things I am talking about.

Fire, water, and food are the most important things. Prayer, that's another one, these are the four things. Sometimes it happened that when someone prayed they would be very tired. They prayed for live a better life. Nobody got tired of praying, but when they sat a long time praying, without eating, that's when they got tired. At other times it would be easy and someone would

kill something. Sometimes it was very easy to find something for them and their children to survive on. That's what happened a long time ago ... that I know.

There are many things that could be told to the children that they could know. They could be taught to understand these things. If they feel these things they will understand them. They will not understand things if they don't feel [them]. That's what happens to everything heard. When something is seen, that's when it is understood. When it is heard, it can't be understood, but when it is felt the thing that is being talked about it is understood. I am finished now.

—recorded March 19, 2000

Biographical Information

Date of Birth: June 4, 1928

Place of Birth: Little Attawapiskat, Ontario

Present Address: Attawapiskat, Ontario

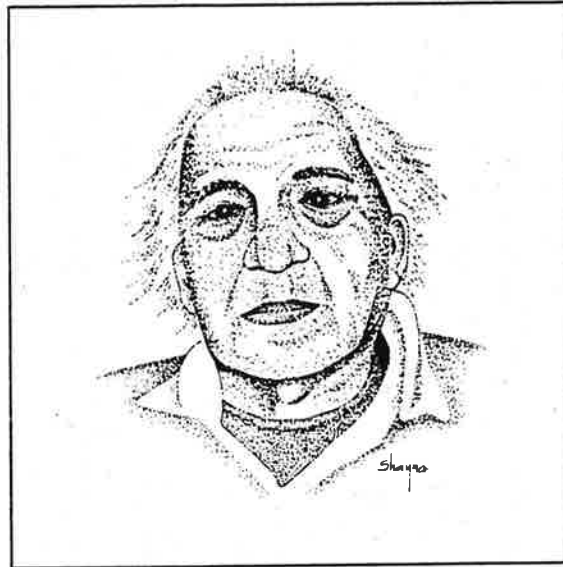
Name of Spouse: Lottie Gull (deceased)

Number of Children: 3

Grandchildren: 12

Great-grandchildren: 0

Number of Years Married: 43



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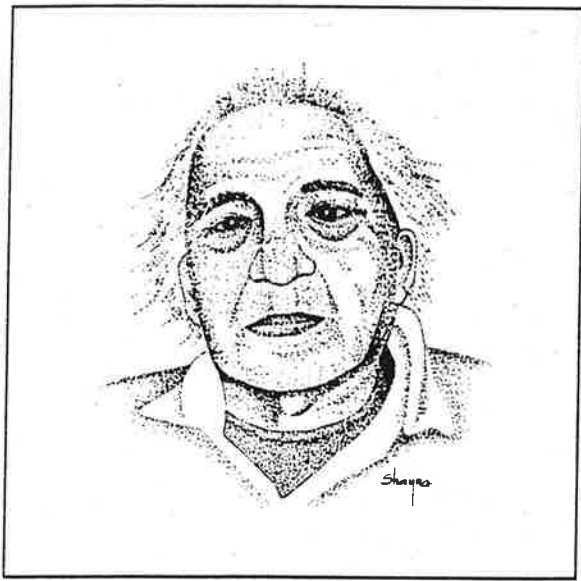
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**Joseph Kataquapit**

WE USED MEAT WHEN WE WERE LIVING, ONLY meat. We ate fish, rabbits, moose and caribou. That is what we ate when we were living. We ate moose, caribou, rabbits, and fish, just anything about anything including partridges. We ate those white partridges (ptarmigan) found along the bay and on the tundra. That's where I was born towards the tundra. That's why we ate things such as partridges, caribou, moose, and fish. That's what people ate when they went there on the land. It seemed as if the people just lived. It is just now that the people are living in houses. They only built these recently.

I don't know exactly the year when they made the people's houses here. Jimmy

Happy was the community Indian Agent. He was called Jimmy Happy. He was the Indian Agent then. Jimmy Happy was at Fort Severn first. He came in 1955 to Attawapiskat and later started building houses. An Oblate brother, who came here, built houses for the first time. These small houses are still here. The houses that people lived were small, but that's what was done. These houses looked different—like frame shacks. The people lived in these small frame shacks. No one really had any houses here at the time that I am mentioning, not then. Some people lived in *meekwama*. Tents were used too. It is only recently that houses were built, when the money boss (Indian Agent) made them. That's my story on this one.

WE ATE THE SAME WAY. WE ATE THE SAME WAY the people ate when they lived on the land. They probably ate rabbits, moose, fish, and partridges. The people ate all kinds of food. They ate otter and beaver too. The people ate any kind of meat when they lived on the land a long time ago. That's how the meat looked for the ones who lived a long time ago.

They also ate berries, goose berries, and different kinds of berries. They used to eat other kinds of berries—choke cherries, bristly currant berries, ... cranberries,

raspberries, There used to be all kinds of berries that they would pick and eat. Cranberries were the ones they mostly saved. That's what I saw when I was living here. It was the same thing at *Ekwanuk* and throughout the bush. That's how it was then.

THEIR FOOD WAS THE SAME TOO. IT WAS THE peoples' food that made them strong a long time ago. These are the things that I am talking about. They ate moose, caribou, rabbits and fish, all these things. That's how it looked then. They used flour for a short while. It was only when they went into the community that they would make tea broth for a short time. They would make tea broth in the bush only when they had flour. The people went [to the community] for a while.


The people that went down river would kill animals. They chased the minks down from the bush. Sometimes the people would go twice a year. Sometimes someone would only go once a long time ago. It was only for survival that these things were done. Nets, snare wire, and other kinds of things were used for survival. These [other] things, such as pellets or the shotgun shells, were used for shooting. Someone would come and get these things whenever they wanted to spend the spring thaw in the bush. They

would get whatever was used for shooting. That's what the people used to do when they would come down and get things from the community.

My father used to come here twice, at Christmas and in the spring. That's what we did when we came down from the bush or when we went to Obenakao Lake or Hawley Lake a long time ago. When I was growing up, when I could walk around, I used to go around with my father. That's what I did.

IT WAS SAID THAT THE MOST IMPORTANT THINGS, that were never gone, were fish. The people said that the nets they set were important. The ones who lived on the land never ran short of anything as long as there were fish. Even when there were no rabbits, moose or caribou, I heard the elders say that fish were most important. They would stay at places where they could set nets. There would be many families at these places setting nets when fish were abundant.

The people would often go and visit one another when they lived close by each other. It's not as if the people were like the animals that run around on this land a long time ago. The people used snowshoes when they walked around. They would meet each other when they were hungry. When they



were starving, they would go and see each other to find out where fish were abundant. They went to see each other to find out how they were doing. When they found someone starving, they helped them out by providing food. That's what the people did a long time ago. That's the way it happened.

The people caught fish for those that were starving, the ones who were hungry. They helped each other when meat was plentiful, when fish were abundant. That's what they did a long time ago. They helped each other that's why they survived. That's what happened when they killed a moose. They went to the place where they killed the moose or caribou as fast as they could. That's what they did when they killed them. They ate as soon as possible after they had made the kill.

This is what they did a long time ago when they saw the caribou out in the tundra. They used many rags, a lot of rags when they saw many caribou. The people would go around them in the open. They used rags. The people would stand these rags up and form an opening as they went around the caribou. It was a big opening. No rags were placed in the opening where the caribou could run. The people stood the rags up so that the caribou could not run back. After the rags were placed in the

snow, the people would chase the caribou the other way. The people were there to get the caribou turned around. Caribou would run through the place where there were no rags. They would run through the area where they did not see any rags. That's where they would run. The people, who were in place there, would shoot the caribou as they ran out. Caribou would be lying all over as they fell down. That's what they did a long time ago when they killed the caribou. I mean a long time ago and out in the open. That's my story about hunting for caribou in the open areas. That's what they killed out in the bush when they walked around in the muskeg. That's where they killed them That's what they did.

—recorded March 18, 2000

CONFERENCE ADDITIONS

Rabbits have no fat and it seems as if you are starving when you eat them, that's what the elders would say. You seem to be starving when you eat only rabbits and when you don't make tea broth. It seems like you are starving when that happens. When you eat fish that is big and fat you eat the intestines. It is the same for moose and caribou meat without any fat. It seems as if you're starving. That's what I used to hear people say. That's what happened to me when I didn't have any of the white man's

food. Moose is good when he is fat and killed. It is the same for caribou. Grease is taken when frying intestines for eating or wherever there is fat. That's what they did long ago when they took moose fat or caribou fat. That's what they did a long time ago when they wanted to eat some fat with the meat. That's what I saw when I was raised.

That's what I did when I ate things that did me in a good way. Snow geese were killed in the fall. The older people killed many snow geese a long time ago. They would eat them all winter long. My grandfather, anyway, would eat them all winter long until they come again here on the tundra at a place called Black River. That's when the meat was good. There is fat on the goose in the fall before they fly again. There is fat on Canada geese too and ducks as well. That's what made us feel good. We ate like that when they were fat.

There used to be many goose berries. These berries that used to be good are not there anymore. Those berries were good, all of those berries. They would pick blue berries when there were many of them in the bush. There was another type of berry that was there. They called that one the red purple goose berry.

There were many cranberries. The girls would make jam from them. They would crush these cranberries mix them with a little bit of flour and some sugar. It would taste just like jam. They would put them in tin cans or jars. The girls would come and sell them to me during the summer. That's what they did to the cranberries. That's what they did.

There were many different kinds of berries. That's how it was when the people used to eat these berries. There were berries that could not be eaten as well. There were berries like the northern mountain berries that could not be eaten at all and there were others that were not suitable for anyone to eat. There are many different varieties of berries that people ate. The ones they call goose berries choke cherries, raspberries, and cranberries were all good.

—recorded March 12, 2002



Biographical Information

Date of Birth: April 31, 1921

Place of Birth: Sutton Lake, Ontario

Present Address: Attawapiskat, Ontario

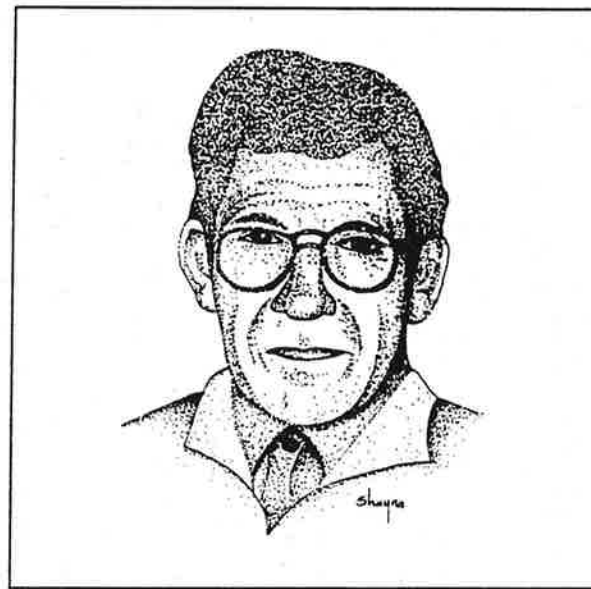
Name of Spouse:

Number of Children:

Grandchildren:

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 $\wedge \rho^c \quad 17, 2000$

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 $\triangleleft \cdot b C^{\circ} b r d', \quad \triangleleft^{\circ} r' \quad P r a b \sigma \cdot \triangleleft^{\circ}$
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 $\wedge d \quad \nabla \quad \Delta \cdot U \triangleright^{\circ} \quad \sigma a \quad \wedge C L_x \quad \nabla$
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$\nabla \triangleright \cdot b \sigma \quad Lb \quad P \triangleright \wedge^- \quad \Delta \Pi \triangleright^+$
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 $\Gamma \triangleright^+$, $\Gamma \triangleright^+ \quad < \cdot b C^+ b \Gamma d^- \quad b$
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 $< \cdot b C^+ b \Gamma d^- \quad b \quad \triangleright \Pi L b^+ \quad \Gamma \triangleright^+ \quad \nabla$
 $\Gamma \triangleright^+$, $P \triangleright \wedge^- \quad \triangleleft \sigma^- \quad b$
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$\Delta \mathcal{J} a \cdot b P \nabla \Gamma \mathcal{P} \mathcal{L}^{\circ}$, $\sigma a \cdot \Delta a$
 $\cap \wedge a \cdot \nabla \nabla \Gamma a \cdot \Delta \mathcal{P} \mathcal{L}^{\circ}$, $\sigma \Gamma \mathcal{P}$
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 $\triangleright b \sigma \nabla \mathcal{C} \mathcal{C} \mathcal{L}^{\circ} \sigma a \cdot \Delta a$
 $\cap \wedge a \cdot \nabla \nabla \Gamma a \cdot \Delta \mathcal{P} \mathcal{L}^{\circ}$, $b \mathcal{L}^{\circ}$
 $\leq d^{\circ} \nabla \Delta \mathcal{J} \Gamma \mathcal{P} \wedge \mathcal{L} \cap \mathcal{P} \mathcal{L}^{\circ}$
 $\mathcal{P} \cup \mathcal{P} \nabla \Delta \sigma \mathcal{L} \nabla \mathcal{C} \mathcal{C} \mathcal{L}^{\circ}$, $b \mathcal{P}$
 $\vee \Gamma \Delta \mathcal{J} \Delta \cdot \Delta \mathcal{J} \mathcal{J} \cdot \Delta \mathcal{L}^{\circ}$, $b \mathcal{P}$
 $\vee \Gamma \triangleright \wedge \mathcal{P} \mathcal{L}^{\circ} b \Delta \mathcal{J} a \cdot b^{\circ} \Gamma \mathcal{P}^{\circ}$,
 $\nabla \triangleright b \sigma \mathcal{P} \mathcal{L} \wedge^{\circ} \nabla \Gamma \cdot \sigma \sigma \mathcal{C} \mathcal{L}^{\circ}$
 $\nabla \Delta \mathcal{J} \Gamma \mathcal{P} \mathcal{L}^{\circ}$, $\nabla \triangleright b \sigma \wedge d$
 $\nabla \Delta \mathcal{C} \Gamma \mathcal{J} \mathcal{L}^{\circ}$.

$\nabla P \wedge P < \sigma \cdot C \sigma \cdot \Delta \quad \Gamma P \cdot \Delta$
 $\wedge P^c \quad 12, 2002$

**Joseph Okimaw**

THE MEAT THAT COMES FROM THE BUSH MADE me strong. Also, I walked around and didn't use anything that runs [motorized vehicles]. That's what did me good. My whole body benefited from that, when I walked or when I worked. Now people just work out with weights, exercise, and jog. They don't walk around [in the bush]. I was not like that. I walked around and I ate meat that comes from the bush. That's what made me strong. That's what I think.

IT SEEMS THE SAME [TO ME]. THE THINGS USED to feed the people had been a part of the things that I had used. That's why I know they were strong when they lived.

The young ones look different. They look different when they live, when they use the white man's life. I don't think it does them much good. The way of life I first used when I was living is the one that is good. That's why they used it. ... That's what I think. Just as I said when I walked around. If they used the meat from the bush, they would have a better life. But they use the white man's things and it doesn't do them very much good. It is not good. It doesn't do them any good. The way we used things in the past could still be used now. That's what I think.

