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33 94



Collegiate

Composition Book

B-843

July 9. 35. Willy Allen. age 35. most of life at Albany.
born at Albany. been at Moose 3 years -
40 years in Hudson Bay service.
At Atamapashat Inlet of Albany. 75 miles
for 15 years.

at Long Lake. are the trap Ojibwa. the Ojibwa at Albany are mixed with Cree.
Ojibwa at Severn - Cree in the same area.
omá skégu = Cree omá ské'gu
Wa-chai-é-gamici-wilileu = Ruperts House Cree.

Mōson-wilileu Moose Cree.

Long Lac: ~~Kino-gaman~~ Kino-gami!

i = close i. i = open i.

~~East Main wi~~ East Maini-wilileu
Ist Mēni-wilileu.

metci ni nūc bad dog. in Ojibwa.

Wāpamigostu-wilileu = Whale River Indian.
in Cree (Moose). Not intelligible to Moose Cree.

East Main Cree not very intelligible - speak fast -
partially intelligible. Not same as at Ruperts House.

ā skimewag - Eskimo.

ā yū skimewag = Eskimo. This is the right way.
pēnsi-wētcī-ililiwag = York Factory Indians
wam Cree but different from Moose.

Moose Cree
Wily Allan July 12-35

Kinōcēu pike.

ukā'u perch ukā'wa k pl.

ma'sa meguis trout

mil-a'skūtcis meri (Kind of fish).

mehkū's tēgā's ^{red}sucker - sort. at ~~Washington~~

? Ahkik's meg white fish & tikka meg

na meu Sturgeon -

na'mē pil gray sucker -

Severn Indians. wācāhōwili'liwag.
speak a different Cree.

at first time a goose is killed in
April or spring. No bone is broken. They
cut it at the joints and hang the bones
on trees. Skull of bones hang. Bears etc.
all animals.

No shamans who understand speech of
infants.

* Pistcihili'cag = Memegwesowag of
Miss Flanery.

Eskimos have been at Moose. 2 years
ago. Full blood. They came from Charlton
Island. ^{so many from here.} After a frost was put up. They
left. They now are at Stratton?

Now very friendly with Indians. Formerly
Indians. Eskimos murdered each other.

Churchill Indians are called

ōcki wackāiganiwilileu

nadem: wilileu. is the moose

clearance. word for Chippewa
Ojibway.

Taimān canoe

Taimānē canoes.

mā'taga hōlew. he is towing them.

niyālēn 5.

piyāk 1

nīcūh 2

nistūh 3

nēu 4

niyālēn 5

ngūt wāc 6

~~ni~~ nī sās' 7

niyānā nēu 8

Cāngi tāt' 9

mitā' tāt' 10

mitā' tāt' better.

cihkacim he is lying down.

nībi tē gā pāwīwag they are standing in line.

Scapmaney among the Ojibwa of Albany.

John Cāgi pāgi's Rem. has done it himself.

Tells what directions the animals are whom he
would kill. Mē tīn sāwēu in Ojibwa } so withy.

Mationi tē in Cree

pəttəgusēu he whimpers of a dog.

pəttəgusēu better.

Indivision not known among

Ojibwa of Albany nor among Cree

of Moose. So Willy & John

I sneezed. John says it means

some one is talking about me.

No difference ~~the way~~ a tobaggon hangs
when put away.

Among the Moose Cree a Brush is
made to point in what direction the
camp has moved.

Apparently no regular cross-cousin
marriage at Moose.

wi'lin "mention my name."

wi'lin "fat"

ni'giwām Cree. Moose for wigwam

ni'giwāhp unknown

ni'giwāmah pl.

ni'wāp x tēn I see it

wē'wēw } wavy.

ni'wēw

Twins by 2 coitus.

Tell your wife to shut her eyes during coitus,
then she will have a boy.

To complete a child more than one
coitus needed. A case in point at the
mission last year.

No passing of child to determine parenthood.

story of Tcā'kō'fō's traps sun.

No prohibition of story telling in winter, summer,
daytime or night time. The sun-trapping of

Tcā'kō'fō's: The hair from the vulva. The long
tailed big eared mouse cut the hair of the
snare so there might be day-light. The

mouse looks singed about the eyes: the
sun burned him. Get the story in text. Willy

forgets the name of the animal that
killed Tcā'kō's parents.

osāwim x chus brown bear. No grizzlies
here says Willy. If a man shakes his drawers
over a woman or a girl, she will become
pregnant. ililīu = "person"

nāpīa = male person.

māchuxh black bear,

nōcē^hmāchuxh female bear.

nōcē x mi'sk beaver.

ātx lohkān parable.

ki x lēu } he put it down.

pimilāu flies by -

icpā^hki^hlāu flies upward.

~~niwā~~

niwā^hgi^hmā^hki In our dwelling.

niwāskā^hgā^hni^hmā^hki in my house.

kinēbīk snake.

kinēbīk^h snakes -

mi'stē^hm horse.

wātxstīm white dog -

wātxstīm more commonly used.

niwāpimāu he, she with him, her.

niwāpā^hni^hgūnāu he sees us -

Ki wāpā^hni^hgūnāu he sees us incl.
not a diphthong.

Ki wāpā^hni^hu he saw them an.

tcimān canoe

niwāpā^hni^h in my canoe

niwāpā^hni^h in his canoe

niwāpā^hni^hwā^h in their canoe. did then (P).

pētcinō^hgūnā^hlāu niwāpā^hni^h his canoe is coming.

niwāpā^hni^hmā^hwā^h ililwā^h niwāpā^hni^hni^hni^h

I see human beings in his canoe.

niwāpā^hni^hmā^hwā^h ililwā^h niwāpā^hni^hni^hni^h

I see

the man's son

niwāpā^hni^hni^hni^h he was seen

(h) very feeble.

wāpā^hni^hni^h see him.

wāpā^hni^h see them him.

Ki wāpā^hni^hni^h You see it -

(h) weak. wāpā^hni^hni^h look then, see then it

x skī land

x skī^hni^hni^h

(h) very feeble if at all -

niwāpā^hni^hmā^hwā^h pētcinō^hgūnā^htcig.

I see them coming.

igutā ~~he~~ it is hanging.

igutā he, she is hanging.

igutāuk they are hanging.

omisk' beaver.

omiskwēg beavers

nigig ~~otter~~ nigigwēg ^K otters.

mahkēcu mahkēcuwēk

foxes

mah'Rkēcu wolf. mah'kēcuwēk

red fox wēcuwēk h'kēcu red fox

wāp h'kēcu white fox

wickmahkēcu cross fox

māh'kēcuwēk h'kēcu black fox -

4 1/2 hours.

July 10.

Wānīfēg wīlīlīwēk Coastal people
both sides of the James Bay, + Hudson Co.

Nō'h'tcimīwīlīlīwēk 1 distinct pause

up Country.

sīfī river. sīfīhk' h very clear

in the river. k' aspirated; not strongly

mīlāwē'limēu he likes him.

mīsāgīhāu I love him, her -

āu or au? not diphthong.

sāgīhēu he loves then, her -

sāgīhēwīskwēcuwēk he loves the girl woman.

mīsāgīhāwīskwēcu I love her

-ēu?

aiyāmīhewīgānātik flag pole.

didn't hear it.

oh'tīnōh'kān weather vein. o hardly o.

-mēk weather veins.

nāmē's (ēk). open

pīlēcīc bird.

cīcīp duck.

nīkē goose. | syllabic division

wāpīseu Swan

wāpēmēk white whale -

ā'hkīg seal ā'h'kīgūāg seals

ā'hkīg }

wīpītcēu warbler - wīpītcēuwēk plural.

pīpīh'tcēu robin

ā'cāimūlā sāgīhēu he used to like him.

pawāgen dream.

mitenē - better mitewiw

missā'k bulbug fly.

māndjw fly.

i'tēu blue fly

i'htēi from here

pimūhtēu utawūhtēi he walks from here.

nā'tēihtē hām he is going for
wood by canoe.

original ā varies with ä at times.

original e > i but varies with ē ..

original ä > ē (close, - long), but also
> e close & short.

mīhtiat raft u not ō very

clearly. mīhtulā' raft.

mānītēu cuts wood. ^{more common}
^{read mānītēu}

teigahīntēu cuts

mā'wāhtēu mīhtē'

he gathers ^{but} wood.

pēyā'k wālik mīhti

one stick of fire wood.

wāpā'pōs white hare.

pīwā-pīsk iron

māgiwām.

pīlēu partridge.

wāpīlēu white partridge.

āgāskū franc chicken.

āgāskūsk " " ?

mīstīgūpīlēu wood partridge.

pā'hpā'skū grouse.

pī'hpā'skūsk " " ?

wīldip brain (didn't hear-hp.)

wīldip my brain

ustīgūwānīgēgen skull.

ōsāgādīhp, ōsāgādīp (hp first time).

tīlīpī tābān'sk wheelbarrow

tīlīpī nāgētōwān " " more common.

kīmīwān it is raining.

kī & gūlēwāsk the hanging

kī & gūstāmō he hangs on it

kī & gūtcīnuk don't hang on it.

i'spāhtān he runs there

whitē pāhtān O.K.

ni s'pi tan any arm,
 ndōckwa n my elbow-
 ndik'ti man my shoulder
 ndā'ni h'ken my jaw-
 milucicēu is good to eat.
 niwāp'x man ilililiw ēp'tei nōgusit.
 I see the person coming.
 Kēgāt ā'cāi k'te sāgūtēu
 He will come to sight
 of sāgūtēu or go by itself.
 mōskiu comes in sight.
 pēcūtē nāwstē = nearly-
 nī pāwīw is standing-
 ā'icā s'wā - the name of a
 mythological hero, Albany + Moose.
 tēpāi'y. ghost.
 tēpāi'yā'k ghosts-
 wā'htigē' } windigo.
 wā'htigē'wā'k } windigos-
 wā'tcā'k'is falling star.
 as a sign it is going there will
 be a wind storm.

Moose Factory Cree

The syllabic Cree text
 is on p. 1 of
 wāwātēu = northern light 1935. II
 Frank Ricard. Was like tē'cā'k.

