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When We Moved: Memories of Mishamikoweesh

Narrated by community members of Kingfisher Lake: Samuel Winter, Simon Sakakeep, Moses Mamakwa, Bessie Mamakwa, Martha Winter and James Mamakwa

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INDIGENOUS SPIRITUAL
MINISTRY OF MISHAMIKOWEESH



Canada

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Oji-Cree Syllabic Chart

	e	i/ii	o/oo	a/aa	
	▽	△	▷	◁	
w	▽◌	△◌	▷◌	◁◌	◌◌
p	∇	∧	>	<	◌◌
t	U	∩	⌋	⌌	◌◌
k	⁠	ρ	ᵹ	ᵺ	◌◌
c	∩	∩	∩	∩	◌◌
m	⌋	⌋	⌋	⌋	◌◌
n	ᵹ	σ	ᵹ	ᵹ	◌◌
s	ᵹ	ᵹ	ᵹ	ᵹ	◌◌
sh	∫	∫	∫	∫	◌◌
y	◌	◌	◌	◌	◌◌

" (h) ≲ (l) ≳ (r)

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Introduction: When We Moved



In the spring of 1965, the community of people living at Mishamikoweesh branched into the present-day communities of Kingfisher Lake and Wunnumin Lake. This collection features the recollections of six members of Kingfisher Lake about the move.

Samuel Winter, Simon Sakakeep, and Bessie Mamakwa recount some of the factors that weighed into the decision to move. Moses Mamakwa shares about the skills he learned from his parents at that time, and Martha Winter tells a story about getting lost as a girl when she first arrived at Kingfisher Lake. James Mamakwa's story is an early memory from his family's portage to the new location.

Each story was initially transcribed from an oral telling in Kingfisher Lake. Text and audio is available in the *Kingfisher Lake Stories* app on Google Play.

When We Moved from Mishamikoweesh

by Samuel Winter



- 1 Greetings: I will talk a little bit here. I live here in Kingfisher Lake and my name is Samuel Winter.
- 2 We moved here in the year of 1965. And we moved from over at Mishamikoweesh, Big Beaver House as it's called. Over there where we had a town called Mishamikoweesh—just close by here. That's where people lived a long time ago, at Mishamikoweesh.

It's not known when people started living there, but it has been a very long time.

- 3 We, too, lived at Mishamikoweesh (Big Beaver House): my wife and my kids, and everyone who is here in Kingfisher. We moved over from there, leaving Mishamikoweesh in 1965.
- 4 We arrived with a lot of elders here in Kingfisher Lake. Maybe 20. But they have all passed away now, since we left Big Beaver House with them—those elders. All of them have passed on as of today.
- 5 And so I don't really know why they left their town (Mishamikoweesh, as it's called). But I used to hear them when I was young. When we moved, I was already married, in 1965, and we already had 3 kids, my wife [and I], by 1965.



- 6 Maybe this was one of the reasons why they left Mishamikoweesh: there wasn't really a lot to use for making fire... for making fires with in the wood stove—firewood, I should say it's called. There weren't a lot of trees for making fire—spruce, as they're called. There were [only] a few trees, the ones for making fire. And it was getting far where you would go to get that [wood] to make fire. That is what was happening. That was maybe one of the reasons why they left, I think.
- 7 And also that lake... the lake there was small—that lake right where we had our town at Mishamikoweesh. Nearby, there was a big lake. But right where we had our town, that lake was very small.
- 8 At that time, there were only planes that landed in the water [float planes] there. Lots of planes were landing... those small ones—the small ones only. Like the Beaver 185, the Twin Otter, as

it was called, and the Norseman. Those were the ones that would land.

- 9 That lake was also shallow, where we had our town at Mishamikoweesh. Maybe that's what they were thinking. The lake was too small and shallow.
- 10 And so that is what happened. During 1965 and beforehand, there were never any jobs there at Mishamikoweesh where the people could make a living — the government didn't offer any jobs. [And] the houses just weren't made properly. They provided shingles, windows and doors, nails. The houses —log houses— weren't made properly. And the government didn't provide any jobs in Mishamikoweesh.
- 11 He [the government]¹ asked the people, "what do you want to do? Is this where you want to stay, here in Mishamikoweesh? Or do you want to move out and leave this town behind?" That's what the government asked the people.
- 12 If you want to stay here in Mishamikoweesh—if you decide to stay here forever—then I will provide jobs, like constructing houses... any kind of jobs. And we'll finally give it to you, they told us.
- 13 But they didn't... they didn't agree. And that's when the Anihshiniwak left, leaving their town behind.



- 14 And so at that time, in 1965, there was a Hudson Bay store there. It was a very nice store. You can still see that store a little bit [it is still somewhat visible]. It was almost a new store when we left it behind in Mishamikoweesh—the Hudson Bay Store.

1 The government is animate 'he' in the Oji-Cree.

- 15 And another thing was the new church, the Anglican Church. That's another thing we left behind when we moved away from Mishamikoweesh. It was a brand-new church. White men had built that new church. It was very nice, that Anglican Church.
- 16 I was very sad when that new church was left behind. "Why would it ever be abandoned?" I thought, "the new church, God's house?" Ever since 1965, I still often think about it. Why was the new church ever abandoned? And why was the new store, that Hudson Bay Store, ever left behind?
- 17 In 1965, when we arrived here to Kingfisher, we didn't have a [single] house. We only had tents, that summer of 1965. That's what happened. During the summer of 1965, that's when the *okimaawin*, the government, truly offered jobs here in Kingfisher.



