

NATIONAL CENTRE FOR COLLABORATION IN INDIGENOUS EDUCATION  
INDIGENOUS GOVERNANCE TAPES – SUBTITLING PROJECT  
CREE TO ENGLISH TRANSLATION: SOLOMON RATT

START (MM:SS)	END (MM:SS)	SUBTITLE
0:40	1:13	Interviewer: What is your name? Ahenakew: kâ-kisêwâtsîwînt (The one who is a Kind Person) is what I am called in Cree and in English I am called Barry Ahenakew is what I am called. But I respect my Cree name more. Also my Cree spiritual name is askihtakwasiniy (Green Rock), that is what I am called.
1:14	1:15	Interviewer: Where are you from? Ahenakew: Ahtahkakoop.
1:16	1:28	Interviewer: Can you tell us how it was long ago, how the Chiefs made decisions before the time of the Treaties?
1:29	2:01	They were successful in living on the wild land. They went on behalf of their people, their tribesman. They fed them – grub box, medicine chest – they put those for them. They helped them. They were helpful. They fought for their tribesmen, their children, their grandchildren.
2:02	2:20	These were the ones of long ago: Plains Chief, Prairie Chief as they were called and there too was the Warrior Chief, as they were called.
2:21	2:38	For sure, they weren't only called Chief. Those who I am talking about, Plains Chief, Prairie Chief, Warrior Chief, those ones, that is the way they were called.
2:39	3:08	There was one, eventually – there was a one...they were busy at one place. He was called Earth Child. Earth child was made busy. The people made him busy when they were making chiefs. The very first time the people made Chiefs in Cree country, Earth Child, he was called.
3:09	3:31	He was the one who was chosen. He took up the role of Chief. He was the one the people – his people chose him. It was there that the term "Chief" began. It was the only term "Chief" that a person was called. They left behind the terms "Plains Chief," "Prairie Chief," "Warrior Chief."
3:32	3:50	But there was still the Warrior Chiefs. They were a part, these warriors. They were the ones who took care of things, all things. Things were done proper. They worked for their tribesmen and the Chief – as the Chief was created.
3:51	4:05	They took care of all things for them, for all things to be done right. No one can forestall things, no one can make fun of things (i.e. disrespect) as they go about in life.
4:06	4:20	For instance, the hunting of buffalo, the warriors were there. The warriors were first to ride (i.e. they lead), all the people rode away accordingly, properly, to hunt buffalo.
4:21	4:38	They would take poles with them and they'd set those poles down saying "okay" when it was time to hunt the buffalo. In that way these hunters would head out at the same time, those who were hunting buffalo.
4:39	5:01	The Warrior Chief was there, overseeing the warriors. There weren't that many warriors a long time ago. True, they put the Warrior Lodge in the centre, when they set up the warrior lodge.

