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1935, V, 1

Collegiate



Composition Book

B-843



Why the door has a black mouth - English transl. by
✓ Syllabic text in 1935 II. pp. 36-38. Wm Allen in 1935. 67-69.
not in syll. Moore Cere
cf. L. ayimomew il parole de lui
ayimomomao tu mentions him
egalismomogomewit mogush Kiguan Kānhtei-
māhtiwālik uton pīhtci pēyagu wāh
miskāfen sikkipis, nicōskwēwīpā māgh. ^{cp L. pīniskāw}
Oj. J. cūgibās dīkēn, tū hād
Plēnsēne sikkip. w. sekip. L. sikkip
nāspite māgh mematceltem ōhī nīwāh, tgn
W. h. in different sense
W. mētuhum hēpāddes up tū river
māgh pēyagwā nd hīm sīfī; Kēg
māgh nīhtem sāgshigen. māpāhtam
W. mūchē tē wāyow under point (of land)
māgh nīhtet mīgiwāwāh ē mēt wīhtci mē-
tūēgi ē mētē tē wīgāk sāgshigen. ēgūtē.
W. isechimāo goes there by water -
māgh ē tē icī tē mēt, mōgush ē tē gāni
ē tē Kāwīgītēik, tgn māgh āspī dnd
Kāgspāt nīhtem wāgshiwīw Kīhtci-
nīmīnā nīwāh Kīhtīfīskāk. "pīhtci Kēpā-
cp L. m. pp. 59, 60
come whole from middle?

kuts, ka tapnimanianen ketijiskak,
 itageniwiw. "Kot magu caniusen
 nemessk," itageniwiw, egu t'afwe ka pan
 awak sikkipic. acai matci amintani-
 wen. mole itakten awak sikkipis.
peken wius kitciwi palitci. mole
 ni iciwileu and exicimimianawak;
 kusta ciw kitciwesk mageniwit.
 p. 37 egu magak acai pipalinsk masak.
acai itakten, elignk nimiw. mole
 kitciw kitciw patimaw ewapchik,
 w patimaw L patimaw
 H "afterward"

need Ki + ispi
egu dispi petci kitci mit nigikk kanicuh pipkua.
egide in 87
yegicini litci niw ak. acai sti kanicimuk,
testewitc magak enicilici wieeigawici-
muk. mole magak tipicin and testewitc
nesa pecinaps mituliw L. cegunem
paswapu thin were close to each other. put his hand under it. sakoonum
magak utcihtci and napuyamik.
wawusitik, awusimaw white clawed owls.
"Lw'si tik mapawet, iten wektci
L awasite plus low + under awos.
Op. Buzn awass further, away, so away awasitik netezano!
magut ihtci pselighut elignesh. ehihi,
itulu piqua tottagwe. itcigami Kapiskur-
L etchiKa ni done
yegitiki, misine kitginutems wageniwiw
niw ak. figut ehtegwe magak misuktc.
muskoos in stead

written
 often in this
 word
 merely

Cikkipic, ^{cp. ~~mitla~~ smiles not in w. sp. and} mitan, Kisapiskissen
cp. ~~to~~ Kisapiskitiaō it is hot (of metal)
↳ Kisapiskisnew, same
↳ he heats by fire (of metal or a rock)

mostu teplota σ $\propto \frac{1}{K_i^2}$

pehtewān mōgus tāfiskute itejwēt

used not in W. L.

Kāi twēhkāsut ēgwāni itejwātāt Kutgi

ysk itwihtemawāt it Kimip hūga miwit

peysk.

About the wiktign. Syllabic text in 1935 II.

pp. 38-42. English translation in 1935 III. pp. 62

74.

mēskute mēse mōxk itā'pawēk

formerly

wiktignusk. mōxg māgsh nīpēpaw

ililiwsh ēmwāt. pēys gumāgsh utihtan

ililiwsh. awsh māgsh ililiwsh. utāw

figu mēciwsh. pēysk māgsh

he is small

nāpēcicsh ayāwēwsh ēpicicilitei.

they had.

ētd-

in W. L.

*up is-
sieur*

ispi māgsh ^{ati} waililiw Kēskelimāt thō

W. osimoot he creases

wiktignusk ēgwāni ēicimūt Kiktaij-

Text

*this child
of us met over again
in press. in different position.*

hēn thō utawāciwesh. awsh māgsh

wilē iskwēn mōsh Ki Kiktaijshān

in different sense which is unavoidable

L. Kiskahewsh idiomatis: he pregnant

See Encicintē p. 124

Ki Kiskahewsh

Ki Kiskahewsh utawāciwesh. Kēgāt

W. nētawikewsh he is born

L. nētawikewsh it māt

ēmitāwigitai. ēgw māgsh awsh wiktign

1st syll

at 3rd page.

peyēde utihtāt thō iskwēwsh, ēgwāni ēici-

nīpē Rāt. ēgwāni ētipignewāt. Thō māgsh

it+ti

*L. pikusnewsh
it le contre in pieces*

awāciwsh Kāgigshkwāt awsh iskwēwsh

W. munipitāo he pulls him off

ēgwāni ēiciwshnīpitāt awsh wiktign.

