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Michelson at Great Whale River, 1935 summer
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Great Whaley River
1935 I

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Collegiate



Composition Book

B-843

Aug. 8, 35 Great Whale River post.

Harold interlocking. ^{born at Moose Factory.}
at Great Whale River since 1894

Cookie, Eskimo in point.

Born at a little north of the Kallik River.
over 60. Talks Great Whale Husky.

Chimo Eskimo intelligible. Has been there. Some
words & phrases different. Nearly the same as Great
Whale Eskimo.

Belcher Husky nearly the same as Great Whale River.
When here they speak almost the same as the
Great Whale Husky. Away they speak differently.
Then it is not easy to understand. The Belcher
Husky is easier to understand than the Chimo
Husky. [The Charlton Husky says Harold speaks
the same as the Belcher. From where they come
from J.]

There was a man & woman, brother &
sister. They ~~said~~ stayed with the Huskies. They
were bigger than the Husky. Tunnies were
their name. The brother used to go with the Huskies
when they hunted seals. When hunting the
big fellow had to go on the main

ice because it was so heavy: the Huskies
 hunted on the thin ice - That fellow who
 was with the Huskies would carry their seals
 himself. he was so strong - When doing that
 he would feel his muscles & pull off
 the beards off the face of the Huskies -
 At last when doing that he made
 the Huskies wicked (i.e., cross). They
 came to where the ice broke off. That's
 where they slipped. That big fellow
 said, "I never slipped before. (How
 am I going to get back to the camp
 tonight - The Huskies told him, "if
 you get into your blanket & are tied
 up well, it will be alright." The
 night after he was tied up they took
 a knife & killed him. Before he had
 time to tie they cut off both his
 legs at the knees - After they killed him
 they chucked in the water. They chiseled
 a hole in the ice and sunk him down.
 When they got back to the camp his

sister asked the Huskies what had become
 of their Brother. And the Huskies told her,
 "He's behind. He has a big load of meat."
 Those who killed him got on their
 sleds, went off and left that woman
 alone. One of these Huskies, a kind
 of poor fellow, kept behind & went
 to that woman. This fellow went back
 to the camp. The Huskies were gone.
 He and the woman were alone. He
 told her what they had done to her
 Brother. This man then left that woman
 and went after the Huskies & left the woman
 alone. After he told her how her Brother
 had been murdered then he went off -
 That woman told the man when he
 left her to stick his harpoon on the
 side of the track & put his mittens on it.
 And he sat down beside his harpoon.
 That was what this woman had told
 him to do. While sitting there he saw a

little bird coming off of the track.

The little bird sat on the harpoon

& said, "Whose harpoon is this?" And

this little bird went after the ~~as~~ Huskies tracks. When that little bird caught up with the Huskies it killed them all, faking them just below the breast.

The Huskies said, "Some people can kill other people by using an evil spirit." That bird was what that woman was using to kill the Huskies.

The fellow who picked up the harpoon he took that woman for a wife.

And they back with some Huskies again. When he got to those Huskies they built a place with big stones.

They used to play there. They made

a bone taper off at both ends about 6 inches long. They made a

hole in the middle of it, and a

hole at each end, a line would be from one end to a tent pole and a line

from the other end to a big stone - a lot of men would sit around it. Each had a little pointed stick. Each man would try to insert a stick in the center hole.

The line would twist. There was a little bone pointed on on the end of the stick - At last one man got his stick in the center hole. He then sang a song, and they stopped. When he was done singing then they would poke at the hole again.

That would go on for a long time. They started at sun-set and might keep up till ~~break~~ day break (Harold has seen them doing this). When they were in the place of stones they could only get out through one door. And this big strong woman stood in the door way to keep them from coming out & she told her man to kill the Huskies while they were engaged in that game. He would knock them over and drill a hole in the center of their foreheads. There were a

lot of Huskies at that time. They became afraid of that woman. They started to build skin boats for themselves. After they got their boat they left these shores and went to the west side of the Bay. That is as far as I know. Where the Huskies went to after this is not known to me.

Even in informant's time one man had 2 wives - Fighting between Huskies & Indians occurred before he was born. He never has known personally of them fighting. [Sometimes, not often a girl Husky marries an Indian. Harold knows 2 Indians who have Husky wives. They are at Cape Jones. Harold knows a Moose Indian who married a Husky woman. When he drowned another Moose married her. He is now dead. These are the only cases he knows of.] No definite matrilineal nor patrilineal rules for Huskies. Cousins outside of ~~the~~ cousins can marry. Informant has never heard of any

man marrying his brother's widow. Nor has he heard of man marrying his deceased wife's sister. If a widow has children her friends will look after her. If she has no friends, she will be looked after by all, just as if she were their own people.

1 ataucxq

2 maq!u

3 pingxuk

4 sitxux

5 telimux

6 pingxuk tuk!uk!

7 sitmanringixqut "very little to make it 8"

8 sitmanringut

9 telimanringixqut

10 telimanringut

100 inuit telimut avxtiongin "the fingers & toes of 5 peoples".

tuni'm = old style Eskimo

sitai = Indian

Rx lunan white people.