THESE WERE THE THINGS THAT MADE THEM strong, the ones that came before me. In the past, they did not use anything for themselves. Nothing [was used to] help them, but they lived a strong life. They took their belongings and did what they wanted to do when they walked around trapping or hunting. When they pulled [sleds], when they carried packs, or when they carried their children in *tikanagana* while moving around looking for food to survive on, it didn't matter what they used. They did not carry too much food. They saw things in the bush that they could eat every day. The things they used from the bush made them very strong. They had a strong life rather than the way life looks now. These are the things that

made the people in the past strong. That's what I think when I say that. That's the way I know it.

THESE WERE THE THINGS THAT I KNEW WHILE I was living long ago. I caught animals to survive. I caught furs, meat or whatever I caught when I was trapping. I caught what I could live on. These are the things I respected when I wanted to live because I survived on them. These are the things that I respected. It was hard for the people who lived in the past to have everything and to be able to catch something. It was hard for them. That's because they made everything required to survive. Everything that a person could use such as snowshoes or sleighs were made. I think that the ability to survive was the thing that was most respected. If someone was asked to go into the bush without the knowledge or ability, he would not survive, but the person with these things could survive. The things used while living in the past [made people strong]. That's what I think. That's what I know about the things that were most respected when I think about them.

Many things were thought about for survival. Someone knows they can live another winter when things were caught to survive on. When someone gets many


furs, they will know they live another year. That's the way it happened. That's the way life happened in the past.

I heard many times when someone said he went away for one year. I will say what he said. I have everything that I need to live on. I have enough flour and tea for the year. . . . These were the things that were most respected — flour, tea, and lard. All these things were used all the time to help us survive. Flour and lard were used for broth. [Labrador] tea leaves were used as well. As long as they could make tea broth, they knew they could live. If they caught food, they knew could live for another year when they caught those things. That's what happened. That's what I know when I say that. That's all I can say for that one.

—recorded March 17, 2000

CONFERENCE ADDITIONS

We grew up when we were very young by walking around and following [our parents]. Just like young children when they learn new things and when they could do things, we saw that kind all the time. We did not see the things seen now. We only saw life in the bush. That's where we could do these things when we were young and able to walk. The things that



we used from the bush made us very strong. When we grew up in the bush, we ate [food] from it as well.

That is not only what happened. It is just like what happened a long time ago when Moses walked with his people for forty years. They did not use anything. These people were given strength from above. They did not to run short of anything. That's how we survived. The Creator helped us to walk with these things, to have the strength to go past these things. That's where it came from.

This person called Moses brought out the people. They walked for forty years in the wilderness. They left with only the clothes they had on and nothing went wrong. Nobody ever ran short. Food, that they could eat, was seen every day. This is the same kind of thing we had in the past when we were living. It is the same kind of thing. We did not survive by ourselves. There was someone there who looked after us and looked after things long ago. That's what happened.

It is amazing but that is what happened. There was strength and there was a healthy life. ... They felt good about everything on the land. When it is looked at [this way], no one really gets things

with one's own knowledge. Life was put here so it could be followed, just like the way it was in the past.

I already said something about who was strong and how one could be strong. These are the things that made the people strong who lived in the past. They did not go to school to learn about food. They learned by looking at the things they could survive on. It is like when someone takes on a family. These people understand how things interact with each other. They learned very well. They thanked the Creator for their families. They understood what they needed for themselves and kept their family responsibilities. There were not many things there that could distract them or prevent them from understanding these kinds of things. People did not to separate from each other as long as they lived. That's where the people got these things and why these people could keep their families in the past.

It happened that many people had problems in the way of families. That happened when my father was a chief when I was young. I saw when a woman came to get the chief when her son, who been gone for three days, wanted to leave his wife. Her son had just come to pick up

his belongings. Before her son left she ran across the road to get the chief to ask him to talk to her son. My father went over to talk to the young man who was preparing to go out again. He brought up what he had vowed once to take on family responsibilities, and that these vows would not cease as long as they lived. These vows were not to divorce each other and what they had promised each other. These were the things he told him. He could keep him there and the young man never left. He remained there. He fulfilled his family obligations. He is gone now. He never left his wife again when he thought of leaving her. My father may have mentioned how it was for him when he took on family responsibilities and the young man had understood. That's what I saw.

These things should be mentioned to the youth now, but they don't understand. The lack of schooling is causing this. They don't go to school enough, that is why they don't understand. The one I had talked about knew what he wanted to do was not thinking when he had thought about leaving his wife. It was only when someone else helped him, he began to understand more and he finished his family obligations. That's what happened.

No one is using their teachings. The things they see now are distracting the people. That's what I know. I raised one of my grandchildren. His name is Frank. He went to school well. He followed the religion faithfully when his grandmother was holding his hand. She would take him inside the church as well. All that was required for him to learn was taught. Now, he has children and does not use the teachings that he had learned. When he was asked by his grandmother why he does not teach his children what he had learned, he said he had forgotten them [these teachings]. How can his children know anything when he is like that?

That's how I know about what I am saying and that's what is happening. The things that causing this are the distractions from the things they see or hear. ... They forget the teachings they were taught when they were young. It is a pitiful sight when they have children and are not able to teach their children or when they leave their wives. Even now one can't talk too much to anyone about these kinds of things. You can't say too much to them when they are like that. They hate it when they are being talked to. No one likes being talked to. This is happening more when people live together, in large groups, in one household. That did not happen in

the bush when people lived apart. It was very peaceful. All these things started to come up when everyone started staying together. That is how I know about what I am saying, That is all I am going to say about that one.

The ones that used the things required while they were living here on the land were strong. The people had two kinds of lives — spiritual and physical. To carry these things in a good way, like the way the Lord intended, would make the people strong as long as they lived. That's what I know. In the past there was nothing else to do. All a person did was to look for things they could live on and pray. They prayed twice a day, [once] in the morning or early in the morning and [once] again in the evening. That's how life looked when I was young. I think these are the things what held [people] together. I think these are the things that made the people strong. These were the things that made the people strong when I think about how the people were. The reason I think that they are not able to do anything [today] is because those things are not used and the youth don't bother with those things. I had seen how life was before. There were two things done, hunting when someone hunted for themselves and praying. They were strong

and everything went well for them. That's what I saw.

I saw that being done when I was a young man. When someone got up, when someone got themselves up in the morning, at five thirty or at six in the morning, the first thing they would do was go to church before they started doing anything else. They prayed again in the evening around seven o'clock. They would send their children back in the church again in the evening. There was nothing there that was distracting then. Even when the people stayed together in Attawapiskat it seemed as if you were out in the bush. That's the way it was when people did something during the day, but hunting from the land was mostly done during the day. There were two things dealt with when living on the land — the spiritual life and physical life. They carried both things in a good way. That's where the strength came from when they reared strongly living in the community. That's all I will answer to that one.

The people survived on whatever was [available] like the animals, partridges, rabbits, moose, and caribou. The people used the things that were in the bush. They lived a very strong life. The animals in the area they stayed were the things

that made them strong. ... They went through [many] hardships there. It's hard, it is hard when someone lives in the bush. It is very hard but they went through it. When we walk through the snow in the bush and step off the trail into a little bit of snow ... we find the going difficult when we try to step over the snow. You see snow all day when you walk around looking for something to help you survive. They would be gone all day looking for food and not get anything to eat. Where did they get the strength to do that? They got it from the bush and from the animals that they would get in their area. These were the things that made them strong.

They did not have knowledge themselves. The Creator provided them with this when the Creator made them and had decided that they would live off the land. He had given them everything to use that would make them strong. That's all I will answer to that one. That's all I will say for now. That's all I will say.

I am still like that when I am living now. I still feel those things. It is only when I eat the meat from the bush, I think that's when I feel healthy again when I eat the meat from the bush. I don't put too many things in my cooking when I cook, not too many different things, that is when I cook

for myself. I just eat the meat I get from the bush, when I think of what things that will benefit me. That's what I think. I think I am healthy when I do that. The meat that I used when I was young, when I was brought up, that's the same way I still like to eat it. That's all I can say.

—recorded March 12, 2002



Biographical Information

Date of Birth: August 13, 1927

Place of Birth: Attawapiskat, Ontario

Present Address: Attawapiskat, Ontario

Name of Spouse: Sophie Koostachin

Number of Children: 9

Grandchildren: 30

Great-grandchildren: 10

Number of Years Married: 47

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**George Wesley**

THIS IS WHAT HAPPENED A LONG TIME AGO from what I know about the people who lived then. They believed in what the Creator had given them to use. They used everything, such as the food from the bush that the Creator had given them to live on. That's where they used these things, wherever they stayed in the bush. When the Lord saw that they used these things in a good way, he helped them all the time wherever they were. That's because they used these things, that he had given them, in a good way.

Just like moose, beavers, otters, minks and rabbits, all these things, and the small things like squirrels or ermines, these

things, muskrats, skunks, foxes or bears, our grandfathers used all these things a long time ago. I saw part of this when we ate those things. That's why I can talk about what the people did when they used these. The Lord saw when they wanted to use these things. When they wanted to use them in a good way, a really good way, they always hung the left over things they couldn't eat on tree limbs. They broke branches ... that's what they did a long time ago. I remembered when I saw them hang a skull on a limb to make an offering of respect they would say. When the shoulder blades were eaten to the bone, they would hang them on a tree. That's what we called these things — offerings. That's why the people were strong when they used these things a long time ago. They believed they could live together while they were using these things.

Another thing they used when they didn't have any tea was called Labrador tea. These plants are still there. They are called Labrador tea plants. That is what they used when they didn't have any tea when they lived in the bush. These are the kinds of things the people used a long time ago. I saw part of that this when I saw these things being used. Things were sparse when our father started to raise us. It was difficult, very difficult, when these things

began to disappear, when they began to go away a little bit at a time. That's why things began to get difficult for the people. They began to run out of these things that they could have survived on.

During the summer in July, we got very hungry. We came to the reserve in 1957. I remember that clearly, because at the time we were hungry. We fried pancakes. We survived on those fried pancakes for two months. We survived by setting a fish net. The fish were called suckers. They were the only ones that were abundant then, before the other different species of fish came. There were many suckers. The suckers had many bones. You could not eat them very well. That's how it was when our father was raising us. It was very hard for him. We came here in the winter of 1957. My story takes place in the winter of 1957. It began to get hard when the food in the wild started to decrease. We survived on flour during the day. We made broth from flour or dumplings in our tea. We sweetened the water when boiling the flour and making the dumplings in there. That was our food when our father was walking around looking for something to feed us. Our father would leave in the morning or whenever it was convenient, when he first started to snare up the river where we

were staying. It was in the morning when he would leave. He would not get back until eleven at night. ... We would eat food in the morning. That's the only time we would eat. That's what happened in those days when we came here. That's all I will say to the first question.

THIS IS WHAT I SAW WHILE MY FATHER AND MY mother were raising me. They always prayed in the morning when they asked the Lord how they could be strong when they were raising us. They prayed. That's what they used when they asked the Lord to make it happen and it happened. Our parents raised us up in a good way. They reared us in a good way.

They taught us about everything that was here on the land. They taught us how to use these things when we wanted to use them. When we live now, we should use these things. They would help our spirit. These are the things we used in a good way, just like our spirits. Just like what they did when they asked the Lord something. They prayed before they did anything. That's what we do now, the things that our parents taught us. Our parents talked to us often. They talked about what we should do during our lives. [They talked] about what we should do with our fellow people when we live with

them on this land. [They told us] not to charge them anything for what we have, such as the food we have. [They told us] not to eat all of it, but to give some to those who don't have anything.

THIS IS WHAT HAPPENED TO THE PEOPLE A LONG time ago. They did not stay in the community much. They worked among themselves in the bush all the time. That's what they did when there really wasn't a community for them to stay in. A long time ago the people did not live in the community like the way it is now. That's because they were happy when there was something to be energetic about and to be strong. They knew what they could be strong from. They worked all the time whenever they were in the bush. They walked around. They didn't think anything of it when they walked all day or when they camped. They did not use a tent. Sometimes trees served as wind breakers. That's why they were strong when they believed these things could make them strong. That's because these things, for them to use, came from the Creator. That's why the people were strong when they used these things.

They put their Creator up front all the time. They believed in themselves and they believed the Creator would give them

something wherever they stayed. It didn't matter where they were. There was nothing for the people to be wary about. The people were scattered a long time ago. It [didn't] matter how far they walked. They pulled their sleds with the things that they used or they used snowshoes when they walked around.

I saw part of what my father did, that's why I am saying this. He did not mind when he would be gone for three days when we were out in the bush. Even if he didn't have anything, he was strong when he walked around as long as he did what he wanted to do. He had to be strong to come back to our home. . . . He could do anything, and the reason he could do anything is that he used his beliefs. The people always put their beliefs first a long time ago. They lived the way the Creator wanted them to live. That's why it is said that using your beliefs is good. That's how long I will make this one.

THIS IS WHAT I KNOW ABOUT WHAT THE people wrapped their children in. The thing that they most respected was called moss. The children were wrapped in it so they would not get wet. Moss was used a long time ago when the child was wrapped up. That's what the parents used most. They knew that moss was good. It

was very good when it was used. No one ever got a rash or had a rash on the bum the way children do [now] when they have a rash. That did not happen when moss was used. The things the people most respected were the different things I mentioned such as meat. They believed foremost that meat made them strong. They did not let these things go until the people who were using them started getting older. It was their beliefs that made them strong and the food that our Creator made for us to use. That's why they respected these things. They respected them. You heard what I said about hanging bones sometimes.

This is what happened as far as I can remember. Things from a goose, such as the breast or the part they call the hip joint, were used. A spoon is made from the hip joint or the breast. Just like the ones we used to eat porridge. That was our spoon a long time ago when those things were not here. That's why I say that these things were important that were used a long time ago. That's how these things were important. That's why we still respect these things now and teach about them today. It is good when we try to find out about these things, and how they brought strength a long time ago. These things, such as spoons, came from the

birds. I am talking about this because I saw these things myself, the different things being used. There are many things the elders used that the young people don't know about.

The long primary feathers were used. They were used for sweeping when I wanted a small broom. That's what the long primary feathers were used for. They were used for sweeping into a dustpan. These are the things that were used a long time ago from what I know.

There were different games we played a long time ago when I was young. We had been taught these games. . . . We played with feathers. We would hold sticks in our hands when sitting together in a line. Then we would throw a cedar stick stripped of bark at the shelf fungus with feathers on it. If we knocked off the ones we hit, then that's when we killed a goose. That's the way it was meant to be. That's the way the games were meant to be, especially the ones we used a long time ago.

. . . We would spray our moccasins in the evening to make them icy. We would stand in these things. We would stand up and slide. Eventually, we made skis, out of wood, that we put on. These skis were four feet, two feet, or five feet high. That's

what we used when we slid down a hill. We could steer these things too. The children nowadays did not see these things. I think they would be happy with them if they saw them and played them, as we did when we were young, when we had nothing to do. There weren't any games we could play then. These things were there and we knew what to do with them.