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5:01	5:23	One tentpole, these people who carried the tentpoles, those who dragged the tentpoles, took from there one tentpole at the place of the people and with that they used to pitch a tipi in the centre of their people's camp. It was there at the back that the Chief pitched his tipi.
5:23	5:31	And there, according to their Chieftainship the others set their tipis around in a circle in the community (place of the people).
5:32	5:51	And these warriors, man, they took care of things. The danced. They gave feasts. If a person was treated poorly, they called that person to come sit there. The Chief was there also to sit with them, the Warrior Chief.
5:52	6:11	And they were asked to talk. At the door sat one warrior of long ago, as if he has already finished his warrior duties, but he was still thought highly of (respected). For instance, he was respected because he fought for his people. He comes to watch that they do things properly (to act as security).
6:12	6:27	It is these 'police – security people' that we have today. These were the type of warriors we had long ago – they took care that things were done properly. No one was treated badly, not one person was treated badly (everyone was to have an equal share, no one to be left out).
6:28	6:47	The warrior of long ago sat at the door. He sat on a mat. He was the only one who had a mat at the warrior lodge. No other person had a mat, only him. He sat on a mat as he was very respected.
6:47	7:17	From there the young people sat according to their ages, they sat according to how old they were, these were the warriors, not yet. They were the honorable young men as they were called. They were not yet warriors but they were honorable young men. They too begin to show that they can take care of things and taking care of their tribesmen....in their raids and on the warpath, as it is called.
7:18	7:33	And they stop things that give people trouble. They take care of them. They fight for them. These are the honorable young men. And they sat in this way according to their growing up and eventually they finish growing up.
7:34	7:50	And in this way they are asked to speak: the youngest spoke first followed by the next youngest and another until eventually the oldest, the ones who finish growing up, then the warriors and the long ago warriors still. But they don't sit over by the door just yet, as they are men.
7:51	8:23	And those ones, the oldest of the old men spoke. He sat with the Chief, this old man. And when the speaking was done and they all tell of what they call the thing they are busy with, that they want to set right. This old man, the eldest, had already listened to these ones. And the Chief also came to listen to these ones. They worked at it together, the talk that was undertaken.
8:24	8:44	They smoked the pipe there for sure. There were Elder's helpers there to help, to give the pipe in a circle. There the Chief was busy working at it, sitting with the Old Men, they were busy working at it together on how to decide on something the right way.

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8:45	9:08	Things went properly. There was no disharmony. There was obedience in the community (place of the people) if something went wrong. If there was disharmony, they put it right. They did that in the Warrior Lodge. Maybe that was the place of law-making (decisions) in the old days, this Warrior lodge.
9:09	9:36	And this Chief, Earth Child, who has been chosen, there he sat with the others. He was Chief. He began to make things abundant, to make sure things went well, including for the Old Men. And he came to listen to the people to hear what they had to say. It was the Warrior Lodge, the house of law, long ago.
9:37	10:00	If something went wrong, they fixed it. If it was something the Warriors were to take care of they fixed it. They gave cloth offerings. They made offerings (to the spirits) they made offerings on behalf of the people with things.
10:01	10:27	They gave horses. If they cut up a tipi then in four days they replaced the tipi along with tools. They replaced those for the people. No, they never left anything behind that they were responsible for.
10:28	10:51	But after four days they replaced things for the people if they had to teach them a lesson about some misbehavior. They would even cut up the tipis (to teach a lesson) and would even scatter.... destroy the tools but in four days they would replace them for the people.
10:52	11:09	It was out of love for them, for the sake of their persons, it was to show their love for them. But to do things right, not out of anger, not out of for the sake of destroying things, not as a joke.
11:10	11:27	All the people were regarded the in the same way. Not one is thought of as being first. No one was thought of as being more important than others. All people were thought of as the same. That is what they were trying to teach.
11:28	11:55	These warriors, that was their work. In the 'town' if there were 200 tipis, if there were 100 tipis, four, sometimes more warriors were there to take care of things. And they were listened to because they were the bosses (chiefs, leaders).
11:56	12:19	There was one Warrior chief, along with the warriors and the honorable young men, the young men training as warriors, these were the warriors, they were called to be warriors. They would go on the warpath. They would gather in a group as they ran off.
12:20	12:41	The warriors sometimes they too went with them. The word itself 'okihcihtâw – warrior' in the language, in the real meaning of the word, of their name, it shows in their work how they come to take care of people. That is what 'okihcihtâw - warrior' means.
12:41	13:17	They were respected. They were thought to be strong. They were thought highly of. It was not for nothing they were Chiefs. And the Chief, even where he spoke from where he sat with the Old Men... even him (he was not exempt). These warriors who took care of things, if even him (the chief) too is making light of life, maybe disrespecting it, even him the warriors would be there to take care of things long ago. That is how powerful these warriors were.