- 18 Housing materials arrived: doors, plywood, nails, shingles, and roofing supplies—anything [that was needed]. And the government provided houses to be built here in Kingfisher Lake, log houses. Many were made by wintertime of 1965, where we lived. That is what happened.
- 19 And this was also offered to be here for the first time: a sawmill, as it's called. A saw for making lumber. Housing materials were delivered by plane: nails, windows, doors, plywood, roofing materials. That is what happened.
- 20 In 1965 there was no school here in Kingfisher Lake. In the winter of 1965, they didn't go to school here—those children, Kingfisher kids. In 1965, before winter—September or October—they took the kids out. They went to go attend school over there, where the

school was in Wunnumin Lake... and also in Weagamow Lake. That's where they took the kids. There weren't all that many kids.

- 21 And then came 1966. There were more houses starting to be built, with the government offering money so there would be more jobs here in Kingfisher. And a log building was constructed, that summer of 1966. It was 40 feet long and 30 feet wide. That's how big the log building was. That was in the summer of 1966. It was completed for the children to go to school in 1966, in the log house. It measured maybe 40 feet long by 30 feet wide.
- 22 That is what happened. This is my story: the reasons why they left Mishamikoweesh. As for me, I was very sad to leave Big Beaver House, that town. I was sad to leave the church—the new church, and the Hudson Bay store. That's my story.



- 23 And this is what I'm telling. There were many more elders living in 1965. There are maybe 25 here today in 2020. In 1965, there were maybe about 30 elders, elders who were present when we arrived. Already, none of them are living today.
- 24 It seems like they're so young here,² the leaders: chiefs, councilors, youth. It seems like I'm the only elder. I'm almost 90 years old. And also my brother in law is here, Simon Sakakeep. He's maybe almost 90 years old. There's just the two of us. We're men elders, I mean. There are no elders left. They all left us behind.
- 25 But there are lots of nice houses, now. And there are a few jobs here today. When we moved here there were no [power] tools, no power saw, as it's called. There was the axe and the sweet saw that is pulled back and forth. There were no skidoos... or maybe there were two skidoos in 1965. And today there are lots of trucks

2 Lit. 'It seems like children, those who are here.'

and cars. And there are lots of other service vehicles. This is what I'm telling.

- 26 That's a little bit of my story. That's it. Greetings to you all. This is my talk. That's it.

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- 12 ነ"ል ሾፒ ሙሉጥሶሶ። Hudson Bay ማግኘት ለግል ሰጥቶ, ለግል ለገዢዎች. ለግል ለገዢዎች ለገዢዎች ለገዢዎች. Hudson Bay Company ለገዢዎች ለገዢዎች, ለገዢዎች ለገዢዎች ለገዢዎች. ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች Hudson Bay Company ለገዢዎች.
- 13 ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች Hudson Bay Company. ለገዢዎች ለገዢዎች, ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች ለገዢዎች.

Reasons Why We Moved

by Simon Sakakeep



- 1 [I'll talk about] the reason why we moved away from Mishamikoweesh, when we came to Kingfisher.
- 2 Well, we were running out of trees around the area. There were hardly any trees left. So that's one reason we moved away: there were no longer many trees. The trees were almost all used up.

- 3 In the beginning, since long ago, our people have been here,³ ever since the beginning of the earth. And there was a big forest fire a little while ago. Since then... since then, there haven't been many trees. That is one of reasons why we moved away.
- 4 And also, the fish were becoming scarce.⁴ The fish were starting to disappear. It was because the town had been there since a long time ago—Mishamikoweesh, where we left from. So the Anihshininiwak were starving, because there was hardly any fish. The winter was very hard. That's one reason.
- 5 And also there was that thing, a mining claim,⁵ close by there. A mining claim was made close by, somewhere around there. It was about two miles away. That claim area is still there. It might have disturbed us when mining work began. That's one of the things that was considered.
- 6 And also the location of the town. The land was too small. And the lake was too small as well. That's one other thing.
- 7 Close by, there was a big beaver lodge, Mishamikoweesh it's called. The big beavers would have been living there 19... 1800 years ago, maybe. It was close to the beginning of creation, when the beavers would have been there. It's still there; you can see it very clearly today. That's what happened. That's why we moved away.
- 8 There would have been no space now. It was so small there, where it was so nice, where the town would have been. That's one reason why we moved: because the land was too small.
- 9 And also, when the water would really rise, sometimes it would flood in the late spring. It would be flooded almost all over, that... where the town was (Mishamikoweesh). Many of the houses

3 Oji-Cree *anihshinini* is singular, 'the indigenous person'.

4 Lit. 'there was starting to not be many fish'.

5 An area marked out for potential mine development.

would be flooded. When the waters rose, they would really rise a lot. That's what would happen long ago: the water would really rise. Almost the whole town would be flooded. That's one of the reasons.



- 10 That's it. And then came the time when we moved, when we came here to Kingfisher. It was during the year of 1965. It was May 6. That's the date when we became a community here at Mishamikoweesh—a community here at *Kingfisher*.



- 11 It's already a big community. There are a lot of things here now, here where we are. Everything is working out here. There's a big

lake where we're living now, and there are plenty of fish and trees, too, and there's also lots of gravel. There is plenty of food as well. That's it. That's all I'll say for now.



