



2022

# An Annotated Bibliography of Published Innu Literature

Compiled by Robin McHarth

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**Andrew, Angela. "Breastfeeding and breastmilk Substitutes." *Snowblind and Seal Finger*. Happy Valley-Goose Bay NL: Them Days Archives and Publications, 2015, p.65.**

Angela explains that women who had tuberculosis couldn't feed their babies and had to use Carnation milk. If a baby died, the husband might help the woman so she wouldn't be sore.

\_\_\_\_\_. "Child Birthing 101." *Snowblind and Seal Finger*. Happy Valley-Goose Bay NL: Them Days Archives and Publications, 2015, p. 62.

What Angela's father told her about her birth when she was young.

\_\_\_\_\_. "My Father Must Have Been Busy." *Them Days*, Vol. 37, No. 1 (2013):63-65.

Angela recalls her childhood trips to the family cabin between Gull Island and Muskrat Falls, where her parents would pick berries and hunt porcupine. She also outlines how they settled in Goose Bay and found housing.

\_\_\_\_\_. "Taking Care of Babies." *Snowblind and Seal Finger*. Happy Valley-Goose Bay NL: Them Days Archives and Publications, 2015, p. 69.

Angela explains how Innu treated diaper rash, teething, and soreness in babies.

\_\_\_\_\_. "Some of Our Home Remedies." *Snowblind and Seal Finger*. Happy Valley-Goose Bay NL: Them Days Archives and Publications, 2015: p. 30

Angela explains that roseroot, pussy willow and spruce were used as medicine, and a bag of hot sand could treat a sore throat.

**Andrew, Martha. "Our Community." *Them Days*, Vol. 41, No. 3 (2017): p. 15.**

A reprint of a brief description of Sheshatshiu by Martha Andrew (Manimat Antane) which first appeared in *Them Days* Vol. 13, No. 2 (March 1988): pp. 42-3.

**Antane, Manimat (Martha Andrew). "Nutenam: Our Community." *Them Days*, Vol. 13, No. 2 (March 1988): pp. 42-43.**

A brief account, in English and Innu-aimun, of housing and family chores in the south side of North West River, now called Sheshatshiu. Martha had to share a three-room house with 13

family members and carry water each day. She avoided going across the river because "white children throw rocks at us, and they always calls us bad names," but she enjoys school and is glad to learn English.

**Antane, Nikashant. *Giant's Dream: A Healing Journey through Nitassinan*. St. John's NL: Creative Publishers, 2011.**

An account of how a troubled young Innu man, Giant (Michel) Andrew, became politicized and began a five-week snowshoe journey through the backwoods of Labrador to raise money for diabetes research. The book is lavishly illustrated with colour photographs, maps, glossary, and index of names.

**Ashini, Daniel. "Between a Rock and a Hard Place: Aboriginal Communities and Mining." Keynote speech, Innu Nation/MiningWatch Canada. Ottawa, ON, September 10-12, 1999. (<https://miningwatch.ca/blog/1999/9/12/keynote-speech-daniel-ashini-between-rock-and-hard-place-aboriginal-communities-and...>)**

A speech about the experiences Daniel Ashini and his people have had with industrial development on their land, how they have fought against these developments, and what they have learned from these experiences. He also gives some background on the Innu's experiences with previous issues such as Churchill Falls hydro development, low level flying and logging which preceded the introduction of mining to Labrador.

**Ashini, Daniel (Tanién Ashini) "Nantuianantshi: Hunting Experiences." *Them Days*, Vol. 13, No. 2 (March 1988): pp. 48-49.**

A brief description, in English and Innu-aimun, of an unsuccessful hunting trip by two Innu boys.

**Ashini, Michelle. "The Past." *Them Days*, Vol. 33, No. 2 (2009): p. 36-7.**

A short account of why it was better to live in Davis Inlet than in Natuashish.

**Borlase, Tim, Ed. *Songs of Labrador*. Happy Valley-Goose Bay NL: Labrador East Integrated School Board, 1993.**

This collection of Labrador songs, with musical notation, lyrics, and commentary, includes nine songs in Innu-aimun. Two of these are lullabies from Mary Jane Nui (pp. 102-3), several songs from the Nakum Mani Shan school in Davis Inlet (pp. 48, 107, 178), as well as hymns from Sheshatshiu (pp. 172 & 176) and a traditional song of farewell as sung by Sylvester Rich of Sheshatshiu (p. 182).