ēgwāni nētē ēicivēpīnāt. nāspite

*W. nāta
yonder*

^{soon} māgsh w p x t c k i p e t c i m ā w i n s t e n
^{W apikooles mouse} apignecic k t p a s k ā m e n māgsh ā n d e
^{W puskumāo he hits him then}

Kā i c i p i k t i c i k (p. 39) ā n d e a n ā c i c .

ē g n māgsh a n ā c i c ā p i g n e c i c k i m i t a w i g i .

h e u t h i a n ā c i c ā p i c m ā g s k i t i m i c i

g i t e u a n ā c i c a n ā c i c m ā g s w i l s

n ā p e u k i g s n a w e l i m e u t h i k ā g i k i t t e i

p x h ā t a n ā c i c m ā g s h n ā p e c i c k i p s p e m u

h ā t k p e u a n ā c i c m ā g s h n ā m i h e u

u k e s k u s p . k i g s m ā g s p e y a g n a

w ā p x m e u ā p i g n e c i c ā i g i t c i p e

h ā l t e i u k e s k u s . p i m i t i s s d w e u m ā g s h .

k t g s m ā g s e t i p i k t u g e p a t a l i w s h w a t i k i

e t i p i k t u g e u m ā g s n ē s t e w i l s a n ā c i c

a n ā c i c ; w ā p x m e u m ā g s u k e s k u s

n ā s p i t e m i t c e t ā n d e ā p i l i t e i ; w ā p x m e u

m ā g s h a n ā c i c m ē m ē p i s u n i k k i g a -

g u t c i n i l i t e i . w i k t e m ā g s m ā g s h t h i ā p i

g u c i c a h , i w a g n w e s a w k l e t m , k i i t i g u

t h i ā p i g n e c i c a h . k ā w i l s w i k t e h ,

i t i g u . t a p w e m ā g s h a n ā c i c

m o l e k k i u h t e i w i k t e m i g s w ā p s m ā t

nei'msh. Kégs mágsh. Kisti'micégitau
an'sh awá'cic. Kégs Kivítce'weu ēmi-
tawēt nei'msh awá'ná pécic. Kégs
mágsh ēpéki Kivít an'sh ná'pau ēgi-
ndá'wshut ē utagucini'lik ná'nágstai
tau umésksnálin o'hi awá'cic,
wá'pshem mágsh pýzsh ēpicácin-
lik umésksnálin. pégwítce'myeu
mágs o'hi ngu'sissh, tándeni etók-
msh Ká'icinágu'sh Kime'sh nan,
itén. māns awéni Kān Kivítce'wan

W. māt o'wāo
he play

evening

W. na Kichetow
he observes it

W. māt o'wāo
he is hunting
W. māt o'wāo
he is hunting

K. W. Ku Kwā chināo
he asks him

W. māns
apparently
continually

māns pýzsh & picácinilin umésksnan
itén. nitaipicáwécitipedi hun o'cāni,
itén o'htāwizsh awá'wá'cic. tgu
mágs an'sh āpigu'cicsh Kāginittāwih-
igut ispi'eti Kicā'fawit misiw'awéni
Kānsh Kivígimew. ispi mágs gā'utwici
wá'psh mágsh wé'pimew misiw'awéni Kānsh
eti'lkuk, mō'sua, wá'pshch, mshk'icish,
misiw'awé'cicsh; nēst pilictesh,
wí'sh & tē'ānsh. mēgwāk mágsh
wí'sh & tē'ānsh Kivígimā'spēn an'sh

W. wōsh
wondering
mostly

W. wōsh

W. wōsh
mostly

W. wōsh
mostly

W. wōsh
mostly

W. wōsh
mostly

W. wōsh
mostly

cf.
Horden p 153
L petowater
it sep.
il lui amène sur son dos
sp 19 y Dick.
Lp. 540 cf air chr.
gr

los
gr
mitawwi
sept 10
Bunt

naßen pflanzten mit viel pflanzend wachst.

of PWootapao
he hauls, drags
using
a otajew

==
piktyge täpseu mägah anek m'rk (karonis)
sh 23. sh nātrāpitan

W. natwajitum St. 23 The natwajitum
weak by pulling St. 298
tomah. m'wst natwajitum m'wst

uskat, tēn māss ite'n ana'fāwsh,

L atchahy pre low stuns

attach lig are
w. ucha p a c h e low struts
up - w. - ape under line

"pē tā mā Kite tca pē aji," itē u. niga-
 appay. W setoo - chud not in W. h. tie
 h. sita Fox - aji-tie