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13:18	13:34	They were the law. They carried the law, the people’s law. In that way not even the Chief can think more of himself than others. Even if one of his tribesmen, the warrior’s people, no, the warrior chief, his tribesmen of the community.
13:35	13:57	If they arrive from another community, another Cree community, and if one from there, when they went hunting buffalo, if one man from there makes them wild, and begins to hunt first and he raises a ruckus and maybe chases away the buffalo.
13:58	14:21	The people will be hungry because this one thought to be first on the hunt. It is then it is to the Chief of the community that arrived, the warriors gathered together to go cut up that Chief’s tipi because he didn’t stop his man from his action (going hunting without waiting for others). That’s the way things were done.
14:22	14:43	The Chief arrived, filling his pipe, giving a smoke to the warriors if this is what happened. And there they smoked, these warriors. They go out of the tipi, his wife, his children, his grandchildren, they go out of the tipi.
14:44	14:58	When they finish going out, and the warriors finish smoking the pipe, it was then that the warrior went to kick it, to raise it, to kick it aside, to cut it up.
14:59	15:16	It was not anybody who attained the warrior status. This is what he had to do: on the warpath he would have to cut up the enemy’s tipi. And only the ones who were able to cut up the enemy’s tipi earned the right to be warriors.
15:17	15:28	They will be able to do things for their people...to take care of things, to be security (police). That is long ago, that one.
15:29	15:41	And they stole horses from the enemy. It was then too that they worked with horses. That’s how things were.
15:42	16:05	Um, the old men (who have passed) used to tell stories, long ago one was called ‘nânâtêw-awâsis’ (Heat Wave Child), they were warriors, and another was called ‘wiyâtakwâpêw (Happy Man), the late Mistawâsis’s son.
16:06	16:28	These were the warriors. That is what one did, SOME did this, they made brothers of each other. They did not follow protocol when they went hunting buffalo. The warriors rode there to stop them from doing that. And they wouldn’t stop. They were set on hunting those buffalo.
16:29	17:11	But they were told to wait. They wouldn’t wait. And it was there one of them who went hunting buffalo shot Nânâtêw-awâsis. He wounded him badly. And then Wiyahnikwâpêw shot his horse. There was a lot of anger. The warriors were being challenged. But, these guys were stopped so they weren’t allowed to go hunting the buffalo. They saw the warriors moving.
17:12	17:28	They brought him home. Nânâhtêw-awâsis died. Even though he was a warrior but they stopped him. And then they brought him home to the community, the Cree community, to the tipis.

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17:29	17:48	In four days time the warriors replaced things for the three men they had stopped. They had adopted themselves as brothers. They gave them horses. This way that they gave them things was to show them that they still loved them.
17:49	18:19	But not.... they also showed them that there are rules/laws but not to.... in any case, to stray away from people, to think only of oneself even though he has siblings, things like that should not be allowed. One must think of all the people, not only of themselves, or their spouses, or their children to try to feed them. One must think of all the people.
18:23	18:52	And that, uh, that is old Cree that word I say 'nânâhtêw.' It's 'heat wave.' In the summer these heat waves are visible, that is that, that is what 'nânâhtêw' That is how he was called/named "Child of the Heat wave." And 'wiyahwakwâpwê' is a fun person 'Happy Man.' Old Cree.
18:53	19:28	It is from there that a lot of Cree is taken from. Cree is spiritual, Man, it is considered spiritual. Even this, I will tell Sacred stories even though it is summer. And this I say, it doesn't matter to tell stories (in summer) because there is a lot of loss. It doesn't matter if it gets cold, in the summer, no matter.
19:29	20:13	But then, once I tell a story maybe you'll understand. This one who is called 'warrior woman,' this one who is called 'warrior,' he leads the warrior. These warrior women, they sit the same. These warrior women sit the same as the warriors. Chief of the Warrior Women, Chief of the warriors, he is head of the warriors, and the Chief of the Warrior women is also the same.
20:11	20:44	Half the dance lodge, she is watched by all the women, half, which dance lodge it is it doesn't matter, half the lodge looks at her. This, uh, the Sundance Lodge, thunder-bird dance as it was called. Today it's called Thunderbird dance because the Thunder-birds blessed it.
20:45	21:05	Nihânîmis, as she was called, and was said to have supernatural powers, or this woman who can fly. She flew, she stood every where. She had feathers anyway she could fly. This was the one with supernatural powers long ago.
21:06	21:33	She was the one....ay, I think maybe about 700 A.D., about then this story was. That was when Nihânîmis was alive. Why I say 700 A.D. She was getting big, more grown when they were reached by the White Man (Wooden Boat People), using large wooden boats, at the shore of the ocean, over there in the east.
21:34	22:16	They were strange people. They had white faces. They were big men. And they wore horns on metal helmets, the horns stuck out of the helmets. They wore metal breastplates. They carried huge metal knives. These were the ones who arrived by sail there. And if someone wants to know who these were, today they are known as Vikings. It was the Vikings who arrived by sail.
22:16	22:38	It was there that Nihânîmis was, before then, in tipis, their tipis, they used birch-bark tipis, birch. There were no buffalo in the east, along the ocean.