**Benuen, Mary Pia. "It's About Time." *Them Days*, Vol. 45, No. 1 (2021): p.39-43.**

An interview conducted by Anne Budgell with Mary Pia Benuen about her time in Moosonee training to become a nurse. She went there because she didn't want to be the only native student, which she would have been in St. John's. She planned to return to her home community of Sheshatshiu when she qualified.

**Byrne, Nympha and Camille Fouillard, Eds. *It's Like the Legend: Innu Women's Voices*. Charlottetown, PEI: Gynergy Books, 2000.**

An anthology of thirty-three essays and eleven poems by Labrador Innu women, in English or English translation. Pieces include protest stories from the 1980s, legends, journal entries, speeches and memoirs. Included is a glossary of Innu-aimun words, and biographies of the contributors.

**Desbarats, Peter. *What They Used to Tell About: Indian Legends from Labrador*. Toronto: McClelland and Stewart, 1969.**

These Innu legends were collected on tape by Remi Savard and others in 1967, funded by Montreal industrialist Nicholas J. Fodor, to mark the damming of Churchill Falls for hydro-electric power. Translations were done by Mrs. Marie St. Onge and Joseph Peastitute of Shefferville and Judith Pone and Matthew Rich of North West River (Sheshatshiu). The English was edited by journalist Peter Desbarats. Illustrations are by Leo Yerxa.

**Einish, Jean. "Nin Nan Nitauasiminan" and "Peik mistamin" in "Four Innu Lullabies." *Them Days*, Vol, 36, No. 2 (2012):22.**

Two traditional lullabies, in Innu-aimun with English translation, composed by Jean for her granddaughter Manteskues Stephanie Pinette.

**Fouillard, Camille, Ed. *Gathering Voices: Finding Strength to Help Our Children*. Toronto: Douglas and McIntyre, 1995.**

A report, in Innu-aimun and English, about the circumstances that led to the deaths of six children in a house fire in Davis Inlet in 1992. The text is made up of testimony of various people from the community, and it includes poems, drawings, and photographs.

**Gregoire, Rose. "An Interview with Rose Gregoire." *Them Days*, Vol. 31, No. 2 (2007): pp. 57-59.**

In an interview conducted by Marie Wadden, Rose Gregoire discusses problems she has with the way Health Canada fails to train or hire native people to help with counseling Innu dealing with issues such as suicide, alcoholism and gambling. She advocated native counselors to train

more native people because "A native person will have some understanding about native people, whereas a white person doesn't."

**Hammond, Mrs. Anna. *Labrador Stories*. Toronto: Dept of Indian and Northern Affairs, 1973.**

A collection of 14 Innu legends, collected and recorded by the students of Our Lady of the Snows School in the community now called Sheshatshiu in 1966, and edited by the school principal, as part of a Come Home Year project. Authors include Charlie Andrew, Mary May Michel (Osmond), Raphael Gregory (Gregoire), Bart Jack, Rose Gregory (Gregoire), Germaine Andrew, Pien Nune (Nuna) and Benedict Michel. Three of these stories about giants are reprinted in Vol. 39, No. 2 of *Them Days* (pp. 24-27). "Why the Ice Booms in Winter," by Rose Gregoire is also reprinted in *Newfoundland Quarterly*, Vol, 66, No. 3 (Summer 1968): p. 22-3. *Doryloads*, edited by Kevin Major (Portugal Cove, NL: Breakwater Books, 1974) and in *Tales of the Labrador Indians*, ed. Harold Horwood (St. John's: Harry Cuff Publications, 1981).

**Innu Nation and Sheshatshiu Innu First Nation. Pepamuteiati Nitassinat: As We Walk Across Our Land. 2008. <http://www.innuplaces.ca>.**

A website that discusses how Innu place names record that culture's history on the land, identifying where there is good hunting and fishing, referring to historical or religious events, describing the geographical features of an area, including its plants and animals. It also includes many Innu place names and what they mean.