Once upon a time when he was
 going to hunt got very hungry. He found some
 moss on the rocks and ate it. After
 he had eaten it, he got full of wind.
 And he said, "At last I have found a
 partner. And he could not get near any
 animals because he was farting too much.
 At last he got wicked, and he said, "Watch
 out, my arse," he started a fire. He
 heated some rocks and he sat on the
 top of them. Then he went away, all of
 a sudden he felt some thing falling.
 And he picked it up and ate it.
 [it was his seat!] And what was left over
 he heaved at the sticks. And the Indians
 that lived after this will live off of what
 he threw away. And that is the touch wood
 on the birch. That is what it came from -
 Again when he was travelling he saw a
 bear. And he told him, "My younger brother

mitihā gāni tciht cā = index finger
 wā sk ā gāpawin x they are
 standing in a circle.
 nipi' water. nipi' hē in the water.
 x sk' = land x sk' hē. loc.
 migiti u he is looking at him, then I
 take a rest and have a sleep. Do you
 know when I want to have a good sleep
 I have a stone for my pillow? And
 he told him, "Have a stone for your
 pillow." Then the bear went to sleep.
 Then he hove at him with a stone.
 And he missed the bears head.
 And said, "My goodness, my younger
 brother, I nearly dropped this stone
 on your head!" Then he told him,
 "Sleep again. Do you know what I
 do when I want to have a good
 sleep? I boiled berries, smashed them
 up + rub my eyes with it." So the
 bear did this + hurt his eyes
 very much. Then he hove at him

again with a stone + killed him this time.
 And W. said, "Didn't I play a fine trick
 on my younger brother?" Then he started
 cooking bear-meat for himself. And he
 told a beaver to ~~cool~~ put his bladder grease
 to cool. So he went off in his canoe paddling
 very slowly, being afraid that he would
 burst his bladder of grease, after all his bladder
 burst. Then he ran along the shore, and he
 killed that beaver. And he started to cook
 some beaver. And he had his belt for a
 portage-strap. And he started to look
 for wood to make a fire. He left his
 flint + steel and belt along the river.
 And he lost his beaver which jumped
 into the water. He found his beaver hanging up
 on the willows along the river. And his
 beaver fell into deep water and ^{he} could
 not reach ~~at~~ it with his hand. And
 again ~~he~~ tried + tried; and could
 not reach it on account of the water being
 too muddy, although the beaver was

there he could not take it with
his hands. That all. The Cree (Moose)
text in syllabics is in Tablet 1435

II

Willy:

There is a certain part of a wavy or bird
which a woman is not supposed to eat: The
head & neck. If they do, it brings bad
luck on her husband, or unmarried father
or brother.

[I heard a woman singing a lullaby for
her kid.]

nigamowin = song.

nigamō' he sings.

nigamowak ~~they~~ sing.

Käckihō' ē nigamut he sings well.

nigamūth sing then;

maturē haskōk Kwān drum.

askihk kettle

askihkwak 3

niwāp man ililiw ē nipawit pihci
~~owāskai-gamit~~ hwa skai-gamimihk
-aiy-

I see

a man standing in his own

~~house~~ house

pihci swēn he accidentally cuts him.

pistinēn he takes it by accident. (w. tried it
later).

jistcimō (w.) he says something accidentally.

jisteiskawēn he accidentally steps on him.

pī'tu gēn he comes in. Didn't hear ~~what~~ as
expected.

Kustatciw he is afraid is frightened.

nā'nihciw he is afraid.

niKustigunān }

KiKustigunān }

niKustigunānāK they fear us

niKustēn I - it.

Ki k'ūstigunāwāK.

then - w.

syllabic division
incl.

3 hours in afternoon - total 10/12

3.50
1.18
3.68

24/5/7

July 11. Thursday.

wigihk in his tent.

ni Kiphtugawān wigihk ^{I walked into his tent.} ~~enters~~

nis/tē's my older brother (ē ^{very} open + long)

ni cīm Kiphtugawēn ustēx wigihk

my younger brother entered his older brother's tent.

ni mi's' my older sister.

ni mi's' Kū ucihtān oh's' mē skisina

my elder's. made these moccasins.

ni w' ucihtān I was kaigan - ahi - ^{slowly}

I want to make a house

ni w' ucihtān ā lāfn'

I want to make a net.

ni w' ucihtān tci mān

I want to make a canoe.

ni w' ucihtān tci mānāh

I want to make canoes.

ni wāp x mān mōlah miāga wike

~~ni wāp x mān~~ ni wāp x mān

I see him but he does not see me.

The Wēnask Indians are about 250 miles north of Attawapaskat. dialect slightly different - more different from Attawapaskat than the latter is from Albany and Moose. The Attawapaskat Indians go 150-200 miles up the river. The Agukī Indians live west of the Attawapaskat. The Agukī Indians are Ojibwa. The Moose Indians used to hunt 100 miles up the Moose river. Last winter 1934-35 was the 1st time when each man got his own land to hunt upon - settled by the Mounties. Formerly they could hunt where they pleased. Eskimos were at Charlton Island 35 years ago. When N.A.C. put up buildings they moved away. Perhaps now on Stratton Island. Anyhow they are on an island east of Charlton. They were only 1 or 2 families. Formerly the Churchill Indians came to York. Before there was a post put up at Attawapaskat the Attawap. Indians used to come to Albany, and stay for 3 weeks + then went away. Their own habitat was the environs of the A river + the bay. Wīnask is in local English "a ground squirrel". Looks like a beaver. Hibernates. Comes out in

Kotci towns BK in Rupert's House
 Emily Trapper doesn't know what kind of an
 animal it is. Her father called the animal that -
 spring. Grayish + Brown. It is also called mistation
 & misik' beaver. I mistook it
 niki meskawana'ux k i mis/pwag
 we found some beavers.

Translation of a Rupert House Text in

1935. II. Willy Allan couldn't understand

Emily Trapper translated it into Moose Cree.

"My sister," said T.C. "Who killed our father
 and mother? so far. Emily can't translate
 it into Moose Cree as it was too difficult;
 + Willy could not understand "Rupert's House
 Cree."

[Kihkx hage u = wolverene.

George Teisten, a Moose Cree says
 it was a big bear that ~~that~~ killed
 T.C.'s

3/24 Willy translates Frank Ricard on the
 Allan "cannibal" in 1935 II p. 3

The cannibals were living together. One of
 them thought that he would go off and hunt
 something. Then he came upon tracks of some
 people + he followed them. And when they
 found out that they were followed

he chased them. Then they made circles
 around the cannibals' track. And when the
 people got tired running they climbed up on the
 trees. And the cannibal stood under the tree
 where upon which the people were. And
 the cannibal had a shirt + he said the
 clouds were defecating. At last the cannibal
 went away + the people on the tree came down.
 And they kept behind the cannibal so that
 he could not see nor hear them. At last
 he thought that he heard them one side of
 the trail. And he thought that he saw
 them pointing their backsides to
 him. And when he got to them he felt their
 backsides. "I have just run against a
 fallen tree." He could feel the heat
 of this tree after he had rested his back-
 side on it. And then he ran away again.
 Again these people climbed upon the trees.
 Again the cannibal came to the trees upon
 which they were. And they aimed
 on him. The cannibal said again, "The

clouds are again defecating." And he hove
 at them with his spear. And he hit
 them right on the back of their heads -
 And then he went home. He tried to pull the
 spears out, and he could not pull them out.
 And he said, "We will have to get some
 one else that has lots of experience to
 pull them out. Then they went to see them
 + they told him to drive those spears right
 through where they were sticking. And
 that finished them. And he said, "Let
 us cook them & eat them." And after
 we have a feed, we will go in different
 directions." And he said, "Whoever
 gets beaten in the next fight will
 be eaten for food.

moonlight Frank Ricard "A woman travelling about,"

transl. by W. Allan. Syllabic text in 1935 II p. 4

Once upon a time there was a woman travelling
 about alone. all of a sudden she heard
 the sound of footsteps coming towards where
 she was. And some one came to her

wigwam and opened the door. To her surprise
 it was a big penis. And this penis wanted
 to marry her. And she slept with this penis.
 And she thought that she would go away.
 And she started to lash up her tobaggan.

And she went off. Time for camping came
 And she started again the next morning
 at last she came to open water. And she
 shoved her tobaggan into this open water.

And then she went away & travelled till
 night. She was afraid that her tobaggan would
 come back to her again. Her husband penis
 was on the tobaggan. At night time all of
 a sudden she heard something coming to her.
 And she went out of her tent with her ax in
 her hand. And started to chop up her
 tobaggan, penis being on the tobaggan. And
 she said, "This will be the sizes of men's
 penises, that will live after this." And she
 threw away these pieces that she chopped
 off the tobaggan, and said, "That's why
 the women will say that all men will

Have different sizes of penises.

In a few drops of skunk fluid on the head is good for head-aches. Also good for sore legs. The fluid is also drunk when a stomach is out of order or heart-trouble.

3 drops in water, corked with meat.

The jugular vein must be cut then skunks don't taste badly. Fr Frank Ricard.]

1 Paid Frank Ricard 47 cts. for services as informant this day. 1 hour + 20 minutes @ 35 cts an hour.

Tcistiman Tobacco -

4.15 There was one time ^{John Sagip ^{Albany} ^{Martin} ^{Albany} ^{Ojibwa}} the saw a beaded trail. "Give me something to set a snare with." He asked his sister for some hair off her head. He took this hair + set a snare where he saw this beaded trail. In the morning while they were sleeping, they wondered what was wrong that it was not day light. And saw a light that was bright where he had set the snare. And he found out that

Tcistiman

Albany Ojibwa.

he had caught the sun in the snare which he had set. Then he tried all the animals to cut the snare which he had set - And they all burned. Then he tried a mouse. He cut the snare, and that was the only animal that was not burnt by the sun. Then the sun rose after they had cut the snare. Once again he came to a big lake + he had swum in the lake where there were many cod fish. And while swimming his sister told him to watch out that these big fish would swallow him. And this fish really did swallow him. And while in the fish's belly he called out for his sister to bring string, to cut them off her moccasins and bring them to him. And his sister threw the string which she took off her moccasins + the fish swallowed this string. And she hauled him ashore with it. After she drew the fish ashore she started to cut the fish open.

And while she was cutting the fish open, he told her to take care that she didn't cut him too.

Along Ojibwa John Marten -
Was a Kitchik, he was roasting a goose -
After he had cooked his goose, his anus told him there were people coming -
But his anus was fooling him there were no people coming at all. And then he burnt his anus with a hot stone. He was very sick after that. After he had a good feed of the goose which he had roasted, he got very sick. While he was sick some young girls came to see him. He asked them, "Who are you?" They told him their mother was a power who wakened people while they slept. And he told them "It's a queer thing if your mother did not waken people while sleeping. Then all of a sudden he heard the

girls making a terrible noise close to where he was sleeping. And he jumped up from his sleep & the scabs off his anus flew in all directions, some on the rocks & some on birch sticks, and that is why we see the mossy stuff on the rocks & the tough wood that grows on the birch. And his anus called out again that people were coming. There were many Indians who came to him & stayed with him. They called W. 'our brother'. And they told him that they had seen a big lion. And W made a very big raft. And he called all the people & animals together. So W fired a shot at the lion with his bow & arrow. And he wounded him. And then the earth flooded. And that was why he made this raft. They stayed on it while the earth was flooded. He tried the depth of the water by sending an otter underneath a beaver the mink & they drowned.

And he sent the muskrat + he drowned.
 And he came up to the surface holding
 a piece of earth in his front paws,
 And W blew breath into all the
 animals that drowned + brought them
 back to life. And W dried this earth
 which the rat brought up with his
 fore paws. And rubbed it in his hands
 until he got it all like sand +
 threw it all over, and the earth
 started to grow again. That is why
 we have an earth after this big
 flood.

gor 25 ct. John Sāga ^{Martin} ^{is the same} pēgick n.

Willy

3/4 in morning, after noon 3 3/4
 - 7 hours

Friday July 12.