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22:39	23:00	It was she, who came to be blessed by them. I am not bragging here in my story-telling, when I brag I will boast but she was blessed by the Thunderbirds, this Nihânîmis. And she was given a dance lodge (by the Thunderbird).
23:01	23:24	In that lodge, in half of the lodge told, that she was taught, she was blessed. In half of the lodge the warrior woman over here lead the women, the dance lodge.
23:24	23:41	Toward the east, if it is one day of dancing, the door would be opened toward the east. If it is two days of dancing they opened the doors to the south.
23:42	24:07	It was there that the warrior woman sat. This warrior woman sat with her pipe. And other warrior women sat with their pipes. And over here the old men, the ones who were thought to be leaders, sat with their pipes. And over toward the north the Warrior was sat there.
24:08	24:22	And from there the Chief would watch over the dance. And from the east the Warrior woman would watch over the dancing, she'd watch over the women.
24:23	24:52	The women would not go across to the men's side. The helpers, they would walk around. They were the ones working. Those ones, they went every where. They were copying ... they were copying Creator's movements.
24:53	25:53	When he made the Fire Spirit. This Fire Spirit, he was half man, half woman, a half-being. And then, when life went to the land of the people, when a child is going to be born it is from there that the spirit chooses the fire, when (the child) appears on the surface (earth), how he/she is to look, is he going to be male or is he going to be female, our Father's fire, this Fire spirit. He chooses our father's fire. Just a little of the fire is what makes the spirit.
25:56	26:30	When the child is seen here (hand on top of head), this is called wâyipân it is called– (a baby's soft dip on the head). For as long as you are alive, for as long as we are alive, even if for more than 100 years, it is there just like a needle has put a hole in there. It is that small. It is there where the spirit...it is there where there is the fire spirit, it there where it lives, in your home, his/her home, you provide the tipi there.
26:31	26:55	You have your brain in your home, but your body is the tipi, your brain is your home. And it is there (touches head) that the fire tends to our home, takes care of your home for you, takes care of my home for me. Our father blessed all of the people. It is the Fire-Spirit that takes care of the home.
26:56	27:26	And when you take that bit of fire, that is how you will appear, to be a woman, or to be a man. And it is true about transvestites, transvestites are around, maybe those ones, they took a bit of the man- fire and a bit of the woman-fire. Those are the transvestites. But there weren't that many then.
27:27	27:57:00	And this Nihânîmis who I am talking about, she was in a high social position long ago, even still today. As she was blessed, the children, little children who were there. When she was a child she was in a cradle board.

