

Data extracted from Nvivo

Node Name	Example of references
Time general	“Time is what we are given in life and it’s not long. It’s not a very long time. We are only given a short time in this land. In this earth and we have to make good of that. (...) Living a good life.”
Agency	
living future	“That’s why my grandparents, I see them everywhere I go but they are dead. Yeah, I always see them. They are there, yeah. But I learn too, what they did, I always learned what they did. Now, I am gonna carry to my kids, to my friends, what I have learned from them so it goes on.”
living past	“Our ancestors are there. Like I’m out on the land and when I’m by myself at the camp, if my husband and my brother went on the lake, to check more beaver traps or fish nets, I was there by myself and I was talking to my parents, so I really.... I asked them ... that we have good harvest. That’s what happened when we were there, they killed a bear, they killed lots of fish, beaver, they killed lots of stuff!”
Ancestors	“Every living creature. Like eh has a spirit of it’s own. Like for me, the elders that trapped on the land. They’re still living in the... They’re in the spirit world. And they’re still looking after the land, you know.”
Respect	“Because for us we try to respect people. That’s part of our culture to respect people. We don’t go their trapline. Whenever I hunt I go to my father in law’s trapline. That’s where I hunt. I don’t go elsewhere you know.”
Traveling/wayfinding	“That’s where my granspa used to work. And he taught me things like which way to go. And every time he would teach me something, take this road, and up ahead, you are going to see a creek or a mountain. And you go there and you head that way. And you turn again, and he tells me you are going to see something on this side, once you see that thing on the side that’s when you turn. It worked all the time.”
Protecting/harvesting/sharing	“You heard about the bear? We can share it to everybody. When somebody kills it, he just cook everything, everything. We don’t waste nothing. We cook everything and we share to the whole community.”

Node Name	Example of references
Future	
Aspirations	“I hope the land stays at it is. It saddens me with what is happening to our land. There’s gonna be a lot of forestry, a lot of mining, with all the Hydro development. And I really do hope that they leave it as it is right now. I will be really happy if they leave it as it is. I wish we could protect the whole Cree Nations the way we protected the Old Factory lake, the old factory river. I think Poplar river is in the protected area too... I wish we can protect the whole Cree nations from any more development.”
predicting future	“(...) long time ago, the elders, they already knew the future, like what’s going to happen. And it’s coming now, what they noticed, what he was told, what they said. He’s seen it. (...) But they already knew what’s going to happen. And now it’s happening. Even when he says we are going to see new animals, new species of kind of animals. It’s coming. And we see new species here.”
Past	
Ancient past/legend	“there’s a legend about the whisky jack. The whisky jack, the bird, he wasn’t happy if there was a baby born if it’s (...) a girl! If a girl was born, he didn’t like it because she wasn’t a hunter. Be if it was a boy he would be all excited because the boy would hunt. And the boy, I mean the men, as they grow a young man, he would be able to go hunting. And when they kill the game, because on the snow, it would eh... there’s blood. And that’s what they feed on. And they want to get the blood because it means there’s going to be plenty of food for them. They are happy if it was a baby boy that is born because they just think about food.”
Old days	“So in the past, there was nothing written. Like our history. Nothing written. It was only you know pass it on. My father used to tell us stories about his younger days. How it was like and all this. Hum. Yeah. My grandfather, my grandmother, on my father’s side, told a story. You know hard times when she grew up. She said she was born around 1890 I think. 1890’s. My grandmother. During her younger days, there was hardship you know. Like there was a depression when she was I think 4. Because during that time there was starvation. My grandmother. And one time they were moving around from lake to lake, you know, try to get some fish you know. Before starving at that time. During her younger days. As they were walking, this guy fell and collapsed and died of starvation right there.”