**Jack, Emma. *Them Days*, Vol. 13, No. 2 (March 1988): p. 46.**

A very brief description, in English and Innu-aimun, of the cable car used to travel between North West River and the south side community now called Sheshatshiu.

**Jack, Kanani (Caroline Jack). "Shashish Neteveskit: Life Long Ago." *Them Days*, Vol. 13, No. 2 (March 1988): p. 50.**

A brief description, in English and Innu-aimun, by a young girl of her father's life when he lived as a nomad.

**Kaniuekutat. *I Dreamed the Animals: Kaniuekutat: The Life of an Innu Hunter*. Ed. Georg Henriksen. New York: Berghahn Books, 2009.**

Based on 52 hours of recordings of Kaniuekutat (John Poker), collected by Georg Henriksen and translated by Thomas Poker, this book covers all aspects of the life of the respected elder and hunter. Kaniuekutat discusses the power of myths and tells the stories of various Innu myths such as those of Kaitatikumat, Mehutshu, Aiasheu, and others. He explains the Animal Masters, the shaking tent, concepts of religion, the use and abuse of alcohol, and the power of dreams as well as many other facets of Innu life.

**Katshinak, Mathias. No title. *Them Days*, Vol. 33, No. 2 (2009): pp. 38-9.**

A very brief account of a boy who shot a caribou.

**Katshinak, William. "Hunger, Travelling and Illness" *Them Days*, Vol. 28, No. 2 (Fall 2003): pp. 28-30.**

A story of how William and other children skated on the ice and angered the fish master so that he held back food and the family almost starved. As a child he was forced to walk, but this kept him from getting cold. During the war, people in his camp became ill and died--this was the first time he saw a plane bring medication to the people. From a transcript of Uapinutau Innu Video at Davis Inlet in 2002.

**Madeline. "Respecting the Animals." *Them Days*, Vol. 28, No. 2 (Fall 2003): p. 31.**

An explanation of why people die if they don't show respect to animals. If people do not hang the bones of animals in the trees, the animal masters will be angry and take away those who have failed to do this. From a transcript of Uapinutau Innu Video at Davis Inlet in 2002.

**Millman, Lawrence (Ed.). *Wolverine the Trickster: Labrador Innu Tales*. Cambridge MA: Komatik Press, 2010.**

This small book of 19 Innu tales, collected and "retold" by an ethnographer, contains a useful bibliography of the sources Millman used, including such earlier collectors as Frank Speck, Lucien Turner, and D. W. Strong's unpublished manuscript from the MacMillan Field Expedition.

***Mushuau Players, "Journey of Hope." Them Days*, Vol. 44, No. 2 (2020): pp. 39-41.**

An original script about the importance of elders and a discussion about "kids who are troubled and the kids who are having fun." Taken from "Now It's Our Turn," a 2001 documentary about the Labrador Creative Arts Festival by Marion Cheeks.

**"My Blue Heaven," in *Who Asked Us Anyway?* ed. Carol Bolt and Tim Borlase. Happy Valley-Goose Bay NL: Labrador School Board, 1998, pp. 324-330.**

This play was the 1992 entry in the Labrador Creative Arts Festival from Innuinuit, Nain and Davis Inlet. In it, a professor gives a lecture on the mythological animal spirits of the Innu and Inuit, spirits that are conjured up as holograms, and a battle ensues between the spirits and low level bomber planes.

**"North West River, Home of the Naskapi Indians Today and Long Ago." *Them Days*, Vol. 13, No. 2 (March 1988): 38-41.**

A brief history, in English and Innu-aimun, of the community on the south side of North West River, now known as Sheshatshiu, prepared by the students of Penamin MacKenzie School in January of 1973. It describes how income from the fur trade was supplemented by relief that was given by the Newfoundland government in exchange for the Innu building boats or cutting timber and it describes how the Innu became Roman Catholics.