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27:58	28:16	It was here that she was seen, loosening the cradleboard ties. She flew up! Where the smoke hole is up there is where she flew out of the tipi. She was flying. She surprised her father and her mother. "How is she able to fly, this child?" She was very amazing.
28:18	28:29	Even though they gave chase they couldn't catch her. Off she went behind the tipis, the birch tipis, where they were standing.
28:30	28:49	Children were to the side also coincidentally, half (of the lodge), girls, little young girls, babies, small children, and over here too were the boys.
28:52	29:04	It was there that the man turned over his pipe in the morning. He called the old men and the men to come over.
29:05	29:31	"Whoever takes this pipe, can do anything to these boys. Last night we saw her flying away, flying up and from there (points up) she flew out. Off she went. You all take this pipe. I'm going to hold it up for you. In any way, anyone who takes this pipe can do anything to these ones."
29:32	29:49	That is what this father said as he spoke back then. "Wait, wait awhile. Listen to me. If you listen to me the people will have something good. You are going to be blessed."
29:50	30:12	They all looked. And here was Nihânîmis, just one week old, speaking. She was tied to the moss bag, and she was poking out from there. She was speaking from where she was poking out from..
30:13	30:50	These people were surprised, the men, the old men. They listened to her. "Okay, you all will leave me, for ten days. And here you will make a long lodge. You will make it facing south. The door will be to the East. In the centre you will erect the main pole.
30:51	31:19	It is there you will leave me. From the west to the east I will sit. There you will put me. You will leave me for ten days. You will travel to the bush country where you will set up your tipis over there. You will be over there for 10 days.
31:23	31:41:00	In any case you will leave me alone." That is what this little child said. Wah, they were surprised. "Yes, maybe we better do it. It is not for nothing. Never has a small child spoken to us."
31:42	32:05	And then these ones who were almost chiefs, those who were warriors, people, they listened to the old men. And so they were busy to move camp. They got busy taking down the birch tipis.
32:06	32:15	And so as soon as they were ready, they carried their packs on their backs and moved to the bush country right away.
32:19	32:46	Eventually, the young men and the old men who teach some of them, they made the long lodge for her. And these parents, they were the last to leave. There they set her up, in her moss bag, the cradle board, they set her up. They left everything she asked for there.

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32:47	33:13	But this that she had talked about, “on the sixth day, you can send scouts.” But they can’t go near. They must stop a ways from where she was. From there they watched and they listened. They didn’t go where she was.
13:14	33:26	True, when six days had passed scouts, two of them, they come to see what was going on, with Nihânîmis. They stopped short from there.
33:27	33:48	She pounded a small drum (miscikwaskihkosa), a hand drum as it was called (pakahamânak). It was sitting there. It was this that they heard, the pounding of the drum, just pounding, and a song, they heard a song.
33:49	34:18	lyôhô, who is this then? Who is helping Nihânîmis? Wahwâ! She is only a small child. She is a child in a moss bag, a child in a moss bag. The drum is heard from a distance with someone singing. And the songs sounded extraordinary (spiritual).
34:19	35:37	Sings: Words @35:00 ♪ as big as the sky, I am at peace with my namesake ♪ As big as the earth I am at peace with my namesake ♪
35:38	35:58	That is one song that came from that time, say the Elders. There are other songs, some I know, I remember. Even that ‘wânskêskên’ that is old Cree. That which is called “Wanuskewin” that comes from ‘wânaskêskên’ (being at peace with oneself).
35:59	36:27:00	As big as the sky, moves it in a circle easily, carefully, I will go around it, she went being blowing about, she was flying. As big as the earth, moves it in a circle easily, carefully. I will go around it. That’s how she made peace (made an alliance) with it. That is what they heard, the scouts.
36:28	36:59	They were surprised. Very true, very true that it was a great thing. That is where the song comes from, they say, these old men of long ago from the time the Thunderbird dance began, the Thunderbird dance. This is what she told, but later, later she told about the dance.
37:00	37:32	Yet another song ♪ ♪ sings ♪ ♪
37:56	38:16	Now that one: Past the heavens, I will dance beyond. Past the heavens. Beyond! Over there I will dance beyond there. And this Nihânîmis, as she is dancing back and forth because she was dancing back and forth for ten days when she was left there, as she had requested.
38:17	38:26	And it was there that she flies off, flying up. She even went looking about beyond the heavens beyond where she went dancing.
38:28	38:46	From that time too there came another song, they say. But the scouts went home, back to the bush country. They stayed over there.
38:47	39:03	After ten days they all got ready and they all travelled back south. They all came in line after one another. They wanted to know what Nihânîmis had done.
39:04	39:25	Ha, as they arrived, they put up tipis, birch-bark tipis. And those who were not busy went over to the long lodge. And there stood a young person, a beautiful young person.
39:27	39:52	“Ha, who then are you?”