The English River Cree. 190 south of Albany
 in land. Willy says all Indians at the English River
 speak Ojibwa. North of Albany begins again
 The Coastal Indians even at Albany talk Cree.

The Cree of Albany is the same as Moose Cree. At Severn
 the Cree is pretty close to Albany Cree. But say
 minx (Moose + Albany mix). At Attawapiskat
 they say minx etc. About 45 from Moose
 Rupert's House "Cree" begins. ~~the~~ Hanna Bay really
 belonged to the Moose Indians. The Rupert's House
 Indians come there to trade, + hunt + trap there.

wāpis / tām - Martin +

nīk'āpōrēwān utēmānīk' I will embark in his
 canoe. observe contrast with Horden's Grammar p. 68.

nīk'īpīhtugēwān wīgīk' I entered his tent.

mīmīcīnīn I am lying down

mīmīcīnīn ōn we are lying down

pīmīcīnīk' they are lying down.

nīk'īnīpān I slept -

pīmīcīn he is lying down

Kīšpīn pīmīcīnīnē Kīk'ā nīpān

I if you sing to down you will go to sleep.

nīk'āwāpōrēwān t' pīmīcīnīn I saw
 you sing sleeping.

Kīpīhtugēwān Kūtēgīyē ilīlīwīh
 wīgīlīk' He entered the others tent
 dwelling place

observe the obviative.

Kickwēpēu he is drunk.

2. second time.

KiKickwēpān you sing are drunk.

Kickwēpēwēk they are drunk.

mimisiwinawāu ^{noticed} i Kickwēpēt ^{that he was} drunk.
miskwānī ice.

- stories the months - big skunk. Thunder & mosquito.
The Thunder asked the mosquito "where do you
get all the blood from that you eat?" The
mosquito would not tell him that he got
the blood of human beings. He told the Thunder
that he got the blood from off the trees.

If the mosquito had the Thunder that
he got it off of human beings, human
beings would be struck by Thunder &
lightning faster often - And that is why
the Thunder & lightning strikes the trees -

onimiskēu Kiga Kwētcimēu
sagimēwah ēyitāt "tāndē wēhtianā -
mān mīhkuh Kāmītcīyan?" māh
māgsh sagimēu wīwīhtēmāwēu

=hk

onimiskiwah tāndē wēhtianā mēhtō -
lēu Kāmītcīyā i Kūstātcīyā Kītcīmīp -
hālitci ililīwah, i Kūwētāt sagimēu
onimiskiwah mīstīguk nōtō tēnēn
mīhkuh Kāmītcīyan Kītcīyā. Kīstāspīn
māgsh Kīwīhtēmā māgsh pānī ililīk
i wēhtianā Kītcīyā Kīpāskisko -
iwēgupān onimiskēu ililīwah.
i Kūwēnī māgsh wēhtci pāskisko -
wāt onimiskēu mīstīguk.

onimiskēu thunder. Kīstāspīn & i varying with
variation o/n.

Kiga Kwētcimēu he asked
sagimēwah the mosquito
ēyitāt said
tāndē where do you
wēhtianā where do you get it from -
mīhkuh blood
Kāmītcīyan that you eat.
mōlē h not
māgsh then.
wēhtianā where he got it.

The animals were all called together from eating. And they were asked "How many months will we have for ~~the~~ winter? Will the deer was the first to get up and say how many it should be. He said, "We will have as many as the hairs on my head." And he was told that that would be impossible. It would never do. He was told, "How would he be able to dig for his food." So some one else was asked. And the frog held out his fore paws like that.

And they all agreed that that was more like it. So they all decided that they would have it that way.

And that's the reason we have the number of months for the winter.

Notes on this text in 1935. II. 1-6. phonetics materially corrected.

misinwē kwācī'cik Kīnōtomāgānisi-

mak Kēcināgiskāto'cik

ē'gu māgah kēgwētcimātcik ē twi-

tcik tāni kētdācītcik pī'simuk

pēyagū ē'pīpuk ē'gu mā'gah

pēsikut atīk' ē'itwīt kātah-

tiki nīpī'waigah nēcagā'k

kē'tē tēcinak pīsimuk pēyagū

pē'pūn Kītāgānīwā' mā'gah

nēmsh wīl'P wīskāt ā'nīmsh

Kē'tē Kīihlīn Tāndē Kēgi-

u'scimōnā hīgēyan Kētcimītcī-

soyam ōma tēcitwāwē mōlēh

Ki'te Ki'ici <sup>netter
-men</sup> naga oma Ketci-

Ki'te'citcik pi'simuk e'gu

Kegwē'tci mit & ligic

e'gi'tit tani kē it'citcik

pi'simuk piyagō ēpi'puk

e'gi'tit e'gu a'ligic cōwani-

skēlit e'gu misiwē' e'gi-

twitcik ē Kuāni tapani kē-

t'citcik pi'simuk piyagō-

gō ē'pi'puk ē Kuāni māgah

wihtai amimaht'citcik

piyagō ēpi'puk
& ligic e'gi mā'gah ^{(h) (h) weak} t'cit

misiwē' all

two' creek the animals

Kim'tumiganinwask They were called together
Ketci naga skātutcik for a meeting

e'gu now

mā'gah there were

Kegwē'tcimittutcik they asked one another

ē twitcik and they said

tani how many

Kē't'citcik what will be the number-

pi'simuk the months

piyagō in one

ē'pi'puk winter

nū wāh.

e'gu now

mā'gah there

pi'sikut got up

& t'ik the deer-

a t'ik wāh.

ē itwit and said

Kā'te t'ik as many mi'fi'wāgah the deer

me cagalk on my skin

Kets that will

Kitāgamiwan He was told

md'gaP

me mch with that will never do

wiskat never

ānimah won't

Kishkin will be

Keginstaimōn higoysm

how can you dig for your food?

Ketaimitai soyan to eat

ōma if

txcitwāwē if we have that many

mō'la h m

Kicimāgum can't be

KelciKitacitcik that many

igunow Keginitci m^{it} was asked

ālogic the frog

iyitit how many

ālogic the frog

comānist^{it} held out his front paws

iyitwōtcik said

ē Kwāni tāpwi Keteci cik that will be the number

ē Kwānimāgah that will
wālogitcik He decided.

2 1/4 hours in afternoon

3 1/4

5 1/2 hours July 12

7 hours July 11

12 1/2 hours

ymimah that's it.

|| Saturday July 13 - 1935

Willy Allan translates Frank Ricard's
syllabic text.

On the Wolverine.

The wolverene said, "Let us go & see
the big skunk for something to eat."

And they came upon his tracks. And they
followed his trail wherever he went.

"My legs are tired," said the Big Skunk.
And he went into the tent. And he said this
to him, "Haw his tracks, hold on, hold on."

I think that my stranger is trying to play
some tricks on me. It was the children
that had seen his tracks. The Big Skunk
awoke and defecated on the Wolverine.
And the wolverene took a hold of the
Big Skunk by his anus and bit him.
And all the animals ran to see them.
They wanted to kill him. And they saw
a wild cat sitting on his haunches &
looking at them. And they started

throwing away the skunk's legs & arms. "That will
be the sizes of skunks later. And hold your
heads towards the sea and wash yourselves"
and he (the wolverene) ran away. And he
ran up against the trees. And he said, "What
kind of trees are these?" And the ^{tree} said, "I am
the tamarack that you see growing in the
bush." And he (the wolverene) ran away
again, and went up against a tree.
I said, "What kind of a tree are you?"
And the tree said, "I am the white
pine that grows in the bush." And the
wolverene ran away again. He
ran against a tree again & said, "What
kind of a tree are you?" "I am the rough
pine which stands along the sea."
And he (the wolverene) ran away again.
And he ran against a tree. And he (the tree)
said, "I am the stone that lays along
the sea-shore." And he (the wolverene) ran
away again & came to the water's edge.

And he ^{Wolver} said "I will wash the Big
Skunk's faeces off myself -" And
that is the reason the water is salt.

[[Paid Frank Ricard Moose Cree. Syllabic
text of the above is on the loose sheets.

of paper in 1935 II after p. 5-

niwāpamān ^{w in sandhi} ililiw ^{in sandhi} ēgu tāpsit
mihtāh I see the man hauling wood.

ililiw wāpamēw fiskwēw ēyutā-
pēlitci mihtāh

The man sees the woman hauling wood.

iskwēw Kīwāpamēw ililiwsh

ēpāskiswālitci māskwāh

The woman saw the man shoot the

Red.

ēcici pihkānowk ēnīmīnāno-
wak nā'pen wītcēwōw

iskwēwah ēkumāgsh ēgā Kīwētē-
tcik mīnāh mā'gsh ēaiyāci-
tawipā'lihūtāik mīmīckute

ēgu mīnāh sēgitcihtcēnāt nā'pen
wītcēwāgāh ēgu KāKīwētētcik
ēsagitcihtcēnītutcik ēpētāgusi-
tcik Kwā'K ētwētcik.

ēcici pihkānowk when they pretend to
be ducks.

ēnīmīnānowk when dancing

ēguh mā'gsh and then

ēKāKīwētētcik going up and down

ēaiyāci tawipā'lihūtāik going in and
out one another.

mīmīckute time about

sēgitcihtcēnāt takes her by the hand

ēpētāgusituk calling out

Kwā'K quack!

ētwētcik is what they say

Kīsēgitcihtcēnāt I hold you by the hand.

māhKītcīhtcēn he has big hand.

mīmāhKītcīhtcēn I have a big hand.

Kīpēgitamwēn ^{w in sandhi} utcihtcīlin

he let go her hand-

niw'kiwān I want to go back.

mō lah niw'kiwān - I don't want to go back.

Ki wēh! go then back!

Ki wēh! go ye back

Ke Ki wā t'ai you ought to go back.

pē hka te Ki wā t'ai Ki wēn he goes back

slowly.

pē hka te Ki wā t'ai Ki wēn he goes

slowly.

pē hka te Ki wā t'ai Ki wēn

slowly.

aiyowin "fur"

āhtaiyax "fur" at Ottawa park at-

itwēwēk they say.

mēstē hēwēk they take it away

from them.

Ki mō tē mawēwēk they steal from them.

note of.

Ki mō tē mawēwēk they gave it to them.

mēlik give it to them - didn't hear him.

pē tē mēlik give it to me.

come + give it to me.

Kilā skēn he tells an untruth.

lōspisiw he is good natured.

nāpēcip male duck (Willy says nāpēcip is our gr.)

nōēcip female duck

cēcipēcip ducklings.

3 1/2

12 1/2 hours -

Saturday July 13 - 35 - afternoon

Kāwāpōmāgipēn I have seen him: see p. 129

ni Kiwāpōmān mēgwāt mās pōtē

I Kiwāpōt I have seen him pretty drunk

u tāgōcikk e yutōgōcikk mātēcītē

ni Kiwāpōmāhtai yesterday evening

was the last time I have seen him.

tān I tūtē lēkipēn mātēcītē Kāwāpōmā

paktā Kō-pi-tipēn pōtēwāh

what was he doing the last time you saw

him? He was netting partridges.

mītēcītē mēkipāhēn pōtēwāh. mōlēwāpōtē

mītēcītē mēcīpāhēn. Did he kill lots of

partridges. No he didn't kill very many.

mōl & aut. nā spēte many
 Kéte pāte gupitēu - she will net some
 Kipāskiswēu pēteu & mēgwate
 ē pīmīlā'itci he shot some partridge
 while they were flying.