- 12 In the meantime, I'll say something more. The Hudson Bay Company was over there, in Mishamikoweesh. There was only one store. There was only the Hudson Bay Company. And so, we bought it. When we moved here, we bought that Hudson Bay Company [store].
- 13 The Hudson Bay Co. was already operating here; he had moved here.⁶ Then we bought it... we began to purchase it. We bought all of it, including the land where the Hudson Bay Co. was, here [in Kingfisher Lake], I mean. That's it.
- 14 And so, everything works out here, I think. Being high here, here on the high hill, it won't flood right away—it doesn't appear so. That's almost everything... that's almost everything I have to tell. That's the reason why we moved. And yet, there's also a lot more I could talk about. And there's different, other things I could talk about. But I won't talk about that.
- 15 That's all. Thank you.

6 The Hudson Bay Store is animate singular 'he' in the Oji-Cree. Simon was chief during this time period.

When We First Tried to Move

by Bessie Mamakwa



- 1 Now I will also be talking about [the move], since I am sitting here anyway. I don't really understand what people are saying. I hear talking, but I don't... I can't make it out. It doesn't go into my ears.⁷
- 2 And so, I will be talking about a time back in the past: the time when we moved from Mishamikoweesh. I think it was in the

⁷ Bessie is very hard of hearing.

springtime. It was springtime when we tried to move... when we tried to move. Way back—before 1965 I mean—way back then. It was over that way, out that way in the East. They wanted to live on the east side. So that's where we stayed.

3 We went to live over there. Over at Piincitawaapihkitenk,⁸ as it's called. And so... [we went] along with William and Kanina and them. And maybe Elijah too, and Peter Sturgeon... Peter Sturgeon, as he was called. I think those are the ones who moved over there. This was over there at Piincitawaapihkitenk. That was the first time we tried to move.

4 And so... I'm not sure, I don't really remember. Later on, it must have been—in the late spring—we went back home, back to Mishamikoweesh. As for us, as far as I remember, they went trapping over there at Mariah Lake, my late husband did.⁹ So they went over to trap at Mariah Lake. And along the way that's where he left me: at Mishamikoweesh.



5 And then... and then, I don't really remember. There was a big windstorm at Mishamikoweesh. It was a big one. Our tipis were completely flattened over there, I think. That was when we had moved to Piincitawaapihkitenk area.

6 When we went back to go look over there, after they went trapping out at Mariah Lake, our tipis were flattened—that very first time when we were trying to move.

7 But William, William had a skidoo—he was the first to have one of those. One of those old skidoos, ishkidoo it's called... skidoo, ha ha! He was hauling a train of sleds here. He was just driving us along. That's... that's what happened.

8 Place name literally menas 'a bay between rocks.'

9 Lit. 'the one I lived with,' referring to her husband, Absolum Mamakwa.



- 8 I'm not so sure... I don't remember. I don't know, I think they didn't want to make a town at that place [Piincitawaapihkitenk]. It was too... too small. It was too small where they wanted to build the town.
- 9 And also, there was net fishing here. There was commercial fishing here... here in Kingfisher Lake.
- 10 That's what they saw. And [they looked around] again, over there—I think it was over in that direction—straight to north, at Mataapiitinaank.¹⁰ They looked all around there, but it wasn't... it was too... it was too small. I think they...
- 11 And so we came here... just over here. We stayed over in this area, here by the beach. We stayed just here by the island.¹¹ It was William and them, and us Mamakwas.
- 12 And then they climbed up the hill here, walking around up in the bush. They were looking around to see what it looked like. And here is where they decided. This is where they decided to have a town... I think so.
- 13 During that time there was net fishing, like commercial net fishing. That's what I think.
- 14 That's what I remember, but I don't really... I don't really remember well—no I don't. I don't really have a good memory now.
- 15 That's it, that's all.

10 Place name literally means 'hills rolling down to the shore.'

11 The Oji-Cree 'where it crosses the water' refers to where a small causeway connects the local beach to a small island close to shore (locally known as "the island").

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The Things my Parents did for Survival

by Moses Mamakwa



- 1 Greetings to those sitting here. I won't be talking too much about the move. I know that when we moved, in 1965, I was twenty years old. May 3rd is my birthday. I don't know what the date would have been when we moved here. But I must have been twenty years old. So that's it.

- 2 I'll be talking about a place over there, way out there. During the springtime we used to go stay out there, Akwatashimoniyaashink,¹² it's called.
- 3 It was exciting to be there, out in the bush, [to see] the things my parents did. I was learning a lot of things—skills, I mean. What they would do to survive, and how do things properly in the bush. Any young person knew this. I knew how to look after myself when I started to be on my own, for instance.
- 4 I never heard anything English, since my parents didn't speak any English. And no English ways. That's what I observed from them. I was very happy to be out there in the bush. At this time I was starting to learn the things I would be doing to do.



- 5 That's it. And then, while we were at Mariah Lake... —I didn't start trapping early [in life]. We were probably a little short on things [traps]. And not really... I couldn't really trap, I mean. I had lots of brothers. That's probably why.
- 6 It was when my late dad was getting old; that's when I started to trap. Usually I went along with Johnny Memenkwe,¹³ as he was named. All he did was just set squirrel traps, ha!
- 7 And so, I didn't really know what he was doing. The way he trapped was kind of different [he did it different when he trapped]. When he was trapping for otter, he would set a trap for it on top of the snow—for mink too. He wasn't very competent, I thought.
- 8 And when he set otter traps, [the water] wasn't shallow. Maybe three feet [deep]. He would just... what should I say—the water

12 Place name literally means 'frozen dog point.'

13 A close relative of Moses.

was too deep where he was trapping. He would just feel around with a stick for how to set his trap, but he couldn't really see far enough.