**Nuna, Aniet. "A Woman Was Just Like a Guy." *Them Days*, Vol. 30, No. 2 (2006): 159-164.**

An Interview with Aniet Nuna by Nishapet Penashue, translated into English by Bart Penashue, extracts reprinted in *Them Days*, Vol. 41, No. 1 (2017): 48-49. Aniet describes how her family travelled by boat and by foot when she was young, the many chores women did such as fishing, hunting small game, cutting firewood, and making snowshoes. People would travel long distances to socialize with one another. She regrets that people aren't as mentally or physically strong today as they were back then.

**Nuna, David. *Them Days*, Vol. 13, No. 2 (March 1988): p. 47.**

A very brief description in English and Innu-aimun of the hospital in North West River, and a list of the Innu women who work there.

**Nuna, Tanien (Daniel Nuna). *Them Days*, Vol. 13, No. 2 (March 1988): p. 51.**

A brief description, in English and Innu-aimun, of how life was different before the Innu had houses to live in.

**Nuna, Ishpashtien, et al. "The Man Who Married a Beaver: *Kauitamishkumat*. Goose Bay NL: The Labrador Institute, 2014.**

An Innu legend in English and Innu-aimun, originally collected from the author in 1967 by Madeleine Lefebvre and Robert Lanari in *Sheshatshiu atanukana mak tipatshimuna, Myths and Tales from Sheshatshiu, Booklet 3*, 2004. This version, with illustrations by Cynthia Colosimo and Jolene Ashini, tells of a man who tried marrying a variety of animals but finally settled with a beaver whom he truly loved.

**Nuna, Joseph. "We Were Trappers." *Them Days* Vol. 2, No. 1 (Sept. 1976):p. 6.**

An account of an Innu from Seven Islands who moved to Sheshatshiu in 1912 at the age of ten. There were very few people settled in the area and the Hudson's Bay store had little stock. The story is in English translation by Tony Penashue with a photo of Joseph Nuna by Nigel Markham.

**Nuna, Matiu. "The Late Matiu Nuna." *Them Days*, Vol. 30, No. 2 (2006): p. 32.**

Matiu told interviewers where his family's traditional hunting grounds were in the Mealy Mountains and where they went in different seasons. He says they hung the antlers and bones of the caribou in the trees in hope that they would be plentiful in the future. Translated into English by Alex Andrew.

**Nui, Sage. No title. *Them Days*. Vol. 33, No. 2 (2009): p. 38.**

A very brief story of a near miss with a skidoo.

**Osmond, Mary May. "Peenamin Mckenzie." *Them Days*. Vol. 39, No. 3 (2015): p. 29-30.**

Mary May records her memories of her great-grandmother, after whom the school in Sheshatshui is named.

**\_\_\_\_\_. "The Eagles." *Them Days*, Vol. 32, No. 2 (2008): pp. 6-7.**

A traditional Innu story about a man who helped a giant eagle that was injured. The eagle's mate tried to feed the man to her young, but the grateful eagle saved him. Originally published in *Labrador Stories*, ed. by Anna Hammond in 1973.

**Pasteen, Alison K. "Aly's Ghost." *Them Days*, Vol. 33, No. 2 (2009): pp. 37-8.**

A brief account of an encounter with a ghost.

**Pasteen, Michel. "My First Caribou Kill." *Them Days*, Vol. 1, No. 4 (June 1976): p. 4.**

An Innu trapper recalls the first caribou he killed, and the dreadful cold that made shooting and skinning the animal so difficult. He also remembers the good feeling he had about contributing something to his family.

**Pasteen, Mishen. "The Late Mishen Pasteen." *Them Days*, Vol. 30, No. 2 (2006): pp. 39-40.**

Mishen discusses the various travel routes his family used when they were hunting in the Mealy Mountains. The old people would fish salmon while the young men went hunting in the hills. They used muzzle loaders and deadfall traps, and if they ran out of ammunition, they used bows and arrows for small game.

**Pasteen, Tshenish. "A Few Home Remedies." *Snowblind and Seal Finger*. Happy Valley-Goose Bay NL: *Them Days Archives and Publications*, 2015, pp. 17-18.**

Tshenish explains how to treat various ailments such as cuts, snowblindness, toothaches and boils, translated from Innu-aimun by Brigitta Aylward.

