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JOHN CAPPO, JOE WILLIAMS  
WILLIAM KEQUATAWAY

INFORMANT'S ADDRESS:

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HIGHLIGHTS:

- The participants relate how they received their Indian names.  
SAULTEAUX WORKSHOP

JOHN CAPPO 1135-1169

I am glad to hear and I believe what I have heard. If we get our minds in what we are working for, God will grant us what we are asking for. I believe that the purpose of our meeting is to discuss our rite and fear of gradual extinction. I believe if it was worked together with the elders they would be the ones to know what has happened years ago. I've talked to several of them; they all say times are very different from years back. The white man has reversed our ways of life. The Crees I am referring to, they have the same difficulties we have. English is being spoken only by their children.

The children do not understand when they talk to them. Ours, we don't use our language enough in our home. Like us, we all speak English at home. My daughters do not understand our Indian language at all.

My grandchildren do not understand at all when I talk to them in Saulteaux or Cree; they look at me and laugh. Our language is coming to extinction. I am proud of these people who are working on this program what I see. It's possible the time will reverse back. That will be all what I have to say.

JOE WILLIAMS 1169-1198

The pitiful feeling for myself sitting here thinking away back when I was born, I did not know my parents had a desire for me to have an Indian name. It was to ask an elder to give me a name. It was given to me without my knowledge. I must have been very small and lovable. My dad and mom went to one elder and said to him, "I am giving you my child to be a part of you; give him a name," and I was given. They were told I was to put a white offering for the rest of my life. The name I was given, Kee-wating-no-ka-pow; that's what they call me in Indian. In English it says North Snander. My sponsor's name was Ne-pe-te-kwon-nape. I am carrying the name for the rest of my life. I never forget that name was given to me to carry me through. I am not ashamed to tell anyone my Indian name; the name was given to me for my protection. My name has carried me through. I have no problems, my health is good, only my legs are aching at times. This was my given name. For you people to know, Kee-wating-no-ka-pow is my name. That's all.

WILLIAM KEQUATAWAY 1198-1235

I, too, a name was given to me by this same old man,  
(Ne-pe-te-kwon-nape.)

At the stage of my childhood, as a baby, difficult times occurred for me to live. Where we lived, just below there is a hill; this is the place where I was on the verge of dying. Peter George was living with us, mom and dad. This Peter George is well known, so he practised on me what he can do for me. "If we are able to bring him alive to my father, this old man Ne-pe-te-kwon-nape, I'll give him a name and he will live if we are able to get him there." We had to go by team, my dad too. A name was given by this same old man. The old man healed me, made me alive. Firstly he gave me a name before he proceeded.

Ne-kan-nas-se-kate is the name he gave me. A beam of light which shines far ahead from the sun, that's what my name refers to. It's the same as a car which throws a beam of light far ahead, it refers to the same. And today I am getting to be an old man. I am over 60 years of age; I was born in 1911. And this is all I have to say, my relatives.

0000

0162 NOV. 1/73

My parents brought me up. My father was a soldier. He was in the First World War. My dad had an Indian name but I never knew my mother's Indian name. When I was a little boy I took sick and my parents were afraid because when people were sick this was when one ran to his elders, to run to his godfather. I was taken to one when I had parents. I was given an Indian name called Keewatin-no-ka-na-bow. This was when I was born and this bought me up a lot. This is the name I still carry as

I still have these costumes - a scarf given to me by my dad. And I still have this wapace with me. I was going to put on but I will tomorrow. This was what my father gave me. I always put ribbons and tobacco every summer. As there is nobody nowadays to speak up for us. It's up to us to do this for ourselves. For myself, I do these for myself every now and then.

I still think of my name, Keewatin, named after the snow - one we seen blowing around this morning. Then I thought to myself, I was very mischievous when I was a boy and still foolish today. When I was going to school I sneaked away in the winter from school. As far back as I remember I know I was the worst one for sneaking away from school. To this day I don't know of anyone who was bad as I was. I was thinking of this today

because at the time I never thought of this. When I was running away, they were really playing me out as they chased me. It's very cold and the snow is deep. I go under this drift to hide because they were looking for me. They can't find me anywhere so they left. I often think of this as I am named after the snow. How I hid under the snow and they couldn't find me. I must have been strong then when my dad named me after the snow.

0177 Speaker No. 2

0323 Speaker No. 3

0390 Speaker No. 4

I'm a little afraid to talk about myself as I'm a little young. There's one thing I want to talk about. My father and Peter George have each one horse. When I was a boy I guess I'm very sickly. I get worse and they plan to take me home. There is this one spot where Peter George used to tell me I just about died. He was the one that cured me. They said if I made it home they'd give me an Indian name. If our Manitou listens to us then maybe I'd live. We proceed on to where they're taking me. We get there in the morning, they give me an Indian name. They call me Ne-gan-na-ce-cate. Maybe this is what gave me life as they gave me this wapace, two shiny beads. I still have these with me. This is what my elders left me. I often think I should take them and speak for myself. I don't neglect them; I make my children follow this. They must have given me this power to see my children grow up. My grandchild is crawling around and I often wonder if he will see this and not forget his religion and ancestry. Maybe he'll act like a white man. If they'd listen to this today then maybe things will be different. You see young people nowadays are foolish. I try to lecture my children as much as possible. But they answer me and say I was just as foolish. Now today I give up, if they don't want to listen to me then they may as well listen to someone else. Today what my elders left me I use. Sometimes we see such a nice sunset. The earth looks nice and I thank the Manitou he gave me life.

0516 Speaker No. 5 - Spoken in English

0769 Speaker No. 6 - Part English and Cree

0872 Speaker No. 7

I feel sorry for all the foolish things I did in my early days. Now and today I listen to many elders speaking and they have many nice stories I enjoy hearing. Why I say this, this I did

anything to get at it, I even stole just to drink. How bad I was; I even tried stealing horses to bring me home from town. I never thought a thing about our religion. Well, I went once in a while. I put offerings once in a while. All I thought of was of being foolish. I was even in jail twice, on account of my drinking. I would not hide my way of life as we're told to pass these on as an example to our young people. And I really thank you people for coming along to help us. I had one son who was killed in a car accident on account of alcohol. This is my own teaching; just when I quit drinking he started. We tried telling him but he didn't listen. Why I say this, I wouldn't hide myself. This is why I try my best to do this work properly. The people from my reserve are all jealous of each other. If you don't help each other, then we can't get anywhere.

0938 Speaker No. 8 (Spoken in English)

1016 Speaker No. 9

It's not for nothing why we're given an Indian name. There are a lot of different ceremonies our ancestors had, as there are many ways we can use this peace pipe. Even in a sweat lodge, Sundances and many others. This is what we're expected to talk about. Some of our young people don't know a thing about our culture and ancestry. This is why we got to try and pass it on to them. For them to carry it on into the future. Just like the white man is taking away part of our culture. There are many things we can talk about that can be passed on to our younger people. I really enjoy listening to this with you other people around. Our Manitou never gave us any money to make out of these offerings and sacrifices. This is what he gave us Indians to follow, for he is the Higher Power. We should all know and understand this.

1073 Speaker No. 10 (Spoken in English)

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