We played with something like a telephone. We could talk to each other through baking powder cans. They were aluminum. We used, I'll say maybe, about twenty-five feet of wire when we talked to each other. We heard each other when our voices went through the wire. That's what we did with those things when we played with them. It is not like that now. These things are gone now. There is a need to show the children what had been done a long time ago. There is a need to dig up stories, the good ones of the past and show them to the children. It is important to know how things were done when we were young. That's my story about these things. I am thankful to this man who came here to ask me these things. I will always talk about things when I am asked that could be useful even when there is no payment involved. I will give anyone [information] that I am able

to about what they want. I am finished now, and I am thankful that I could talk a little. Maybe in the future we can talk about these kinds of things when we are together. That's it and thank you very much.

—recorded March 15, 2000

Biographical Information

Date of Birth: February 12, 1944

Place of Birth: Old Fort Albany (Old Post), Ontario

Present Address: Kashechewan, Ontario

Name of Spouse: Eileen Friday

Number of Children: 8

Grandchildren: 3

Great-grandchildren:

Number of Years Married: 32



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Silas Wesley

FIRST, I WILL TALK ABOUT WHAT I CAN remember while I was growing up. My parents did not raise me. My grandfather and grandmother raised me. That's how it was for me when I was young. Everything was in a poor state. We used tree branches for shelter when trapping. Tents were also used then. There wasn't much meat, but occasionally there were rabbits. There were lots of moose and caribou at first, but then they started to go away. We did not have any assistance during those hard times. I did not get the child benefit when it first started. . . .

Child welfare assistance came first and then welfare assistance came. [Welfare

assistance] was only available for the elders and not for the families. The elders were given a little bit of welfare assistance. That's how I remember it. The Hudson's Bay Company gave the elders assistance, the old men and the old women. The company gave them food every month. In addition, the company gave out wood. That's how the Hudson's Bay Company looked like a long time ago. They helped the Native people by looking after [elder's] assistance from the store then. That's what the Hudson's Bay Company looked like. They helped in every way. The company helped trappers when they went out trapping. They had credit a long time ago. Credit was given a long time ago when someone wanted to go trapping in the fall by boat. That's how the Hudson's Bay Company and the Revillon Frères looked like. I remember when these two companies were both here.

It happened that the people would be gone all winter and it wasn't until late spring when they would come back. These two companies fought over furs. That's how things were with these two companies. The Hudson's Bay Company and the Revillon Frères fought over furs. That's what my grandfather used to say. The Company asked workers to go out and talk to the people. The Revillon Frères

employees lived separately. The Revillon Frères bought furs from the people. Foxes were worth lots then. The grayish looking fox and the white tipped fox (cross phase) furs were the kinds these two companies wanted to take from each other. The blue fox (half blue-half white) was worth \$500.00 during those days. The cross fox was worth \$300.00 and the black fox \$150.00.

That's what my grandfather said about the Revillon Frères and the Company. My grandfather used to say that they were using him. When they wanted to buy something, the people used papers showing how much they would pay for the furs they would buy. [The employees] marked these furs down, such as the white tipped foxes, their books. ... The Revillon Frères employees would mark it for \$500.00, while the other ones who went to the Hudson's Bay Company got \$350.00. That's what it looked like from what my grandfather used to say. We beat them by getting the best prices. We did this for all the other animals too. That's what my grandfather used to say about that one. That's the way it was when we lived then.

They helped us. The Hudson's Bay Company helped the Native people while

trapping was done. The Natives did not make any money from their furs. They did not make any money. It was only from the meat that they survived on a long time ago. Beavers were there then, but there were many other fur [bearing animals] such as martens. There were many furs my grandfather used to say. Marten tracks looked like rabbit tracks because martens were abundant a long time ago. That's what he used to say. They began to go when our grandfathers went out and hunted. Beavers began to go also. They began decreasing. ... Beavers started to grow again when the Hudson's Bay Company began to put beavers in the trapping areas where we had stayed. That's what was done as far as I remember. Beavers were flown to where we were trapping and then put inside a boat. The Hudson's Bay Company manager came from Akimiski Island. He was the one that did this. He put the beavers on Akimiski Island when he wanted to grow them. That's where they were caught when the beavers were handled like that. They were put throughout the bush where we were trapping animals. I remember where we had two boats of beavers at the place we were trapping. We had our separate trapping lands.

What the Hudson's Bay Company had done was good and it went well. It went very well. Beavers became plentiful and they began to multiply again. There were many beavers after ten years. This thing that I am talking about was done a long time ago. Then trapping opened again. The numbers of beavers went up. This [activity] was taken away from the Hudson's Bay Company. The money boss [Indian Agent] came and took this over. The one who did this [restocking] was called the beaver boss. They were called the muskrat fur at first, as far as I remember. The beaver boss is now called the MNR [Ministry of Natural Resources]. That's how it was. They did not treat the Native people right as far as I remember. The MNR took pelts away from the Native people when animals were killed in the fall. They did not like it when animals were killed for their fur in the summer. The MNR thought that the people were trapping unlawfully. The MNR came and took furs away from the places where the people stayed a long time ago. That's what happened in here in Kashechewan. I remembered this although I was young. I heard them saying that. I heard the things that I am talking about from our grandfathers. That's what happened while we were living then.

We did not go to school [year-round] when we were young in those days, although we went to school during the summer. We only stayed two months while we went to school. There were no teachers during those days. There were ministers who would teach wherever people stayed. That's what it looked like when we went to school. The ministers would teach us in the school. That's what happened as far as I remember.

The Hudson's Bay Company used to kill many birds and geese. They would save geese for the winter by salting them. That's what the Hudson's Bay Company did. They would feed these birds to the old men. It was most useful when they did that here in Kashechewan as far as I remember.

There was a store one hundred miles up the river called Ghost River. The Company took supplies up the river from here when the boat came in [from the bay]. Cut off boats took supplies up the river to Ghost River. It would take fifteen days to get there by pulling boats along the river when the Hudson's Bay Company had a store at Ghost River. They would pull these boats where the river was dry or where there were rapids. There were stores all over when the people lived out

on the land. There had been a store at *Kapushkao* as far as I remember. I saw when there was a store at *Kapushkak*. They build stores where people were trapping and where people stayed. That's how it was. When it was time for us to trap, there were many beavers. There were many beavers. We killed many beavers at first. We were given a limit on killing beavers as far as I remember. We killed five at first when we started to trap after they had grown. That was done for a while, but eventually they did not have a limit anymore. We killed beavers whenever. That's how it was as far as I remember. The Company built [beaver] presses over here in (Kashechewan), *Cheekeeneekook*, and *Kapushkao*.

Salted animals were given to the people for food when they took supplies to Ghost River. The people were given these salted things to take with them for food. There was salt, but it was round and hard. They would put this salt into a trunk. [Geese] did not spoil when this salt was used for that purpose. They were always cold. That's what my grandfather said when I heard him talking about these things. That's how it looked when we were growing up. It was very hard. We just walked and pulled things when we moved around trapping. Sometimes we stayed in

one place. We moved around when we trapped.

People stayed wherever rabbits were abundant and where fish were known. That's where we stayed when we were living [on the land]. That's what happened to us with these things. We were not able to go to school too much during the summer. It's not like we weren't eating in the summer when we weren't trapping. We just moved around because food was the only source of survival. We hunted for fish and ducks. Moose were also killed when we walked and moved around. We picked berries when they grew. That's what I know from when I was young. I also saw when things ran short. Sugar was different when it was sold. It was square. Sugar does not look like the way it is now in pieces. Parents wanted to save some for their children for drinking, but sometimes they ran short. I remember I used to cry because I didn't have anything to sweeten my drink (tea). I remember clearly when we used to run short of things a long time ago. It was not like the way it is now. That's how long I am going to make this first question.

EVERYTHING WAS PROVIDED FOR WHILE LIVING [on the land]. Strength came from the hunting while living a long time ago. ...

There were things used for medicinal purposes like the small root, willow bark and the large root. That's what was used as far as I remember when someone wanted to be made better. These were the kinds of medicinal things that our grandfathers used in the past. The small root comes from spruce trees, the willow bark from willows, and the large root comes from different kinds of trees. I remember when we fixed up the place where we were living or when someone cut themselves with an axe. I remember when someone accidentally shot themselves in the hand. I remember these things. I remember when willow bark was boiled and wrapped on these wounds. In addition, tamarack and the inner part of the bark was used for medicine. That's what I remember about the large roots, the poplar, and the cow parsnip. The Native people made themselves strong in their own life. You probably know by now what I am talking about. They asked the Creator to help them in any way when they were trying to live. I knew people were really religious a long time ago. Our grandfathers prayed all the time long ago, every day, and every morning. They did not work on Sunday a long time ago. Our grandfathers rested on the seventh day that our Creator put aside after one week of work. Our grandfathers were careful

when they followed the laws that told them what to do. That's what I remember about the things that brought goodness a long time ago.

It is not the way is now. It is a lot different now. That's the way I know it. People helped each other and stayed together in groups a long time ago. I heard when somebody had starved. I heard that story, but I didn't see it. We had one family who had starved that almost died. That family stayed where there was no food. That's what happened to us. The people would go and see each other to find out how they were doing. If someone was hungry, they would help them out by giving them food. There was a shortage of medicine a long time ago. There was no assistance in the way of medicine. It is only now that we are being treated with everything. I am finished with having answered that one.

THE NATIVE PEOPLE HAD THEIR OWN LIFE AND work a long time ago before the white man came. I saw part of what happened to the people myself. I saw how things could go well for them when they were living and how they could stand strong together. I saw what happened when they stayed together. There used to be a big *meekwam* made a long time ago. This *meekwam* was called a *shabootawan*. It

had two doors, (one at each end). It happened that there was always one elder who was in charge of a family. The elder always gave orders when he was in charge. ... Things were better for them when they did things and when they taught their children and grandchildren these things. They were always taught in a separate place, just like the way teaching is today. That's the way it was for our grandfathers. That's where the strength came from, from the Native teachings that taught about everything.

The elders' teachings were different a long time ago. Their teachings were mostly on hunting and other things. These teachings were twofold when I heard my grandfathers a long time ago. There was no religion a long time ago. That's what my grandmother said when I asked her. When I asked her what the religion looked like, she couldn't tell me. She said that the people drummed a long time ago. The people played. They conjured she said. That's how it was she said. Not everyone was like that she said. It wasn't until someone came to us she said. This religion was called the light at first. This person who came from the north was called the light. He brought religion during those days when the elders were living. This person came to them

suddenly. He brought the word to them and that's when religion started to come around. This person brought news that everyone could benefit from. No one new when Jesus Christ was born, and he talked of Him and everlasting life because no one knew of this yet.

Another religion came a long time ago, my grandfather said. My grandfather said that's how it was back then. He said that the Roman Catholic religion came here fifty years ago. That's how things occurred he said. Then there were two religions. That's how it was at first. Other religions came when these two appeared a long time ago. It is just the way it is now when there are many different religions he said. That's what happened in the past. That's all I can say to that one. That's how long I am going to make this one.

THE FIRST THING THAT I AM GOING TO SAY IS how it was, in the Native traditional way, when I heard there was a conjuring tent a long time ago. My grandmother said that she helped there. I remember when she used to help there. She said we used to smoke a pipe. When conjuring, we smoked a pipe while sitting in a circle, she said. She talked about three people who were siblings. My grandmother always spoke clearly of them. She called them

Great Joseph, Great Peter, and Great Jacob. There were three of them that were siblings. They did not live here in Kashechewan. All these people that my grandmother talked about were strong.

This Great Joseph had one hundred and eighty conjuring tents. He was the strongest in the land. No one could ever beat them when they were conjuring. My grandmother went into Great Joseph's conjuring tent. Everyone was shouting throughout the land she said. They broke up their conjuring tent when Great Joseph was supposed to be dangerous. He broke up the other conjuring tents and all of his things even over in the United States. They clearly saw this being done when they were conjuring. That's how it was when the people first got their strength from conjuring. They also did things to themselves. They killed each other. It is not nice what I am talking about, but there were people who heard about these things, I am talking about.

This is what Great Joseph said in his dream. He dreamed that he stood before heaven and that his foot was the size of the land. That's the way the Native dreamed to get his strength. He will be the boss one day, the one who dreamt this. This is what I find in the Bible. I read it

always. It says that the one who was looked down upon, the one who was hated, will be the boss in the future. That's what I find and that's the way it is going to look. That's how long I am going to make this one.

—recorded March 16, 2000

CONFERENCE ADDITIONS

... We told stories about the things that happened in the past before the white man came. That's how it was for us. There were many different kinds of food — moose, caribou, rabbit, fish, snow geese, Canada geese, ducks, and the different kinds of birds like plover, yellow legs and ... These are [the animals] that we ate for meat long ago before the white people came to us. That's how it looked while we were living.

Things were always planned in the morning before going hunting. Bows and arrows were used a long time ago. That's how the Native life was like a long time ago. Hunting was always done before anything could be eaten. That's what happened. The people were always happy with the different kinds of birds that were there for them to survive on.

This happened before the white man



came. Everything began to change when the white man came. Everything is changed now. . . . The white people came from across the ocean and found this land. They brought things to sell and they purchased furs. When they found the Native people, they admired the clothing that the people had made from the animals. That's when they started buying furs. The white people made their clothes from animal furs as well. That's because they found this land that the Native people inhabited in this country called Canada. That's what happened in those days.

We began to wear the clothing that they had brought here. That's what my grandfather was always saying. He said there were no clothes for the men. Sometimes there were suits and the people would always be wearing suits he said. That's how my grandfather looked like in the picture. He would be wearing a suit and a hat, a white man's hat. I believe him when he was telling that story. That's how it is today. The Native way of life is different from the way it was in the past. Since the white people came here to Canada, the Native way of life has changed drastically.

In the past, we would always be living in

the bush when trying to survive. During those days there were no calendars. The Native people's calendar was the Big Dipper that you see with the ten stars. That was their time measurement a long time ago. That was what they looked at when they wanted to come to the community for Christmas. They would say the handle is cut off and that's what happened. I don't it understand that myself. I looked at the stars to see what position it is in. That's what I heard my grandmother say.

Some people did not know how to use that calender that I am talking about. These people would arrive late at the community during Christmas time when that happened. The way of life is different with the youth now. The education system that they brought over from across the ocean is what disturbed the Native way of live. It appeared that the Native way of life seemed to have gone astray when they brought the schools here from across the ocean. Everything seemed to stop and everything seemed to go downhill. The trapping was the one that went down and it was only the older people that trapped. That is the way it was.

The youth that we see now, they did not do these things, but there are some who

want to do some trapping, There is no change in the way of hunting birds or waterfowl. The youth are still into the hunting ways. These are the things that have changed. Now the people are living in the communities. The things done in the bush are no longer here. Sometimes the Native people would be gone all winter and they would come back in the late spring. They grew up in the traditional way and everything is different. It seems as if everything is disturbed.

It is like the television when it was first here. That's when life started to be different. That's what engrosses youth mostly. This thing called television is what engages them. That's how life is today. Life is falling now from what it used to look like in the past. I acknowledge the Creator for the many things He gave us and for the different nations and languages. Now when we are together it seems as if everything is together. Everyone is starting to lose their language. Our children and great grandchildren are all speaking in English. That's how it looks like today.

I said that I am very happy and that I acknowledge the Creator. How can things be better so that [modern] things can be more helpful to us? In the way of education, when our children go to school

and get skills that will enable them to find good jobs. That's how it is for our children and great grandchildren. I wish to acknowledge everyone today in the medical field. I think it is going well in that area now compared to how it was in the past. In our community whenever someone is sick the helicopter comes right away and that is why I want to acknowledge that service. That's how long I am going to make this one.