Rx lunag singular.

xq gái my hand
 it'u'g " foot 'g not fortis -
 t'x'lu'g " arm
 K'x'náq " my lower leg.
 H'ng t'g'x'g " upper leg.
 om'st'ik " heart.
 p'ov'ek " lungs.
 s'ig'ut'ik " my ear.
 K'eg'ut'ik " tooth.
 K'eg'ut'ilimáq " all my teeth.
 x'il'el'ur'x'g " porpoise" is a whale
 m'st'ik " one seal
 m'st'ik seals.
 m'x'mug bear pole
 m'x'muwin bears "
 x'q'tc! u'g black bear
 x'q'cái black bears.
 K'iz'ag beaver
 K'ig'iz'an beavers +

Harold. There was a very old Indian.
 He told the young Indians, "When I am going
 to die, some strange thing is going to happen."
 After that he went to Fort George & stayed
 this side of Cape George & camped near
 Cape Jones. And he died in the spring. Now
 as to this young Indian whom he had told
 that something strange would occur when
 he died. When he died, he was at Cape
 Jones & the Indians were here (that is at
 H.B.C. post on the Great Whale River). That
 spring the bank of the river (opposite the
 post) broke off and nearly blocked up
 the river. I suppose that was the strange
 thing that was going to happen. After
 that some Indians got on top of almost
 opposite us and saw the tracks of some
 persons; the tracks led to where the bank
 broke off, they saw he had put the foot
 down & kicked off the bank to make a
 bridge across the river. That's how the
 Yari goes. And then high up on this

side they saw this trail again going to the north. They didn't track him up. They went on their canoes around the gulf. When they got to the shore they still saw his track going to the north. And they trailed him for a long piece. At last they came to where they had killed a young deer. They saw he had dragged the deer on a forking stick & he had been eating the whole thing, putting the bones in a little heap piled up neatly. And he took his stick with which he had done the cooking & stuck it in the ground pointing to the north. And he took steps, every step getting lighter. That's the last of him.

This story is a tipātcimowin.

wēsk-te tipātcimowin is "an old story".

An āteyōhkan would be

a story like Tāh Kāpee. There are lots of them. These two types of stories are the only kind he knows of.

Husky Cookie. Says stories given up since he was a boy -
afternoon orphan reared by his mother's brother.

[Some have Husky names, some don't]
or Harrold.

Old style: mother used to name children - (named friends' names or mother's or father's. If no son a girl would be given the name of her father.

po-ŋgituq = "bare", name of an old man

moocodutag = "sore hairy-headed", man's name.

ipāpik = "dirty on a wooden pan", man's

pōtag = wooden pan. o nearly o.

A child will never mention their father's name.

Always say "father!" atā'tā = "O father!" & tā'tāgō
of sonant velar spiritant. When speaking of their father to another person a child will say "my father."

A father can sometimes use name of son, some times say "my son". A father will not pronounce his daughter's name. A child will not pronounce its mother's name. Informant has never heard of such a case. A mother will not often

pronounce her children's names. It might be through chance. A brother will not, except rarely, pronounce his sister's name + vice versa. An uncle's name (paternal and maternal uncle) may be pronounced by his nephews + nieces, though after it is out. An uncle (both sides apparently) will not pronounce the names of his nephews and nieces.

α tō' ai = my father's sister

α ra' u = mother's "

A child will not pronounce the name of their aunts, either side. Nor will the aunts, either side, pronounce the name of their nephews + nieces.

α n̄ x k = egr female, brother's child (both sexes).

onway la' x = sonant velar spirant egr female, sister's child (both sexes)

Keis is x x = egr male, brother's child
 n̄ x u g̃ = egr male, sister's child

grelan?

α nā' n x my mother!

α nā' m̄ x my mother. (α nā' nait = thy mother)

α n̄ n̄ it son! (used by father or mother)

α n̄ n̄ i x my son

pen̄ t daughter! both sexes will use it.

{ pen̄ i x
 { pen̄ i x my daughter

α t̄ a' t̄ i' t̄ c' x k t̄ c' paternal, grandfathers! said by both sexes to paternal + maternal grandfather.

α t̄ a' t̄ i' t̄ c̄ e x my grandfather ^{above} (probably -na- x x)

α nā' n̄ t̄ c' x grandmother! (some was as grandfather)

α nā' n̄ t̄ c̄ e x my

a grandchild will never pronounce the name of a grandparent. all cases.

sometimes not often a grandparent will pronounce the name of a grandchild. When the kid is a good way off the grandparent, if he or she wants then, will sing out the name of the grandchild.

inguta' grandchild! ^{said by} both sexes.
 ingutaga (-ga) my " "
 [Harold: ^{maternal} paternal grand uncle = my grandfather
^{paternal} maternal grand mother's sister = " mother.
 my cousin Keta ingitiga. ego male.
 my female cousin " ego female.
 my female cousin! ego male nexa ksa k & t
 " " " my " nexa ksa k & t
 my male cousin. ego female. ntx' wala ga
 [Harold: ^{both sexes} a person won't pronounce cousin's
 [either sex] name.
 no ka q young brother! ego male.
 in ka ga my " " "
 no ka q young sister! ego female
 in ka ga my " " ego female
 xga tu older brother! ego male
 xga myx my " " " "
 xga tu older sister! ego female
 xga myx my " " " "
 (Harold quite common for brothers & sister to
 talk together)

na ra q } sister! ego male
 na ra }
 na ra ga my sister " "

ami brother! ego female
 amix my brother ego female.
 [at Cape Hope there is one case where a child was
 born of a brother & sister. The man was kept away
 a year. so Harold. only case he knows. Cookie knows
 no cases. Harold recalls another case. But probably
 the man didn't know that the girl was his sister -
 Cookie recalls the case.]