- 9 So I didn't really make an effort to learn how to do that. This deep water is not a good place, I was thinking. Better I can see my trap. That's what I learned.



- 10 I started to learn about setting fish nets as well, when they would go net fishing. That too. I always went with my late mother when she went to check the fish nets.
- 11 I learned a lot of what they did—their means of living, I mean. When she went rabbit-snaring, too. That was the most important thing. It was the way she did it I really learned from—the way she did it. That is something very important.
- 12 She would never just do it, set up [her snare] I mean, where [the rabbit's] main trail was. She would feed him [place bait] so he would stay there. She would set up things on either side, things he likes to eat. Like birch tips. She would put them on either side [of the snare]. That's how the rabbit is. When he is hungry and he has eaten up the other one also, then he goes into the snare.
- 13 That's what happens. He usually gets snared when it's done like that. You set them up on each side, those things he likes to eat. And that's how we will be snared; he won't trip it if there is no bait. That's my story to you.



- 14 And so, we were out there during the springtime, while the ice was breaking up, and it was very much fun trapping muskrat.

Very much so, and every morning we would go out in the boat, and every evening too. This is what he [my father] did.

- 15 As for my late father, this is what he did on Sundays: he didn't go out. And during bad weather he would hold his Bible in front of him while the weather was out. That's what I saw him do. He tried teaching us to do that, but we didn't do it. He also prayed every morning and as he went to bed. That's what he did.
- 16 He was very careful not to forget to do that—to pray every Sunday. That's when we would all gather to sit together: in the mornings when he prayed, on Sundays, and in the evenings.



- 17 That's about it. That's enough for me to share a little bit of a story about the things they did. They taught me a lot about how to look after ourselves. And so it wasn't difficult for me when I too started looking after myself, because I finished learning from them.
- 18 That's what happened. That's all. Greetings.

፤፬፻፲፱፻፳፱

L፻C ፲፱፻፳፱



- 1 ፲፱፻፳፱ ፻፲፱፻፳፱ ፲፱፻፳፱, ፲፱፻፳፱ ፲፱፻፳፱. ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱. 1965 ፲፱፻፳፱ ፲፱፻፳፱.
- 2 ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱. ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱ ፲፱፻፳፱.

መሰለረሰዎታል፤ ፍጥነትም ሲገኝ 7 መባዓ ወርቅና፡፡
ጥንቃቄው፡፡ 1965 ጥንቃቄው ሲገኝ፡፡

- 3 ጥንቃቄው ሲገኝ፡፡ ጥንቃቄው ጥንቃቄው ሲገኝ፡፡
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- 4 ጥንቃቄው ሲገኝ፡፡ ጥንቃቄው ሲገኝ፡፡ ጥንቃቄው ሲገኝ፡፡
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- 5 ጥንቃቄው ሲገኝ፡፡ ጥንቃቄው ሲገኝ፡፡ ጥንቃቄው ሲገኝ፡፡
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- 6 ጥንቃቄው ሲገኝ፡፡ ጥንቃቄው ሲገኝ፡፡ ጥንቃቄው ሲገኝ፡፡
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14 Martha's father was James Winter.

Going to get Tea

by Martha Winter



- 1 Ok, my turn. I will tell a story from a long time ago—a story from long ago. Though I don't think it's been all that long, myself, since we started living here. We've been here since 1965.
- 2 We has been at Mishamikoweesh during that winter. I didn't know whether [we] were going to actually move for sure. But they wanted to move to stay in another place. So, we moved out

this way from Mishamikoweesh sometime around April 7. April 7, 1965, is when we¹⁵ came over.

- 3 And we came to the north side of Kingfisher Lake. We came to stay here overnight. We stayed over, though there was nothing prepared here, like tents or anything. There were only trees, so we simply made shelters from them. And we had brought some supplies with us.
- 4 That's when we went to the north side. Where there are rapids on the north side—that's where we went. And that's where we stayed while my late dad went moose hunting and fishing. Us, we were just fishing.
- 5 I was fourteen years old, and then I turned fifteen in the fall... in the winter, near Christmas time. It was during that time. I was 14 years old when we first moved here, and then I turned 15. That was when we came over here—when we arrived here in Kingfisher Lake.
- 6 As for me, I consider myself to be from Kingfisher Lake. This is where I was born, here in Kingfisher Lake. I've been around here ever since I was a child. Although I don't remember those who would have stayed over there back then. Those other ones that used to go to the north side. I only can remember them a little bit. But in any case, I am here... here in Kingfisher Lake too now.



- 7 Then came the first thing that happened to us. "You guys go get some tea bags!" (There was some kind of a store there.) "You go get tea!" my late father said.
- 8 So, I went with my late sister (Sophia was her name) to go get tea. We stuck together. There was no path. Nothing but leaves and

¹⁵ Martha's family.

sticks, or maybe not even that. But we just went off anyway. We went as we were told, to go get tea.

- 9 And so, we didn't buy a lot of stuff. We only got the tea. And as we were coming back, we said, "I wonder where it was we came from? Where, oh where!" That's what we said.
- 10 And then finally I lost her, and she lost me too. I was just walking around aimlessly because I was lost. I simply became lost... hah! I was lost because there was no trail. There was nothing recognizable anywhere.
- 11 But I finally recognized it, when I remembered the way. It was over there where Ruth lives.¹⁶ That's where I recognized it. That was where my dad used to have his house in the bush, where it was swampy. That's where I went through a stream, crossing it. I was just plain lost. I didn't know... I had no idea where to go.
- 12 Finally, I see an esker.¹⁷ An esker, I see. And so, I followed it. I went down to the shore, and that's where I got oriented the right way. That's where I knew where to go.
- 13 There were people staying close by, and so I went to see an old lady where she was living. She gave us some tea, and I told her how we became lost—how I got lost when our dad sent us to the store to get tea. I stopped there to have a drink.
- 14 "Try to go back soon, they're probably going to be waiting for you," [she said]. She must have even gone back with me partway maybe.