**\_\_\_\_\_. "Innu." *Them Days*, Vol. 16, No. 3 (April 1991): pp. 42-45.**



An account, in English and Innu-aimun, of how starvation was a part of life in the old days. George River was known to have a lot of caribou and people used to go there for help when they had nothing to eat. At a place called Tsinuat Tivis (Big Brain) caribou used to fall in crossing at the falls and people could get skins and meat for wintertime. Translation is by David Nui.

\_\_\_\_\_. "Koehler, Cornell and Martin." *Them Days*, Vol. 16, No. 3 (April 1991): pp. 12-18.

An account, in English and Innu-aimun, of various encounters Tshenish and his relatives had with Herman Koehler and his companions on their last trip in the country. Tshenish reports that Koehler didn't like to take directions they had given him by sign language, and the white men consequently starved or froze to death. The translation is by Brigitta Aylward.

**Penashue, Elizabeth. "An Innu Shroud." *Them Days*, Vol. 39, No. 3 (20115): p. 31.**

A brief description of how a shroud was made and used, with a photograph of a pattern cut in the sheet.

\_\_\_\_\_. "A Winter in Hospital." *Them Days*, Vol. 32, No. 1 (2008): pp. 10-14.

Mrs. Penashue recalls how, when she was about ten years old, she was diagnosed with tuberculosis and had to stay at the old hospital in North West River. She learned to eat things like sardines and beets, and she went to school in English. She was glad to go home in the spring so she could eat country food such as duck, fish and goose.

\_\_\_\_\_. "Changes in Innu Life." *Them Days*, Vol. 30, No. 2 (2006): pp. 135-138.

Elizabeth describes how when she first started leading walks into the country, she had a hard time finding people willing to go with her because people had diabetes, or they smoked too much, but eventually they began to join her. She believes that Innu were happier and healthier in the old days when they lived in the bush.

\_\_\_\_\_. "Going to the Country." *Them Days*, Vol. 33, No. 4 (2009): pp. 38-40.

Mrs. Penashue describes the preparations her family would make to spend a winter in the bush, getting an advance on staples, making snowshoes, getting material for dresses. In the bush, her father would trap animals to pay back the Hudson's Bay Company, while Elizabeth and her mother set rabbit snares and fished, and her younger sister looked after the other children. They never ate junk food in the bush.

\_\_\_\_\_. "Government Broke the Circle." *Telegram*, July 25, 2020, P.6.

A letter to the editor of the St. John's newspaper Telegram, in which Mrs. Penashue describes the traditional way of life of the Innu as it was when she grew up. She asks the question "Who

broke this way of life?" and suggests that it was the government who broke the circle. She blames the hydroelectric development for Innu sadness, alcohol abuse and drug addiction, diabetes and heart problems.

\_\_\_\_\_. **"Life on the Mista-shipu". *Them Days*, Vol. 37, No. 1 (2013): pp. 122-128.**

An account in English, translated from Innu-aimun by Angela Rich, of Elizabeth's travels on the Churchill River, beginning when she was a child travelling in the bush with her family, and she had to walk around the rapids. For over twenty years, she and her husband Francis lead a canoe trip from Churchill Falls to Muskrat Falls, bringing with them Innu, politicians, reporters, filmmakers and anyone who wanted to go and experience both the beauty and the degradation of the river.

\_\_\_\_\_. **"Nutshimit: Life in Nutshimit." *Them Days*, Vol. 34, No. 2 (2010): pp. 45-54.**

Extracts from a diary from May of 2000, in Innu-aimun and English. Elizabeth and Kathleen Nuna and some of their grandchildren flew in a helicopter and saw some military jets in the area. Her sons helped set up the tents. Because it was spring, it was necessary to move the tents several times. The English translation has further explanations inserted into the original to explain obscurities in the text.

\_\_\_\_\_. **"The Interior," in *Terra Magna, Labrador* by J. C. Roy. St. John's NL: Breakwater Publications, 2017, pp. 75, 86, 110.**

A brief essay by Elizabeth (Tshaukuesh) Penashue about the joy she takes in being out on the land, translated from Innu-aimun to English by Kanani Penashue-Davis, from English into French by Marie-Christine Halliday, and from English to Inuttitut by Katie Winters.