—recorded March 12, 2002



Biographical Information

Date of Birth: March 23, 1927

Place of Birth: Kwataboahagan River,
Ontario

Present Address: Kashechewan, Ontario

Name of Spouse: Josephine June Lazarus
(deceased)

Number of Children: 12

Grandchildren: 50

Great-grandchildren: 4

Number of Years Married: 50



פ' ור' אס' .א'לר' סספא'ב'
 9.ב' ו' ג'ר' סא' לב'
 'צ'א'ס'ר', א'ר' גא' .א'א'
 ו'ל' א'ס'א' 9.ב'בא' ג'ר'ל' א'ד'
 לב' י'נ' ס'ר'ג'ר'ג'א'ד', ג'ל'
 י'נ'נ', י'פ' ל'ב'ג'ב'א'
 פ'פ'א'ל'9.א' י'נ'נ' א'ל'נ'ר'א'ס'
 לב' י'נ'ס'ג' .א'ד'א' ב'
 פ'פ'א'ל'ר' 'צ'א'ס'ר', ג'ד' ב' פ'
 ס'ר'א'פ'א'ר', א'א'
 פ'פ'א'ל'ג'א'ב'ג'ד' ו' א'נ'
 א'נ'9.ר', ו' ג'ב'ס'ג'ס' א'ד' ב'
 א'נ' ג'נ'א'ר' גא' ג'ר'
 א'ר'9.ר'ל' ג'ג' 9.ב'בא' ב' פ'
 ור' אס' ג'א'ר'ל' א'ר' ו' פ'
 פא'א'ל'ג'ר' ו' ג'ר'ל' 9.ב'ס'.

א'ס' לב' ב' פ'ס'ב', ו' ג'ב'ס' א'ד'
 ג'ס'א'ר'ל' א'א'ס'ר' א'ס' ו'
 ג'ר' פ'פ'א'ל'ר' א'ד'.
 פ'פ'א'ל'ג'א'ב'ג'ד' א'ד' ג'ד'ס' ו'
 ג'ג'ר'ל' גא' 9.ב'ב'ס'.
 א'ר'9.ר'ל' א'ר' ו' .א'ל'ר'
 פ'א' א'ס' ב' פ'ס'ב' ו'
 א'ל'ר'א' א'ס'א' 9.ב'בא' ס'ר'
 .א'א' ב' פ' אס' פ'פ'א'ל'ד'א'.
 .א'א'א' א'א'ר' א'ס'ר'ל'
 ג'ר'ג' ג'ג' .ג'ר'נ'ג'א' 9.ב'בא'
 ס'ר' א'ד' ס'ר'ג' ו'
 בא'א'ל'ר' .א'א'ר' ג'ר'א'
 א'ס'ר'ל' א'ס'ג'ס' א'א' .א'א'
 פ'ר' בא'א'ל'ר' ס'ר' ב' פ' ור'
 א'ס'א'ר'א' פ'ר' אס'

פ'פ'א'ל'ר'.

ג'ר'ג' 9.ב'ב' י'א'א'ג'ר' פ'א'
 א'ס'א', י'ג'ר' ס'ר' 9.ב'ב'
 פ'א' ס'ר' ס'ר'ג'ר' ו'
 א'ל'r' א'ס'ל' ב' פ' ור' אס'
 א'l'r', א'ס'א' ב' פ' ור'
 א'l'r' ג'ר', ו' פ' ור'
 ג'א'ר' ב' פ' א'l'r'. ס' ג'
 ג'r' ו'ו' א'ס'א' 9.ב'בא' ו'
 א'l'r' פ'א' א'ס' ב' פ'ס'ב'.
 גא' י'a'r' ר'r' ג'ג' 9.בא'
 א'r' ב' א'r'b', .א'א' ב'
 ג'נ'ס'b'r'. א'א'r' ס'ר'g'r'
 א'ס'א' 9.ב'בא' ב' פ' א'l'r'.
 .ב'r' ב' פ' ג'נ'ס'r'. גא' לב'
 ג'b' י'r'g'g'r'. ג'r' לב' ס'
 ג'א' א'l'n' י'ס'g'א' .א'ד'
 א'ס' ב' פ'ס'ב'. ו' ג'ב'ס' ל'd'
 א'ד' א'r'd' 9.א'9.א'r'g'
 א'n'l' .א'א' א'ס'l' ב'
 א'9.א'r'g'.

ג'd'g' א'ס'א' ב' א'l'r'
 א'r'g' 9.ב' גא' ג'ר'
 א'l'r'ס'א' 9.ב' ב' א'l'r',
 .א'א' ב' ג'נ'ס'b'r' 9.בא'. א'r'
 א'ד' ג'9.ב'g' א'ס'א' ג'r' ב'
 א'l'r', ג', ג'r'g' 9.ב', .א'g',
 ס'r' א'r'. ג'r'g' א'ד' 9.ב' ב'
 ב'r'n'ס'b'U'. א'r'g' א'ד' ג'ג' פ'
 א'l'r'א' סא' .א'א' סספא'ב'
 א'ס' ל'r' ו' .א'l'r'. גא'

<<4C9σJ.Δ' 𐤀𐤁𐤁𐤁 𐤁
 LΓJ𐤁'CL' 𐤁𐤁 9.6^cba 𐤁'P
 b ΔC.6P_x 𐤁 .𐤁<CL' 𐤁'C
 .𐤁.𐤁' 𐤁'P 𐤁 ba.𐤁<CL',
 Γ'N.6' C'U ΔJadP' 𐤁'U 𐤁
 𐤀JU𐤁_x Γ'CD P LΓJ𐤁'U'
 𐤁'U .6'C°, .6'C° ΔC.Δσ' b
 ΔJ P'P𐤁𐤁Γ' 𐤁 ΔJ .𐤁<CL'
 ΔC.Δσ' 𐤁 ΔC𐤁_x

P .𐤁σC' 𐤀d 𐤁𐤁 9.ba 𐤁U
 .6'C° <.6C'6Γd' 𐤁 ΔJU𐤁_x P
 LΓJ𐤁'CGΔd' 9b.𐤁ba 𐤁σΔ
 7.9'6Γ' b ΔC.6P_x 𐤁'C 𐤁'6°
 .𐤁.𐤁' PNN' 𐤁'U 𐤁 .𐤁<CL'
 9CC.Δ' 𐤁 .𐤁<L' 𐤁.Δ𐤁_𐤁
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 ΔJ Γ.𐤁'C.6' 𐤁'C 𐤁
 ΔCσ.𐤁' ΔC.Δσ' Lb .Δ𐤁 𐤁
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 LΓJ𐤁'U', 𐤁'C L𐤁 𐤀d P 𐤀
 .6'C° 9.6' P 𐤁N UσJ' 𐤁'C
 ΔC.Δσ' .𐤁.𐤁' 𐤁'C P 𐤁N
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 ΔNN' 𐤁N' 𐤁.𐤁σba' 𐤁'C b
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 Γ𐤁.𐤁'C.6' b .𐤁σCσ.𐤁'
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 Γ𐤁.𐤁'C.6' 𐤁 𐤁N
 .𐤁σCσ.𐤁' 𐤁𐤁 Lb 𐤁'C 𐤁
 𐤁N 6b.𐤁J𐤁𐤁' 𐤁.𐤁σba'
 𐤁σΓσ° b 𐤁<C' b 𐤁<PCL'_x
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 b 𐤁'P 𐤀LNN' 𐤁𐤁 𐤁.Δba
 9.6σ_x 𐤀 Lb .Δ'6' P
 Δ'<σ_x σ𐤁 .Δ𐤁 ΔU9 𐤁'U
 C.𐤁<LP' 𐤁N 𐤁.𐤁J𐤁𐤁' 𐤁'C
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 .Δ 𐤁𐤁𐤁𐤁' 𐤁 ΔU'CdP' PΓ
 Γ' 𐤁'C ΔN.𐤁' .𐤁.𐤁'
 𐤁σPΔd.𐤁' ΔJ 𐤀U'CGσ.𐤁'
 PΓ .𐤁 .Δ7.𐤁.6<' 𐤁N
 𐤁.𐤁J𐤁𐤁' 𐤁U ΔJCσ.𐤁' 𐤀
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 𐤁 U𐤀 𐤁𐤁𐤁' 𐤁'C σ𐤁
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ΔC·Δσ' <b' b Δ'·b ·Δ·Δ'·
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 ·Δ'Δbσ·Δ', Δ'·Δ'·Δ' Δ·Δ b
 Δ', b Δ<C' CΔ Λ' Δ'·
 ∇' Λ>' <b' b Δ'·b
 ·Δ·Δ' 'P ·Δ<U' ΔσLx Δa
 Lb 'P Δ'Δ'Δ' Δ'· b
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'P Δ<U' ∇' Λ' ∇
 Γσb·Δ' ΔσL ·∇'·V' CΔ
 ΛΔ C·VCC·9 Δ·∇σb' ΔC
 Γ'·Δ' 'P·Δ·U ∇ Δ<U'·
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 ·Δ·Δ', ∇ P Γσb·Δ' ΔσL
 ·∇'·V' ∇ Δ<U'·Δ', ∇dL b
 Λ' ∇ Δ'·Δ' ΔσL ·∇'·V'
 ∇dCσ Γ'Δ, LΓ'·C'·Δ'
 LΔ 'C' Δ'· ∇ P'P'·
 ΔσL b P ∇' Δ' Δ'· b
 Δ'·b ·Δ·Δ'· ·∇'·V' ∇
 Γσb·Δ', σσPΔ·b' ∇ P Δ'
 ΛLΠ'· Δa Lb Δ'·9 b P
 ΔσPΔ', σ' Uσ' Δ'· ∇ P
 Δ' ΛLΠ'· σ·ΔPLb' Δ'
 ΔσL ·∇'·V' b Γσb·Δ' ∇
 Δ<U'· Lb ΔσL ·∇'·V'
 49 Lb ΛΔ Δ'·Δ'· ·∇'·V' b
 Γσb·Δ'· ΔσL Lb ∇ P
 Δ'·, σ·ΔPLb' ∇ P Δ'
 ΛLΠ'· Δ'· Δ'· Δ'· b
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 Lb ·Δa b Δ'·Δ'· ·Δ'·Δ'·
 P' Γ'Δ Γ'·, 9b' ·Δa
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 Δ'· Lb ∇ P P'·C' ΔσL
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∇ P Λ' <σ·Cσ·Δ' ΓP·Δ
 Λ' 16, 2000

Δσ'·9 Δ<U'·Δ' b P
 Δ'·Δ'·Δ'· Δ'·
 ∇ Δ'·Δ'· Δ'· σ'· Γ'· ∇
 Δ'·C'· ΔσL b Δ'·· Γ'·
 9·b·Δ'· P ∇ P'·Δ'·Δ'·

Ja 9.6' LΓCσC.L' σ'C Ad
 Δ.ΔLJ' ∇ .Δ<LΓ', CΛ'd
 ΛJ'J'J' J.Δb' Δ'C ∇ ΔLΓLb'
 σU b ba.∇σΓΓ' Δ.ΔJ'J'
 σΓΓ'.

ΔσL .Δa 9.6' L'd
 P'P.ΔL9.Δσ' ΔU9, P
 Δ<ΠJLb' LσJ.Δ b
 P'P.ΔLbσ.Δ' P Δ<ΔbU9.
 Pσb.ΔσbU.Δ Lb .Δa .∇'b
 ΔσΔ Γ'CΔx 9b' Ad ΛJ'J'
 ΔσL P ΔJ P'P.ΔLbσ.Δ'
 Δ.∇σb'x LσJ L'J.Δbσ',
 Δσσ° L'J.Δbσ' b P ΔJ
 P'P.ΔLΓ' .Δa .∇'b'x Ja
 σa .Δa b Δ.UJ' CΛ'd
 .∇'b' Δ.ΔJ'U Δ'Λ' σax

ΔLΔ° Lb σ'C P
 JC.Δbσ.Δ'a' .Δa Δ.ΔJ'J',
 J.b' σa .Δa Δ'C b P ΔJ
 .Δ<CL', Δ'b° ∇ P ΛΠ.9J'
 J.b σΛ' Δ'dσ', σd' ∇ P
 bΓ'J'CL' ΔΠ' σ'C σa
 P'P.ΔL9.Δax ∇ aΠdΔJ',
 9.6' 'P JCb.Δax' 'P
 <J'U>b.Δa' Δ'C ΛΓ
 Δ'dσ'x ∇ D.bσ b JCb.ΔL',
 σaa' .Δa J.b' Δ'C, Δ'b°
 ∇ P .Δ<CL' Δ'd'x σaa'
 Lb ΔC.Δa Ad ∇ P PΓ
 LσσΓJ' Δ'C J.b' ∇

P'P.ΔLb.ΔL'x ∇b σ'C
 Δ'.9J'J' PΓ LσσΓP'Γ' Δ'Cx
 ∇ D.bσ .Δa b VΓ ΔΠJ'
 Δ'C σaa' .Δax ∇ D.bσL
 Lb, P bLΓLb' Lb Δ'd
 ΔUσC.b'x Ja Δ.∇σb' P
 LσσΓ9° Δ'Cx Ja ΔL Lb P
 ΔLΓΔbσ.Δ'a' Δ.ΔJ'J' .Δa
 Δσ' P'P.ΔLJ.ΔbΓd' ∇
 ΔCΓ'x ΔJ' Ja
 <PΠabσ.Δ'a' PΓ .ΔΓ
 ΔLΓΔΓ' ΔσΔ J.Δba
 Δ.ΔJ'J' b P'P.ΔL.ΔΓ'x ∇
 D.bσ Ad ∇ JΓ
 P.∇Γ.Δbσ.ΔΓ' ΔJ' Δ'dσ'x
 Ja Lb 9.6' P P'9σC.L'
 ΔσLx ∇ D.bσ Ad 9 P
 ΔCΓJ.ΔL' ΔσL .Δax

Ja L'd b b'PCaa° Δ.ΔJ'U
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Sinclair Wynne

I GREW UP IN THE BUSH WHEN I WAS YOUNG. I think there many different things now since I got older. I saw many things when I was young. The elders used to pray when they got up. Although my father did not do that, the people I lived with [prayed]. I was with them all the time. They were just like that. There where only two religions, Catholic and Anglican, at first. Things went well when there was religion. They prayed for things to go well for them. That's what they were taught before getting up. That's what I saw when I was a teenager, when I was young.

We were always awakened when the first light of dawn came, when it got light.

That's what was done when teaching the religion from the people I lived with, even if my father was not like that. All of the elders were like that when I was young. We were told to get up when dawn came. I thought this was really the good life while I was young when the young people were told to get up. Some young people knew to get up by themselves. That is why I am sorry when I don't see this today and the ones that are getting old. I call myself an elder too, although I did not teach too much like that.

The Native way of life is getting weak. The Native life is being lost when nothing is being taught. Now the youth are getting weak and [unable to do] the work that we had been taught as well. The non-Native things that are here like the running engines and televisions are making the youth weak. They no longer do things because of these. All the things that we used, that we ate, they were made. Once we learned, that's how it was for us to this day. I did everything that I had seen my parents do. None of my children do any traditional things and I think it frustrates me. I feel as if the teachings in my life have been taken away from me since my children, the ones that I raised, have been taught in school. Once they went there, that's what they took. They did not take

these [traditional] things seriously although they had seen us do these things.