→ h. sita
siti gāti fisan, itim. ēgn tājwē. Kānild-
citi gull

geminit. ^{line 1000} Caga nafi, égn ^{cit =} Ki ci ^{rit} ta ^{syll} dji ^{tu} tem
se ^{W.} tu ^{Koofitum}

se W. te Koofitum
B Takofin

uskāt. ^{III}egwani māgsh Kā uhtci icina. B Takrofa'in

głosnik ruskat, wiek - tcaonic

③ ^{ma} mawetci e'gi te'ti paxfi tei ga tek Ka

icimāgnānīk . 1 1 htu māgē awēnīkānsh

Koginwarit and Koginwarit and Koginwarit -

mate kisagitiu. "nāpiti ^{W. meran do} nīhta āpti-
wāpti sīu
works

seu, ^{iu}stven. "pigu magsh e jomutit

↳ muthi skow
is a bad Traveller

na'spite māt'iskau, itwén. mō'sk mā'gsh

ma'spite ^{for off} wālan nagsta'ganiwūw

gāk mēģināt ~~ē~~ pirmskolu. 3 Jūn mācst
W. Kupāse

W. Kupāse
De camps

múcsk / négyzetű mívst tánd R i e g e p e
De camps
L Keresztes
W. nati tao

cit. Legen magab. ansh. amisk. ^{Woonas} ^{entitkt-}
L ^{otiller} ^{otthan}

hke mntmah fuch mivut (p. 41)

Continually,
Habitually

egutani māmsh ē i ciācihtat mīgiwām, liu.

K $\equiv$ $\text{Wt} \times \text{t} \times \text{m} \times \text{g}$ $\rightarrow$ $\text{m} \times \text{g} \times \text{t}$ $\rightarrow$ $\text{m} \times \text{g} \times \text{t}$

Ega nishkat Ritciaizeskusit w. ayas koosew Kitar w. ypu
not even would be tired i ya cuga m'het
w asook unitao

Wapicicah at- i xpi cā cinilik. "maga
 bells into the water though Wapicicah it is small =
 su h pakastawa puyew su h pakastawa hweh elo. "delessay
 wepaxlin wētah, itign wēwah. mo cag magah
 Fryllatow

Ki āca gani hkeu Khtu ci fō cical tlyacu
wasowu Kasaw he crosses over the ice

na ga'sit. pe ya gn' na' ga ah uti htem

ta piskuta ¹ct pici ²ē i cina gushk.

III mit m ö g e n i p t w e n . e g n m a g e n a n e t

mögen itelken, "müher mählich mülch

Omuk nigd ācogāni Kōn, ēgā ēmip^{R II}waš,

→ L. pengakohan
ceci toujours de
lui qui a senti
W. pangukow
once, at one time.
"every time" would
fit best.

itéltem, ^{III}egynévi mágha Káicsinégatshk,

mit der Kuchtaia-Geometrie. Eignung

pēyagwān īmā ē tōt hē, ē gīnagē tāk

his bog in
ni wat ta'ndek iigipēcit. ē pēter kiwit
W Kupāsew ^{he com} ^{leg}
Bāyabich "Bill" W. 155.222

W. Karyafich, Karyafich "still" pp. 155, 222
"Keyabitich" "encore" b. 175 of n. 125, 386 of dit.

İndek Kıpçak Kıpçaklık mürat

^{syllabic text.}
 namatew 476 of Dict. it n̄ just plus
 v. 138, 139, 140 ^{exena (nearly used alone)}
 m̄ te liwah t̄ck ūw m̄ uah. ^{probably, likely} w̄ Kisti'nach
 Kisti'nach

not ~~place~~^{see below} where I did not make a bridge
 ē'gm tani ēgāgāgi uhtci ā cō gē nī hke yān , ,

ite'ltam. égn kintu unne'skenáhk.

tafme d'cai sti p'ciwa psh tem

Ende igāgākt mhtc ācīgēmihkēt ācse
w mutwāchwan

^{Wkes} ^{h. matwestjiwan}
 pōhtem na'spōc ē mē tārē Kicwewitci-
 ma^R. ēgn ē ti'itihkēk, ācāi wāpōhtem

of a woman eats the heart or the penis of a beaver
she will always have boys from then on. Harvey recounts
a case where a daughter was born, the mother tried,
seven boys were born.

sipi nāfite emicā, acai nāfameu

see W. pupam -
+ atukow under swim
be afraid for him
W. mitatāb L mitateu

mitash ipāpāmatēgt lici. mā'spiti

māgah mitahleu, egutāni itāci spit

W. chekask at the edge
cheke closed. chekitch = kekek. so W.
mean.

teigite mifihk, emāntut ansh nāfeu.