A general consensus of opinion was necessary
 before a man took a wife.
 Cookie is mother's brother took care of him -
 was big & powerful. spoke to the people when there
 was trouble.
 Girls marry at about 20 (Harold is sure some
 are not.) Boys at about the same age.
 No old bachelors among the Eskies -
 No " maids " " "

The Huskies use the Indian syllabic texts.
But they often don't use the little dots.

△ ○ △ | C d a 7 . b → a → . C d a 7

i n n a u t t e g u n t u t h e d l u n a k u t e g u n t u t
The Huskies + the white people are looking

on.

2 ³/₄ t e x x n i k u t w a t c h

t e x x n i k u t i w a t c h e s -

L 201 David Miluktu Husky.

B 148 age 30-40.

W. 152

stature in seal skin boots . 5 ft 4 ³/₄ inches.

[25 cts. Printing Eskimoes -

arr. Interpreter \$1.00. entered.

1 ³/₄ + 2 ³/₄ = 4 ¹/₂ hours Cookie informant.

July 9 order no. I no. 1

1 (Credit to David Mastey \$2.00)

David Mastey informant - 1st come from Ft. George
- father from Ft. George - mother from Ft. George -

Rhoderick - Rupert's House in the fort -

David Mastey has been at Great Whale since he was
a young fellow. Could hunt a little when he come

here - talks Whale River language. Hardly any
difference in language between Ft. George & Great
Whale dialects. Has never been to East Main nor
heard that dialect. Has been at Chimo - also at Nichi-
gun. Both about equally far off from Great Whale River.
Could understand only a little. Nichigun mi'. At Chimo
mi'.

1 pai

2 nie

3 mi'st^u

4 nan

5 nyaiyⁱ

6 kutwac^{te}

7 mi'wac^{te}

8 niyānānau

9 pai i kustau

10 mita' t^u (not mita' h^u).

im' sk^u beaver -

a' mi'sk^u beavers.

teice cāyā k^u - black bear -

wā' pāisk^u white bear. = polar bear. i out &

enigly bear unknown.

mi' 9 tci' then tci'wauye
niyān we excl.

tciyānān we incl.

i'sk^u woman.

niyānau = they -

wā' = he, she

See p. 54 for Rupert's House
numerals

wāpistān martin.

wāpistāntē martens

ntcāk fishes-

ntcāgātē fishers.

māh'k'k'ēn wāf.

māh'k'k'ēn wāf.

māhtcā's'ē fox

māhtcā's'ē wāts foxes.

Kwih'k'wēlātēan wolverene.

Kwih'k'wēhātēan

stih'k'k'ē deer

stih'k'k'ē wāts deers.

"jumping deer" unknown.

Rhoderick knows them at Ruperts' House.

wā'tēk'k'ē muskrat

wā'tēk'k'ē wāts

āpuk/cic mouse

āpuk/cic wāts

(cī'pī river)

teemā'pū'k'cū lemming.

kā'g' wāts porcupine

Ruperts' House
wā'tēk'k'ē

Wāpī'k'wōses

wā'f' wāts rabbit.

ntcāk' wāts otter.

11 Cookie order no 2. \$ 1.00

Rhoderick born at Namaskan, went to Ruperts House about 5. Stayed there till about 7 years old. From there to Moose. Stayed there 7 years. Then about 14 years old, went to Sioux Look out: 5 years there. Back to Ruperts House for 1 year. 20 years old. Then to Namaskan for 1 year as interpreter for H.B.C., then to Great Whale River. Is now 20; so there is a slight error of chronology. Speaks Ruperts Cree habitually. Has heard Waswanipi. Waswanipi is closer to Ft. George and Great Whale River than to Ruperts House. Namaskan is also closer to Ft. George and Great Whale River than to Ruperts House. tci' = thou, also at Waswanipi. Namaskan talk very slowly. Ruperts House talk fast. Differences mostly a matter of sound - at Michigan tci'. Waswanipi is harder to understand to Rhoderick because the Michigan come to Ruperts House in June & July regularly.

Has never heard Mistassini -

Neoskeweskan Indians also come
to Rupert House about the same time.