Today, that's how the children are, they go to school to be taught. They go to school all the time. They don't know anything. Today, they are being counselled to use the things we had been taught, but they think more of white man's things or just watch television. They think more of these rather than watch how it was for me and to learn from it.

I still do all these things. I make things. I am happy when I use the meat that I had been brought up on. I think these things do me well when I still use them today. I don't use the things brought from the store too much. I think I am happier with the things I used from there [the bush]. I don't feel sick yet. I feel that I live a healthy life to this day. That's all I will answer on that one.

THAT'S ALL THEY USED ALL THE TIME. THE things at the store were not used too much. Only the traditional meat was used. Moose, everything, rabbits, beavers, everything that was caught, they used all these things. Even the last time I saw my parents they still did not use many things from the store. These are the things that they thought were good that I had been

taught and was using. When I use something I get from the store, I don't think it sits well with me. I think maybe it's because of the food I use from the bush. There are many people here, who I grew up with, that have left the traditional way of life. Some people I grew up with are getting weak. Many people I grew up with can't do very much.

That's what I think. I think everything is used when you take something from the bush. You use your arms when you take something out there. You know what you are doing when you put these things away or when you make them. You take responsibility for the work and whatever you put away for yourself that you use. That's about it. I can't say too much about what you are asking me.

I THINK THERE ARE MANY THINGS USED AND made out there that does much good like meat. A person who works hard gathering what he can from the bush makes himself strong. A person works hard when he does something for himself. It is said that's where he gets his strength when a person is strong. They never stopped working or moving around.

A person carried things by himself wherever he went. He carried around the

things that he used. It is not like staying in the community when you just go and get what you want. It feels as if you don't make too much use of yourself. That's how I find myself today when I look for something. I travel around, I move, I don't stop when I go into the bush. That's where they got their strength from when they worked in their lives.

Now when the youth want to do something, they go to the store. By going there they will not know anything. That's how the elders, who had a difficult life, made their lives strong. They never stopped moving around. The people paddled all the time. That's what I did when I was taught. That's how I can answer this question.

YOU RESPECT WHAT YOU SEE IN THE BUSH WHEN everything makes you feel good. You can't eat the same kind of food all the time such as moose, caribou, fish, beavers, or otters. You have to eat something different sometimes. We looked after our children and they never stopped working and doing things when we taught them. But now people don't do these things because they are not taught that. You feel different, from staying in the community, when you see everything that is on the land. It is the same during the summer when you walk

around. You hear things flying. You hear everything that the Creator has put on this earth to use. You hear all these things wherever you are. It made me think where they came from and how these things occurred when I was out there in the bush. That happens to me all the time. It seems different now from how it used to be when I was a youth and how I felt. I lost some things that I had heard in the bush where I grew up or what I thought I had heard. It is even different [today] when I am in the bush. It is a happy time. It is a happy time (*noochikentakwan*) when I am living out there. I have thought a lot about what is going to happen to me when I am alone. I am mostly at peace when I think about the things that I see on the land. When I look at the land, I see how the trees look when I walk around. I thought a lot about that what I was taught out there in the bush and the way I see the community when I am there.

You will lose these things if you are [not] out there. The things that are in the bush make you think. Sometimes when you see an animal suddenly walking, that's when you realize how good it is staying out there. When you are in the community, you can't think of anything. You seem disoriented, but you think otherwise when you see something being done. This is the

way of life for the youth now. It makes you do a lot of thinking.

When you are in the community, you begin to lose it [this way of life]. That's how some people are [especially] the ones I know. It is good when you are out in the bush surviving. The sad part comes when you start to loose it and when there are not too many people here using it. That's about all I can say although there is much that could be mentioned to the youth about these kinds of things. But there was never any time to do that, from what I see of the children, or tell them these things. There are many children that like me when they know what I do when I am there. They seem to think about me and want to follow me. Also, there are many parents who would like to see me take the children out there. I can't do that when we don't have enough things to take them around — not enough equipment such as tents, engines, ski-doo's or gasoline. These things cost too much and they can't be bought all the time because they are too expensive.

Maybe they should stay there [in the bush], but that would not work because there were many hard things that happened a long time ago, [for example,] when someone was unable to kill things to

eat or when they went hungry. It was only when they could kill things for food that they could survive. We ran short of things that are used not like the way it is now. When I lived [in the bush], I longed to use the things that travel to take me around when I saw them. That's where the short fall is for many people to go and stay somewhere. To do this, many things are needed for travel. When someone talks about it and wants to take everything, it gets him into trouble. He wants to have enough of these things to live away from there. I am not saying someone can't do that. They could do that when they are young, but they don't have anything they could use even when they hope for that.

There were many kinds of things used in the past. They were replaced once ski-doo's and engines were seen, all those kinds of things. I did not use them when I was young. I didn't have a ski-doo when I was young. I was taken care of everywhere I went. Dogs were used when my parents started to take me around. It was the same in the boat when I was taken around. We only poled the boat. We didn't have anything that was running in the back. These things started coming in when the government began bringing in assistance for the people. I received assistance after I got married. It wasn't

until after I got married that I saw the things used in town.

It was after I got married when I saw assistance given to people like the ones that are now given every month. I worked for one year before I was given assistance for the first time. I don't know if anyone will believe me when I tell this. When I got welfare for one month, there was much thinking about this after I got married. I was given welfare so my parents and a woman who had been a parent could [have something to] live on. There were two families there that lived on welfare. My wife was given welfare and I was working. The welfare I was given was \$49.00. I supported my wife when I first started living with her, but I had doubts about what I had done. The \$49.00 was useful to me after I was married. More assistance is given now. Almost \$1,000.00 is given to four people — two adults and two children. It is still like that now. Some youth don't know how to get off welfare once they receive it. I am saying this because that is how it was for me when I was a youth. I am telling this in a good way and no youth have to come forward to believe it. I know this because that's how it was when I got separated. That's about all I can make that on this one.

—recorded March 16, 2000

CONFERENCE ADDITIONS

... I was taught when we lived throughout the land. That's what holds me up to today. There are many things that are happening with the way the youth are now. Life is different now. The youth don't listen when [we talk about] something that is hard. That's what I am going to say.

That's the way the youth are now. They can't take it. It is not the way when we were raised in the bush. It's because there are many animate things here on earth that are living that they use now. They don't bother with the things we were taught and with what we teach and the other things that Joseph (Okimaw) talked about that I saw. We saw the teachings when we got up in the morning and at work.

There is nothing now, like the kinds of things that were here before, that they can see what happened to us when we were young. It is sad when this happens. That's because there are many distracting things here in this world. They are starting to let go of the teachings that we were taught of the different nations, Indian nations, and that sort of thing.

We just got up when we did things, that's the way that we were taught. It's the same way the women were, they got up just as their parents taught them to do. We are starting to let go of the things our parents had taught us, like what we call religion and other things. These things are starting to go. The youth are starting make fun of religion and other things that we had respected, that we were made to respect. They are starting to make fun of them. That's the way the youth are now.

Maybe my younger siblings had been shown these things when they were raised when I was growing up before I left there. Sometimes we were kept out[side] when we were asked what we had done, just like a child that does not listen. Maybe that's how we were like the ones that were being raised. But now it is different. When a parent speaks their children can take them to court when someone says something. That's why they don't do anything when they are being told to do something, maybe that's why it is that way. There are many different things that the children watch now, maybe that is why this is happening. Sometimes that happens to me when I sit down. I want to watch something that is here now.

What Joseph talked about, there were

some missing things there. I will say some things that I think that he missed when he was talking to you. That is happening when he talked about alcohol. Sometimes it is hard for a person to think about something when he is asked to talk about something. Sometimes that happens. When he talked about alcohol, he did not talk about the children that break into things. That's why the children are breaking [and entering]. They want to take something for themselves. Alcohol has a part in this breaking [and entering] that these children are into. I think that's what was not said and I just wanted to include that in there what Joseph had talked about. The children are damaging and breaking things ever since they began using a lot of alcohol and drugs. There is something that comes from these things. They do other things when they drink and the children get jailed for that. That is the cause of it [breaking and entering] and it is getting worse. It's bad. I'm just putting something in here that I thought Joseph forgot to mention. That is what's happening in my community and I see these things that he talked about.

The last thing I had talked about was the question you mentioned. Maybe you think when someone eats that he is eating a good meal from someone else's things

[the store]. Maybe you think something comes out from there but I don't think that happens. There is much missing thinking when they don't know who we get our life from. The one who looks at us when we are in this world gave those things that we put into our mouths, to help make us strong, to do us good. He put them on earth to make use of them. I saw those kinds of things often. Maybe the older ones are still doing that. Before they use it, before they take the things they eat, they prayed. They acknowledged the Creator when these things made them strong. These things work. That's about it. I don't think I can say anymore.

... The people prayed before they ate and acknowledged the Creator. The thing I just mentioned, they don't do that anymore, but maybe some of them still do it. No one is teaching their children to do that. Maybe they are taught that but the youth don't want to do it. Some of them must hear that.

The person who has a family is keeping his upbringing up when they stay in the bush. He [a child] probably listens when he is spoken to or when another person wants to talk to him. There is nothing there that is distracting. There are no other children there to come and encourage the child to

do something who is being looked after. That's where these things come from. The children's friends come over to the house when you are in the community but when you are in the bush that does not happen.

... Maybe they will see the things in this world that are distracting them when they see things there [in the bush]. They don't think of anything or see animals like birds or anything that moves. These are the things that the children, who are being looked after in the home, are missing.

It helped when they had teachings about the Lord. They were included in education a long time ago. There were many things like teachings about the Lord taught to the people. The Bible, the good book, was taught to the people a long time ago, not like the way it is now but before my time.

When I went to school during the summer, I saw children getting strapped inside the school when they teased each other. That's what they did to us when I was in school. We weren't supposed to tease each other or the girls when I was there. That's what happened to us and it seemed as if the school settled down to a more quiet place. No one was allowed to tease there. They didn't talk to the children when the other children talked to

each other in the classroom. They just sent them home. They [the children] won't learn anything when that happens. That's all I can say to that one.

I don't think we can answer any more about these things that you are asking us. It seems like when we try to answer the questions something else comes up that we should have said. Jesus was here on earth and there were twelve of his disciples. They asked him what kinds of things he had accomplished when he was here. Jesus told his disciples that they could do the kinds of things that they saw him do. That is the way it is for us when we sit here at the table. We can't tell each other enough things. There is not enough that can be said, just like what happened to the disciples. Jesus told them that it is up to you to decide how much you can take. That's what happens when we remember things what we tell each other. You see the way our brain works. ... Maybe I was selected to bring this out although he [Joseph] knows this as well and that is why we can't say enough. They say that there were tears coming from the disciples' eyes and it was like that for Jesus as well. The people saw him when he was like that. I see that too.

The things I get from the bush do me

good. Although the meat I get from the store looks like it is meat, it does not do me any good. I feel a lot better when the meat I get from the bush fills me up. You move around when you are out in the bush. When you are in a tent in the bush, it helps you too. I think of the Creator when I am out there. It does not happen like that in town. I think of the things that belong to the Creator when I am out there in the bush. ... It is different when staying in the community. You can't think too much there. That's the way the youth are now. Even the older people are starting to be like that now. That's what I want to say when I sound like that. ... The elders are starting to think this way as well. I hear many people say that the meat they get from the store does not do them any good and the meat in the bush does.

—recorded March 12, 2002



Biographical Information

Date of Birth: May 30, 1935

Place of Birth: Old Fort Albany (Old Post), Ontario

Present Address: Kashechewan, Ontario

Name of Spouse: Mary Kooseses (deceased)

Number of Children: 5

Grandchildren: 14

Great-grandchildren: 14

Number of Years Married: 39



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**George Gillies**

THIS IS WHY THEY WERE STRONG. I WAS STRONG when I was living because I used the meat, the meat that is here on this earth. Meat is what made us strong while we were living there in the bush. Also, we thought about our spiritual life and our Creator when we did our work living in the bush. That is what made us strong when we thought of these two things. We strongly believed in doing these things in a good way. When we look at the land and how good it is, when we look at the animals and how good they look when we see them, and when the birds fly, it helps us when we see these things. That's why we were intent to survive in the bush. Everything we saw in the bush, we were sure we owned. We

were sure that everything on the land, for us to live, was ours to use in a good way. That's what made us strong when we did that. We firmly believed that when we used the things that were in the bush. We were determined although it was hard. That's why everything made us strong. We were determined although times were often hard.

I thanked our Creator often when we were grateful while living in the bush. It was peaceful. We knew who the Creator was when living in the bush. Hearing and seeing all of his creation is what made us strong when we were trying to survive in the bush. We weren't bothered by anything else, except trying to survive in the bush. Nothing led us astray in the bush like the way it is living in a community. This did not happen when we were trying to live.

We did what we could to live. It was hard sometimes trying to live. We worked hard and we used the things [in the bush] in a good way every day. That's what happened to me. I tried all the time to use these things in a good way so I would not lose them while we were in good health. I tried to use them every day. That's what we did while we were living [in the bush]. That's it for this one.

ABOUT THE FAMILY WAY, THAT MADE US strong, we were all the same. We all did what we could. We thought the same and did not hinder each other when were living. We thought the same way always. That's why everything went well for us in the family way. We did not hinder each other. We were of one mind when we did things when we lived. That's what we used while we lived, and that's what made us strong, That's it for this one.

THE THINGS THAT MADE THE PEOPLE STRONG IN the past were the things they survived on. The food they used is what made the people strong a long time ago. Much knowledge comes from living a pitiful life. That's what I think. When we were poor, when I was poor, I got much knowledge while I was going through hard times. I knew this hard life when I was orphaned. I knew it then. That's where I got my knowledge, when I was living a poor life.

People got strong when they used all the things that the Creator had wanted them to use. That's what made them strong. In addition, from the first thing that I mentioned at the beginning, people got their strength living in the bush clearly knowing who made the things that they see, use, and hear. That's how they got strong when they used their own food

from the land. That's why they were strong. Also, the spiritual life they used [made them strong]. There was nothing to hinder them and the land in which they lived was a peaceful place. That's why they were strong. I am finished with this one.

THE REASON THESE THINGS WERE VERY important is that we survived on the things from the land. That's why they were important when we lived in the bush. Also, the most important things that were used from the animals were the animal skins and the tools made from their bones. That's where cured skins, used for shoes or sinew, came from. Everything was obtained from the animals killed. The meat, the bones, and the skin were used. There is nothing that cannot be used that is obtained from the bush. Everything is used from the many species of animals. That's why the people were strong when they stayed in the bush making everything they got from the animals that they had killed themselves.

They made their own shelters to live in during the winter, and they made their own boats to use. They used wood from the bush. They got everything from the bush that they used. That's why they were strong. They knew how they were going to use the things that were on the land.

That's why the people were strong a long time ago. They did not discard anything they used. They used the different kinds of animals and the other things. When they wanted something, they got it from the animals.

That's how they were when the people lived in the bush, when they used all the things in a good way. They did not throw anything away. They could keep things in the summer so that they would not spoil. That's what the people did a long time ago and that's why they were determined when they were living in the bush. There is much life there. That's how the people became strong and respected when nothing was paid for that was taken from the bush. It was just taken. It's as if someone owned it when living in the bush. Everything he sees is his. What he wants to do he does. That's what he uses these things for.