"Kegwan mitai mātuyen? itign' w'ush.

"Kimitā mā tistai mēsa egāwiskāt

phonetic
important.
H 10 46
105
W. naga skoosew
or syllabic type

kitai aigāskucyan kitai ācō genihke

W. pūkoopāo he goes into the water

yan, itign. pē'tai pāhkupē, itign.

W. is wet. W.

nipihān mā tānsh, itwēu (p. 42)

L nsh nāfeu, nipihān nāntu, itign.

it is dry
W. pakwaw

W. oota L ote lu
here?

pāhkwan ucu, itwēu x mist, māteigsh

ota
here in L.

behold
H 217
matika

fire-bag
W. Ruskitā Kur

ucamat, pē'ta kikekkitāgen, itāgenimēu

not in W. L.
"dine with"

ansh nāfeu, nige tōgi utān, itwēu x mist.

ēgn tāpwe mīlēu ācai tāpwe x sfoin

xgi utān ansh amik ācai utci fēgn

feu, mīlēu māgah unāfēmsh ēnimsh

+7c

mīwteic, ēgn xkewāpē ktem ansh

nāfeu. mīlēu pāhkwan, ēgn tāpwe

L pakkupew il va dans l'eau

pāhkupē ansh nāfeu, egwāni māge

nēste wile ēgt x mist wāt ansh liliw.

p. 16 top

kīpāpāmatēgan tāpiskute emi sk.

mīstignēsh nēste kīmitcia tāpiskute x mist.

ms syll. p. 17
X Buruk owa
Bui upame

L Ka Ke thā weyittam
W Ru p'ā tawāyē tum
he is wise

ēngwāns māgh mā pēn Kagi wih tam
māt & miskū Kitci Kā gē wēltē hē
W mōw wēltōw he collects it L - thow
Kitci mā wē tē tāt nifī Kicā tē ēskūsh
ē nifihk Kitci^m cihtāt wigi ēskūsh
ē nifihk Kitci mā wē tē tāt am tē cīm
ēskūsh ē nifihk ēgwān māgh mīsiw
~~not in the~~
mish wēhtai tōt hē amisk. phonetic text 1936 II.1.1-7

Dung Being. Syllabic text in 1935. II. pp 42
-44. English translation dictated by Wm Allen.
There was once a young man who wanted to
marry a young girl And the young girl wouldnt
marry. She thought that he was too bad
looking. And the girl told her father, "I wonder
who will marry this young man when he is
not good looking?" p. 43. And she didnt marry
this young man. And this young man was

a Conjuror. This young man said that this
girl would find out something for herself
before the winter was over. And the old man
& his wife & daughter were staying for back in
the bush. And the old man went out for a walk
alone. And he met a very pretty young man.
And the old man thought, "This is the young
man that I will give my daughter to, for her husband.
He told this young man to come back with him
to his tent. The young man went with him. And
when this young man went into the tent this
young girl saw the young man. And she took
a fancy to him & said, "This is the man that
I am going to marry." And she said, "I'll go
with him when he goes home." At last this
young man got ready to go home. And this young
girl got ready to go along with him. The young
man went away. And when this young man
went away, this young girl told her father,
"This is the man that I am going to marry.
He is good looking." And he told his daughter

10
go ahead, and go along with him. This young
girl went off after this young man. And
she could not catch up to him though
she was walking hard. And this young man
was sinking in the snow as he was walking.
At last his tracks hardly showed on the
snow. And this young girl could not
catch up to him. At last she saw his mittens
lying on his tracks. She went on after him.
She came to another pair of mittens. And
she saw his coat lying on his track. She
still followed him. At last she came to all
his clothes. She hardly could tell his track.
And when she looked ahead she saw
something lying on his trail. She followed
it. And she saw these black things
lying on the trail. It seems they were
feet with whom she took a fancy. She
turned about + went back as she saw
nothing again.

A girl who had no father mother, syllabic text in
1935. II. pp. 45-49. *phonetic text*
in 1936. II. 7-14