The Michig^{Indian} come to Neoskeweskan
when the post was abandoned.

at Sioux Look Out Pagna Cree
were at the school, Rhoderick could not
understand it, was then talking most

Qibwa

David. *nitiktai* my hand *diminution* (43)
niskat *nisit* Washington

nispitun my arm

nifit my foot

nistce sink my eye

niktawagai my ear

niti my brain

niktutiskwan my throat

nivi my cheek

niskut my nose

niskwan - ? liver?

nitai my heart

nitai my navel.

used at Fort George
Sept. 5, 35

Sept 19

22
src. organ

21

nimamau my eyebrow
niskitit my forehead
ntaiyi my tongue.

neksk my palate

ickwaktam door was clearly a not a

testu kin door.

syllabic text in SWR II pp. 1-14

David + Rhoderick interpreters - Tca hka^{stom}

A man and a woman were married. They
were killed by somebody. These two people
had a daughter who lived away from them.
She never heard of these two being killed.

The woman who was killed had a small
kid. And this daughter took her younger brother
with her. The daughter brought the boy, Tca hka-
etc. up. When he grew a little bigger the
girl made a bow & arrow for this boy.
At last the boy was able to make his
own bow. When he got older he began
to think like an old man. He used to think
& ask his sister from where they had come
from, and if they had had a father and
mother. The girl said nothing when the

boy asked her. The girl started crying. At last the girl stopped crying. And she told this brother that his father and mother got killed by somebody, and that somebody could not be killed by any body. His name was Kā tci tausk^m. The boy said, "Don't say that, you frighten me." After that Tē lē kō fē started off. As he was walking he was singing, thinking he would try to kill this somebody. The song he sang was something about trailing Kā tci tausk^m. As he was singing, he met somebody who came running up to him & said, "Are you looking for me?" The boy asked him, "Did you ever kill any Indians?" "No, I am scared of Indians. Even when I am scared of Indians, I am scared of them." The boy told him, "Get away, I'm not looking for you." This somebody was a deer whom he had met. So

Tē started off again, and did not go far when he met some one again. This somebody said the same as the deer, "It was a black bear that was speaking." The boy told him the same question. The bear told him the same thing, that he was scared when he saw Indians or their tracks. He told him, "Go away. I'm not looking for you." The boy said, "I'm looking for the one who killed my father." Off he went after the bear left him. It was not long before he met a white bear. The white bear said the same thing: "Are you looking for me?" Tē told him the same as he had said before. After the white bear went away Tē went away again. Not long afterwards he met some one again. This was Kā tci tausk^m. The boy asked him the same thing. Kā tci tausk^m never answered. As soon as Kā tci tausk^m did not answer, speak, the boy knew this was the one that killed his father.

Kātcitauk^u started talking to this boy. This is what Kātcitauk^u told the boy: "Are you looking for Kātcitauk^u? Don't you know he is as tough as wātcimāgen [a tree which grows in the swamp, is tough, looks like oak when dried. It is used by Indians for snow-shoes.]?" After the Kātcitauk^u said this, Tc. put an arrow on his bow. He only had 2 arrows.

He shot at this tree and knocked it into splinters. This K said, that he had heard that K was tough as a smooth rock. Tc. put another arrow on his bow + shot at this rock + smashed it up also. As soon as this Kātcitauk^u saw Tc. like this without any arrows he started to run off. Tc. as soon as he saw this Kātcitauk^u running off, ran for the arrow he had shot at the tree. He put it on his bow.

And he looked for this Kātcitauk^u but it was gone. He could not see it. He let fly an arrow in the direction he saw this K disappear in the bush. And at the same time he spoke to his arrow. This is what he said, "Go straight to where you think Kātcitauk^u is." After this he went and fetched his other arrow + started off looking sadly because K got away from him. He went where he last saw his arrow when he fired at Kātcitauk^u. And he found K lying on the ground. The arrow must have hit him in the side + cut him open like a knife. Tc. cut this K open, looked in the stomach and found some of his father's hairs there. Tc. took the hairs, cut off both ears of K and went home. When he got home he told his sister "I've killed the one who killed our father and mother." The sister did not believe her brother and said, "No one can kill

Kātcitauk^u. Ic said, "Go and look in my bag. You will see his ears. I brought them back with me. Go and get them. We will use them for blankets, one for me and one for you." And ~~these~~ hairs which he got from the stomach; his mother's hairs were ~~these~~ too. They were brown. His father's were black. So he told his sister to keep his mother's hair - he was to keep his father's hair. When Ic used to go out hunting he always liked to hunt squirrels. And one day while hunting these squirrels he heard somebody making a splash in the lake close by. When he got home he told his sister. When he told his sister this, his sister used to say, "Mā, nā." She used to say this every time this boy would hear or see something. The

girl told Ic, "Don't go near. These things will pull you under the water. They call them Mām' Kūt/teikē u. I mean 'Red Nails' (on the fingers)." "Don't say that," the boy said, "You frighten me." The boy was up frightened when he used to say this - He thought he would try to kill him. Next morning he told his sister to fish with hook in this lake. He told his sister he wanted to eat some fish. Ic told his sister to tie one end of the fish line to one of their tent poles. And he started walking off along the shore of this lake. He saw a squirrel & shot it with his bow & arrow, he shot pointing to the lake. And his arrow went to the lake. So he took his canoe and went after his arrow out in the lake. As he was going along he started singing. His song was, Kātcitauk mān Kūt/teikē - cēu" - "Pull me into the water, Red Finger Nails." Up came up one of these