16 At the northernmost end of the community.

17 An esker is a ridge of gravel or sand deposited by a melting glacier.

- 15 When we first came here, it was where the hotel is, down by the lake—that's where we arrived. There was no trail. There wasn't anything there at all.
- 16 And that's where we stayed. It was maybe around... I wonder what date? I think it was the end of May when we arrived. We were there all summer, and then again we moved to another place... in the fall we moved to another place where my late father built a cabin. We stayed there where he had his cabin. And [the others in my family] stayed right there, close to where I am now. That's it.



- 17 These old things from how we used to live a long time ago... sometimes I tell the youth these things when they call me. About how people used to make a livelihood. When people would move their camp around, and there was no... no [ready-made] shelter. That is how we would live in camp at that time, as far back as I can remember. It was a long time ago, but I still remember parts of it. That is my story.
- 18 That is the most important native... native... the way people survived. So I, too, lived in a tipi, as far as I remember, covered with spruce and some birch bark up top. They would use spruce to cover the tipi, and snow. It was very enjoyable.
- 19 That might as well be it, that's all I'll say.

- [illegible]



- [illegible]

- [illegible]

- 11 $\triangleleft \Gamma^{\bullet} \Delta \nabla$. $\Gamma \sigma d^{\backslash}$ $90 < r j z^{\circ}$ $\Lambda_{\infty L}$.

A Big Crash

by James Mamakwa



- 1 Okay, I will tell a story. I will tell you a story of what I remember from when we moved... from Mishamikoweesh, as they¹⁸ used to say. Mishamikoweesh.

18 Lit. 'he used to say.'

- 2 We were out there at our trap line. By Kaa-paakwaak,¹⁹ as it was called. It's somewhere over there, near Wiikweciwanonk.²⁰ We were out somewhere near there.
- 3 We had one boat—mom, dad and my siblings. When we were out there coming back, in the late spring, I guess. After breakup, but later. We arrived by boat there at Mishamikoweesh. I was 10... 10 years old, I think. I suppose I was 10 years old at that time.
- 4 We arrived by boat there at the town, Mishamikoweesh, it's called. By that time everyone had just left. Nobody was living there anymore. Everyone had just left, having moved over here to Kingfisher Lake.
- 5 As for us, we came maybe the next morning. I don't remember if we spent the night there. We must have slept over. And then we portaged over land—three times we portaged. They were shorter, those portages.



- 6 There was someone else who was portaging too, the late Jake Kanakakeesic, as he was called. Big Jake, he was called. He was also portaging, as I remember. By then he too was barely walking.
- 7 He was carrying his pails, one in each hand. They were like those kind of cooking pots, tea kettles. He just had his cooking pots. He was carrying them one in each hand. He was taking them over the portage trail, we were going across as well; we were just kids taking stuff over—taking our stuff across. He was walking back behind.

19 Located toward the Pipestone River from Mishamikoweesh. Place name literally means 'where it's shallow.'

20 Place name literally means 'where the current goes around.'

- 8 Then, suddenly, there was just all this clanging of something! That old man tripped, heh! That's how I remember it. That guy... —that's how I remember it when we moved here.



- 9 And so, after doing that portage we were just coming around the point here across the lake,²¹ and it was a little bit rainy. We were covered, being just kids, with some kind of canvas.
- 10 There were just a few overturned canoes barely visible here along the shore. It wasn't brush-cut there. You could only see the canoes. That's it. That's how it happened for us. Then I guess we went to go set up our tent. I guess that's what happened, when we moved.
- 11 That's all I'll tell about for now.

21 This story is being told from the community Mission House, facing the water on the East side of the community.

Δ"ΡΔ·Δ

Glossary



This glossary lists word stems and frequently occurring grammatical elements from the stories contained in this collection. Each word is listed with its meaning in the text plus a more common meaning where appropriate. For further grammatical and dialectal information on particular Oji-Cree words, interested readers can consult the Anihshininiwin Oji-Cree Dictionary published by Kwayaciiwin Education Resource Center.

Δ"ΡΔ·	aacihtawi-	<i>preverb</i>	do a little [MM-05]
Δ"ΡΔ·	aacimowin	<i>ni</i>	story, news [MM-16]
▽ Δ"ΡΔ·	e-aahsaminamaasoc	<i>vai</i>	keeps it in front of, facing him/herself [MM-15]
Δ·	aana-	<i>preverb</i>	even though, in vain, former [MM-15; MW-07]
▽ Δ·	e-aanawentank	<i>vti</i>	refuses it, doesn't want it [BM-08]
▽ Δ"ΡΔ·	e-aancihcikaatek	<i>vii</i>	is changed [MW-02]
▽ Δ"ΡΔ·	e-aancishkaac	<i>vai</i>	moves around from place to place [MW-16]
▽ Δ"ΡΔ·	e-aancitaac	<i>vai</i>	moves to be elsewhere [MW-02]
Δ·	aanihkoo	<i>preverb</i>	connected in sequence, joined in a train [BM-07]
▽ Δ·	e-aanihkootaapiic	<i>vai</i>	hauls loads joined in a train (ex. a train of sleds) [BM-07]
▽ Δ·	e-aanimahk	<i>vii</i>	is difficult, hard [SS-04]
▽ Δ·	e-aanimootank	<i>vti</i>	talks about it [SS-14]
Δ·	aapacihcikan	<i>ni</i>	tool, equipment, supplies, materials [SW-17]
▽ Δ·	e-aapatahk	<i>vii</i>	is useful, is used for something, serves as a tool (in nominal form "tool, supplies, materials") [SW-18]