They used the spiritual life all the time and that's why all went well with them. When someone believes in something or something that he does, that's why everything went well. The one good thing used, I'll say the one good thing that is there, is when someone is being taught. When being taught, it is imperative that he listens to that person. That is when it will

be good for someone when he hears what that person is teaching them, only when they listen well. That is what I know. That is what I did.

—recorded March 13, 2000



Biographical Information

Date of Birth: June 10, 1927

Place of Birth: Attawapiskat, Ontario

Present Address: Fort Albany, Ontario

Name of Spouse: Bessie Damush

Number of Children: 13

Grandchildren: 39

Great-grandchildren: 3

Number of Years Married: 50



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Abraham Metat

THAT'S WHAT A PERSON DID IN THE PAST WHEN he was living a long time ago. The people who were in the bush lived strongly. When they only lived in the bush, they ate from the bush. The things that are used today were not used very much then. Those things were not seen a long time ago. It was always meat that was used and the one called the gravy water that was drunk. That's what a person did when he cooked a long time ago. He would make gravy water from the broth and would drink it after he had eaten. It is better when this is done rather than swallowing the sweet things such as pies and different kinds of sweet fruits in cans. It does not do anyone much good when that is done. The meat

that you eat does not do the work after you have eaten it when you eat sweet things after eating meat. When you use the gravy water after you drink, it is used in a good way. It begins to work (it begins to strengthen [you] after you have eaten) when you drink the water that you cooked in. The juice from the meat strengthens you just like the meat. That's how long I will make the answer to this one.

THE THINGS THAT MADE THE CHILDREN GROW strong in the past were when they stayed in the bush and when the children were born in the bush. They did not hear all the things that we hear today. Look at the television, it shows different things and they understand and believe in all those things. They were not taught yet that the things they see are just being made.

I worked like that for twenty months. I also worked at the goose camp and I made the picture tapes (film). They took pictures of me by camera doing different things such as making a blind and cooking. That's where I knew they made things that look like that. The children believe in these things because they have not yet been taught. That's what they really think. They believe the things that they show and having fast things, but it

does not really happen. They just make these things. The children don't know they just make these things. These things don't really happen.

That's why the children lived a good life when they did not see these things a long time ago. They did not stay in a house too much. They would make camps using *meekwama* a long time ago. They would only stay in the community for short time. A child did not really know these kinds of things. Now the children sit there all the time. They know all the bad things that they show in the movies. That's why the children are weak now and feel angry when they see these things. They watch things that are not good. I say this every day. That's how long I'll make this one.

I'LL SAY THE SAME THING THAT I SAID THE FIRST time and those other things that they used. A Native person used everything that was in the bush. . . . I'm talking about rabbit skins or other animal skins that they used for mats. They lived a good life because they used the things in the wilderness, and that's why they were strong. The things that grew in the wild are good. The Lord blessed everything when he made these animal things.

Animal hair was very good. Look at the

animals, they do not freeze even when they lay any place because their hair is so warm. We think that it would not help us to survive when we look at it. All the animals survive even when they lay on top of the snow. Their hair is warm and they were given that for survival. That's where the people got the fur from. That's where the things that they use for sleeping, everything he uses, comes from. That's why they were strong because they used the animal things all the time.

Now it is only the white man's things that want to be used. These things aren't any good. These things don't seem too warm that they are using now. I covered up with a moose hide, a moose hide, only a moose hide, a raw moose hide. I didn't get cold when I slept outside any place when I could not head back home because it got dark too soon. That is why I say that the things the Creator made for the animals are tough enough for them to survive. That's why the people were strong when they used these things. That's why they were energetic when they used these animal things all the time. Now, no one uses them. It is only the white man's food that is used. When they want to go any place, they have to use motorized transportation. It was not like that in the past. They always walked when they

wanted to do something. They got dressed whenever they wanted to go out. That's why the life was strong because they did everything for themselves. They did not require anything to take them places. They walked wherever they wanted to go.

Look at the distance, one hundred miles, to Ghost River. I walked back and forth there many times a long time ago. ... It took four nights. Camp was made four times when walking the hundred miles while the days were short. Two camps were made when the days were long. It is not like the way it is now when the days are longer. That's all I will say on this one. The people were strong from the wild meat from the bush a long time ago. They did not drink the stuff that is being drunk today, such as the things they drink called drunken water (alcohol). The people did not drink alcohol a long time ago, but they eventually made home brew. They drank hard stuff and beer. That's what causes weakness now and these kinds of things are getting worse.

The children I knew before seem to have gotten weak. They are all gone now. That's what happened to them when they handled that kind of water. That's what wounded them. I say this because I touched that stuff once in the past. When

I didn't use it that much, I started to get well and I began to feel better. That's why I am saying this. I made myself sick when I used it too much. When I started to quit, I began to feel a lot better. That's how I feel now this summer. I think I am living much better. For three years I think I did not do very well in the past. I was not able to do very much. I didn't think I could skin an animal when I was in the bush. That's how I felt. That's why I quit doing things in the bush. Now I can do things that I was able to do in the past. That's all I will say when I answer that one.

THAT'S ONE THING I FORGOT TO SAY. I AM happy that the Creator came to give us something else that made us strong and that made us brave when living in the bush. Prayers were used a lot. The people, who lived in the bush, used prayers a lot in the past. I did that too when I stayed in the bush. I prayed all the time in the morning and when we went to bed. That's what the other people did as well when I was staying at *Moomatawa*. They prayed for things to go well and to get things from the bush. No one depended on another. I stayed there when I was young. The people lived in tents where I was living. *Moomatawa* was not really a community. It is not there now. It was abandoned. Tents were used when I was

there in 1947. Before that time, I lived up the river. *Moomatawa* is on the Albany River, 210 miles from here. It is 60 miles from Pagwa. Places had different names then — they were not called the same now. I did not live here by the bay too much. That's why my story sounds different from the other ones around here by the bay.

Things happened differently where I was living when I was young. That's where I heard about things while we were living in tents. We were at a place called *Moomatawa*. It seemed as if praying was done every morning. Even when they had a church it was thought that it was too late to go to the church when they wanted to pray. They prayed before the sun came up. People could pray then. They would take turns praying. We did that although we prayed separately. The children were not allowed to run around until the prayers were finished. Everyone prayed. People respected praying a long time ago. That's why our life was strong a long time ago. The children did that too when they were there. They were told, don't move and don't go out. The people could provide comfort for their children a long time ago. They were able to bring them inside [and be in charge of their children]. They brought their children inside when

praying. They looked after them and reprimanded them quietly when they did something wrong. Now that is not done. No one is in charge of their children. That is what I see when look around all the time. That's why a child can be the winner when he says something. The child is the boss. It does not look good when it is like that.

My father was in charge of me when he was raising me. He hit me many times so I could learn what had to be known. I did learn and it benefited me to know everything. I did everything myself. That's what was said of the children as well. If they are controlled really well then they can be taught something. It is true what the people say. I hear many parents say that they should teach their children to behave themselves. Parents should teach their children before they go to school. They can do what they want to their children because they belong to them. The white people can't come here and tell us how to manage our children. I hear that being said often. Yes, that is true what the people say. It is the parent's duty, not just anyone, no.

Sometimes I try to reprimand a child outside here and he tells me, you don't own me, you can't talk to me. That's what

the children say when somebody wants to talk to them. That is why you can't . . . talk to them when many children think like that. That's all I say can say when I answer that question. I am answering based on these questions. As for my other stories, if somebody asked me to tell a story I [still] have a lot to say. I am telling these things so that people who don't know will understand these things. That is all I will say in answering that one.

—recorded March 13, 2000

CONFERENCE ADDITIONS

I am living in Fort Albany. We lived there all the time but we lived in two different areas [Fort Albany and Old Post]. However, I was not living there a long time ago. I was not born in this community. It wasn't until 1947 when I stopped living up the river that I started living in this community. I lived at a place they called *Moomatawa*. That's where I lived when I was young. It looked like a community a long time ago, just the way a community looks today. There is no one living there now. They are the ones living at Calstock now.

The elders that were there, the ones I had seen there, there is not even one of them left. That's while I was young before I got

married. That was my life when I was young. I lived up the river and hunting was different in the bush. It was different from the way people ate in the bay area. . . . We did not eat too much fish in the bush. We hunted there for a while when we were there in the bush.

The place called Pagwa is 272 miles from here. I heard people talk, the ones that went with their boats along the river, when they used to float down the river with their boats. Although I knew once, I barely remember when the boats would float down the river. The Pagwa River would get smaller. The people went there until they come to a point where they would have to portage their things until where it would get wider. That's where they would carry all of their things. It was the same when they would come to a place called *Baeskwanak*. There was a boat landing called *Batakwanoook*. It is fifteen miles up the river from here.

That's where they would leave their boats when they came here. They were not able to come all the way through the rapids, the one what they called the big rapids. That's what they were afraid of. I don't know how they would make out, but that's where they would carry their things from. That's what I did when I was at the

river here where I am now. There were many elders that I had known when I was young. Now there is not even one elder left that I had seen from there. There were other young people there that I grew up with. That's all I can say.

The place where my grandfather stayed up the river was not too far from here [Fort Albany]. He would come down the river whenever he would get supplies. He stayed about twenty miles from here. My grandfather stayed at the place called *Keesataweesheesh* a long time ago. It looked like a big community a long time ago. It seemed like a big community. It was still inhabited in 1947. There were still people there. That's where my grandfather lived. I don't know how many years he was there. I was small then. There is another river somewhere up the river [Albany River]. It is called *Meestabawan* River. My father was there in the bush. He went up that river. My mother died somewhere out in the bush. That's what happened to my father's wife. Maybe that's why she passed away when everything was starting to down from what the people had been doing a long time ago.

The managers were taking furs from each other when the companies first came

here. They say furs were worth money during those days. Some animals were worth money. I saw that. This only happened where they sold furs at the auctions. Mink fur was selling for \$75.00. There would be someone walking around going to see the people whenever they were in getting their furs. This was at that place I was talking about where my father lies.

My grandfather moved to a place they called *Menebosakan* Lake, across from Ghost River. That's where he moved. He lived on rabbits and there was some hunting. The hunting methods were different from the people where we were staying.

My grandfather would make a fish weir when killing fish. They would close off the river. That's what he did, but I did not see him do that too often. I only saw him use a *cheemakun* (partner). He would take a *cheemakun* to the fish weir. Only he would make it bigger. He based the size of what he was making on the amount of fish he wanted to catch. That's what my grandfather did. When the river got high, he would open the fish weir and the fish would go through in there.

The people used to paddle the rivers a long time ago. The people would always paddle. There were sturgeon there and sturgeon were big. That's what they killed. He kept sturgeon there in the water. That's what people did. They kept fish tied together in the water. That's what he would do. He would give meat to people who would paddle by. Meat was very scarce a long time ago. That's why he would keep food where he was. Many people would eat from there whenever they paddled by. They would take as much of the sturgeon as they needed. However, there were many different species of fish there.

There were no moose yet. They did not come there until maybe ten or twenty years later. It was the same for the caribou. They were not everywhere then. They were found mostly in barren places by the bay. Moose were found in the bush. The place called *Kebosakun* that I mentioned is where my grandmother lies. My grandfather was kept in the hospital.

[The family will be strong] as long as there is love in the family and one person has only one partner instead of different partners, and as long as they look after the children. I used to drink lots when I was young, but I made sure my family

came first. [I made sure that] my wife and children had enough to eat. That's when I used to drink.

—recorded March 12, 2002

Biographical Information

Date of Birth: December 11, 1921

Place of Birth: Old Fort Albany (Old Post), Ontario

Present Address: Fort Albany, Ontario

Name of Spouse: Theresa Sutherland

Number of Children: 11

Grandchildren: 35

Great-grandchildren: 16

Number of Years Married: 53



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∇ D•bσ VZ•b'

"∇^C 4^J^

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Cσ^Λ b L•ΔJσbU' DL •ΔCL9•Δ'x

P0 ΛP^ 17, 2000

▽dUσ ▽ aσ<•Δ₇'x ▽
 ▽•bσ Lb b V' σ<•Δ'x b
 V' ▽'b•Δb<•Δ'x J_a
 P'qσΓ' ▽'C ▽ •Δ<L' ▽
 b_a•Δ<L'x 'CδJ' ▽'C_x Δ'Λ
 ▽ Δ'0 •q'Pb<•Δ', ▽ ▽•bσ
 b <'P•h' J'x ▽dCσ Λd b
 σ<"Δ'x

▽d Lb ΔJ' Δ<"Δ°, P•Δ<U'
 a ΔσΔ Γ'0•b •ΔaΔba
 Δ'0', b L'dJLbσ•Δ'x Γ'0•b',
 b •Δh'dJ'x Lb_x σ<4' q•b'
 J<•L', V<' Λd Γ'0'
 P'LC•Δ', P'LC•Δ' ▽'C,
 a•V'dC•Δ' P C'P'x dC' Lb
 ΔσL •Δa ρU •Δa
 ΓC'dΓC•Δ' Γ'0', ▽'U
 ΔC'PC•Δ' Γ'0•b σ<_x ▽d
 ΓC'dΓC' P'•b dC'x ▽dL Lb
 L'PΔΛ'PbU' Λ<b_aΔΛσ°x ▽
 ▽P'ΛC' Lb ΔσJσ° Γ'PΓσ°,
 ▽ ▽P'ΛC' qσd', C'CdDd° Lb
 ΔσΔ Γ'0•b, ΔΓ'x ρ'C ▽
 σ<"Δ'x ▽ ▽•bσ ▽ J<•b<'
 L_a, 'P •ΔCLdC'x σC•Δ°x
 ▽'b' Δ<0'P° ▽'C_x aJ<σ°
 D'L Δ•U°x CbΓd° Lb D'U
 Δ•U°x σJ'•ΔaΓΔd° Lb <d'
 ΔσL ▽ J<' Δ•U°x ▽ ▽•bσ
 ▽ J<P' •Δa Δσσ•Δ' •▽'b'
 ▽ C•▽D'P'x

▽ ▽•bσ Γ_a dC' q•b'
 J<J<σ', Δ<Λ< ▽J'▽•Δd<'
 J'Λ' ▽ •Δσ'C•Δ'x σΛ'
 D'D_x b•Δa Lb •Δa d'P'C
 ΔσL P' J<•Δ' ΔΓ'x '0'x
 bC V•bCΓ° Δ•U°x Δ<Δ° Lb
 •Δa σP', J_a L•bC'
 Λ<b_aΛ_x ▽ ▽•bσ ρ'C
 ΔJ'a•b' ΔΓ'x, ▽ P'•a'•b'
 Γ'0' P'C<P'C'x ▽dCσ Lb ▽
 ΔJ' <P'0aL' P •ΔσΔb'x J<4'
 Lb σΛ' Δ'<σD° ΔΓ'x ▽
 CbΓd'x J'•b' ▽ ΔσJ'aΛσ•Δ',
 ρU J<4' σΛ' Δ'<σD°x
 ▽dCσ Lb q σ'C<•▽' ▽'C_x
 ▽ ▽•bσ b J<CL' b
 Δ•ΔJ'J'•Δ<'
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 a•ΔΔC' J'h_x J<' ρU ΛJ'U
 <J'U Δ•U°, ▽'U aJ•Δ'
 ΔUq_x b_a•Δ<C J'ba°x J_a
 •Δ'b' P ▽P' Γ'•<Δ° J'x 'P
 σ<Δ° Lb Γ'J' J'x Δ'0•b'
 ρ'C Γ'J' 'P σ<Δ•Δ',
 σJ'σ<' V<•b 'P σ<Δ' ▽
 Λ>' Δ'0•b' ▽'U σP'Γ'x ▽
 ▽•bσ Λd b ▽P' ΛL'0'P'x
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▽ ▽•bσ ρ'C σC•Δ° b J<C',
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**Bertie Jefferies**

THAT'S ALL WE DID. WE LIVED ON THE BUSH meat that we had. Those of us that lived here at the house lived on flour and potatoes. That's what the Native people lived on a long time ago, that is, when they used to grow them. We would go out towards the bay when ducks were able to fly. That's when we had food. They would fry potatoes when they ate them a long time ago. A long time ago there were no potato chips or butter, but there were biscuits. The people lived on bread and biscuits anyway. When I used to work across [the river], I used to take bread with me. Some people who worked there used to give me some meat that they had cooked or boiled.