21
Once there was a man + his wife who
looked after a girl that had no father + no
mother. And this man + woman that looked
after this girl, had a boy of their own. This
boy + this girl were about the same size. And
the boy + girl always played together. Once when
they were playing this girl made a small
conjuring tent. And she went into the tent + the
conjuring tent started to work. And while these
people were staying there they got very hard
up for food. And this man had hard luck -
he could not kill anything for food. At
last this old man made a conjuring
tent + he started to conjure asking for
something to eat. He did nothing by doing
this. And the girl said that she would bring
something if she went in. And the old
man told her, "Go ahead + try it." And they
made a small conjuring tent for her.
And the girl told the old woman that
if anything fell from the air, that no
one should touch it. p. 44. And the

girl went into the conjuring tent. And
 the conjuring tent began to shake. At last
 they heard meat falling from high up.
 All kinds of meat. Game, all kinds
 of animals. A lot of meat fell
 all about the tent. At last this old
 woman put her hand on some of the
 meat that fell. And the meat stopped
 falling. And then started to have a
 feed of the meat that fell. As much as
 they could eat. At last this young
 girl came to woman hood And the boy
 & the girl always with the old man & his
 wife. And every time this young girl went
 out to urinate on the snow, every hole
 she made on the snow, the boys always
 went out & urinated on the same holes.
 And the girl had a youngster by this led
 urinating in the same hole. And the
 old man got very angry with the boy
 and the girl for doing this. They
 never gave them any food to eat,

as they tried to starve them. At last the baby
 was born. The old man & his wife went
 away with everything & left nothing
 for the boy & the girl. And the young man
 gathered all the rubbish ^{that} was left ^{of} the
 old clothes, & all kinds of rubbish. And
 he burnt it all, and the ashes of the rubbish
 that he burned was where they got their
 tenting from. And they gathered up all
 the sticks that they used to roast their
 meat on. And they stuck them along the
 fire. And they got a lot of grease out
 of the sticks that they stuck along the
 fire. At last they went away from
 there to hunt. And they killed lots of
 food. And then they went to see the
 old man. And when they got to the
 old man they put their tent there also.
 The old man & his wife had nothing to
 eat. And the young man gave them nothing
 to eat. At last the old woman asked
 them for something to eat. And they would

not give her anything. And the young man stayed there a long time. And when they went away from there they took away all their food with them & left nothing. They only went to show the old man & his wife their own food. And they never saw the old man & his wife again.

HSB

more
one

Lobster

crayfish - (misspelled as a lake)

Syllabic text in 1935 II

last line p. 47 - 49.

Phonetic text 1936 II. 16-21

Why the lobster ^{crayfish} goes backwards -
What the otter likes & eat most is the lobster. And the lobster always stays in a lake. And they always went ashore at one place. And once the otter was swimming about along the lake, and he saw the signs of the crayfish where they were always going ashore. And the otter went ashore at the same place & he lay down, pretending that he was dead. Both his eyes were filled with

rotten wood. He also filled his nose with rotten wood, & his ears, & his anus. And he looked as if he was covered with maggots. At last the crayfish came ashore. And they saw the otter lying there. And one of them said, "There is an otter lying here." And another one said "Take care that he does not kill us!" And one of the crayfish went & had a look at the otter. And he saw the otter's eyes full of rotten wood. "And one of them said that he was dead as he was covered with maggots. And another one said, 'Watch out, perhaps he's only pretending that he is dead, because that is always what he does. At last they all came ashore. p. 49. And the otter waited until a lot of them came ashore, and all those that came ashore went to have a look at the otter. And some of them said, 'He is dead as he is all covered with maggots. And one of the crayfish took the rotten wood from the otter's anus. And the otter woke up.

And one of the Crawfish said, "He is moving." The otter jumped up + he bit them all. And some of them had not come ashore. And they went backwards + went under the stones - And from that day on the crawfish go backwards, because they were afraid of the otter.

The number of months in the winter - Syllabic text in 1935 II. pp. 49 (near middle) to a line or on 85-f. 50. H.S.B. Moose Cree. Wm Allan dictates Eng. version - Phonetic text 1936 II. 22-23

At first when they wanted to find out how many months they would have during one year, at first they asked the beaver. They asked him "How many months will we have for winter?" The beaver said, "As many as the marks on my tail." And they told it was impossible, the winter would be too long. And then they asked the frog "How many months will we have for the winter?" And he held up both his fore paws. And he said, "This will be the number

of months for the winter, and the summer also." And that is the reason we have 6 months for the winter and six months for the summer. And they told the frog that what he said would be done, because he was bare.

Phonetic text 1936 II. 23 - 31

Wise Sayings. English version dictated by Wm Allan. H.S.B.'s Syllabic text is in 1935 II. pp. 50-53

1. How a man knows what's going to happen in the future. If a man hears a squirrel calling at night he knows that one of his relatives will die soon.
2. If a man hears a whiskey jack calling at night he knows that he will die soon.
3. If a man hears a crow calling at night he knows that there will be sickness soon.
4. If a man kills a deer with 2 young ones inside of the deer he knows that one of his relatives' children will die, ~~either~~ ^{or} his father, or his mother.
5. If a man kills a deer with a soft heart, he knows he is going to die soon.
6. If a man cooks an otter and the liquor

and the grease, If he has a look at it, If he can see himself the same as he could in a looking glass he knows that he will die soon.