[illegible]

- ᑭ -hkaa	<i>suffix</i>	there are many, there is an abundance of X (this is a final word ending. example: kinooshehkaa 'there are lots of fish') [SS-02]
- ᑭ -hke	<i>suffix</i>	makes X. [BM-08]
ᑭᑭ -ihkaank	<i>suffix</i>	in, inside, at (locative containment) [BM-01]
▽ ᑭᑭ e-ihkitoc	<i>vai</i>	says, says such a thing [SS-11]
▽ ᑭᑭ e-inaac	<i>vta</i>	says so to him/her [MM-01]
▽ ᑭᑭᑭ e-inaacimoc	<i>vai</i>	tells such a story [SW-22]
▽ ᑭᑭᑭᑭᑭ e-inaacimohtawaac	<i>vta</i>	tells, narrates so to him/her [MM-13]
▽ ᑭᑭᑭ e-inaapic	<i>vai</i>	takes a look [BM-06]
▽ ᑭᑭᑭᑭ e-inahkitooc	<i>vti</i>	sets it up, stands it up in such a way [MM-12]
▽ ᑭᑭᑭᑭ e-inakootooc	<i>vti</i>	hangs it like that, sets a snare there/like that [MM01.12]
▽ ᑭᑭᑭᑭ e-inankisoc	<i>vai</i>	is such a date [SS-10]
▽ ᑭᑭᑭ e-inapic	<i>vai</i>	sits like that, sits in such a way [MM-02]
ᑭᑭᑭ inehke	<i>p - location</i>	toward there, in the direction of [BM-02]
▽ ᑭᑭᑭᑭ e-inenimaac	<i>vta</i>	thinks such a thing about him/her, considers him/her so [MM-07]
▽ ᑭᑭᑭᑭᑭ e-inentaakwahk	<i>vii</i>	is thought to be so, is considered to be so [SW-24]
▽ ᑭᑭᑭᑭ e-inentank	<i>vti</i>	thinks so of it, agrees with it [SS-14]
ᑭᑭᑭᑭᑭ e-inentank	<i>vai [-am stem]</i>	thinks so, agrees [SW-13]
ᑭᑭᑭᑭ inikohk	<i>particle</i>	much, many [MW-01]
▽ ᑭᑭᑭᑭᑭ e-inikohkwaak	<i>vii</i>	is so big, is such a size [SW-21]
▽ ᑭᑭᑭᑭ e-intic	<i>vai</i>	has such a thing happen to him/her, fares so [MW-07]
▽ ᑭᑭᑭᑭᑭ e-intootamaac	<i>vti</i>	does in such a way, behaves in such a way [MM-03]
▽ ᑭᑭᑭ e-ishaac	<i>vai</i>	goes there [MW-13]
▽ ᑭᑭᑭᑭᑭ e-ishi-ayaac	<i>vai</i>	is there, is like that, fares so, is in such a state or condition [MM-12]

▽ Δʃɔɾ- e-ishikosic	vai	moves there (camp or living place) [BM-03]
▽ Δʃɪɫɪ- e-ishimaaciic	vai	makes things in such a way [MM-11]
▽ Δʃɪɫɔq- e-ishimaanokec	vai	sets up a tent [JM-10]
▽ Δʃɔ-ʔɪɫ- e-ishinihkaasoc	vai	is called so [BM-03]
▽ Δʃɪ- e-ishitaac	vai	lives there [SS-10]
▽ Δʃɪɫɔx- e-ishitaakwahk	vii	is there, exists there [MW-04]
▽ Δʃɔɳ<x- e-ishiwepank	vii	it happens so, the weather is so [SS-09]
▽ ΔʃɪΔɔ- e-ishiwinaac	vta	carries, takes him/her there [SW-20]
▽ ΔʃɪɫɔΔ- e-ishkooniwic	vai	goes to school, studies [SW-20]
Δɪɫ- ishkwaa	preverb	after, complete (perfect) [JM-08]
▽ Δɪɫɔɾɪ- e-ishkwaankisoc	vai	is at the end of such a time, month [MW-16]
ΔɪɫɔU- ishkwaantem	ni	door [SW-10]
Δɪ<ŋɔ- ishpaatinaa	ni	high hill [SS-14]
▽ Δɪ<ɪ- e-ishpaayaak	vii	is high (of terrain) [SS-14]
Δʌɾɿ- ishvimink	p - location	up high, in the sky/heavens [MW-18]
▽ Δɪʔɪ- e-isihsec	vai	happens, goes in a such a way [JM-10]
▽ Δɪʔ- e-itank	vti	says it, means it [SS-13]
Δ- -iwi	suffix	makes a noun into a vai verb (example: kihci-ahaawi 'is an elder') [SW-24; MM-06]
ɪa- kaana	particle	perhaps, maybe, probably [BM-04]
ɪa- kaanaac	p - negative	not anymore, not yet (modern; c.f. kaawin) [JM-05]
ɪɪ- kaaniishi	preverb	along the way [MM-04]
ɪɪ- kaanika	particle	I wonder [MW-09]
▽ ɪʔɳ<ʔɪɾ- e-kahkiwepahciyec	vai	carries things over land [JM-07]
▽ ɪʔɳ<Δɔ- e-kahkiwewinaac	vta	carries him/her over land, over a portage trail [JM-07]
▽ ɪʔ<ŋɪ- e-kakiipaatisic	vai	is foolish, incompetent [MM-07]