Kinēpik snake

Kinēpik snake -

ililiw Ki wāpamēu nā mē'sch
 ē Kuas Rutilitci nipitk'

the man saw a fish jumping out of
 the water.

ni Ki wāpamāw ililiw ē Kapetē-
 tā tci mut mi pihk' ihtci. ^{written} phonemically.

I saw the man crawling out of the
 water.

mitā taciwāK nā mē'sak sīpik
 did not hear hte, only tē.

tektu that many - it clear
 ihtciwāK there are so many -

mitā tēlimāu that's where I
 think he is - more fox than a tē -

there is where I saw him

ē Kutēni Kāg'iciwāpamāK

ē Kutēni Kā'Ki isi wāpamak

Ki Kōgiu ē Kīckaiyāwālik
 he dove deeply

Kāckihōp'it Kōgit he dives well
 w. sandhi.

Kāckihōp'it ē Kēpāci mut he swims well.
 sandhi.

mōl (all) sō Kā Kēskihōp'it ē Kēpāci mut
 he swims poorly.

1 1/2

16
 17.50

.35
 87.50
 x 4 2.50
 51.250

87.50
 52.50
 6.1250

6.13
 6.13

3 1/2 + 1 1/2 = 5 1/2
 17 1/2

|| paid Wm Allan 6.13 through date.

Monday July 15.

w. Allan. 6.30 separately igiman but in camp.

cōliyan igiman Ki pāpilāu utāgu ci ē
 pīmīlāt the treaty party arrived yesterday by
 plane.

itwē'wugimā e the boss says
nīkī'gimāwāK nīcōliyanimāK I counted
my money.

Kilipi suddenly, hurry up -
usāwīcōliyan gold.

ācāi pīmatci uhp'ho he has begun
to fly

uhp'ahowāK they fly up.
tani gā nēste nīle Kāckīhtaiyan
Kēci pīmilaiyan I wish that I could
fly. Ke =

nīwāp'ānāwāK nāpē'cīcāK ē ~~the~~
utīhtē p'p'p's Kūcīhtkīk

I see the little boys lying down on their
bellies.

nīwāp'ānāwāK ē pīnīcīhtkīk

I see them lying down.

nīp'ewīk stand up!

pīnīcīcīnī lie then down!

ē pīnīcīcīnān "while I was lying down"
is more common than ē pīnīcīnīyan

nīkīhtciugimā'minān "our great chief" =
King George.

ugimā'skwēa = "the boss's wife"

nīkīnā'tciēn nīcīhtēi I accidentally cut
my finger

nīlīlīgīsitān my toe
nīmīcīsitān my big toe.

mā'ckute mēgwāte nīpāu he probably is asleep.
nīp'twāp'ānāu mēgwā'tēnīpāt I saw him
fast asleep.

ē wāp'ānīyēmīht we were seen by them -
he has seen us.

ē^{ht} wāp'ānītāhk we have seen you.

īht wāp'ānītāhk he has seen us.

nīmīfōht Kāsūn I pretend to be asleep.

nīmīpē'skīn I am sleepy-headed.

nīpēs'kīn he is sleepy-headed

wāp'atēsk = white muskrat

III Joseph Trapper. 25 cts services as informant -
Frank Ricard reads, W. Allen translates the

see 1035 Moose version of Rupert House text on TC?

II. 2a, "My sister, who was it that killed our father
and mother?" And his sister told him.

it was the Big Horse - "I will hunt up
 that man." And then he went off -
 "Let us sing to see who is coming -
 Let us see who comes first." And he
 asked him, "was it you that killed
 the man?" And he said, "No." And he
 told him, "you had better go away."
 And so a deer came running -
 He asked the deer "Was it you that
 killed the man?" And the deer told
 him, "no." And he told him, "Let us go away
 again." And they started to sing.
 And he saw the Big Horse coming
 to look for him. And he told him
 "Was it you that killed the man?"
 And he said, "yes. It was I -" And he
 asked him, "What is the strength of the
 Big Horse?" And he hove at him with a
 stick. And he broke that stick to pieces -
 And he ran away. And he (T) fired at
 the Big Horse with his bow + arrow

And he killed him - And he started to
 take the guts out of him - And he saw
 the hairs of the man in the Big Horse's
 belly. And he took the hairs back and gave
 it to his sister -

Willy Allen 3 1/4 hours ^{moose} Cree
 George Tcisten ^{moose} says the animal that killed
 Tc is 2 big bears killed Tc's parents -
 the animal is called milicim + skweth.
 - "Big Bear.

George Tcisten ^{moose} tells the story of
 Wm Allen translates.

Tca Kapié went to see the Big Bear
 when he found out that the Big Bear killed
 his father and mother. And when he found out
 that it was a bear that killed his father
 and mother, he went for his bow and
 arrow. He fired at a stone with his bow
 and arrow, and the Big Bear was watching
 him. + he knocked the stone to pieces. And
 the bears ran away, + he fired at the 1st
 one with his bow and arrow + knocked

him down, + he fired at the other one also, + knocked him down, + killed both of them. Then he started to take the guts out of the bears. And he found the hairs of his father's head in the bears' guts. And then he went back and told his sister that he had killed both of the bears. He told his sister that he had found the hairs of his father's + mother's heads in the guts of the bears. And his sister told him, "Why did you go there after I told you not to go?" And his sister told him, never to go again where he was not sure of his life.

Now then J.C. went off again. He paid no attention to his sister stopping him so often. He went off whenever he pleased. So he went off again and he saw

atci'ta mûc

a squirrel and he fired at it with his bow and arrow, and his arrow fell in the lake, + he lost it. He dived for his arrow in the lake. And while he swam out for his arrow a big fish swallowed him. And three days he was in the fish's belly. And his sister got tired waiting for him, and she started out to look for her brother. And she started to angle in the lake. And she angled quite a long time. At last she angled this big fish that swallowed her brother. And she started to gut this fish. She started gutting him from the head because she was afraid she would cut her brother. And while she was cutting the fish her brother told her to be careful and 'don't cut me'. And then she pulled her brother out of the fish's belly. And she started to scrape and clean her brother. As he was all covered with slime. And then they went back, his sister told him,

never to go in to that lake again as
he would get swallowed by a fish
again.

About the conjurers ^{mitewak} The amiteu.

They made a Feast. They called all
the old people to their feast. The children
were 'left out'. And there was a boy
standing there begging for something to
eat. And he got nothing. And the
head-conjurer was sitting in the tent
with his shirt open at the breast.
And this boy that got nothing to eat, got
cross and he kicked the fire on the
old conjurer's breast and burned him.
And this head-conjurer got very wicked
and the feast stopped; and he told
them to make a conjuring tent (Kusa-
phtcigen), that he was going to kill
this boy. And after they finished
the conjuring tent the boy ran into
it first & it started to shake. And

the conjurer went in the conjuring tent.
Then it began to shake very hard. And
the conjurer started to talk & said that
he was afraid it was not going to work
as he thought. And the conjurer told the
boy, "My goodness! I am afraid I am
going to get beaten." And then the
conjuring tent started to shake very
very violently. And all of a sudden
the conjuring tent stopped shaking.

And they lifted the conjuring tent
and they only found the boy in the
conjuring tent as it was full of sand.
And they shovelled away the sand & found
the old conjurer dead smashed with
the sand.

Wiss Kitcakk turned himself into a
deer & he went about with the deers. And he
told them that he would tell them something.
'When men chase you, don't always run
away from them because if you don't
run away from them it will mean

that you are kind to them - But if you
 run away from them that will mean that
 you are not kind to them. And one
 time Indians come on their tracks & the
 deer ran off all they were worth.
 And these Indians followed the deer's
 track for a long time. And they came
 up to the deer. And they killed
 all the deer. They were 6 in number
 including W, but they did not kill
 W: he was running around in
 circles where the deer were killed &
 and W ran away and they did not
 know where to find him.

W started to travel about again
 & he tried to jump across a big
 river & he got startled by a grouse
 he fell halfway across the river.
 And he started to look for the grouse
 & he found young grouse. And he
 defecated upon them. That's
 why the grouses have different

Colors on their necks.

|| paid George Teisten for services as informant .35
 minicx Kamieki'titcik = "oranges".
 "little berries which are large."
 uhtawagayak = apples = ears.
 minicx Ka akukiki = pears = peaches. ~~they~~

uta-himix = strawberries.
 cominick Kapasutcik = dried apricots.
 lakki a little to eat = iliwak
 Ketahkawel Kikinx ni palihitin
 I accidentally short changed you.
 Ketahkawel Kikitahkamitkutinitin
 is another & and the right way of saying it
 ilowak Kikitipahamaten Over
 paid you.

see p. 55 of Horden
 Kikwiteim amek Kanipwit ne pawani
 ask him standing there ^{whether} if I was sleeping -

3 1/4 hours in afternoon
 2 1/4 " " morning
 6 1/2 hours.

July 16. 35 Tuesday. — phonemically written.

chiliw nikika kwetci mik
 Kānipālikwē Kuba Kiyah ililiwah.
 the man ^{gm.} asked me whether the other
 man had been sleeping.

[tāpniyask kinipau I wonder if
 he has been asleep.]

Kicāspin nipawināgwe if they have
 been standing.

nikika kwetci kinipau Kānipālikwē ^{phonemically}

I asked whether you ^{ens} were asleep.

tācai nigā nipāitai I should be
 sleeping. cf. p. 49 of Horden

wiāpāmitak those who saw me

Horden p. 165.

enipēskit is sleepy headed.

ihāhtimuh as many.

ihāciwsk

nita tēliman that's where I think he is

tēhtuh as many.

nita tēht 10 cardinal numeral

there are 10 chiefs there standing
 nita tēciwak ugimātkānsk xndx inipāwiteck
 note. g = k phonemically. — a might be written a.
 ugiman refers only to the H.B. managers.

mini pēskin I am ^{I am sleepy headed.} a good sleeper. — I like sleep
 not nini — as Horden in flies p. 61.

Kimi — not Kāni sk and ck
 kinipēskinānan are obviously the same.

kinipickināwau not Ki.

nikwāpamimāwah ukūsisah inōtci-
 histwēwēlitei I saw his son courting
 see Horden p. 176

niwāpamimāwah ukūsisah otter ēfimi-
 paktā'litci I see his son running hither.

[xspilimutāwēn by trust him — more common
 than xspilimēu]

[namāwilah in, it is not, is as common as
 mōlah.]

Kitāpwehtawinā do you believe me.
 nita pwehtēn I believe it.

[tāshu: ^{animal} utcik
 nīpītegu walrus.]

nika kinipānāpan kisāpin kisikhtaiyān
I could sleep if I could have done it

Horden p. 48 neke nipān-apan.

I restored it niki nipānāpan - Means nothing

Here says Womalla. calls it Ojibwa

Keta nipāse let him sleep.