7 If a man goes to hunt & if he cannot kill anything, he knows that one of his relatives will die soon.

8 If a man fires at a deer, & the deer calls out when he is hit, he knows that he will die soon.

9 If a man kills a deer & if he breaks the bone, and the marrow in the deer's bone. you can not use the knife cutting it.

If a man cuts the marrow with a knife this man will never catch a deer when he runs after him.

10. If a man kills a beaver and the gall is full of water, he knows that he is going to kill lots of beaver.

11 If a man kills a beaver and ^{his guts} it is black he knows that he is going to kill a deer soon.

12. If a man kills a goose and the feathers are easy to pluck off. he knows that he is going to kill lots of geese.

13. If a man kills a beaver with the tail black under the skin he knows that he is going to kill lots of fat beaver.

14. If a man hears his child hicoughing he knows that he is going to kill food soon.

15 If a man hears the fire whistling he knows that he will kill some thing soon.

16. If a man hears his tent making a noise he knows that he will take food into his tent soon.

17 If a man hears grouse making a noise in the fall he knows that there is going to be snow that winter.

18 If a man hears the ice making a noise after the freeze up, he knows there is going to be lots of snow during winter.

19 If a man sees the track of a deer at the beginning of the winter & the deer stays at one place he knows that that there is going

20. If a man sees the track of a rabbit, - the man of his tribe, he knows that it is going down soon.

21. If a man sees the rabbit making a good trail, he knows it is not going to snow soon.

Monticello 1936 II. 31-51

The Reason one of the night-hawks has no brain. Syllabic text by Harvey Small Boy in 1935 II. pp. 54-

The reason why one of the night-hawks has no brain. He had a daughter and he had a son-in-law. And he soon killed his son-in-law. And he gave his daughter to another man. And this man married the girl - he soon got killed. That's the reason he was keen to giving his daughter to marry different men, just for the sake of killing them. And one man heard that he had always killed his son-in-laws. And this man tried to marry the girl. And he did marry her. And the night-hawk was very glad of it. He thought that he had

another man to kill. And the night-hawk told this man "Let us go away. And let us sleep off." And they went away. And they slept a long way off from their tent. And the night-hawk thought that he would burn his son-in-law's socks. And they fell asleep. And they hung their socks over the fire. And the night-hawk watched his son-in-law & ^{watch when} he went to sleep. At last his son-in-law fell asleep, and he took his son-in-law's socks & threw them in the fire. Then he lay down p 55. And his son-in-law pretended that he was sleeping thinking to see what his father-in-law would do. And his socks burnt. And the night-hawk thought that the socks must be all burnt. And he called out to his son-in-law & said, "your socks are burning." And this man looked & saw his socks still hanging up. It seems it was his own socks that the old man had burnt. And he told his son-in-law, "Let me have the loan of your socks. I will

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go home & tell that your socks got burned." And his son-in-law would not give him his socks. He put on his socks himself. And he left his father-in-law without any sock to put on. And this man went home and got to their camp. The night hawk was not there yet. At last he heard his father-in-law coming, nearly frozen. And he wrapped his legs with brush. That's the reason this night hawk has lots of feathers on his legs. That's the reason he makes the noise when he calls out & sounds as if he was shivering. And once again, he saw an eagle's nest and he told his son-in-law about it. He told his son-in-law, "Let us go & see the nest and get some eggs. And they went to the nest. He told his son-in-law, "Let us climb up to the nest. And his son-in-law told him, "You go up first." p. 56. And they went up to the nest. And before they got very high up the red

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man fell down. And he was under his son-in-law as he didn't like to go first. And the son-in-law got to the nest. And when his son-in-law got to the nest he looked down and he could not see the earth. And the night hawk made this tree to grow very long. And this man spoke to one of the eagles. And he asked the eagle, "What is your name?" "Ka-ka-li-wet." [I am the one that hides different beings] And he told the eagle, "Don't you hide anything." And the eagle said, "No, I will hide nothing." And he shook his wings. And this man asked another eagle, "What is your name?" "Ka-ya-see-jit [I am the one that sits backwards,] is my name." He told the eagle, "Let me see you sitting backwards." And the eagle sat backwards. And when this man looked down he could see the earth. And he told the eagle to sit backwards again. And he sat backwards. And this tree was the same length as it was before. And this man came down

that this is
a picture
of a
man
and
his
son
in
law

From the trees. He went back to his tent.
The night-hawk was not there yet.
At last the night-hawk came. And
he saw his son-in-law sitting in
the tent. "Mendaninimigwen" ^{the night hawk}
said to him (the son-in-law). And once again the
night hawk saw p. 57 an island far out.
And he told his son-in-law, "Let us go for
some eggs." And they went out to the
island. And after they went ashore
on the island, he told his son-in-law,
that the eggs were a long way from
where they had gone ashore. And they
went away. And when his son-in-law was
far away the old man jumped into his
canoe. He left his son-in-law on the island.
And he thought that he had fixed his
son-in-law this time. The old man
went back and his son-in-law was
watching him. And this man saw a
big snake which had horns.
And he asked the snake to take him