[illegible]

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-kwayahkohshihk

ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ | kwehkwehkite

ᑭᑦᑲᑦᑲᑦ | kwenawi

▽ **ᑭᑦᑲᑦ** | e-maacaac

ᑭᑦᑲᑦ | maacii-

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-maaciikosic

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-maaciwinaac

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-maaciwitooc

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-maaciientank

ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ | maamaashiihsh

ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦᑲᑦ | e-maamitonentank

ᑭᑦᑲᑦ | maatika

ᑭᑦᑲᑦ | maawac

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-macikiishikaak

ᑭᑦᑲᑦ | manaaci

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-manaaciwanihitic

ᑭᑦᑲᑦ | mate-

ᑭᑦᑲᑦᑲᑦ | matikwaan

ᑭᑦᑲᑦ | mayaam

ᑭᑦᑲᑦᑲᑦ | memenkwe

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-mihcaakamihk

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-mihsawentank

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-mihshaak

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-mihshiinoc

▽ **ᑭᑦᑲᑦᑲᑦᑲᑦᑲᑦ** | e-miinaac

vai is oriented the right way [MW-12]

p - location on both sides [MM-12]

preverb missing, unable to find [MW-14]

vai leaves, goes away, goes off [MW-02]

preverb start off, begin [SS-03]

vai moves out, moves off from camp [SW-05]

vta takes him/her along [SW-20]

vti takes it along [MW-03]

vti can start to know, understand (the only occurrence, MW01-11 is in the negative "I had no idea") [MW-11]

p - manner improperly [SW-10]

vai [-am stem] thinks about something, dwells on something [SW-09]

particle and so (see aatika) [MW-18]

p - manner most, extremely [MW-05]

vii it is bad weather (from English) [MM-15]

preverb be careful about [MM-16]

vai stays together, takes care to stick together [MW-08]

preverb heard, seen indirectly (in an image, through technology or from afar) [JM-08]

ni teepee, conical tent [BM-05]

p - manner exactly, correctly [MW-06]

na butterfly (also a family/clan name) [BM-11]

vii is big (of water) [SS-09]

vti wants to have it, desires it [BM-08]

vii is big [SW-07]

vai there are many of them (lit. they are many) [MM-05]

vta gives to him/her [SW-12]

ᑭᓐᓇᑦ	miinawaa
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-mikoshkaacihaac
▽ ᑭᓐᓇᑦ	e-minahaac
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-mincinawesic
ᑭᓐᓇᑦ	minikohk
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-minohpwaac
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-minohsek
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-minoohkamink
ᑭᓐᓇᑦ	minsay
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-minwaahshink
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-minwentaakwahk
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-minwentank
ᑭᓐᓇᑦ	misit
ᑭᓐᓇᑦ ᑭᓐᓇᑦ	mitaahso-pipoon
ᑭᓐᓇᑦ	mohci
ᑭᓐᓇᑦ	mohci-
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-mohtaakonaak
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-mohtaawaankaak
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-mooshkahank
ᑭᓐᓇᑦ...ᑭᓐᓇᑦ	naaci-...(w)e
▽ ᑭᓐᓇᑦ	e-naakwahk
ᑭᓐᓇᑦ	naanew
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-naasihkank
ᑭᓐᓇᑦᑭᓐᓇᑦ	naasipiink
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-naasipiishkaac
▽ ᑭᓐᓇᑦᑭᓐᓇᑦ	e-naatahsapiic

<i>particle</i>	again [BM-09]
<i>vta</i>	bothers, disturbs him/her [SS-05]
<i>vta</i>	gives him/her something to drink [MW-13]
<i>vai</i>	is sad, regretful [SW-16]
<i>p - quantity</i>	much, many [SS-11]
<i>vta</i>	enjoys the taste of it (animate) [MM-12]
<i>vii</i>	it goes well, works well [SS-11]
<i>vii</i>	it is late spring (after snow melt) [SS-09]
<i>na</i>	mariah (species of fish) [BM-04]
<i>vii</i>	is nice, good [SW-14]
<i>vii</i>	is nice, fun, enjoyable [MM-03]
<i>vti</i>	enjoys it, likes it [MM-04]
<i>p - quantity</i>	foot [MM-08]
<i>p - time</i>	ten winters [JM-03]
<i>preverb</i>	just, merely, simply [SW-25]
<i>preverb</i>	just, simply, less than expected [MM-06]
<i>vii</i>	is on the snow [MM-07]
<i>vii</i>	there is a sandy beach [BM-11]
<i>vii</i>	floods, the water level is high [SS-09]
<i>complx. morph. construction</i>	fetches X, goes to get X (makes a vai verb from a noun. Example: naaci-tii-we 'fetches tea') [MW-07]
<i>vii</i>	is visible, in view [SW-14]
<i>p - location</i>	along the shoreline [JM-10]
<i>vti</i>	goes to get it [MW-08]
<i>p - location</i>	down at the shore [MW-15]
<i>vai</i>	goes down to the shore [MW-12]
<i>vai</i>	checks her/his net, goes to take in fish nets [MM-10]