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		<p>“It is I, Nihânîmis.”</p> <p>Since ten days ago, when she was a child all of a sudden there stood a young person. That happened for true. The moss bag was sitting apart over here, no child in it.</p> <p>“It is me.”</p>
39:53:00	40:10:00	<p>“Okay, who here is the oldest man?”</p> <p>“This one,” they say as they arrive.</p> <p>“Bring the pipe. Come.”</p> <p>“Who then is the next to oldest follows.”</p> <p>“This one.”</p> <p>“Bring the pipe”</p>
40:11	40:38	<p>That’s how she put the leaders. There were four. There were four leaders.</p> <p>“You will be the helpers.” She chose the helpers.</p> <p>“Warrior, your sitting place is to the north. There you will sit. This is your home.”</p>
40:40	41:00	<p>“Warrior Woman, whoever is the Elder woman her, the pipe, she was able to break up lots of tobacco.’</p> <p>This one. Bring it. Bring the pipe. You will sit here. Toward the east, you will sit there, bring the pipe.”</p>
41:01	41:21	<p>There, they sat according to their rank as Warrior Women.</p> <p>“No woman will cross this line, this middle line. Men will be to the north and the women will be to the south. The Main Pole and Stoneman will be there in the middle and no one is to cross that.</p>
41:22	41:34	<p>They see these bones there. They were in piles there. She calls for food. ‘You Elders’ helpers, you can walk anywhere.’</p>
41:36	42:17	<p>And sometimes the sun, the great Elders’ Helper, what I said yesterday. The Father of All, he made all things, the creation of things, the created things. He was able to do. He is followed. He is looked up to. Things are followed. He is followed, the Father of all. His bundle, the sun. It is he that the Elders’ Helpers work for. This one Chief of the Elder’s Helpers, works on behalf of the sun.</p>
42:18	42:52	<p>And these who are called ‘ravens’ they too are Elders’ Helpers. These are the ones who work for the ones who are putting on the dance, the old men who pray. The same with these old men, the Father of All, obviously he is old, his kindness is great. It is here that the old men’s talk comes from.</p>
42:53	43:11	<p>He is gentle/kind. Birds, grouse (prairie chickens), even eagles, hawks. They fly in the same way, this is what they do. They are being kind to their young. That is the old man’s talk.</p>
43:13	43:41	<p>And this, she blessed everyone. She arrives with food. And she tells these old men who they can pass this on to. Old Man Spirit, at mid-day place (to the south), Under Rock Spirit, underground, will open the door.</p>