Red Finger Nails and Swallowed him. The Red Finger Nails wanted to Swallow, so he told him, "Don't Swallow me, let my head stick out of your mouth." After he said this this R F N started going far out. The boy told him "Don't go out, I'm scared. Swallow the shore." So as they were going along the shore he saw his sister's hook lying at the bottom. This R F N went up to this hook & wanted to pass it but the boy told him to turn back, and told him, "It's some-thing for you to eat." When they came up to this hook the boy grabbed a hold of it & pulled it down & went with right in to this fishes stomach. At last this girl who was fishing was in the tent. And the tent started

Shaking, and she knew she had some-thing on the line, started pulling it in. And killed this Red Finger Nails. So the girl started to cut up this fish. Out jumped Tc & Lkafic. "Kō hūc" he said when he jumped out. I Kō hūc is a ludicrous expression, Oh gee! "This Red Finger Nails has got me all dirty on his finger nails." So at last winter came, he was still off hunting squirrels one day when he heard somebody breaking ice. So he went back and told his sister that he heard somebody breaking ice. "Huti, huti" said the girl. The girl said, "These are the giants [māstapānts šurāt] killing big beavers. When they see a kid the giants tell them (the kids) to try and pull a beaver out but the beavers usually pull the kids under." Next morning Tc went out to see these giants. When he came pretty close to them, this Tc & Lkafic started to become small. His clothes

remained as they were. He started to fall down many times as his snowshoes were too big for him - So he went right up to them. The giants said, "Whose snowshoes are those you have got on?"

After the giants said that they started to shut the beavers up. So the giants told this Tc to sit at the hole here + watch, that they (the giants) would break this trap + as ^{the beaver} they went past; and that he (Tc) was to try and seize one. So Tc sat down at the hole and got his bow + arrow and laid them across the hole so they would not pull him under. So he put his arm down, grabbed a beaver - As soon as one of the giants knew that he had caught a hold of a beaver, they wished to push him in, but they couldn't. He pulled this beaver out; and

killed it. He hit it on the head with one of his arrows. After he killed it Tc said, "Now I've got a beaver." The giants said "Bring our beaver. Why are you taking it from us?" So up spoke some of these old giants + said to these younger giants, "Don't touch this kid. I guess that's the one they call Tc-kōpēc -" Tc took the bow-string off this bow and used it as a portage strap. So Tc wanted to start off with the beaver on his back. Two of these giants took the beaver off his back. "Don't touch me," said Tc. "If you do, I'll do something to you." But the giants would not leave him alone. One giant put his arm on Tc's shoulder to take that string off and Tc broke his ^{the giant's} arm + did the same to the other arm. So they left him alone. He went back to the tent and shoved the beaver inside the door + he said, "I was given a beaver." And his sister told him, "I guess you did something to them. I can hear them from

here." "I did not do much to them," said Tcshkajec. "I just broke some arms." The girl said, "I guess those giants will come here because you did that to them." So the girl started cooking the beaver. They heard the giants coming straight for their camp. So the girl said, "I told you they would come for breaking ^{the} arms." And Tc said, "Bring my medicine, [mimitiwacims]." So after he got that medicine he placed it beside him. When he heard the giants coming he turned it over. It looked like some one lying down. He turned it again, and this ~~time~~ turned to solid rock. And the giants could not touch.

So the giants started knocking at the door. So he told his sister to take the kettle off the fire which was cooking the beaver. He just said this

just because he wished those giants to hear him, trying to make them wish they had some. So at last the giants went back when they found they could do nothing. So after a while Tc went out to go and see the giants whose arms he had broken. He saw him lying down and this is what Tc said to the giants, "You fellows think you're clever but still you can't heal your arms. And this is what you will do when you've heard of an Indian being born: don't brag too much about yourselves. And when I know of an Indian being born that Indian will always get help from me." Then he started fixing up the arms (of the giants). He first put grease on them first, then he put on some ashes. After that the arms were all right. He left them & went back home again. Then when he was walking around he heard some one scraping on some skin. When he got back to the tent he told his sister that he heard

some one scraping skins - The girl said, "Hute, hute." The girl said, "There are two women living on the top of a cache scraping skins - They have a mother. She stays below. She kills people!" "Don't say that. You frighten me," said Tschkafic. He was not really frightened when he said that. He thought he would go & see them. And just before starting off to see those women, he told his sister to comb his hair, and to put some grease on it. And the grease the girl used was in a bag. Just as he was about to start he put the rest of that grease in the inner side of his coat & he started off. Before he started off he stuck a feather in his hair. Off he went to see those women. He came right up to where they were. He asked them if they were married. The girls said, "We are not married. Our mother

always kills the men who want to marry us" TC said, "How would you like it if I killed your mother?" The girl said, "You can't kill our mother. No one can kill our mother." "I'll try & kill her if you think it all right." When TC was saying this the girls were laughing. At last the mother heard her daughters laughing. And she said, "You must be laughing at some man." The girls told their mother, "We are not laughing at a man. We are laughing at some whiskey-jacks. They are coming close around where we are." The girls kept laughing. At last the old woman came out. And she looked up & saw the man & said, "I'm glad my daughters always bring a man." The old woman walked into the tent after she said that; & brought out a kettle, put it on the fire, & filled it with snow & said to her daughters, "There is where he will boil." As soon as the water started to get hot she walked over un-