That's all I ate. That's when I would eat meat.

The people always looked for food in the bush. Sometimes they went out on a boat looking for food. There was no meat in the store. The only things they had at the store were salt beef and salt pork in a can. Bacon did not look the way it looks now. Bacon was inside a can and when I wanted to boil it I would cut it up. Not too many of these things were here. The white people would always come and go, but the Natives would stay and live. That's how the people lived.

I did not get sick too much during that time. I hunted in the bush during the winter. In the summer I would work. That's the only time I would have money. I would not have any money if I didn't work. It didn't matter if I wasn't given any money. It was only when I went looking for work did I have money. It was in September when I went out in the boat. It was around September 15 when I went out in the boat. I would not come back home until June after being in the bush all that time. I lived on partridges and rabbits. I killed moose only when I needed it.

We ate otters sometimes when I skinned them. There were not too many beavers



then. It was only when they brought them here, when they wanted to restock them, that there began to be many beavers. I began to live on beaver and only beaver. We often walked around. We ate bread, but we would mostly eat fried meat. Sometimes I would take macaroni, the long ones, with me. That's what we used to make soup from so that we could eat. That's what we did when we lived. That's how I lived from the bush.

It wasn't until 1950 when there was a store. When they made the hospital, they had power here at the store. That was only power here in 1967. After I got married, I was given a house. That was the first house I had. There wasn't hydro until 1970. It wasn't here until 1970. That's when they brought it over here. There was no telephone here yet. Eventually the telephone came here. They brought telephone wires here. That's what they did. It was only when you got sick that you went to the hospital.

They did not have a vehicle either. It was a long time until they got a vehicle and it was a small one. There was no taxi either. It wasn't until after [19]76 when there were any vehicles. When I was out in the bush I didn't have anything — not even a buck saw. I used my hands to break my

firewood. That's what I did when I was hunting. I did not have a gun such as the one they call a pump. I only had a double barrel shotgun, a single barrel twenty-two, and a rifle. I only had three guns. These were [the guns] that I used. I hunted for seven years in the bush. When I came back I worked on the road and that's when I had money. I gave money to my father. The government did not help him. The government did not help my father at all before I was married. I was the one that gave him money.

I didn't even drink. I started drinking when I was twenty-nine years old. That's when I started drinking. It was the same thing for my father. He survived from the bush. He worked for the Hudson's Bay Company. It was only the Hudson's Bay Company that had employment. That's where I worked every summer. Many people I grew up with are dead now. ...

As for doctors, there was a Native woman there who had a daughter. The people in the bush were breaking out. ... They took her to where they were breaking out. They rubbed something that began to go black on their skin. They put gum there and it stayed there. The gum fell off when it was healed. The skin was full of gum and the skin had already grown back. That's what

they did when they healed. ... There was no doctor then.

THAT'S ALL THEY DID. THEY WERE TAUGHT AT the school and for us that's how we lived. Eventually canned food began [to become common] ... and that's why I stopped when I was staying in the bush, I didn't want to take my grandchildren there. It is not like what Eddie Trapper does. He takes his wife who is my wife's older sister. That woman stayed in the bush. He took her to where he was hunting. They lived on meat when he hunted. He did not use flour too much. He always ate meat. We ate all kinds of meat. We boiled or fried the meat. I did not fry meat too often. There was no lard. There wasn't any lard. It was only when I bought some, would there be any.

I always looked for something good to eat such as moose. I never bothered the male moose, but a female moose was good. Moose was good during the winter. That's what we survived on, only moose meat. That's what Hilda said too. That's all she survived on. ... When we set snares there were many rabbits. We set snares for rabbits. When I went to check my snares, I would have killed some. When we hunted geese in the late spring, that's what we would eat. ... The children ate some chips

and the wild meat that they were fed. It is not like today when there are potato chips and pop. It seems like that's what the children live on today.

They asked me, "what happened to you?" Yes, I told them, you know I told them, we were never given any money, or that sort of thing I told them. It was around 1970 that the Moose Band came into existence. Indian Affairs will run the affairs of the Natives I told them. It must have been when we were given tax when Indian Affairs came. Many people stood up against that. It is only when someone wants to stand up against that thing will it work. It is different now I told them. It seems as if the earth is just going around all the time. It looks like it's a different world. It looks as if I am behind I told them. It is only when I work that I have money. The government gives a little assistance to the children that they call family allowance. A long time ago I never had what they call family allowance during my life when I was hunting, when I was energetic, when I helped myself.

I will tell you the one thing I told them. Sometimes I tell my grandchildren that my grandmother never gave me one penny. You people get \$20.00, \$25.00! I give all my money to my grandchildren when they ask



me for money. . . . I got money sometimes by getting pails of water and filling up water barrels. They gave me bread, that was my pay, or bannock. I would work all the time. I would get water and I would earn fifty cents for one barrel. I had two five-gallon cans when I hauled water. That's how I survived. That's where I got my money from. I eventually worked on the road. That's what happened to the people a long time ago. They never had anything.

That's what happened to them when I think about the people, the people called the Moose Band. I don't understand very much about what is happening now. I don't know what they are doing. I don't know what many people are doing. They pay themselves when someone dies, not Indian Affairs. They don't pay that. I have insurance. I bought the kind of insurance they call death insurance. I pay for death insurance. . . . That's what I told my son. I told him to buy insurance. If something happens to you or if you have problems, insurance is what's going to help you. I bought \$50,000.00 of death insurance. It doesn't matter when I die, if I die you will be given all of that money I told him. . . . You can't do what I did in my life I told my son. I always give money to my son even when he is working. My father never gave

me any money. I gave him money. That's how it was then. My father did not take me to the government while I was hunting. I survived on my own I told them. All the children did that. I was in control of myself I told them. That's what I did I told them. I never said anything to him I told them. . . . I gave him money when he asked for it I told them. My father died in 1960. My mother died in 1943. My father was alone for 17 years when she died.

THAT'S HOW I REMEMBERED MY FATHER WHEN I lived in the bush, when I hunted, and when I looked for something to eat all the time. . . . When I walked around I took some flour and some meat so I could eat. That's what they survived on — meat, nothing else, and praying. He taught me what to do. My father taught me everything. [He taught me] what to do when I went up to a moose. I did not chase after a moose to kill it. He told me not to follow the moose when he runs away. Whatever way the wind is blowing, go against it. He told me that the moose will run south. He told me to look at the way the trees are standing. Run this way [to the] south, he told me. That's where you will hear him coming through the bush. That's how I followed the moose once it ran away. I went over that way. I walked around him. I went that way when I walked around it. That's where

I went. That's where I stood around and that's where he came to stand. The moose stood before me. It didn't even see it when I was looking at it. I was hidden. I shot the moose when he started to turn. That's where I killed it.

They made the deadfall trap. The people used wood, especially the shiny ones. They used two pieces of wood. They placed two pieces of wood in the ground [vertically]. Then they slanted another piece of wood across these two pieces of wood. [Following this] they put other ones across [the slanted piece of wood] and they tied them with a rope. When the beaver pulls at the meat, when he pulls hard, the wood will fall on the beaver and kill it. My father told me that's what they did. Chisels were used there as well. He told me that there were two of them that came together. He said that the beaver gets trapped between them, but it spoils the beaver when they do that. That's what the people did a long time ago when they hunted.

They did another thing. They made a net and they put it in the river. Don't try this with a beaver because the beaver will make a hole in it he told me. The otter will not bite a rope. It is the same for the beaver. You use a long pole. That's where you put your trap. The beaver goes

straight into the water when he gets caught in the trap. When there are weights in the trap the beaver will drown in the water there. ... That's what I did when I was young.

This is what my father reminded me: don't ever follow a moose, ... always walk away from there towards the south, and look at the tracks. ... I never chased a moose. I killed many moose. I killed many caribou as well. I killed fifteen caribou a year in the bush. That's how we survived because we ate meat all the time.

That's what my father did too. He only took a few medicines when he went away. Iodine and the rub, that is white, that's all there was, that's all we took. That's all, nothing else. There were yellow pills as well. That's what he took when he felt something. That's all he took. When someone was cut with an axe, they used the bark off a willow. You scrape the bark off and you chew the bark that is underneath he said. When someone's hand is bleeding, you put that [mixture] on the cut with a rag. The bleeding will stop when you put the willow bark, that you had chewed, on there. That's what stops the bleeding.

Children are different know. I say to my wife that the people who used to hunt don't hunt anymore. I can't hunt either I told her. ... There are no more people like the way we were before. I stayed in the bush when I was trapping. There were no Connibear traps then. They were [purchased later] from the furs. You kill beavers with the Connibear. [Other] animals were killed with the leg hold trap. ... I used the Connibear. It is dangerous. ...

Now, snare wires are different. The one they used is called a killer snare. It looks just like a pin, a safety pin, that goes like this. There is a hole here and it goes off. When he puts [his head] in and knocks it off, the snare goes tight. That's when the snare chokes it. Every time he moves it gets tighter. It is made so that it doesn't go back and that he can't move it. Every time it moves the thing moves too. That's how snares look like now. They kill wolves. I don't think they use these too much. I never used that when I was hunting. I always used the leg hold trap. I killed everything. That's what my father did too. That's how he survived.

The people never took any medication with them when they walked around. They used the medicines from the bush. They

ate wherever they were in the bush. Now, no, they take much stuff with them when they go some place. They take many things.

I ONLY HUNTED WHEN I WAS LOOKING FOR something to survive on. They had money during the summer when they did not hunt. There were many people who did not work. There were not many who worked. There was no work in the 1940s. It was only then when they hunted or tried to kill something. That's how they survived when they did that. They lived on meat. The people lived on meat. That's how the people survived. That's how the people knew what to do. They knew what they were going to do.

They always had what they called the white man's food. Flour, tea, baking powder, that's all there was, and sugar, these were called the white man's food (and salt). That's all there was. They had these things even when they had food. That's what we did also. Sometimes we would leave our things behind and come and get supplies when we ran short. ... You don't get sick when you're there. It is not like when you stay here. You don't get sick too much when you come here and eat meat. That's what they did. ... That's the way I knew the people to be when they lived in the

bush hunting and moving around. These people did not live in one place. They moved around here and there wherever they hunted. I walked all over the place when I lived in the bush. I walked all over there. I forget what it looks like [in the bush] now. I came here sometimes from Moose Factory and from the bay. I walked. There was no ski-doo. I just pulled my stuff. My dogs pulled my things. That's the only time I wanted to use dogs. ... The last time I used a dog was in [19]69 or [19]67. The last time I used dogs was when I got wood from the bush. I don't have dogs now. I don't use them. ... That's what happened to the people when they only lived on meat. I never really knew anyone to be sick.

Some animals they were dealing with were beavers. There were not too many beavers a long time ago. Mink and martens were there, but there were not too many martens either a long time ago. Fishers were there and lynx, but rarely would I come across lynx tracks. Wolves were there as well. When I was in the bush there were 70 wolves running together. They never bothered me. Why would they bother me when I don't bother them? ... The foxes, that I killed, and mink, that's what the people lived on a long time ago. That's how I looked when I was living. I

hunted only. ...

Many young people are not working, but I was not around when there were no jobs here. I went to Moose River to look for work. ... Things are rough these days and I pity my grandchildren on how hard it going to be 30 or 50 years from now. ... There have been many changes between 1940 and now, many changes. It was only the Hudson's Bay Company that had work for short periods — two weeks or one month. It was hard for someone to make a living a long time ago. They never thought it was hard. They just lived. I didn't think about anything when I was living then. I never thought about that. I just hunted. Wherever I stayed, I hunted. That's what must have happened to my father when he hunted all the time. That's where he lived, that's how he survived. ...

—recorded February 17, 2000



Biographical Information

Date of Birth: April 14, 1924

Place of Birth: French River, Ontario

Present Address: Moose Factory, Ontario

Name of Spouse: Hilda Sailors

Number of Children: 5

Grandchildren: 11

Great-grandchildren: 2

Number of Years Married: 44



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$$\begin{aligned} \wedge^c &< \sigma^0 \triangleleft \sigma L \text{ b } \Delta \cdot U \triangleright_x \\ \cdot \nabla^b b^- \cdot \Delta a \text{ L}' &< \Gamma c \text{ b}^c C \\ dCP \triangleright^c &\triangleleft \cdot \nabla \sigma b a^c \text{ b } \Delta CR^c \\ \text{b} \Gamma \Gamma^c_x &\nabla \triangleright \cdot b \sigma \wedge d \nabla \Delta \mathcal{J} \\ L^b \cdot \Delta \mathcal{J}^b b d^c &\text{b} \Gamma \Gamma^c \nabla \\ aC \cdot \triangleleft &< CP^c \text{ q} \cdot b \sigma^0 \text{ q } \Gamma \Gamma \Gamma^c, \\ \Gamma \mathcal{J} \cdot \nabla &Lb \text{ q} \cdot b^c \text{ p } \Gamma^c b \cdot L^c_x \end{aligned}$$

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Frederick Rickard

WHEN I WAS TEN YEARS OLD MY FATHER WAS hunting and I had food. There were no moose then. There were no moose around at that time. Nobody killed any moose a long time ago, only rabbits. When they killed these in the fall, we saved them. These rabbits were salted before they were eaten. Their intestines were put outside the skin and were hung so they would not get spoiled. Everything was eaten, even the head. It was only rabbits that we killed and the left overs like the intestines. That's how we ate a long time ago. It made us strong but we did not feel anything out of the ordinary. We were full of energy every day. We set a fish net in the river. The river was good.

There were always fish in the river in the winter time. In the spring time there was not even one that could be found. They were not coming. There was only one fish that came. The one they call a sucker was the only one that came.

My father said that we are going to break open [the ice] up the river and the fish will come down. That's what was done a long time ago. ... Two nets with a round piece of wood were set there in the spring. Rabbits were still eaten then. ... That's what we did. We checked the two nets. There were fish there that they call suckers. They were there in the winter. My mother said they don't swim [away] We got lots of them. We did not stay there, but there were other people there. There were only a few houses. Maybe there were about ten families living there. There were not many houses there a long time ago. There were only a few. That's how we survived in the bush.