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43:42	44:05	Old Lady Spirit, to the north, creations of the north, come from that way. She made those who were called respected, these loved ones. And there the Man-in-the-Moon Spirit, he has cold hands. That is why he is called 'cahkâpêw.' He then touches the people.
44:06	44:27	Obviously they already had Ghost Dance, Jump Up Dance, Round Dances. They already had those. The first time there was death (literally: leaving the earth), far, far away in the past. It was there that they began the ghost dance, Sacred Bundle as it is known.
44:28	44:41	Turning the pipe is what was used. Those who walked in front, those loved ones, those ones you will name. You will name those ones.
44:42	44:58	That way, when the smoking was done, they spoke of the food, offering prayers for it. The Elders' Helpers worked. They shared the food that they ate. When they finished eating once again the pipes were filled.
44:59	45:16	Once again....and those ones. Ha! "I am Nihânîmis. This dance, this is Thunderbird Dance. You will offer it (the pipe) to the Thunderbirds, Thunder, where we sit as the first ones.
45:17	45:39	The began to go in front. If I don't live with you here, you can think of me first, you will pray to me. Over to the future but not right now. First the Thunderbirds, these are the ones who blessed us with this dance. That is true.
45:40	45:53	And healing, doctoring, this is where people rose from being sick.
45:55	46:16	Old Man Son of Chief, he was the one who sat with Our Father, The Healer, busy with all the earth to see who is healed. That was son of Old Chief.
47:10	47:21	These are the four-legged people, those who are on the surface, he is the one who is their Chief. Healing, doctoring is what they work on for them.
47:22	48:02	Over to the south, it is black, and going in between, in the in-between place, it becomes red. And over to the west, place of the grizzly bear. And over here, going to the north, in between, and over here he gets white, then over here he gets yellow, and over this way he begins to get black, he gets black.
48:03	48:16	That is the circle. From there they work for him, the Son of Chief. It is the Son of Chief who moves. And Old Man Son of Chief, he is ready. He sits with Our Father.
48:17	48:45:00	That is what the Old Men have said. And it is this, turning of the pipe, they turned the pipe, these thunderbirds. And when they finished smoking (the pipe) when she went to sit, this Nihânîmis, singing now. The bones piled there, around the Main Pole, she begins to sing. She begins to sing.
48:46	48:54	♪♪
48:55	49:13	She sings. She finished singing. The bones gathered together at the Main Pole, the place of the men, toward the north of the Main Pole, boys, a boy who stood there, eventually became a young man, standing nude.

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CREE TO ENGLISH TRANSLATION: SOLOMON RATT

<b>START (MM:SS)</b>	<b>END (MM:SS)</b>	<b>SUBTITLE</b>
49:14	49:52	Once again she sang. Once again another grew. From there a new one, a young woman comes from where the bones are gathered, becoming flesh. She made them grow there, ten of them, from over there, girls, south of the Main Pole, and over here the boys. Those children who had been lost, these are them. She grew all of them. She made them rise, becoming people once again, since they had disappeared.
49:53	50:24	The people were very surprised. They were extremely surprised. In any case they saw her go up, giving them back their children, their grandchildren, being young. That which I tell truly happened, the first time there was a Thunderbird Dance, the first time, today it is called the Thunder Dance. She made them rise.
50:25	50:42	There then, when she finished singing, she chose one of the young men. Over there on the outside, there was smudging. They were sitting in a circle. So she takes him to his parents. “This is your (child) but he is all grown up.”
50:43	51:03	Once again she comes back and takes another. She takes him to other (parents). ‘Here is your child but he is all grown up.’ And again, all of them, girls too, young women, not girls. Them too she takes over to their mothers.
51:04	51:11	Oh my! There was crying for nothing. There was giving of thanks. There was joy. There was whooping.
51:15:00	51:49:00	And this warrior woman, she stood, they used to stand when they sang. They gave thanks. They gave thanks to the Thunderbird. They gave thanks to our Father, to the Thunderbird, to all things. Old Man Son of Chief, son of Chief. They give thanks. They give thanks. They stand. Together they danced. So joyous were they.
51:52:00	52:27:00	She can tell them. To the east, she closes the door there. “Of course we will dance for two days. I will teach you songs. In the future, if someone promises a dance, he will open the door to the east. If he is going to give a dance for two days the door will open to the south.”
52:28:00	52:50:00	So there, she opens the door to the south. She gave a dance for two days. They ate. They whooped. They were joyous. They visited one another. Those whom she had raised up, from bones she had raised them. Life is what they whooped for, kinship, love, everything.
52:51:00	53:20:00	Now then that warrior women who sits there, who was sat there, half of the dance lodge watched the warrior woman to take care of the women. She treated them according to their disposition. Half of the community, the warrior woman too sat for the women. They took care that they had the right disposition. That is the warrior woman’s work.
53:21:00	53:33:00	That was the right temperament. That was the right lifestyle, the right thinking. The same with the warrior.