\_\_\_\_\_ with Elizabeth Yeoman. **"'The Ones That Were Abused': Thinking About the Beothuk Through Translation." In *Tracing Ochre: New Perspectives on the Beothuk*. Ed. by Fiona Polack. Toronto: University of Toronto Press, 2018, pp. 75-93.**

Two short commentaries by Mrs. Penashue, in English and Innu-aimun, about a visit she made to the Beothuk site at Boyd's Cove to see the statue of Shanawdithit by Gerald Squires. The commentaries are accompanied by a much longer academic article examining the translation process and what the Innu-aimun text means.

\_\_\_\_\_. **"Innu Children's Pastimes." *Them Days*, Vol. 31, No. 4 (2007): pp. 8-11.**

Mrs. Penashue recalls the games Innu children played in the winter. They would go sliding on their father's toboggan, or they would catch a squirrel and butcher it and put it on a toy scaffold, just as their fathers did with caribou. There were no bought toys, but the children would make see-saws, or they would pick spruce cones to use in sling shots.

\_\_\_\_\_. "Innu Games." *Them Days*, Vol. 32, No. 3 (2008): pp. 8-12.

Mrs. Penashue explained that as a child, she never had bought toys. She would make a doll by folding a bandana, and she would make a hammock for it to sleep in. A few sticks and rocks became a toy canoe. She and other women would sew balls to have for games, so they organized to meet every Tuesday to learn things like making tiny snowshoes.

\_\_\_\_\_. "Mateu, Mateu" in "Four Innu Lullabies." *Them Days*, Vol. 36, No. 2 (2012): p. 23.

A traditional Innu lullaby in Innu-aimun with English translation, written by Elizabeth for her grandson Mateu.

\_\_\_\_\_. *Nitinikiau Innusi: I Keep the Land Alive*, Ed. Elizabeth Yeoman. *Winnipeg: University of Manitoba Press, 2019.*

The diaries from 1987 to 2016 of Innu activist and elder Elizabeth Penashue, detailing her annual walks in the bush, her international travels on behalf of the environment, stories, letters, and short essays on Innu life. Most have been translated into English from Innu-aimun, others were translated first into French and then into English, some were recorded, others were supplemented in the editing process for clarity. Included are many details of family life, including the death of her husband Francis. The text is illustrated with many photographs.

\_\_\_\_\_. "Miam Ka Auieiat: It's Like a Circle." In *Despite This Loss: Essays on Loss, Memory and Identity in Newfoundland and Labrador*. Eds. Ursula Kelly and Elizabeth Yeoman. St. John's: ISER Press, 2010, pp. 246-253.

A transcript of a talk given by Mrs. Penashue at a workshop in which she describes her environmental activism. She explains that she is not trying to stop all development projects but wants to minimize the problems and limit the impact. The text, in Innu-aimun, was based on notes made by her son Bart Penashue and was later expanded by her.

**Penashue, Francis. "Trapping Beaver with Francis Penashue." *Them Days*, Vol. 36, No. 1 (2012):29-31.**

A short interview in English by Robin McGrath with Francis Penashue about beaver trapping, illustrated with photographs.

\_\_\_\_\_. "Innu Dried Meat." *Them Days*, Vol. 33, No. 1 (2009): pp. 14-15.

In an interview with Robin McGrath, Francis Penashue explains how Innu made dried meat before they had freezers. It was usually made from the back or leg of the caribou, in summer, and then pounded to produce *niuken* for making soup. No salt was put into it, but it was sometimes mixed with marrow or fat for the *mukushan*.

**Penashue, Jack. "Jack Penashue on CBC Out Front." *Them Days*, Vol. 31, No. 3 (2007): pp. 56-59.**

Social worker Jack Penashue talks about suicide and his own experience as a young teenager trying to kill himself. He tells his story in the context of sitting at the bedside of his dying grandfather, who helped him understand how much he has to live for.