In the fall we would go out on the boat. We would go in August ... ducks were killed when going out on the boat. We got our things from the Hudson's Bay Company. That's where we got the things we took with us, such as tea, flour, lard, nothing else important, oats, and baking powder. This is what we took when we

went on the boat ahead into the bush. Eventually, the geese started flying. ... There were many Snow geese a long time ago when they started flying. They were not afraid. That's what was done. Not many Snow geese were killed in one day. They were dried so they wouldn't spoil. It was hot and only a few were killed. They were dried outside. They were dried really well. They would not spoil when they were dried. It was only later, in the fall, when they were salted. The Snow geese were counted on when it was getting cold. They were hung outside and salted. These Snow geese were eaten in the winter time. We boiled them for a while [before eating them].

There were no beavers. There were only minks, foxes, and skunks. That's all there was. That's where the money came from when someone wanted to buy something in the winter. There were no beavers. They were only worth a little. ... There were otters, but none were across the bay. They were in the bush. They bought things when minks were killed. Four or five were usually killed. There were not really that many foxes when I was ten years old. We bought lard, sugar, tea, and salt from [the Hudson's Bay Company] when my father came here with these furs. He brought back some biscuits that

the Hudson's Bay Company was selling. He would not buy too much. That's what we survived on during the winter.

Around fifteen years ago there were many foxes. I was small then when my father went to check his snares. There were many foxes twice, once recently and once a long time ago. Sometimes he would bring back seven when he snared them. There were foxes, but there were no minks. Things went well for the people when they had things. Some bought canvas that they used to wrap their boats (canoes). That's what was done a long time ago. Nobody had new boats. They would wrap their boats when the canvas started to break. They would fix the wood. The Hudson's Bay Company sold small nails used for making a boat. They also sold resin. ... They sold canoe paint as well. The houses were not painted inside a long time ago. That's how it was.

That's what they bought when they killed anything. They would wrap the boat in the summer. The boat would get rotten a long time ago, but the boat would be fixed-up for the fall. Eventually things began to go well for the people. We were not getting much where we were staying yet. My father would only get \$6.00 for one mink, \$12.00 for two, and \$9.00 for a



fox. ... When I was around nineteen years old, I set fox traps and snares. I was taught how it was done when snaring. Yellow foxes were not there when I was taught this. You put your trap there and your meat (trap bait) there in pieces so your trap will not be seen. I was told that the fox will expose the trap when he goes after the meat. My father told me to put it on the side and to put up a stick there. The fox will smell the trap I was told. That's what I did when I was taught.

When I set a snare, I put lots of sticks [around the snare] and made a small bend with one of them. That's what I did when I was taught. Every two or three days I would go and check my traps. Sometimes I would catch a bird. What am I going to do when I want to kill them I asked myself? Hit them here I was told when I was small. You knock them out by squeezing it. I stepped on their heart to make it stop beating. I was told not to hit it because it will bleed. So, I just knocked it out and squeezed it. I always did what I was always told. I never put meat here, just on the side. I trapped the fox when he used to eat up the meat and it [the snare] would trap him. There were no minks then. There were only a few foxes.

Skunks were worth plenty then. There

were many once in a hole. We dug them out. ... There were eleven of them in the hole. My mother told us that skunks can spray. ... If they spray, you can't use water she told us. ... We put mud in the opening of the hole. We suffocated them so they could not breathe. They must be dead now we said as we dug them out. We pulled one out and it was dead. We got nine that had suffocated from there. One of them was a male skunk. He was big. They were good, but they had sprayed. My mother was there and made lard from their fat. There was no skunk smell either. She mixed goose fat with these skunks' fat. We ate the skunks' intestines. ... We ate skunks, but not weasels. Weasels were too fatty, but lard was made from them too. Eventually there were many furs that were worth quite a bit. I was not married yet when I am talking about this.

There started to be foxes and there were lots. My father was sick then and he was bedridden for four years. He lay there. It was only my brother and me that went where we spent the fall. We killed many foxes. We killed forty. There were many. They were all over the place. We killed forty-nine before Christmas. We killed ninety more. Everything went well. Everything was plentiful here up the river.

At most foxes were worth \$20.00. Sometimes they brought in \$7.00 or \$5.00. When these furs were nice, they brought in \$20.00. They were not worth very much a long time ago. There were no beavers yet. They were not being bred then, before the game wardens came. They were not being bred yet. There were no beavers at that time only foxes.

There began to be moose in the bush. When they got moose from far away, they would be gone a long time. There were no moose here along the bay. We never had moose here on the bay. We had some dogs. We never raised many dogs. We had two or three dogs. That's what happened. One day we had nine dogs when we hunted. We treated them right. We fed them rabbits. In the fall we killed seals, and cut out the fat and gave them that. That's what we had for fat. We would go and sell it, but it did not bring much money. Things were cheap then and many things could be bought. ... Paddling was still done. We would paddle when we would go out on the boat. ... We sailed when we came back. That's what was done a long time ago.

THAT'S WHERE MY FAMILY GOT ITS STRENGTH from a long time ago. That's when the moose was there. That's where a person

got strong [living] in the bush. They survived in a good way in the bush. It's not as if there was anything here for them to stay in the bush. That's when they would be strong when they stayed in the bush. They stayed all winter in the bush. They would not come back until it was paddling time. Only then would they come back. No one stayed here [where we were]. There must have been people close by, but we stayed where we hunted. That's where my father hunted before I was here. That's what I know about what made people strong in the bush. They could do everything when they wanted to survive in the bush. They could do everything. They did everything. There were many partridges a long time ago too. ... They used a net to kill partridges. They would put them in the branches when they killed partridges a long time ago. The train [to Moosonee] was running then. This train must have been running for at least three years when I am talking about my family living in the bush. That's what made them strong in the bush. They looked for things to eat and they found everything.

THE MOST IMPORTANT THING ABOUT STAYING in the bush, or surviving in the bush, is that everything is there. Blue geese, rabbits, and fish are the most important

things when staying in the bush. That's why everything was important when they ate it. The meat made them energetic. . . . The things that I am talking about a long time ago happened when my late grandmother was living this way. She was called [Mariah.] The people that are living here on the Island (Moose Factory) fish. They do not stay in the bush. They were given welfare. I remember my grandmother being given welfare. She was given one pound of lard . . . for each month. That's how much they got every month. I don't know about the flour. The people that were energetic went away. The old ladies could not do anything. They killed suckers. That's how the people survived that were here. Everything in the bush makes you energetic. Everything killed that made you survive was the most important thing about living in the bush a long time ago. Everything was important when staying in the bush a long time ago. You felt better in a good way. You ate meat. You felt strong. You really didn't feel anything bad. These are the things that made the people energetic who stayed in the bush. When they ate meat, they never threw any away. That's what I know about this.

THEY WERE IN THE BUSH EATING MEAT. THEY would go out in the boat in the fall. They

would be there all winter. They would come back in May when they came to get supplies, but not food. They would get food out there in the bush. They killed rabbits. There were no beavers then when I am saying this. There were no moose as well. There were only partridges, rabbits and fish, that's all there was then. Minks were killed then and fox too. There were no otters, only foxes and minks were there, that's all there was. Beavers were not there. When they came to get supplies, they got flour, sugar, tea and dried milk. They would bring back something called Klim. That's what was used. Sometimes they would bring jam if anyone wanted something sweet or when they wanted to eat jam. It was only when anything was short that they would come back for it.

I could not bring anything here to Moosonee. It was only when I killed something. You were not given anything from the store until you sold some of your pelts there, which wasn't very much. It was maybe only two minks that were killed. Foxes were not killed too much then. Sometimes you would only get five if you really looked for food. It was the same for dogs. We used six, seven, or twelve dogs. We would only go for one night. When it was warm we did not go

because it would be bad. It would be too slushy for the sleigh. We would trap when the snow was hard. We would stay there all winter. I was a young man then when I am saying this. We stayed out there for a long time. I am talking about the time before I got married. That's where we were all the time until we came back. We would kill muskrats in the spring. We killed muskrats the last hunt. It was nice in June. We would come back in June. That's what was done. I would come back in June after staying all winter there. The meat made the people strong when they ate meat all the time. Nothing came from the store. Eggs were not even eaten.

Rabbits were cooked in all kinds of ways. Sometimes they were boiled. Sometimes they were boiled whole, sometimes with oats, and sometimes with dumplings. It was not always the same thing. Sometimes we used rice. We ate porridge in the morning. The gravy water was kept from the rabbits. It was used with porridge for breakfast in the morning. We only drank tea in the afternoon. In the evening we would eat right. We would eat partridges. We ate right in the evening. We ate rabbits and fish too.

There were no beavers then. This was a long time ago when I am saying this.

Eventually there were beavers. The beaver boss came and stocked the beavers. They brought many beavers here from the south. They would put them on our land — one female and one male beaver. We put them in the creeks and the beaver began to multiply. There were lots in five years. I was given five and my father was given five as well. Five is a lot. That is all that was given to us. ... We ate beaver eventually and things went well when they were stocked. They put lots of beavers all over here. There were no beavers a long time ago. ... There was no meat. That's what happened there. There were no poplar trees. There began to be poplar trees by the creeks. They were in the bush where the creeks were.

There began to be beavers. No one kills beaver here this year. I don't know what's wrong with the people. Maybe they don't hunt. There are many beavers and lots of otters too. There are martens and minks too. There isn't really anybody that hunts. Redfern Rickard, Oliver Rickard's father, hunts sometimes. Sometimes he works. When he does not work, he hunts on his land. He lives nearby. He does not stay here all the time. He hunts all the time. Redfern eventually began to work. He was used all the time. The last time I hunted was last year. I killed martens. I

hunted maybe about a week. I bought a ski-doo. I would only be gone for one day. That's what I did. I don't hunt too much. I just stay in the camp for one week.

That's what everyone that was on the Island [Moose Factory] did. They were all in the bush. That's what happened to a lot of the people. They all stayed throughout the bush. They ate meat. Meat is what made them strong. There were beavers in the south and over this way. There were few beavers a long time ago. They got wherever they found beavers.

They killed moose over here in the bush. There were no moose out on the bay. There wasn't any moose. Moose came here eventually. There were moose eventually out here on the bay. There were none out on the bay a long time ago. No one ever killed any moose out on the bay when I was maybe fifteen or twenty years old. There were none here. Now there are moose out on the bay. There are lots. Because moose don't want to be killed, they run away. They can't be killed. They hear a ski-doo coming when they are by the tree line and they run away. They eat branches. That's why the moose are there. It was bushy. Now it looks bad. It looks like tree branches. There is

nothing there that they can eat. I travelled all over the bush. That's why I know this.

—recorded February 17, 2000



Biographical Information

Former Surname: Achimist

Date of Birth: June 2, 1925

Place of Birth: Hannah Bay (Miche Gabe), Ontario

Present Address: Moose Factory, Ontario

Name of Spouse: Ellen Cheechoo (deceased)

Number of Children: 7

Grandchildren: 11

Great-grandchildren: 0

Number of Years Married: 49



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 •ΔσΔፃፂ', •ΔCΛJ•Δ'.
 C•Δ'CJ•Δ' Lb Δ'U b ΔJ
 •ΔσΔፃፂ' ∇b Pፂ LL'ፂፂCፂፂ'.
 ∇ D•ፂσ b CፂፂUP<' σፂ
 •Δፂ b Δ'd P'Pፂፂ'. ∇
 D•ፂσ ∇ Cፂ•ፂ<' Lፂ
 Δσσ•Δ', C•Δ'CJፂσ•Δ'.

•ፂ'•ፃΛፂፂσ•Δ', ፂC•ΔJ•ካσ•Δ',
 C<•ፂσ•Δ'. ΔCፂፂፂ'ፂ' Lፂ
 ፂΔJፂ<' Δ•∇σፂ' ∇b ፂ'CΔ
 Pፂ Δ'<σΔd' ፂC, ΔCፂፂፂ'ፂ'.
 Δ'C •Δ<° Δ'P' Δ'C, Δ'Pፂ'
 b ΔፂፂU'. ΔJ'PD•ፂ' b
 ΔፂፂU', ∇ D•ፂσL •Δፂ b
 ΔΛ'CL' ∇ Λ>', ∇ Λ>
 Dፂ ፂ'C Δ•∇σፂ', ∇ D•ፂσ
 L'd' •Δፂ b Cፂ' Δ'Pፂσσ°
 P ΔCፂC° L'd'.

∇ ፂ•ፂ' Lb Λፂፂσ•Δ', C'U
 Λd •Δ Δ'Λፂ' Δ•∇σፂ' Λፂ°.
 ∇ •ΔσΔፃ' Dፂ, ∇
 ፂC•ΔJ'ፂ', ∇ •ΔσΔፃ' V'P'.
 <ፂL ∇ ፂ•ፂ' ΛLΔ'. ∇
 D•ፂσ ∇ ΔCፂፂፂ'.

∇ P Λፂ <σ•Cσ•Δ' Pፂ Λፂ°
 16, 2000

**Jacob Jacasum**

I ATE FOOD FROM THE LAND FROM THE TIME I was born. There was no assistance then. We ate fish, caribou, and moose. That's the way I ate when I was growing until I got married. After I got married, I was in the bush for eleven years trying to survive. I survived on caribou and put my furs in the store when there was no work. I began to think of looking for work when I thought I was killing off the animals in my area. I thought I was killing all the animals. That's my story on that one.

IT IS THE SAME. FISH, CARIBOU, MOOSE, rabbits, partridges, that's it, these are the ones [that made us strong].

MEAT, WHAT THEIR FATHERS' ATE, IS WHAT THE children ate like when they supported themselves and when they got old. That's what their fathers ate like, the things that are in the bush. There was no store then, but I was using tea and flour. There was nothing back then called running your own business. I survived using hooks, nets and a gun that came from the white man. Nets were easy to kill [fish] for food. I don't know what happened a long time ago before these people came here. That's my story.

FIREARMS, A NET, HOOKS, MATCHES, AN EARTH lodge (*askikan*), snowshoes, and a sled [were the things used to survive]. We were always walking. There was nothing running then. There was no running transportation. It was just walking around when we wanted to eat. We went all over the place. People stayed together in groups. Meat was not spread throughout the land. There was enough meat to survive on where fish were abundant and where meat was abundant.

People helped each other by sharing their food when someone got something. It was not like someone to have food only for themselves. If they killed a caribou or a moose, it was eaten together. The people ate together. Trapping was done together

too. They told each other where they were trapping. They told each other this. Their trapping grounds were separated, so that they would not take the animals away from each other. That's what was done as far I remember. That's what the people did.

There was fishing, moose hunting, and snaring being done. The dwelling where we stayed was big. The people lay below ground level, so they wouldn't use too much wood. There was a hole in the ground. They called this shelter an *askikan* or a mud house. That's where I stayed in during the winter. Maybe other people used an *askikan* too.

In the spring wherever people wanted to go, they went. That is when they went trapping and moose hunting. That's my story on that.

—recorded February 16, 2000



Biographical Information

Date of Birth: May 30, 1910

Place of Birth: Hawley Lake, Ontario

Present Address: Moosonee, Ontario

Name of Spouse: Elizabeth Kataquapit (deceased)

Number of Children: 7

Grandchildren: 11

Great-grandchildren: 11

Number of Years Married: 55