Node Name	Example of references
Changes on the land	“Now the fish in the reservoir, they are not good to eat. Lots of mercury. It’s probably the same thing here. Even though it wasn’t affected by the flooding. Because the streams that are affected by the flooding. It’s not good to fish on this one anymore.”
Relationships/Triangle	
Observing/describing environment	“You can tell what the weather is going to be like by looking at the stars. When they are lots of stars shinning, it’s going to be a nice day. When you see lots. But when they are kind of hazy, like blinking, he says either it’s going to be bad bad weather and snow.”
Observing animal’s behavior	“Like seagull. You watch them by...if you see them circling around, you know, circling around, you know that there is a big wind that is gonna come.”
Unusual events	
Past-Future	“Today people are used to go anywhere, like by plane or skidoo, or motorboat. When I started hunting there was none of those. You know, I had to use my legs or use my hands right there. Move around all the time. That’s how we survived. When I stick to those things and I teach my children, my grandchildren, I pass it on to them. I always tell them stories that my father, stories that he told us. Pass it on to my grandchildren.”
Past-Present	“The land and the ancestors (...) a lot of connections there. Whenever you’re out on the land there’s a connection there. You know. Even if there’s gone, you’re doing what they did. You know. These people did what they did. And there’s a connection there all the time.”
Present-Future	“Now, I am gonna carry to my kids, to my friends, what I have learned from them so it goes on.”
Cycle_circle	“The past always repeats itself”
Temporal reference	“Seven generations”
causality/event/social	“You know, you respect, and good things will come to you. And so you don’t have to make an effort. It will come to you. Because you respect nature, you respect what you hunt. So that’s what I came to understand about respecting the environment and what it provides for you.”
distance-travel	“Took us almost all day. To go there and walk back.”
season	“Spring camp, when the ice broke (...)”

Examples of stories (extracted from interview transcripts)

Extracts of interview with Elizabeth Georgekish (EG), April 19, 2016

Interviewer: Genevieve Reid (GR)

EG: I think there's a Cree way cause eh. People when they stay in the bush. They do a lot of trapping on their trapline. They find out everything. Everything when they stay on their trapline. They go everywhere around, as far as they can go. Yeah. On their trapline and check everything. What's going on. If there's any... When they are not on their trapline, sometimes, they lose lots of things. Sometimes there's not so much animal in the following year. When they stay on their trapline, that year, the whole year. Next year they stay at a different... than where they were before.

GR: ok...

EG: next year they are going to stay in another area, same trapline. They really watch it. Everything is... Specially their garbage eh. They burn anything they don't want. So they eh... Sometimes they don't stay in their own trapline eh. Next people on their trapline, they run by each other. These people here they go with their friends next trapline the whole year. Sometimes the man go stay with the other on their trapline. They save it for a year. So that animals grow up. When they start growing up, they don't kill any fish and small things. Kill any fur, meat, otter, they don't kill them in the summer. Just the fish. Some people used to stay almost a year. The whole year on their trapline. They really watch their traplines.

(...)

EG: you know one man said one time... You know there's beaver tracks. Big one. Close to the beaver house. He took his gun. He was trying to kill a beaver. And when he went to check his trap, he pulled it out. There was two otters! In that trapline. Their heads. Two of them! So he said: “I talk to them. I knew you are telling me something ahead before it happens. So he said, I knew you are telling something. Bad news.” He told the others. He lost his son.

GR: hum.

EG: That's used to happen on... eh... I used to listen to the people when they said something. Because they said... On that trapline, something

strange they said we know that something is going to happen. Ahead. And they said not long ago they got the bad news they said.

Extract of interview with Ronnie Georgekish (RG), April 23, 2016

Interviewer: Genevieve Reid (GR)

RG: All the things that we need are on the land. Like if you want to make a snowshoe, you go look for a tree. Two kinds of trees that you have to look for. Burch and tamarack. That's what you use for snowshoe. And if you want to heal yourself, you know, like if you have a sore leg, you go on a lake with a string and with a stone from underwater and use that as a medicine for healing yourself. And there's all kinds of other stuff that you can use for healing yourself. Firewood you know to keep you warm. And all the things that you need in order to survive. Everything is there. You know. That's why eh... That's why we respect the land. Hehehe. Oh yeah. If you want to survive... you know you don't... You have to work hard to survive when you're in the bush. Today, young people, the younger generation, they don't know anything about surviving. If they would to go on the land, they wouldn't know what to do. Yeah. Or me, I go out, when you know... Today people are used to go anywhere, like by plane or skidoo, or motorboat. When I started hunting there was none of those. You know, I had to use my legs or use my hands right there. Move around all the time. That's how we survived. When I stick to those things and I teach my children, my grandchildren, I pass it on to them. I always tell them stories that my father, stories that he told us. Pass it on to my grandchildren.

GR: hum...