across on the other side. And this man
got on the top of the snake's head. And he held
on by the horns. And he guided the
snake by his head to where he wanted
him to go. And while the snake was taking
him across this man heard thunder. And
this man was afraid that the snake would
hear the thunder. He thought that the
snake would dive when he heard the
thunder. And this man had a rattle +
he held it over the snake's head rattling
it so that the snake would not hear the
thunder. And the snake brought him
to where he wanted to go. As he was going
back before he got to his tent p. 58 this
man saw an old woman. And she told
him there was a wiktigi right where he
was going. And she gave him a mink's
skin. And the wiktigi had a line hanging
up at his tent. Moose shoulder blade bones
were hanging up side by side. And if
anyone passed under these shoulder

blades the blades made a noise. And the wiktig had a dog. And he sent his dog whenever he heard the shoulder blades making a noise. And this man went under the shoulder blades. And the shoulder blades made a noise. And the dog ran to where the shoulder blades were hanging. And there was a root lying there. And this man hid himself under the root. And he was thinking about the mink skin which he got from the old woman. And when the dog saw the mink skin he started to bark. And the wiktig ran to where the dog was barking. And he saw this man waving the mink skin. He turned about & went back to his tent & said, "My dog is barking at nothing." And this man went through, and got home to his tent. The night hawk was not home yet. At last he came home. "Manda

miniguen" he said when he saw his son in law. p. 39 And while he was sitting in the tent. And once again when the night-half he saw a very high hill with a big crack through it. And he told his son in law that it would be a good thing for them to go there & jump across the big crack. And they went there. And he told his son in law, "You jump first." And this man ran and jumped across. And the night hawk was singing while his son in law was running. "Take care, take care, my son in law," he said to him. And he told his father-in-law, "It's your turn to jump across now. And that was what he told his father in law. "Take care, take care." He told his son in law, "Keep your mouth shut." The night hawk jumped and he fell short, and he knocked his head against a rock, & knocked out all his brain. They put his head together and left it there. And this man went back. And it was a long time before the night-

hawk came back. At last he came back. And he said, he had a long sleep after he had tried to jump across this crack in the rock. And that is the reason the night hawk has no brain in his head at the present time.

About a ^{old} woman who forced her son in law

Syllabic text in ¹⁹³⁵ II pp 62-63

There was once an old woman who had a daughter. This old woman's husband died. And there was a man who married her daughter. And the old woman forced very much her son-in-law. And once when they were out in the bush this old woman killed her daughter while her son in law was away. And this old woman put on all her daughter's clothes. And she tied her face straighter her wrinkles p. 63. And she sat where her daughter used to sit. And when the man came home in the evening he thought that this was his

wife. And the old woman always had her back turned whenever she did anything. When she took her meals she always had her back turned. And she always had to chew her meat hard as she had no teeth. And the man told his wife, "What is the reason that you make such a noise when you are eating?" She said she said she ate willow-berries (Moose min). And when they went to bed at night she slept with her son in law. And after they went to bed the man felt this old woman all over. And he felt that her skin was loose. And this man got up and he struck her with an axe on her head & killed her.

The woman who ran after other men though married. Syllabic text ^{by H. S. B. Moose Cree. in 1935} II pp. 63-65. ^{This is a variant of the story in the wigwag.}

There was a woman that liked a man very much whenever they met one another. And this woman was married. And the man always went to see this woman at her camp.

And this ^{husband} man knew that there was some one who always came to see his wife. And once before they went to bed he told his wife that he was going to sleep at the door of the tent p. 64. And the man that ^{who} was intimate with the wife never came in the tent. Whenever he came to the tent he never came in. He only stuck his penis through the tenting. And when the woman would see his penis she would turn anus towards it. And the husband was not sleeping when the other man came along. And the husband that was watching the other man always had a knife. At last this man came again + he stuck his penis through the tenting. And the woman was sleeping at the time that her lover came. And the man that had the knife cut the other man's penis off when he stuck it through the tenting. And this man ran away + he died as soon as he got to his camp. And the husband

took the other man's penis, and the woman did not know anything about it. And this woman had some berries in their camp. The next morning this woman went off for berries - And the husband always stayed in camp whenever his wife went away. And cooked her meals for her - And this man boiled the berries that they had in their tent - and he cut up the penis into pieces + boiled it amongst the berries p. 65. And he gave it to his wife to eat when she came home. And when this woman was eating these berries she found that there was something very hard to chew while she was eating these berries. And she was chewing it very hard. And she told her husband, "What is that you cooked along with the berries? It can't be meat." And the husband laughed at his wife. He told his wife that that was the thing she thought of as meat. Only then that this woman knew that her lover was killed.