[kāu-ki-pi-teige-mā-gak - tractor]

nigā nipān let me sleep.

Horden p. 48 neke nipān - e = i and a = ā

nini pānā gō pan mā ā uti

I must have been asleep

see Horden p. 51 ne nipān - akopān
kinipā hāgani wētuge he must
have been killed.

nikisish kinipā himāgani wiliwak
his son was killed.

piniktin italying -

piniktinuk then in an. are lying -

Horden p. 64. Pinikt-in-wa.

utimsh pinicimiliwah andah
his dog is lying there

ndēm & ndsh pinicin my dog is lying there
ndimuk & ndsh pinicinuk .. is an ..
morning 3 1/2 + 5 minutes -
afternoon July 16. 35.

p. 29 of Horden mispoon. Not in use at Moose
Factory. sohki spin is used instead. literally 'snowing-
hard'.

p. 29 nikiwāpeman megwāte ē pinukhteyān
I saw him while I was walking

err
p. 29 nikiwāpeman megwāte ē pinukhtiwak
of 1934 ed. I saw him when I was walking

but O.K. says W.A. failed to find a difference in meaning
tān ispi kāwāpeman t? megwāte ish ē pinukhtiwak
tewak "when did you see him?" "while I was walking
(ish = of course)." but -teyān could do as well.
ēmihtiwān "Spoon".

mōlah wētukhtān ē mispōmilik

he won't go because it is snowing

ē kinimwānilik

kinimwān
it is raining

mōlah nigaitukhtān wēgā kinimwān
I won't go because it rains -

this is
more com-
mon

mōlah miwētukhtān ē kinimwāhak
I won't go because it is raining

[äspä'skuisigun tobacco mixed with red
willowed.]

ŋani gaŋ Kimi wə hK I hope it will main-
nigaiyitātān miss wə te ätə Kimi
wə hKō I shall go even if it rains -
mōl h tə gwen I haven't got it

uci mət nipa'liwə h

his y. Brother is asleep. see p. 45 -

nipaliwa in Horden's transcription.

tə gucinō-mə gən it has come.

nimilwiliten ē tə gucinō-mə gə hK

I am glad it came.

See Horden p. 45 -

niss gile sin itə tə guci hK

I am glad he has come.

niss gile sin ē Ki tə gucinilitci

ucimə h I am glad this y. b. came

nimihtcilawisin ē yā hKusil itci

ukūsisə h (second time for -ah.)

I am sorry his son is sick. see p. 45 of

Horden for identical sentence. Ne mihtilawā-

sin tā aposiliche ukosisa.

nihtcigānəskwən dark cloud.

Kingəstau he laid (left) it there.

Kiyə yāwēu he has him.

icihtwāu his ways (a verb)

miduhtwāu his ways are good. Horden p. 59

minihtwēyū he's having a little drink.

nica puhtāwēnin I pushed it threw

capuligəsnə needles. (note: l)

pōhtinigən thin be

təpiskwāsən thread

Kəsigwācən māfiskuc sewing machine -

mis-tar. mihtikwāmen he defeats in sleep.

mitcitet. *ēte-ēte- (mn)

When Wom Allan was a child he was told to keep
away from the tent for the old Indians would
defeat on him.

(cigihkwāmen).

wisatigwēu ripple (of aa.)

mūnə h again. Horden 208. mena.

təcigiftg Horden 207 close to the water

Horden Chikepik

is pimi hK. above

kimute

Kimooch Horden 208

afternoon 3 hours + 10 m.

morning 3 1/2 hours + 5 m.

6 1/2 + 5

6 3/4 hours July 16 -

6 1/2 July 15 -

Wednesday, July 17.

Sally in ^{former} ^{about 20.} ^(several times now a widow) was a Waswanipi-
married a Rupert's House Indian. Has been here
at Moose Factory. Now speaks Moose Cree
and Rupert's House Cree mixed (so Wm Allen).
Sally says Waswanipi closer to "Rupert's
House Cree" than Moose.

Aiyäswē story. He told his son, "Let us
go off + look for some eggs." And they went
off. While paddling he said to his son
"What is wrong, that we have not come to
where we are supposed to be going?"
And he told his son, "It takes a long
time to get to this place to where we are
going." At last they got to this place.
And they found a lot of eggs. And

he told his son it was time for them to go
home. He left his son + told his son that
there were some eggs at some hill + to go
+ get some of those eggs + bring them home
for his younger brothers + sisters to play with.
And he left his son on the island + he
went home himself - And his son called
out to him, "Come for me," but the man
would not go back for him, He left him.
And this young lad went around this island
crying because his father left him there -

And the young man saw an evil spirit
along the shore that had horns on his
head. And this evil spirit took this lad
to the main land, And he told this lad to
sit on top of his head, between his horns.
And he took him across to the main land -
He, the lad, heard a thunder storm
coming along, And he started tapping
the evil spirit's horns - And the evil spirit
told the boy, "What is it that is making
all this noise?" And when he got to

the shore he jumped to the land.
 And he saw a fox and he was made to
 understand that this was his mother. His
 father had done all this to him because he
 was trying to kill his son. And this fox
 who was supposed to be his mother,
 spoke to him, saying his father was trying
 to kill him. And he came to a person
 who had a big leg. And he entered
 the tent. And he was told to watch
 out that he did not get killed.
 At last he left this tent. And he was told
 he would have to file his elbow +
 make a spear because Aiyāswe's
 son will be passing this way.
 He came to some old women, and they
 had their kettles hanging over the fire
 and he was fed. And they knew that
 this was Aiyāswe's son. And they had
 their spears ^{on their elbows} ready + sat near the door
 way. They started to work the spear elbows
 thinking that they were spearing the boy,

But they were spearing themselves.
 + they killed each other. And this lad went
 off again. And he came to some giants (mistā-
 piwāk). And they had hooks hanging up. And
 this lad had to go under the ground to pass
 these hooks. And he passed them. And he got to
 his mother + found her crying. Aiyāswe had
 2 wives. And Aiyāswe told his son to go
 in the tent, and his mother also went in
 the tent crying. And Aiyāswe said to
 his wife, "What are you crying for?" She told
 him she was crying for her son. And he
 told his wife, "Hasn't he come yet?" And
 Aiyāswe looked for his son + he found
 him back. And the old woman had
 a ground hog skin + the old man had
 a deer skin. And the old men spread
 the deer skin for his son to walk on,
 and his son chucked it to the side. And
 the old men spread the ground-hog
 (winnuk) skin. And this lad went in

the tent. And the lad asked his mother
 "Would you like it if I killed my
 father?" And his mother consented -
 And the lad made a bow and arrow
 And he made a circle and he + his
 mother were within the circle and
 they slept. The lad was singing. And
 the old man told his son, "You are
 dreaming about me." And the lad
 fired this arrow up in the air. And it
 started to burn where they were
 staying. The only place where it
 did not burn was inside the circle
 where he + his mother were - And it
 all burned where his father was - And
 his father burned - And he burnt his
 father and his younger brother + one
 of his aunts. There were only left
 he + his mother. And his mother told
 him that he would be pretty
 lonely after this. So he told his

mother, "Let me dress you up." And
 he started to blow his mother + she appeared
 like a robin. That is where the robin comes
 from - After he did this to his mother, she
 started to dress him self. And he turned out to
 be a dove, The end.

[The evil spirit - *matci manito*]

nimiskiwak in *Waswanipi* = Thunder.
 They were Thunder birds. The *matci manito*
 was like a fish - *Waswanipi* 2 3/4 morning
 Afternoon -

nico'ekanan I shoved him -

cockwan it is slippery -

cockupah Kicin he slips + falls -

ncacēnem he slipped hold of it.

Kitceckēnem he dropped it.

Kaiyām right oh, Horden 209.

Kawicimuk grt bed,

Kawimem hold it down. [clearly *le, sth* - it]

Kawickem he knocked it down.

icpinem he hold it up (Cp rather than sp).

Kack + wani postan it is misty -

figi ceyau it is foggy -

figyu (figiu) gum.

nisiginan I pour it

sigimah! pour throat.

egawilak sigimah don't pour it.

miswato wasani kisiginem

she poured it not withstanding.

nigāsichken he eats meat. Horden 71.

I saw snowshoes.

māmilōwēyā sāmičkēt he makes snowshoes well. The man makes the snowshoes, so they

are ready for cutting. The woman nets.

Bachelors very uncommon at Moose Factory +

Albany. A very old woman at Attawapiskat who has never married. Also 1 man at "

ni kitcimāwīkāk

{ kitcihtau nteimānilyu they made a canoe for me. Both are good.

p 157 of Horden. o she tow - it - chik means nothing -

neihtāwāteik. made for him

ēwsgū māleu tcimānileu ka kiwōcihtāwēgik this is the canoe which I made for them.

ēwsgū meh tci'mān Kāki^(w)ncihtwātātān this is the canoe which I made for you

ēwsgū meh tcimān Kāgi ncichtmāstsgūn this is the canoe which I made for myself. nitohtawimik I am his father.

something is wrong with nōtawemik p 201 of Horden

ēwsgūānah nigāwīk that is my mother. phonemically ēwakwānah) nikāwi

ca wēli t āgusiwak (didn't hear it)

Horden p 90 Shawāletakosewuk

Wm Allen "he takes pity upon them."

p. 90 tānētiyan nāspita wēhtci Kisiwā'siyan. what is the reason that you are so wicked (angry is what is meant).

wēhtci must be inserted

Kēgwān wēhtci wīnēsītāmēlihtān

why is that you are angry.

morning. 2 3/4
afternoon 3 1/2

6 1/4 - July 17
6 3/4 - July 16
6 1/2 July 15
19 1/2

19.30
35
19.30
58.50
6.8.23
6.8.3
1.00
6.8.3
1.00
6.8.3

Grammatical notes in IV. 6 at seq.
 July 18 - Thursday - 35 -

Dec. 23, 35

10, 27
 I have type -
 written Eng. transl.
 correct. by gramm.
 analysis.

8. 35 - Wm all translates

8. 50 Haven Small Boy.

The phonetic text is in 1935 III p. 1-18

ps. The syllabic text is in 1935 II p. 7-14.

Wisa ketahk was walking about along the lake. He and the bear was going around berries. And they were walking about on the top of a high hill. They could see a long distance. And W. saw something far away. And he asked the bear, "Do you see something far away?" And the bear said, "No." And he saw something near by. And he asked the bear, "Do you see it?" And the bear said, "No." And he again saw something near by. And he asked the bear, "Do you see that?" And the bear said, "Yes." And W. said, asking the bear, "Do you know what to do to see plainly?" He told the bear to fill his eyes with berries, and the bear was told to smash the berries and put them in his eyes. And W. told him to lie down and go to sleep. And he told him to

Phonetic
 2
 syllable

get a flat stone & lay his head on for a pillow. And he told him after he awoke from his sleep that he would see very far away. And the bear put the berries into his eyes, after he put the berries in his eyes he started to break them up. After he did this he felt his eyes very sore.