[illegible]

[illegible]

▷Ċ<ᵛ otaapaan	<i>na</i>	truck, skidoo, vehicle [BM-07]
▷Ċ<ᵛᵃᵇ otaapaanenhs	<i>na</i>	skidoo (lit. small vehicle) [SW-25]
▽ ▷ĊĊΓ- e-otaataamic	<i>vai</i>	has a father [MM-06]
▽ ▷ĊΔ·σ- e-otaawinic	<i>vai</i>	has a community [SW-02]
<ᵛĊ paahtaa	<i>particle</i>	directly, true (of a direction) (ex. directly north, true north) [BM-10]
▽ <ᵇ·* e-paakwaahk	<i>vii</i>	is shallow [SW-09; MM-08]
<σĬ paanimaa	<i>p - time</i>	later on [BM-04]
<<ᵛᵖ paapankii	<i>particle</i>	a few [SW-06]
<ᵛᵇ·ᵒ paapekwaci	<i>preverb</i>	in parts [MW01.17]
<ᵛᵇᵛ paaskaan	<i>particle</i>	now, at that time [SW-12]
▽ <ᵛΔ·σ- e-paawaniic	<i>vai</i>	is hungry, starving, skinny [SS-04]
<Δ·ᵀᵀ paawihtik	<i>ni</i>	rapids [MW-03]
▽ <"ᵇ·"Δᵛ e-pahkwahank	<i>vii</i>	comes apart, is spring break-up [MM-14; JM-03]
<"<ᵗΔ·ᵛ pahpaapiwin	<i>ni</i>	window [SW-10]
▽ <ᵑC"ᵛ·- e-pakitahwec	<i>vai</i>	sets a fish net, fishes using a net [BM-09]
▽ <ᵑᵀᵇᵛ e-pakitinank	<i>vti</i>	puts it down, allows, releases it [MM-16]
▽ <Γ"Δᵀᵂ- e-pamihitisoc	<i>vai</i>	looks after herself/himself, makes a livelihood [MM-03]
<Γ"ΔᵀᵂΔ·ᵛ pamihitisowin	<i>ni</i>	way of survival, way of living [MM-11]
<σ·ᵓᵒ paniskwe	<i>p - quantity</i>	just as it is, empty, lacking, by itself [MW-03]
▽ <<ᵛᵐᵂᵂ e-papaamikosic	<i>vai</i>	moves around [MW-17]
▽ <<ᵛᵀᵀᵛ- e-papaamohsec	<i>vai</i>	walks around [BM-12]
▽ <ᵛᵇ·ᵛ e-pashkwaak	<i>vii</i>	there is a clearing [JM-10]
<ᵛᵇ- paskac	<i>particle</i>	even (something that exceeds expectations, ex. "she even went back with me partway") [MW-14]
▽ <C"ᵑᵇ- e-patahkinaac	<i>vta</i>	stands, sets it up [MM-12]
▽ <ᵗ"ᵀᵇᵇ·* e-payahテナakwahk	<i>vii</i>	is clearly visible [SS-07]
V"ᵇᵛ- pehshonc	<i>p - location</i>	close to, by, near [SS01]

shaakooc	<i>p - manner</i>	although, nevertheless, still (used for concessions) [MM-06]
shaankwehshi	<i>na</i>	mink [MM-07]
shikop	<i>na</i>	tree, black spruce [MW-03]
shikopikaan	<i>ni</i>	lodge of spruce [MW-18]
▼ e-shinawaapihkihsink	<i>vii</i>	it (something metal or rock) jingles, clangs, makes a sound [JM-08]
▼ e-shooniyaawi-pakitahwec	<i>vai</i>	fishes commercially with nets [BM-08]
▼ e-siikwahk	<i>vii</i>	it is spring [BM-02]
taapina	<i>particle</i>	because, since [MM-04; MW-10]
taashkipoocikan	<i>ni</i>	sawmill [SW-19]
taataa	<i>nad</i>	father [JM-03]
▼ e-taawinihkec	<i>vai</i>	makes a community [BM-08]
▼ e-tahkonaac	<i>vta</i>	holds him/her/it, takes it in hand [JM-07]
▼ e-tahkwaak	<i>vii</i>	is short [JM-05]
tahso	<i>preverb</i>	so many, every [MM-14]
▼ e-tahso-ahkiiwinec	<i>vai</i>	is so many years old [MW-05]
▼ e-tahso-ahkiiwineyaak	<i>vii</i>	is so many years [SS-10]
tahsopipoon	<i>p - time</i>	so many winters [SW-24]
tahswaa	<i>p - quantity</i>	so many times, every time [MM-15]
takiin	<i>p - interjection</i>	I wonder, do you think? right? [BM-10]
tako-	<i>preverb</i>	arrive [MW-05]
▼ e-tako-ayaac	<i>vai</i>	arrives to be there [MW-16]
▼ e-takokosic	<i>vai</i>	arrives (in a new living place) [SW-23]
▼ e-takwaakink	<i>vii</i>	it is autumn [MW-05]
▼ e-takwahooc	<i>vai</i>	arrives by boat, by water (Trad: mishakaa) [JM-03]
▼ e-takwahasahoonaac	<i>vta</i>	arrives with him/her by air [SW-18]
▼ e-tapinawaantakinikec	<i>vai</i>	makes a shelter (from trees) [MW-03]

[illegible]

$$ni \quad \text{tent [JM-10]}$$

<i>suffix</i>	makes a noun (abstract concept as opposed to a concrete thing) [MM-01]
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