RG: So in the past, there was nothing written. Like our history. Nothing written. It was only you know pass it on. My father used to tell us stories about his younger days. How it was like and all this. Hum. Yeah. My grandfather, my grandmother, on my father's side, told a story. You know hard times when she grew up. She said she was born around 1890 I think. 1890's. My grandmother. During her younger days, there was hardship you know. Like there was a depression when she was I think 4. Because during that time there was starvation. My grandmother. And one time they were moving around from lake to lake, you know, try to get some fish you know. Before starving at that time. During her younger days. As they were walking, this guy fell and collapsed and died of starvation right there.

GR: oh my God!

RG: And eh they kept on going. They left the guy there they wanted to go where they wanted to go. You know. Find a place where they could make

a camp. And my grandmother was sent back. You know. She was told go back and bury that guy. As she was walking back, she was very hungry and very tired. And she had nothing to eat, and all of a sudden, as she was walking back to burry this guy, all the hunger was gone. You know. And she felt like she didn't feel her snowshoe touching as she was walking. You know. Maybe she was lifted by something. Something good! All the hunger was gone. And she said she buried that guy that collapsed. And took his toboggan that he was carrying. And walked back to the camp. It was so hard during my grandmother's time. Hehehe. Oh Yeah! She never gave up! That's the reason why I'm here! Hehehe!

GR: wow...

RG: that's how hard it was. They had to travel from one place to another. Oh yeah! My grandfather, I mean my father used to tell that story lots of times. What her mother told her. I told that story to my children and my grandchildren already. Yeah. So that they know what happened in the past.

Extract of interview 3, Winter 2016

Interviewer: Genevieve Reid

Interviewee: ... hum.. I don't know about the legends or the old stories, but eh... Except this eh.. well it's probably a legend. no one knows if it's really true or not. My father used to tell that story which he heard from my grandfather. In the old days, before the Indians had riffles, they used bows and arrows. And one day, there were two man hunting along the river there, and somewhere around here, they saw two small and one big otters. And one of the men wanted to shot with his bow and arrow to kill that otter. But his friend would not allow him to do that. It was a young otter. Much bigger than the ones we see around here. He decided that he wanted to not attach the... He was saying that there must be an adult much bigger than the ones they saw. And this young guy wanted to kill it. Use the fur for clothing. So his friend told him we should not try to kill it. So anyway, he shot the otter with his bow and arrow and wound it. And the otter was crying and screaming in pain. And dove into the water. And very soon they saw another one that was much bigger. And the otter chases them and went along the river. It was said that the river was not there. But that big otter made it. So one of the man just turn on the side. But the other one kept running. The man that did not want to kill the otter managed to escape somehow, but the other one, the otter chased him. And manage to catch him on that lake. The hunter thought that the otter had given up, and suddenly the otter came up from underground and that's how the lake became to be. But no one knows if it's really true or not. But my grandfather said that there's something in the water here. They didn't actually see it, but they know there's a large otter somewhere in the river. That's the only story.
(...)

Data supporting the study discussed in the manuscript entitled: “Visions of time in geospatial ontologies from Indigenous peoples: A case study with the Eastern Cree in Northern Quebec” by Genevieve Reid, Renee Sieber, and Sammy Blackned

And that small lake is called eh... (Cree name). It's the otter came up for air. It's a really beautiful lake. We used to see a lot of otter in this river here. It was really good for otter trapping. Now it's all gone! Hum!

Extract of interview with Irene (IM) and Sinclair Mistacheesick, April 12, 2016

Interviewer: Genevieve Reid

IM: there's a story. It's a story that really happened... An elder. He just stopped beside a tree and he had his wooden shovel. I guess he was using it as a... because when they go hunting with snowshoes they use a wooden shovel. And there's a tree and he just stopped to roll a cigarette. Ehehe Have a smoke break! And all of a sudden, the bird, the whisky jack just flew to where he was standing. And landed on the tip of the wooden shovel while he was still smoking he's cigarette and then he just flew down on the ground and they say that way when the bird does that it means that there's food nearby. They're gonna kill a bear or there's something there. The whisky jack is giving you a message. And he said that he talked to the bird, the whisky jack. And he asked him: “Go! Go fly away and just I'll follow you. Show me the way where the food, where the game is.” So the whisky jack flew, flew away. And not far from where he was standing there was a bear den. He found a black bear and he killed it.