**Penashue, Makkus. "Sweat Lodges." *Snowblind and Seal Finger*. Happy Valley-Goose Bay NL: Them Days Archives and Publications, 2015, pp. 74-76.**

Makkus explains that a sweat lodge addresses not just physical and mental problems, but it is also a place to celebrate and honour special occasions such as killing a black bear. He explains how sweat lodges were made in the past and how he does it himself.

**Penashue, Maurice. "Nantuinantshi: Hunting Experiences." *Them Days*, Vol. 13, No. 2 (March 1988): p. 48.**

A very brief description, in English and Innu-aimun, of a hunting trip by the 13-year-old author and his companion Charlie Pone.

**Penashue, Naissa. "Midwives and Delivering Babies in the Country." *Them Days*, Vol. 30, No. 2 (2006): pp. 165-168.**

An interview with Naissa Penashue by Nishapet Penashue, translated by Bart Penashue, about camping and hunting in the bush. She describes how a baby she had just delivered was accidentally stabbed with a sewing needle because it was caught up in the blanket she used to wrap it. Men sometimes helped with births but they were nervous doing it.

**Penashue, Nishet. "Learning From My Mother." *Them Days*, Vol. 30, No. 2 (2006): pp. 169-174.**

An interview by Nishapet Penashue with Nishet Penashue, translated by Bart Penashue. Nishet describes how she learned by observation, not because she was told how to do things. Nishet was a fast worker, and she learned better by watching her mother than when her mother told her what to do. She describes how they moved up the rivers in stages, with the women and children walking the portages and the men running the rapids. She also discusses Innu bush medicine.

**Penashue, Pien. "Pien Penashue Talks About Life in Akamiuapishku Area in the Old Days." *Them Days*, Vol. 30, No. 2 (2006): pp. 25-31.**

Two interviews with Pien about life in his younger days. He describes how they organized camps, where they travelled, what animals they hunted. Translated from Innu-aimun by Kanikuen Penashue and Ann Nuna.

**Penashue, Pien et al. "Special Places." *Them Days*, Vol. 30, No. 2, (2006): pp. 33-37.**

Some places such as the White Mountain region have a special attraction for malevolent creatures, who must be avoided or respected when encountered. Pien Penashue, Nishet Penashue, and Jean Pierre Ashini tell brief stories of these places, translated into English by Tony Penashue and Anne Nuna.

**Poker, Christine. *Beneath the Blanket*. Portugal Cove-St. Philip's NL: Stone Cold Press, 2011.**

A hand-printed chapbook of poems in English.

**\_\_\_\_\_. "My Visit," in *Land of Many Shores: Perspectives from a Diverse Newfoundland and Labrador*," ed. Ainsley Hawthorn. St. John's NL: Breakwater Books, 2021, pp. 181-189.**

Filmmaker Christine Poker describes a visit to Quebec to assist in teaching young Innu how to conduct a *Mukushan*, the sacred caribou feast. She tells the story of Kautetihumat, a man who married a caribou, to explain the Innu relationship with the caribou, and concludes with an account of being stopped by wildlife officers who confiscated the gift of caribou meat given them by the Quebec Innu.

**Poker, George. "Uitshishemushish." *Them Days*, Vol. 33, No. 2 (2009): p. 36.**

A short story about how the author killed a partridge with a rock and brought it to his grandmother to cook.

**Poker, Thomas. "My Late Grandpa, John Poker." *Them Days*, Vol. 43, No. 3 (2019): p. 41.**

Thomas recalls a story his grandfather told him about a difficult journey he made to fetch supplies in the bush.

**Pone, Roberta. "My Grandma, Elizabeth Penashue." *Them Days*, Vol. 41, No. 2 (2017): pp. 40-41.**

Roberta describes her grandmother's early life and her contributions to preserving Innu culture through her canoe trips and winter walks.

**Rich, Cheryl. "My Story." *Them Days*, Vol. 33, No. 2 ((2009): p. 37.**

A short account of being pulled into the water by hanging on to a skidoo in Davis Inlet.

**Rich, Evelyn Nesseuskueu. "My Ski-Doo." *Them Days*, Vol, 33, No. 2 (2009): p. 37.**

An account of a skidoo trip from Natuashish to Hopedale to see a volleyball tournament, when the new skidoo broke down. The author had told her grandmother she was only going to Davis Inlet.