neath the cache & the girls said to this man, "Now she will get you." So the old woman took a hold of TC & Kapiac & TC did not move at all. The old woman wanted to break TC in two. TC said to the old woman, "Don't break me in two, because if you do all my fat will run out, and I won't be so good to eat." So the old woman took TC into the tent just before putting him into the kettle. TC said to the old woman, "Hold on, I want to say something to you." This is what he said, "When you put me in the kettle and it starts to boil look at the feathers on my head, when it starts going round and around, then you will know I'm cooked. You then can take me off." TC said to the woman when you take off the kettle and see any fat floating around

on top, eat it hot without cooling it." So the old woman put TC in the pot. When TC was in the pot he pulled out the grease which he had put in his coat, a little at a time. He made the grease float around on the top of the water. So at last the kettle started to boil. After it boiled for a while the feathers started to go around and around. So the woman thought TC was cooked & took the kettle off. As soon she got it off, she started to eat the grease as TC had told her to do. As soon as the woman put her fingers on the grease to eat it up jumped TC out of the pot, took the pot up & poured the hot water on the old woman. And left the kettle stick on her head. After that he ran out of the tent. You could see him steaming when he was outside. "Ko'kwic", he said, "your mother has made me sweat a little," he said to the girls. TC had killed this old woman. So he told the

girls not to feel bad because he had killed their mother. The girls said, "We won't feel badly. She did not know what he was doing." So Ic said, "Come home & stay with me and my sister." They got home & he told his sister "I have brought you two sister in laws so that you will have somebody to sit with when I am off hunting squirrels." His sister said, "You must have done something to their mother." Ic said, "I killed her. These girls wanted me to kill her." So one day again after that he went off hunting, hunting squirrels, his arrow got stuck up in a tree. So he climbed up. When he got up, he started to blow the top of the tree. He started up, the tree grew longer & longer & he kept going up for quite a while, till at last he came

to another earth. So after he got above there he started to walk around. He saw some squirrels bigger than the ones he got below. So he went back to his sister's tent & told his sister "Sister, I have found another earth where there are bigger squirrels. We will go & live there." So they started to walk to this tree and started climbing. He told his sister to go in front & his two wives at the back. When they got higher & higher his 2 wives wanted to fall; he would catch them all the while. And he would blow them upwards. But his sister was not like that. So at last they got to that earth above. They stayed there. So one time when he was off hunting squirrels he found a trail, a very nice trail. He wanted to know who made this trail, so he lay down in the very middle of the trail. He was lying straight across it, so at last he began to feel hot. So after a while Ic some one who made the trail coming. He saw

this fellow. When this fellow saw Tc he said, "Get off this trail." Tc said go around me. The fellow said, "I never walk anywhere else except on this trail. I never go off it. And I can't stand still when I get up to you." So at last this fellow said coming closer, told Tc to get off the trail. But Tc wouldn't. Tc said, "Walk over me," So that fellow came right to where he lay and stepped over. As soon as he stepped over him, Tc fainted. At last he came to. He felt as if he had just woke up from a sleep. His coat was scorched & was tight on him.

So he got angry. "I'll do something to that fellow yet," he thought. So he thought, "I wonder what I'll do now. When my sister sees my coat she'll know what I was doing." So he turned his coat inside out. And he

got back. He asked his sister for something to make a snare. So he asked for a ~~sister~~ ^{sister}. So his sister gave him one hair from off her self. His sister told him, "Don't put this on your lips." But Tc went ahead and did this. He started to lick it till it became a piece of wire. So then he went off to set his snare. So Tc after setting the snare went back & was sleeping. While he was sleeping it suddenly grew dark. And the girl woke him up & told him, "I guess this is some of your work." He got up, ran outside. "I guess our snare got something." So he came up to his snare. There was the sun caught in it.

The reason of the darkness coming on was because the sun tried to get up and fell down because snared. So he started to look for somebody to cut this snare. They could not cut it. They got scorched everytime they would get near. A carkápoc got a small mouse with a sharp nose, and started to blow and told it, "Try & cut the snare. And the

mouse cut the snare. And the sun
 kept walking on. As he was going
 he swayed. The Indians say they saw
 Tcāh Kāpic from a big boat. It was
 on shore working around somebody.
 So the boat went up to him. They
 saw him skinning a big squirrel.
 So Tcāh Kāpic took a shoulder blade
 of a squirrel + gave it to those on
 the boat. As soon as he put the
 shoulder blade on the boat, the boat
 went down, or rather rolled because
 of its weight. So the fellows on the
 boat gave Tcāh Kāpic many clothes.
 And still he said, "I guess I won't
 have enough for my family. I have
 a big family. I guess my sister
 won't have any at all. If she can't
 get enough clothes, I guess you will
 hear from her." So the boat went off.
 So while the boat was going, it stopped
 all of a sudden. So the people on

the boat looked back wards from the stern
 of the boat and saw some one that looked
 like a woman holding back the boat. So the
 people on the boat started putting women's
 clothes over board. The captain must have
 told them to do this. So this woman disap-
 peared. So the boat kept on. This is as far as
 I know.

|| Order 3. David Masty \$2.00 Aug 10.35

on questions. Tcāh Kāpic means 'maybe just because you're
 small'.