8 And he lay down & had a sleep with the flat stone for his pillow. And Wisa ketahk went for a walk & eat berries. and he kept his eye on the bear watching him to be sleeping. At last the bear fell asleep. And then W went around looking for a big flat stone. And he found a big flat stone, and he flattened the bear's head with this big flat stone. And he killed the bear. And W. was very glad. Now he thought he'd have a good feed. And he thought, "I wonder what I should do to cook him so that I would have a good feed?" And he thought, "I will roast him." And

he started to skin the bear. And W started to get some wood. After he put on the fire he started roasting the bear. After the bear was cooked W thought, "Now I will have a good feed." And he thought, "I wonder what I should do so that I could take a good feed?" So he thought that he would stretch his belly so that he could take a good feed. p. 9 And he started to look for a stick that had a prong on it. And he went between ~~these~~ two sticks. And he told the sticks to stretch his belly. And these two sticks closed together - And W was hanging there. And he was there for a very long time, and he told the sticks that he had enough, that they could now let him go. And they would not let him go. And while he was between these two sticks he saw the animals eating

his bear. And he could see them running away with his meat. All kinds of animals, marten, fisher, fox, lynx, weasel, and he told the sticks, "Let me go now." As they were eating all his bear meat. The sticks would not let him go. And after a long while the sticks let him go. And then he went to see his bear-meat. All he found was nothing but the bones. No meat remained. So he had nothing to eat although he was very very hungry. p. 10. And these trees made him very angry. And he started to fight all the trees. And he twisted all the trees. And from that day on the trees were twisted because W was angry. And he went away again from there without anything to eat. And while he was travelling he came to a big plain that was entirely bare. And he started to make a bundle for himself with brush. And he went to the middle of the plain

with his bundle of brush on his back. And while he was travelling there a goose saw him. And the goose called out to him, "Hello my brother where are you going?" And W. said, "I am going to the middle of the plain to make a dance." And he told the goose to bring all the birds to this dance in the evening. And the goose told him that they would come. And W. came to a bluff, and there he made a tent. And he waited for the birds to come. At last all the birds came, geese, ducks, waders, all kinds of birds, plovers. And they started to dance. All the birds were dancing. And W. was sitting down looking on. And he had a bit of line. He had a bit of line in his hand. And W. said, "Hold your heads close together while dancing." And they held their

heads together. And he told them, "Close your eyes while you are dancing." And they all closed their eyes while they were dancing. And he started tie them around their necks while they were dancing. And while he was doing that the loon opened his eyes a little. And he saw W. with his line in his hand. And he saw the birds that he had tied around the neck. And the loon said, "Our brother is killing us." And he ran out of the tent. And as he was running out W. gave him a kick on his rump and he flattened the loon's rump when he kicked him. And from then on the loon was like what he is today after W. gave him a kick. That was all he killed that he had tied around their necks & now he thought that he would have a feed. And he put on a fire in his tent. And he buried all the birds under the sand around his fire. And he left

only their feet sticking out. Now
 he thought he would have a sleep while
 his birds were cooking ^{p. 12}. And then he
 lay down and had a sleep. And
 then he told his anus to watch that
 no one come and steal his cooking
 while he was sleeping. He told his
 anus, "Let me know if any one
 comes in." And he fell asleep. At
 last a marten came in, and his anus
 let out flatus. And the marten ran
 out. W had a look and he saw
 nothing and he lay down again to
 have a sleep. The fox came in. And
 his anus again expelled flatus. And
 W got up, had a look & he saw nothing.
 So he lay down again to have a sleep.
 After a while a fisher came in. And his
 anus expelled flatus again. W jumped
 up again and saw nothing. And
 W got angry with his anus. He told
 his anus to make less noise, that

he wanted to sleep. And his anus never said
 anything again - p. 13. And all the
 animals started to eat what he had
 roasted. And his anus never said any-
 thing. And they took all his birds away.
 They only left the feet of the birds
 sticking out of the pond. So he got up
 from his sleep & thought, "Now I'll
 have a feed." He pulled one of these
 feet. He found nothing, only the feet.
 And he pulled another one. Nothing
 only the feet. At last he pulled
 out all the feet, but found nothing,
 just only the feet. So he had nothing
 to eat again. And he was very
 very angry. And he was angry
 with his anus. And W went around
 looking for a flat stone. He put this
 stone in the fire & left it there to heat
 up. And after the stone was hot
 enough, he took it and sat down on
 it, and burnt his anus. Then he

went off again with nothing to
 eat. And while he was walking
 he felt that he had dropped some-
 thing. It is seems it was the seal
 from his anus. And he picked it up
 and ate it - And the whiskeyjacks
 saw him while he was eating it.
 And they laughed at him. And the
 whiskeyjacks said that it was
 eating his seal. And W said, "Eating
 my seal, eh? No! These are the
 berries which my mother dried."
 And after he had eaten it, he left
 a little. And what he left he gave at
 the trees with it, and said "This is
 what the people will start their fires
 with." And that is the touch-wood that
 grows on on the trees. And you will
 hear the whiskey-jack calling out
 and he will sound like laughing.
 He was laughing at W. when he
 was eating his seal. End.

wisketcamie - whiskeyjacks. It is a bird that stays
 winter & summer at Moose Factory, in the bush.
 If you leave your traps out in the open in
 the winter they will take away the bait. You
 must cover the bait with snow. The Whiskey-
 jacks can't dig for it but the wolf & fox will
 dig it up.

pinici noon & gan it is lying down
 pin ihtin it is laying.

A girl will not say the name of her father if a
 stranger asks "who is that?" She will say, "It's
 my father." But if she had a sister she would
 give the name of the father under those circumstances.
 A boy or girl will not address his or her brothers
 or sisters by their names; they will use

nici'm, nistes, mimi's,
 my ag. bro my o. brother my o. sister -

nist'simau = the oldest born brother.

umisi'man = " " " sister.

net'mi'man = the last born child, boy or girl.

ma'tci'tcōcan = " " " " " "
 both good - The ma'tci'tcōcan is always
 the favorite

mistamucan = first born boy or girl
grand children actually more or less spoiled
by grand parents

no-si-sim my grandchild -
nda'n skuta-pis my great grand child
3 hours + ten minutes

afternoon July 18. 35
1.25

muvu-miskel he eats geese
mowan niska Horden 74

moeken he is eating geese. is more common.

mo-miskwen he is eating beaver

muvu-miskush he is eating beaver

in sandhi

mit aiyar masin-higan I have a book.

mit masin-higan in uncommon.

mita-wetiman I refuse it. H. 77 2d espise him

nish-wak there are 3

mistam-wak there are 3 in an

nikuta'htai-wak there are 6. p. 79

mita'htai-wak 10 Horden

mita'htinu there are 10 in an. mita-che-wak

at work clearly.

ca'ngit ciwak there are 10.

se H. p. 80 sha-ket-ache-wak.

for mita.

mita'ht 10 mitata'ht 10 both ok.

ca'ng 9 } both ok,

ca'ngit 9 }

at Attawapiskat ca'k (did not hear ca'k)

not in use at Albany or Moose.

pis-kwatai = 1/2 dollar at Ruperts House.

nica-coliyan 1/2 month at moose.

mitata'htwai 10 dollars = 10 beavers.

piyuk cigak = one skunk = 25 Cts -

apihtawatai = 1/2 dollar old word.

nastu cigak = 25 Cts = 3 skunks.

nawinuk there are 4 in an.

Horden nawinwa

mistamish there 3 in an | Horden - in wa

micimish 2 in an

nikutwa'htaimish there are 6 in an

Horden neko-twas-inwa.

niswas 7 in an. Horden neswache-wak

there are. niswasimish. niswas-ciwak
neswas-in wa Horden - p. 79

niya l'liwak there are 5 - this is at Albany - ^{this also at Albany}
 niya l'liwak " 5. this is better. This is at Moose
 niyananwak " " this is at Attawapiskat -
 niyanan at Attawapiskat 5
 niya lan at Moose
 niya lan at Albany.

Allen has never heard niyal. [Horden p. 25
 ne ya lul] I heard 1 moose Indian say it
 niyal nimub there are 5 men {at Moose.
 } at Albany.

[Horden p. 79 ne ya lul - inwa]

at the English River Ojibwa, not Cree, is
 spoken. Inland of Attawapiskat Ojibwa -
 not Cree is spoken.

at Fort Hope no Cree spoken, Ojibwa -
 at Martens Fall Ojibwa.

even if born Cree they speak Ojibwa

peya kwon its only one
 peya ko its one an.

Fort Hope + Martens Fall Indians speak the same.
 Martens Falls Indians are called wingwaka K
 or Albany Cree call them.

Fort Hope Indians are called: Pawto
 Albany Cree call them

[Rupert House Cree. George Ruben.

peyuk. n'cu. n'estu. neu. nyai.
 kutwās. n'cuas. nyānānu. p'kustew.
 mita'ht ^{(un)der hair}.

niyaigute there are 5 animate

niyaigau puku " 5 in an.

nipihc in the water

sipihc in the river

astci' land

astci'htc on the land.

tci = Kile.

nū = nida.

teiwau = Aje.

iwit = teimān canoe

teimān is used only of big boats -

[iwimist'kuciw ^{Rupert House} white people in general.]

Katci towask was those who ate Tca Ka-
 pesh's parents. He does not know what Katci-
 towask is.

Waswanipi is closer to "Rupert's House Cree"
 than to Moose Cree. says nipihc in the water
 tci = Kile. Mistasini speak the very same

90
as Rupert's House. East Main Cree is a little different than at Rupert's House. Myanukowesa is a word which he does not understand. Moose Cree is harder to understand than East Main Cree. Forgets Fort George.

He has heard Abitibi Indians are the hardest to understand, practically unintelligible.

Long ago Eskimos use to come to Rupert's House. Never heard of St. John Indians.

Never has seen Great White River Indians. He has heard of them.

In case of marriage of Rupert's House Indian with other Indian, the pair go where the man belongs. Our informant is a case in point. His father was a Rupert's House Indian & his mother a Wasnani. Our informant is a Rupert's House Indian.

[There is a case at ~~Moose~~ ^{Fort George} where a woman had a Husky for a mother & her father was a Scotian man, a post manager.]

was not entitled to "treaty money."

after she married an Indian at Moose.

187
91
then she "was taken into Treaty".]

No mixture with Eskimos at Rupert's House.

paid George Ruben for services as informant, 25

3 hours + 10 minutes morning

3 hours 1/2 hours afternoon

6 hours 40 minutes - Willy Allen.