**Rich, George. *Struggling With My Soul*. St. John's NL: Harrish Press, 2000.**

This memoir, which began as an Adult Basic Education project, describes the difficult life of an Innu man whose family relinquished their nomadic way of life to settle in the community of Davis Inlet. It records the alcoholism, despair and tragedy that ensued, but it also describes how, after hard work, healing followed. The work was republished with colour illustrations and photographs by Boulder Press (Portugal Cove-St. Phillip's NL: 2017).

**Rich, Justine. "Ninipekuau Nusim," in "Four Innu Lullabies." *Them Days*, Vol. 36, No. 2 (2012): 23.**

A traditional Innu lullaby composed by Justine for her granddaughter Fantasia Auasis, in Innu-aimun with an English translation.

**Rich, Munik. "Respecting Our Elders." *Them Days*, Vol. 28, No. 2 (Fall 2003): pp. 27-8.**

A short essay that explains that if you are disrespectful to elders, you may get sick and not live very long. From a transcript of Uapinutau Innu Video at Davis Inlet in 2002.

**\_\_\_\_\_. "Respecting the Fish." *Them Days*, Vol. 28, No. 2 (Fall 2003): pp. 30-31.**

An explanation of how to address a hook respectfully so that you will catch a fish. The author also discusses how Mesenauk, the master of all things in the water, will know in the shaking tent if you left a hook in a fish's mouth. From a transcript of Uapinutau Innu Video at Davis Inlet in 2002.

**Rich, Patrick. "I Liked Meeting People." *Them Days*, Vol. 37, No. 1 (2013): pp. 173-176.**

Patrick was born on Birch Island and lived there until his teens, but he recalls the different areas members of his family travelled and trapped and hunted. His father worked on the Base, but on weekends and holidays he was out on the river, often taking visitors with him. In his later years, he gave up the river and stayed first in the Winokapau area because the river had become unpredictable and then on the Cache River.

**Rich, Shashin (Cecilia Rich). "Nutenam: Our Community." *Them Days*, Vol. 13, No. 2 (March 1988): pp. 44-45.**

A description, in English and Innu-aimun, of activities in the Innu community now known as Sheshatshiu, including the crafts the people make and sell, the school and housing, berry picking and the dances done at weddings.

**"Sheshatshiu Mug-Up." *Them Days*, Vol. 29, No. 2 (Winter 2005): pp. 22-33.**

A discussion, in Innu-aimun and English, among a group of people in Sheshatshiu, including Kathleen Nuna, Rose, Madeline Michelin, Lila, and possibly others. It is unclear who is doing the interviews. Translation into English is by Ann Rich.

**Speck, Frank G. *Naskapi: The Savage Hunters of the Labrador Peninsula*. Norman: University of Oklahoma Press, 1977.**

This work, first published in 1935, describes medical practices, divination, and concepts of the soul and spirituality among Innu, but throughout the text, the author also records various traditional stories. Some of these include "Tseka'bec Snares the Sun" (p. 53), "Origin of the Four Earth Winds" (p. 59), "The Origin of Summer and the Fisher Transformed into a Constellation" (pp. 62-65), "The Cannibal" (pp. 70-71), "Tale of Caribou House" (p. 82), "Caribou Man" (p. 88), "Me'jo Talks to Himself" (pp. 98-9), "An Old Woman Kills a Bear and Observes the Proper Rites" (pp. 109-110), and "Mista'bec Tries to Kill the Giant Beaver" (pp. 110-112). Speck generally identifies the area the stories come from but not the individuals from whom he collected them.

**Turner, Lucien M. "Folklore" in *Indians and Eskimos in the Quebec-Labrador Peninsula: Ethnography of the Ungava District, Hudson Bay Territory*. Quebec: Presses Comeditex, 1979, pp. 163-186.**

Fifteen traditional Innu stories collected by Lucien Turner and first published in 1894. Included are a number of wolverine tales, the story of "The Devil Punishing a Liar," "The Rabbit and The Frog," and "The Spirit Guiding a Child Left by Its Parents." Turner felt that it was important that these stories came directly to him, and "not through the medium of another white person."