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START (MM:SS)	END (MM:SS)	SUBTITLE
53:36:00	54:01:00	That's it. I don't shorten it. I am not boasting. I tell sacred stories. I thank the Thunderbird, the thunderbird who still makes a sound today, at the dance, the one called Thunderbird dance, not thunder dance. That's where it came from.
54:03:00	54:52:00	Now, now you will understand. The first time human was made on the earth's surface. Apparently, this one man walked about, looking about surprised by everything. He sees everything as wonderous, looking wonderous: the trees, the sky that is blue. The trees look green. Grasses, the river, the creek, animals. He sees everything.
54:53:00	55:32:00	He saw the animals, as they are together, as they are small. He saw all sorts of things. They are big. He was very happy to be alive. He was all over this way. All of a sudden he saw, a little later, some of these animals he saw already, travelling along. They are small going along with one another.
55:33:00	56:07:00	He watched them. "Why ...what am I alone? Why? Wah, these ones here, they have little ones." Once again he walks on, and again others walking with their little ones. He started to dislike it. He was sad.
56:08:00	56:39:00	"Why is it that I have no one? I can't find anyone. Why?" He fell on his knees. He did not know where to turn, crying. "I want someone, I want someone to be companions with. I want a companion." He was crying. He was weeping because of his thoughts, sounding pitiful.
56:41:00	56:54:00	Someone descended on him in a light. He was a light, a person **tape has a clitch** but he was like fire, he was shiny/aglow.
56:57:00	57:19:00	"It is the way it is," he was told. "It is the way it is. I wanted you to know from where you pray to me. That is why you were made. You were made anew, alone, first.
57:20:00	57:42:00	Now find that you pray to me. I listen to you. I will look at you. I'm going to give you, I'm going to give you that which you ask for, to have a companion.
57:44:00	58:04:00	He does this to him, to this area. From his rib, he takes a bit of rib from him there, anyway from his body. He pulls it free. He takes clay form here. Holding it together (blows) and blows on it repeatedly
58:05:00	58:18:00	This was our Father. And there appeared a woman. He had shaped her, and blown on her, giving her life. He made a woman for the man.
58:19:00	59:04:00	"Okay, for one year, this woman will be with you. I made for you. Let's initiate her, that's what I want. So that you may know that in the future as people pray. You are to teach. You think I am your Creator, You think I am God. You think I am Spirit. I give you that as you think I am Spirit. You think of me as Spirit. You think of me as Spirit. I give you that which you ask."

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START (MM:SS)	END (MM:SS)	SUBTITLE
59:05:00	1:00:00	“This one who is called ‘woman’ that’s who you want to go about helping you. I am alright. I give someone life. I am the one who gave you this woman. This is where the name ‘iskwêw (woman)’ comes from. But a part too, she will talk to you a lot. She will talk. They will begin to lead. And then there, the woman speaks. That is where that name comes from. The first one was named ‘iskwêw’(woman). And this man was called ‘manitow-ayisîniw (Spirit-person).’ Because Our Father made him, he looks the same (as him) but he was not aglow.
1:00:00	1:00:41	Over here they lead, this that you want, ‘awâsis (child)’ he was called. You will call him that. As they became numerous ‘awâsisak (children)’. Why is that? This, the way you see me. I glow. I am fire. The child too is aglow when born. There is no sin, there is nothing bad there. She/he has a clean spirit. S/he grows up clean. S/he has clean thoughts. S/he is aglow (ê-wâsisit), the child (awâsis). That is where that word comes from.
1:00:42	1:01:14	That is an example of why I say our language is spiritual, it is spiritual. Because he is thought to be spiritual. And that too comes from there. We think him spiritual, the Spirit. We call him God today. Our language is spiritual. This is where it comes from. They began to have children and they were called ‘awâsisak – (children).’ Because they glow (shine brightly) *laughs’ <i>they glow</i> awâsisak.
1:01:15		Is it almost a <i>half hour</i> ?? OOOOOOOOOOOOOO!