July 19. Wm Allen 8.30 AM -

Small Boy 8.45 - 10.15

1 hour + 1/2 minutes

translation by Wm Allen of Small Boy's Tca Kopic

p15 at seq. of 1935 II. phonetic list is 1935. III. 19 at seq. Tca Kopic in Notes II p. 35

A deer long ago was very fearful. He had very big eyes and he had teeth on his upper & lower jaws. Whenever he bit people he killed them. Tca Kopic went out to pick berries & he put the berries in a bag & carried them on his back. And Tca Kopic was always singing when he was walking about. And this deer was not called a deer in those days. The animal who looks high up (ntistekalapyu) was the name he went by. And that is what Tca Kopic said when he was walking. He said, "I wish that the

High Looker would catch up to me.
 I'd throw him my bag of berries that I
 am carrying. And the deer caught up
 to him. And Tc throw his bag to him.
 And the deer chewed up this bag. And
 his teeth in the upper jaw fell out. And
 from that day on the deer has no teeth
 in his upper jaw. ~~And~~ ^{the present} he could chew
 nothing. (turn now to the last page) And
 this deer that had big eyes, Tc Kā-
 jic made his eyes half as small as they are
 now. And you will see that the deer
 has had bigger eyes before. You will see
 on one side of his eyes that they have been made
 smaller. Tc Kājic was the who did this.
 (now back to p. 15 of II), [That ~~is~~ ^{not in Indian text} all about
 the deer. ~~And~~ ^{p. 22 of phonetic text} Tc Kājic stayed with
 his sister only. And he always tried to do
 everything. And his sister always stopped
 him (p. 16.) and he never paid any
 attention to her. Once upon a time
 when he and his sister were sitting

Small Boy in sister this is the moose way of
 telling the story. He has heard of other ways. - Indian
 out of the mouth -

in a tent, he told his sister to give him some
 sinew. Tc Kājic said, "I want to set a snare
 for the sun." And his sister told him not to
 do that. But in spite of his sister he took
 the sinew and went + set a snare for
 the sun. And when the sun arose next
 morning he was caught in the snare. And
 that day there was no light as the sun
 could not rise because Tc Kājic
 had set a snare for him. And he tried
 all the animals to cut this snare.
 And they could not get near the sun
 as the sun was too hot for them to go
 near it. At last he tried one of the
 small mice. And he was the one who
 cut the snare. And when you see
 this mouse you will know that
 he has been burnt. [That ^{not in Indian text} is the end
 of about the sun. And Tc Kājic was
 again sitting in his tent again with his
 sister. His sister told him never to go near
 any of the lakes. There was a lake near

by with a big fike in it - And his sister
told never to go there (p. 17). But he went
in spite of his sister. And this fike
swallowed him. And his sister lost
him and didn't know where he was.
And his sister was quite sure that this
big fike had swallowed her brother.
And she made a hook and put it out
into the lake. After she put the hook
into the lake, she went back - And
after a while she came back again -
And she lifted the hook and found a
big fish on it. And she took back the
fish and she started to cut the
fish open at the belly. Tcx Kāpic
called out from inside of the fish's
belly, "Be careful, my sister, that
you don't cut me also." And she cut
the fish open and found Tcx Kāpic
there - And he came out from the
fish's belly. And Tcx Kāpic was
there days in the fish's belly -

[That is all about the fish.] ^{not in Indian text} Tcx Kāpic
was walking about again. And he
came to a giant (mistapēu) in his (the's)
tent. And one of the giants was a woman.
This woman was tanning a skin at the time.
And she saw Tcx Kāpic walking about
on one side while she was tanning this
skin. ^{p. 18} And Tcx Kāpic was a very
small man - And this giant-woman
threw at Tcx Kāpic with a hide-scraper.
And she hit Tcx Kāpic and he fell
down. And this giant woman took Tcx Kā-
pic & put him into her Kettle. And she
put her Kettle on the fire to boil him.
And the water got hot while Tcx Kāpic
was in the Kettle. And Tcx Kāpic had a
bladder under his coat. And Tcx Kāpic
opened this bladder & a lot of grease
came to the top of the Kettle. And the
children were eating this grease from
the Kettle - And Tcx Kāpic was singing
while he was in the Kettle under the water.

you hear the Kettle making a noise before the starts to boil - That's Tcx Kāpic singing - At last he jumped out of the Kettle & burnt all the children & killed them - And they lost sight of Tcx Kāpic. He was not seen again. (The end.) p. 19. And Tcx Kāpic was walking about again & came to some more giants - They were hunting beaver. And one of these giants called out to Tcx Kāpic & come and kill one of the beavers. Tcx Kāpic went and he took a hold of one of the beavers. And he took the string which was on his bow. And he took the beaver and tied him up in a bundle - And he went away carrying the beaver. And one of the giants went after him trying to the heard from him. And Tcx Kāpic got a hold of the giant by his arm and he broke it. And he went away with his beaver. [That's as much as Small Boy has written about

mission ^{to} mōku 'the big bear' killed Tc. parents

Tcx Kāpic - ~~W~~ That is the Moose version. Small Boy has heard at Rupert's House it was a mistake "the Big Horse".
 Once upon a time there were ^{phonetic text in 1935 III: 22-22} ~~three~~ ^{mythic text in 1935 II: 20-22} young men. Their father & mother was living. And they were all killed, father & mother & 2 of the young men. And the youngest brother was not killed. And this young lad didn't know what killed his father & his mother & his brothers. He was the only one living. And there were people living at the time that had no hearts at all. And while this lad was walking about he came upon these people. And he did not know what kind of people they were. And it is was dark when he came to them. And he went into their tent and they were fast asleep. One of the oldest ones was still awake. And this lad went into the tent and the old man saw him. And the old man said, "Who are you?" And the old man took a stick and stabbed the lad with it.

And he held him to the fire. And when this lad got hot, he started to move about. And this old man took + threw the boy outside (p. 21.) This lad went away, and he saw another small tent. And this young lad went into the tent. There was an old woman in the tent. And this old woman told the lad, "These are the people that killed your father, your mother, + brothers." She told him, "Do you know that these people have no hearts? Their hearts lying outside on the top of their ^{caches} stages. [When meat is put etc.] She told him that that was where their hearts were lying. And the old woman told him to go to the cache and lift up the covering very slowly. "And you will see the hearts lying there." And the old woman told the lad to stab all these hearts + "those people will all die." And this old woman gave him an Indian awl which was very sharp.

And she told him to use this. Now the boy went to this "stage" and lifted the covering very slowly. And he saw the hearts lying there. And they were wrapped up in feathers to protect them from freezing as it was very cold. And when he lifted the covering, (p. 22) the old man sang out from the other tent + said, "Who is working on my heart?" And this lad stabbed all these hearts very quickly. And he killed all these people.

Wanallan morning 3 hours + 25 minutes

July 19th afternoon. 1. 22 - 34 20

ililiw ^{in sandhi} Kapsa skiswōu x misKwōh
the man shot the leaves.

x misKwōh

wiāpax mikik when I saw them -

iwāpaxhtah he saw it.

Kexwāpaxhtah look at it -

Kexwā'paxm look at him -

Ki'ci-can wāstci gēu he eats rapidly

peKāto miteis or pe KiKātah tci gēu ^{more natural} he eats slowly -

mégwahkwan the tide is out.

pélcistewān the tide is coming in

Ketā x p yu let him be seated.

x p m

x p m

tehtaput he is seated in a saddle.

fonihtan ^{āw in sand} ē nī pax wit

pe pāmīgāpawir. papēm. Kā pāwīw
phonemically.

tried to get fonī + gāpawī in some com found

+ failed. So too fonī + nī pāwī -

fonīmīwā is perfectly natural.

mīsisāhk = bull-dog fly.

pe pāmīhtīwā they are walking to + fro

aiyācūhtīwā they walk back + forth

kītkī aiyā mī hēwī (y) gīmān = Bishops.

aiyā mī hēwīgāmīk = Church.

Kī pīhtūgī wāy ^{x m} i hēwīgāmīgīk he entered
the church.

sīhkūsiw weasel

wā wāskēcū = jumping deer.

(Kwāckwāthwāh + ik = jumping deer if
translated literally).

nīwāpā mātāw ililīw + Kwāckūhtit

I see the man jumping

ililīw nī tē Kwāckūhtīwā did not hear later

the man is jumping down.

nīhtīwēm he takes it down

nīhtēiwēfīwēm he throws it down

is pāhkēiwēfīwēm. " " up

nīpīwēfīwēm he lifted and threw it up

nīpīmī'icīwēfīwēm he throws it aside

fīmītcīcīwēfīwēm he throws it downwise

Kwāyāckīcīwēfīwēm " " straight

nīnāhkwītkē icīwēfīwēm " " I bring him.

nīwīhkīstēr mīnīcēh Kā mīl wācīkī

I like berries which are good

(Horden), 19

Kācīwāgī

nīwīhkīstēr mīnīcēh ^{swat} Kācīwāgī

I like the taste of berries which are ^{swat}

nīmīlūspwān nāmēs + wīhkēcīcī

I like the taste of fish which is good

awē'nēh who (Horden), 19. Owānā

Kēgūth what kind " 20.

Kēgūth tēimān what kind of a boat.

Łwénikān Łneth Kāpōtci nōgusit
who is that is coming -

Kēgwānē nīlōmīk what is that?

Kēgwānē nīlōmīk what is that?

What do you sing, want -

Kāpī = coffee

pīlōtālatthūnau = bread -

ēliwēkālēmēn it is pretty dear.

Łlōmīk = oatmeal

pāhkwēcīgēnēk flour -

cīwīhtāgēn salt

Łskīwīpīnī kerosene

pīwāpīstakīnī gasoline

(pīwāpīstak = iron)

pīpūn It is winter - pīpūn Horden 39

Łhkaigān Łpīpūh It is cold when it is winter

it is cold when it is winter -

pīpūnīlīpēn nīstōs Kāpōnīpīnātīst

it was winter my brother when he died -

pīpūn - ilīpān

Horden, 39.

Łpīpūnīlīgān ŁkāwēhtakīŁgācīhk
as it was winter he did not come

wāgīnāŁgwaŁ = wood prepared to be the ribs of a canoe.

nīwāgīnēn I bend it.

nīwāgīskēn " " by standing on

nīwāgīcēn " " by cutting -

nīwāgīfītēn I bent it by pulling it -

July 19 all day 6 3/4 hours + 5 minutes

July 18

6/40 min

35.75
47.5
24.5
21.0
3.25

Kīnīgāckīcēn

he pointed it by burning.

nīkīnīgāckīcēn I want to point it by burning -

wūlīcām mēskīsināh she is cutting out moccasins.