N.S.B. Moose Cree. Wm Allan interesting.
Syllabic text in 1935 II pp. 65-66

The reason why a bear does not go around in the winter.

Once the bear, the deer, and beaver were living together. And one morning when they got up the beaver said, "Let us see who will be the first to put on his moccasins." And they tried to beat one another. And the deer was first. And the beaver was in that match, and in the hurry he put his moccasins on the wrong way. And that is the reason a beaver's foot is turned outwards. And the bear was the last one. And those that were first run out of the tent after they put on their moccasins. p. 66. And they shut the bear in the tent. And that is the reason that the bear does not go around during the winter.

N.S.B. Syllabic text in 1935 II p. 66.
English dictated by Wm. Allan.
Wisahtwiteahk's son.

Once upon a time Wisahtwiteahk was

Wisahtwiteahk's son.

sitting in his tent in the evening, the "tiny people" came into his tent. And he did not see them when they came in. At last Wisahtwiteahk expelled flatus. And after Wisahtwiteahk expelled this flatus he thought that he felt something touching him on his leg. And he looked at his leg. And he saw one of the "tiny people" walking about between his legs. And he asked him, "Where did you come from. And this 'tiny person' told him, "I came out from your anus when you expelled that flatus." And Wisahtwiteahk said, "My son," and he always went about with this 'tiny person,' thinking it was his son.

N.S.B. About a girl's marriage. Indian Syllabic text in 1935 II. pp. 66-67.

There was a man who wanted to marry a girl and her father would not let her marry this man. And this man wanted to marry the girl very much. And he could not get her. And the old man went away with

W. mista Ku-
yasseu
a young Englishman

mista galae

his daughter. And this girl became
very itchy between her legs. She always
was very itchy. At last she didn't care
who saw her when she took off her clothes
p. 67. At last she used to use a stick to scratch
her self. At last she scratched her legs so
much that you could see her bare bone.
And she died, as this young man had
conjured her.

About death. Syllabic text by H. S. B., moose
Cree, in 1935 II. pp. 67, 68. ^{written by W. H. Allan.}

The Indian men that they were
going to die sometime or other
And before this there was no
Death and they knew that there
was a ghost road and no one
ever could see this ghost road.
And there was a big ^{ghost} ^{boy} by the name
of the big Englishman. He always
tried to find out this ^{ghost road} ^{ghost road}
said that he had a mother but
she was killed and this big

Tcipai one'sk man

Englishman got sick & nearly
died. He only wanted to see the ghost
Road and he said that he had
gone through this Road and he
told the people what this ghost
Road was like. They are little
things, ^{you} ^{you} side by side and
you have to walk on the top of
them Rattles and you turn them over
while you are walking. ^{1. page 68}
And this big Englishman tried
to die and he did die. And they
buried him just the same as
the bury to day. He laid there
a long time and while he was
lying there he thought that it
was a tight place and ^{where} ^{where} he was
lying there he said, "make more
room for him." At last he knew that
he was lying under the ground.
And he jumped up out of the grave
out of grave

The grass had grown ^{over} his
^{grave} from during the time that he was
dead, and that is the reason that
they say that people are going to
rise from the dead after death
because the beggar ^{man} rose from
the grave after he died.

$\begin{array}{r} .35 \\ C.550 \\ \hline 1750 \\ 210 \\ \hline 2.2750 \end{array}$

$2R \quad \frac{1}{2} \quad \frac{1}{2}$

300
 180
 120
 100

July 29
 Monday Allan 8.30 - 12.30 3 1/2 hours
 1.30 - 4.30 3

H S B. Saturday afternoon 27 3 hours -
 8.50 2 hours + 1/2 Monday morning 5.
 1 hour in afternoon.

Wm Allan July 27. 2 hours in afternoon

35) 10.00 2
 70
 300

July 30
 Wm Allan 8.35 - 11.35 - transferred

H S B. 8.45 - 11.15 2 1/2 hours.

H S B. July 30 2 1/2 with me + 2 hours by him
 in self = 4 1/2 hours

July 31 Wm Allan 8.35 - 11.15

July 31 H S B. 9.00 - 11.30

all back of 16 Aug. 1

Aug. 2 Wm Allan 8.45 - 11.45 11.00 - 4.05
 H S B. 8.45 - 11.15 6 1/4
 1 1/2 hours + 1/2 + 1/2

41.350
 .087
 3
 1231

2 1/2 + 3 1/4
 5 3/4

35
 5
 1.75
 23
 1.982

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,	40 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.
69¼ 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 hogshead. (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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