Kātcitauk^u "Because he was strong."

David Masty does not know what kind of an animal
 it was, but it was four legged, perhaps like a bear,
 a white bear.

an. What kind of a nose:

a. The head looked like a bear's head.

"The ears looked like a bear's ears." This added
 voluntarily.

pésum = sun. = jñ - added at Ft. George Sept. 5.
 over - 1

Daughter - David says he knows no saying attached but
Roderick volunteers that if a fellow is shoveling
open his girl is talking about him.

Daughter's Brother

Daughter's Brother

David

Daughter's Brother

Daughter's Brother

If your right eye twitches you'll see some
strangers. ^{upper lid}

If your left eye twitches you'll see a bear.

If your eye twitches on the lower lid, you
will see something bad, perhaps an accident.

When Indians return paddling very slowly
or drifting, the people on shore will know

something bad has happened, perhaps a death.

It is a ^{hukumato} how they are related

Wahkumagan relative.

nokta'we my father

nika'we my mother

nistac my elder brother

nem^{us} my elder sister

niciem^c my y. brother

" my y. sister

noktum² my y. brother

niseque^c my y. sister

nis^c my mis brother

ndo'c my sister

mitciyu' father's brother's son

I will call my father's brother's son nistac if older
than myself. niciem^c if younger than I.

ie apparently

no me^{us} my f. brother's older than I.

niciem^s = my f's brother's daughter if younger than I.

nigu^s = my son

nitan^{is} my daughter

nii^c = my wife - ^{polite} niwitcihagen = "my helper" = my wife.

napam^{im} my husband. " " = "my helper" = my husband.

nistau

nyitamus

nségu^s

nist

nahatcum

nahagomiskwam

nistau

nitem^{uc}

nitem^{uc}

brother in law & sister in law can get pretty
badly, no limit. Neither side can get sore.

nistau

nitem^{uc}

niciem^c

nistac

niciem^c

nim^{us}

my f's sister's son

" f's daughter

" mother in law

" f. in law.

" son in law

" d. in law.

" b. in law egr. speaker

" egr. female

" sister in law egr. male

my paternal aunt's son

" daughter

" younger than I

" my maternal aunt's son

" if older than I

" if younger than I

" my maternal aunt's daughter

1934
evidently =
niti mus

nī stan ————— my maternal uncle's son.
 nī t m u e " " " daughter -
 nī stan (correct, my sister in law, sep female
 nū m cō m' my grandfather
 nō h k u m' grandmother

both sides { grand uncle = grandfather
 grand aunt = grandmother.

my grandmother's sister's d.
 would be called "grandmother" when grown up

"grandmother's sister's son
 will be called "grandfather" when grown up.

Briefly after further questions, all the descen-
 dants of granduncles and grandaunts
 are my grandfathers & grandmothers.
 Doesn't know what they are called when young.

nē t e h i g u t e = my parents.

nō h t a w e or nō h k u m s = my step-father

my mother n i n t o c = step-mother
 n i c i m s = my grandchild (tried all sides),
 and all descendants of
 my grand child.

David n t a w a c i m = David's wife + children.

The head of the family is named + then n t a w a c i m
 n d o c i m = my brother's son

n d o c i m s k w a m = " " daughter

n e h a t e m " " sister's son

n d o c i m s k w a m " " daughter

n e h a g s i n i s k w a m " " brother's son's wife -

n e h a t e m " " daughter's husband

n d o c i m s k w a m " " sister's son's wife

n e h a t e m " " daughter's husband

n i s k my cowife

A father sometimes uses his son's name in addressing
 him or say "my son!" n a k s a !

Same regards daughter! n l a n e

a son will not pronounce his father's name

his mother's name

a daughter " " her father's not mother's name

A mother will sometimes use the personal
 name when talking directly to her daughter;
 sometimes she will say "my daughter". When
 talking of her to someone else she will not
 pronounce her daughter's personal name.

A father won't pronounce except rarely,
his daughter's name when speaking of
her. Mostly says my daughter.

Thomas Tce-nā-pen. That is don't he
(= Kiskēnā-pen) is known here.

Tcē-gwānā-gim skēm "Whirlpool".

is his true name

born in the bush, near Fort Chimo.

His father came from Ft Chimo. His
mother came from the Great Whale

River. He has always been here
since a small boy. He speaks

the Great Whale River Dialect.

Has been at Chimo twice since
grown up. Says Chimo says tci = Moose

Kālx. Fort George dialect is
easier understood. Has not been

further south than Fort George.

There is another post in land from
Chimo called Kaietce-gā-gim an
Has been there once. Chimo inlanders

trade at that post. Chimo Indians and Great
Whale River Indians sometimes meet in the
winter (when hunting) in the peninsula.

A river called Kipi'sci is north on the coast.
This is about the northern limit of the Great
Whale Indians. The southern limit is post

Kānā-yā-pus-kaw. Has been there.

When a story is about older times is an
Atē-yōhkan.

A tipateimowin is about something that has
happened. Is real.