Łstīskē = mittens.

wūlīcūwēn Łstīskēh she is cutting out mittens

total 13 hours 1/2

13.50

.35

67.50

48.50

\$47.25

is coming to Wm Allen -

10.4

8.45 W on Allan
9.12 Small Boy
10.30 11.05 - 11.40

Saturday July 20 35 got the story from his grandfather -
Moose One text in 1935. II. pp 23 - 28
phonetic text in 1935 III. 38-39

Long ago people could not see in the day. it was only in the night. And in those days there was a big eagle. And one of these eagles ate only human beings. And he always flew around in the night looking for people to eat. And people only worked at night in those days. And they always went around in the thick bush. And they never crossed a lake at night because they were afraid of the eagle. And once a man went away to kill some beaver. And he was carrying a beaver on his back when he came home at night. And he came to a lake which was not very big. And this man crossed the lake thinking that the eagle would not see him. And when he was halfway across the lake on the ice he heard something like the sound of wind. And the eagle took hold of him. And this eagle took him far away. At last this

10.5

man saw a very high hill. And the eagle wanted to bump the man against the rocks (p. 24.) And this man had an ice-chisel. And he used this ice chisel to protect himself from being bumped against the rocks. And the eagle did not kill him before they came to the high hill. And the eagle took him to his nest. And there he put him and did not kill him. And this man stayed by the nest. And one of these eagles only ate moose meat & deer meat. And this man that was staying by the nest had this moose meat and deer meat for his food which the other eagle had brought there. And the eagle that ate human beings whenever he came to a tent he took it away in his claws, along with everything that was inside of the tent. And this man that was living with the eagle, that was where he got everything to make this living. And there were young eagles in the nest. And these eagles and the young ones always slept during the day. And the eagle that brought the tent

106
brought a lot of birch bark tenting. And
the man that was staying there started
to pull this birch bark tenting into
pieces. And he piled this birch bark
tenting all around the nest. And while
the eagles were sleeping during the
day he set fire to this birch-bark (p. 25)
And when the eagles found out that they
were burning they started to move their
wings, and their wings caught fire.
And they all burned to death. And
this man started to chop the eagle into
small pieces. And from that day on
the eagle is the size they are now
to day. And this man tried to come
down from this high hill. He could not do
it. This hill was very high. One of these
young eagles was not cut up. He took the guts
out of this young eagle. And this man
went into this young eagle's body from which
he had taken the guts. And he shut
himself in there. After he went into the

107
eagle. And this started to roll himself
down from this high hill while he was
inside of the eagle. And when he fell down
at the foot of the hill he was not
hurt. After he came to the bottom of the hill
he came out from the eagle. And this man
was very far away from the place from
where the eagle had taken him. And
this man tried to go back to where he
belonged. And when he was going back
he saw all different kinds of people. And
this man that the eagle had taken
away was always by himself. And
he was just the same as what we are
like today. And there were no women
in those days the same as what the
women are today. (p. 26) And this man
that came from far away, when coming
back he saw signs of people. And he saw a
tent from which people had departed. And
he saw lots of fine meat lying all over
about the tent. And he tried to eat some of it.

And he could not eat it although it looked nice to eat. It seems that the people who had departed from this tent had thrown away this meat. And it could not be used again. It seems that the people who had departed from this tent did not eat meat but only smelt it. And these people had no ani. They were entirely round where the anus should be. There was no place for a passage. And this man came to people & he stayed with them for a while. And while staying with these people whenever he had something to eat one of the children always watched him. And this child that did what he saw this man doing when he was eating, the child died at once. And this man that came to these people said, "Let me have a look at you people, to see what you are like." And he looked at every one of them, and then he knew

that they had no ani. They were all at alike, both men & women. And this man told them, "Do you know that you are not like what you should be?" And then he showed them his anus. And they all look looked at him very closely, every one of them. And he got down on his knees and showed his anus. And one of them said, "Yes, yes. He is like the mouth of a bag pulled together with a string (p. 27). And this man told the people "I will fix you up as you should be." And this man took a knife and he cut them all. And while he was cutting this then, his knife lost its edge. And he sharpened his knife. And he did not know that his knife was very sharp after he sharpened it. And the first one he cut after he had sharpened his knife, he cut him too much. And that is why they are women today. And from that day on people are like what they are today. And women always what they are like on their front side.

~~108~~
110
+ behind. And ^{the} man is like what he is
in the rear and front side. And he
left ~~these~~ people after he had fixed them
up. And he went away again and
came ~~to~~ some more people. And those people
to whom he came had long tails. They
had to cut holes in the grounds for their
tails when they would sit down. And
this man cut the tails off all of
these people. And that is the reason
people have no tails today. And this
man went away again and came upon
some more people. And ~~these~~ people
could not see at all during the
day. And this man looked into a
tent. And he saw a kettle with a lot
grease in it. And this man went into
the tent (p. 28) and ate some of the
grease that was in the kettle. And these
people who could not see knew that
their grease was eaten. And these people
had elbows like spears. And this is

111
~~109~~
what they used whenever they killed
anything. And this man pulled the tent
flap off the tent after he had eaten some
of the grease in the kettle. After he pulled the
flap off the tent he hove it at these
people who were in the tent. And
those in the tent thought that there was
some one getting ahold of them. And
one of them started to use his elbow
and work it like chiseling & hit one
of his own children & cut him in two,
and he killed his child. And this man
went away and came back to the
place from where the eagle had
taken him. And the hairs of his
head were entirely white when he
got back.

11th

sketch wait!
 have grahead
 pokate slowly
 mitch again.

~~35~~
~~41~~
~~140~~
~~9~~
~~149~~

~~4/350~~
~~.087~~

July 18	6	40	all day
July 19	6	50	
July 20 morning	3	10 minutes	
July 20 afternoon	2		
	17	100	
	11	60	
		40	

hours + 40 minutes.

18
 35
 90
 54

6.30
 18
 06
 6.54

Money 1.85

21350
 175
 61350
 168

Marten
~~John~~ Sagipiskikun, ^{entered} 2nd July 9, 35-3

English-Cree Primer and Vocabulary

The Board of Home Missions

The United Church of America

299 Queen St. West. Toronto, Ontario

price 50. Cts. The book is by Rev. F. S. Stevens.

Koorstatak, Man.

Horden's Cree Grammar. Episcopal Church Synod
House. Prince Albert, Sask. \$1.50.

11.40
11.05

35 min
11.18
1 hr 53 minutes
morning.

1 hr + 55 minutes
+ 45 minutes

100 = 2 hours + 40 minutes

July 11 $3\frac{1}{4}$ $3\frac{3}{4}$ = 7
July 12 $3\frac{1}{4}$ $2\frac{1}{4}$ = 5
July 13 $3\frac{1}{2}$ $1\frac{1}{2}$ = 5
17

$\frac{1}{2}$
 $2\frac{1}{2}$
 $\frac{35}{4}$

1.40

Small Bay
1.45-

4
3.30
1.30
0

Wm Allen after work

54
17

37

2
46
23

3 1 65

4.15

Useful Information

MULTIPLICATION TABLE

1	2	3	4	5	6	7	8	9	10	11	12
2	4	6	8	10	12	14	16	18	20	22	24
3	6	9	12	15	18	21	24	27	30	33	36
4	8	12	16	20	24	28	32	36	40	44	48
5	10	15	20	25	30	35	40	45	50	55	60
6	12	18	24	30	36	42	48	54	60	66	72
7	14	21	28	35	42	49	56	63	70	77	84
8	16	24	32	40	48	56	64	72	80	88	96
9	18	27	36	45	54	63	72	81	90	99	108
10	20	30	40	50	60	70	80	90	100	110	120
11	22	33	44	55	66	77	88	99	110	121	132
12	24	36	48	60	72	84	96	108	120	132	144

Table showing value of Foreign Money in Dollars, Cents and Mills.

As Established by an Act of Congress, March 3, 1873.

The Pound Sterling of England, Ireland and Scotland, \$4.86 65.
 12d. = 1s.; 20s. = £1. The value of 1d. is 2 cents; of 1s. is 24¢.
 The Franc of France, Belgium and Switzerland, .19 3 cts.
 The Reichsmark (Royalmark) of the German Empire, .23 8 cts.
 The Crown of Denmark, Sweden and Norway, .26 8 cts.
 The Lira of Italy and the Peseta of Spain, .19 3 cts.
 The Peso of Cuba, .92 5.
 The Florin of Austria, .41 3.
 The Florin of Holland, .40 2.
 The Piaster of Turkey, .04 4.
 The Dollar of Mexico, .90 9.
 The Rouble of Russia, .66 9.
 The Milreis of Brazil, .54 3.
 The Dollar of Canada, 1.00 0.
 *Note.—£ stands for Pounds Sterling; s. for Shillings; d. for Pence.

Avoirdupois Weight.

16 drams (dr.) make 1 oz.
 16 ounces (oz.) " 1 lb.
 100 pounds (lbs.) " 1 cwt.
 20 hundredweights " 1 ton.

Apothecaries' Weight.

20 grains make 1 scruple.
 8 scruples " 1 dram.
 8 drams " 1 ounce.
 12 ounces " 1 pound.

Troy Weight.

24 grains (gr.) make 1 pwt.
 20 pennyweights " 1 ounce.
 12 ounces " 1 pound.

Long Measure.

12 inches make 1 foot.
 3 feet " 1 yard.
 6 feet " 1 fathom.
 5½ yards " 1 pole or rod.
 40 poles " 1 furlong.
 8 furlongs " 1 mile.
 69½ miles " 1 degree.
 320 rods " 1 mile.

Square Measure.

144 sq. inches make 1 sq. foot.
 9 sq. feet " 1 sq. yard.
 30¼ sq. yards " 1 sq. pole.
 40 sq. poles " 1 rood.
 4 roods " 1 acre.
 640 acres " 1 sq. mile.

Solid or Cubic Measure.

1728 cu. inches make 1 cu. foot.
 27 cu. feet " 1 cu. yard.
 128 cu. feet " 1 cord wood.
 24¾ cu. ft. " 1 perch stone.
 Note.—A cord of wood is a pile 8 feet long, 4 feet wide and 4 feet high. Therefore 8x4x4=128.
 A perch of stone or bricks is 16½ feet long, 1½ feet wide and 1 foot high.

Dry Measure.

2 pints (pt.) make 1 quart.
 8 quarts (qt.) " 1 peck.
 4 pecks (pk.) " 1 bushel.
 86 bushels (bu.) " 1 chaldron.

Liquid Measure.

4 gills make 1 pint.
 2 pints " 1 quart.
 4 quarts " 1 gallon.
 31½ gallons " 1 barrel.
 2 bbls. or 63 gals. " 1 hogshd. (hhd.)

Paper Measure.

24 sheets (sh.) make 1 quire.
 20 quires (qr.) " 1 ream.
 10 reams (r.) " 1 bale.

Miscellaneous Denominations

12 units make 1 dozen.
 12 dozen make 1 gross.
 12 gross make 1 gr. gross.
 20 units make 1 score.
 56 pounds make 1 firkin of butter.
 100 pounds make 1 quintal of dried salt fish.
 100 pounds make 1 cask of raisins.
 196 pounds make 1 barrel of flour.
 200 pounds make 1 barrel of beef, pork or fish.
 280 pounds make 1 barrel of salt at the N. Y. State Salt Works.
 32 pounds make 1 bushel of oats.
 48 pounds make 1 bushel of barley.
 56 pounds make 1 bushel of corn or rye.
 60 pounds make 1 bushel of wheat.

A score is 20.
 A hand is 4 inches.
 A fathom is 6 feet.
 A knot is 6086 feet.
 3 knots is 1 league.

Bureau of American Ethnology
Catalogue of Manuscripts

No. 3394

Stock: Algonquian

Language: Moose Cree

Collector: Dr. T. Michelson

Place: -

Date: Summer of 1935

Remarks: Mostly Moose Cree syllabic texts, English paraphrase; restored phonetic text; vocabularies; some ethnology; some Rupert's House Cree, Montagnais-Nascapi; some Waswanapi tales; some mythology, Albany River Ojibwa.
Five notebooks 25 cm. p.

Numbered I-V.



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