Thomas narrates. David & I went off from the post
in two canoes. We went up this river for quite
a while. At last we got to some inland lake
& it froze up. So we went off in toboggans
to hunt fur. One day I went off. I killed
5 otters, 3 martens, 2 minks. So I went
back to my tent. Stayed there a day. Then
I went off again and killed 3 more otters.
So we were hunting for a while, hunting for
gub. One time I killed 6 deers sometime after
that I killed 10 more deers. Not long

A man could marry his father's sister's daughter.
 permissive not mandatory

Young brother can take liberties with elder's wife?

A man can not marry his father's brother's daughter.

A .. can .. his mother's ..

A .. can not .. his sister's ..

If a man when speaking of his brother
 or sister if there is more than one will

use the appropriate kinship term, then
 immediately the personal name, so too

a girl when speaking of her brother or
 sister if there is more than one.

If a man has a young brother and a young sister will
 use the kinship term + personal name.

or to a girl of a young brother and young sister.

On direct question David says
 all related persons speak to, or speak of
 the other in this manner.

Aug. 13. 35 - David Masty
 winasku (= woodchuck.)

None here. 2 sum mess gone killed at the

rapids 5 miles east of H.P.C. post, on the
 Great Whale River, on the south side - He has
 heard of them being killed on the north side,
 not far from the G.W.R. - how far from H.P.C.
 post unknown.

Kusapahteigan "conjuring tent."

He was young he saw it more than once.

ni'pa wa'gan "my dream-spirit."

When a shoulder blade of a rabbit is stuck
 on a stick over the fire & say "nimitiwauan"

[from the black smudge, says Elderik, you
 can tell the future]. The shoulder blade of
 any animal will do, not only rabbit.

Denies any special Indian deity controls the
 game animal. One unimiskiw was.

ni'msten thunder. Whenever there is much
 thunder the Indians say there will be many
 berries. Does not know what causes it.

I explained about thunderbirds. Has heard nothing
 like it.

wasw'stuns - northern lights. Has never

heard any explanation or myths.

[Rhoderick says there will be cold ^{in winter} when the aurora is seen.]

There are some yarns about an olverine.
Has never heard of bungling host stories -
ahkusa he is sick.

ahkusiute they are sick.

no "hole in the wigwam" story - syllabic text in ^{g, W, R} II. p 25.

They make a ^{conjurers} tent where there has been
a fire. The conjurer enters the tent. When the cover
is put on, it is put on very tight. When he goes in
you will hear tapping. Then the tent starts
shaking. When it shakes hard you will hear
some one, (mistapants plural) talking.
Many will be in, but only 1 speaks at a time.
A person called mistainahk^u will be
also inside. Another called Pekutiskwan
will also be there. Sometimes they ask one
of them who are in, if they can kill
game. Mistainahk is the one they
ask if they can kill game. after you

this will be the askers
song -

ask him, he will tell the person asking
that he, the asker is ^{asking} a song. So he starts
singing. Then you will hear mistainahk
speaking. after the singing ceases, you will
hear a big thump. There were many Indians
taking their turns. It was all like that. Then
the tent will be taken.

Appearance of Mistainahk^u is unknown.

[Wissapentahk is what the Ojibwa at
Lac Seul call Wissapentahk]

Pekutiskwan is asked the same as
M.

Dog husband story unknown. [But Rhoderick
says Harold knows the story & will tell me.]

Star husband story unknown (Rhoderick has
heard it from the Lac Seul Ojibwa -)

David: ^{mostly} supplies 2.00, no 6

Roderick, Rupert's House -

1 péyuk 2 níc 3 nist^u 4 nian^u ^{see p. 1 of Rupert's House I.}

5 niáic^u & ngutwás 7 nicwás

8 ngámanen 9 pékusteu 10 nitaht^u

more or less

slightly mixed dialect
as at in other parts

tsicimānitu great man to

-etc

mutaimānitu bad

sip'hte in the river

stai'hte on land

{ mitā'ht'cauta they are then ^{more common} an.
mitā'ht' tēsiv'etc an.

nā'fēu man

ī'sūen woman

ā'yn' Indian [at Ft. George: Wnawh
= *iliniwa, *ililiw
1 & 2 contraction]

Astō'mēu' Eskimo

Astō'mēu' 8 & short close,

Wā'musteg'ēin = white people,

mī'stik' stick, mī'stik' plural,

mī'stiguts boxes

ō't canoe it not aspirated

ō't' canoes + aspirated

pī'hte ō't, etc in the canoe.

more common pī't' etc in side the canoe.

ntō't' his canoe

awēn ntō't' whose canoe.

ntō't' my canoe

t'cītō't' they "

tsō'tō'm our incl. canoe

tsō'tō'm' " " canoes, we

ntō't' nāw our excl. canoe

ntō't' nāw' our excl. canoes,

ntō't' wā their canoe.

stō't' wā young canoe.

tēwēu' he comes back.

Kē't' tēwēu' he'll come back.

mā'skute nāmēk Kē't' tēwēu

maybe not will he come

tēwēu' etc they come back.

nāmēwī' tēwēu' he is not coming back

mā'stā'pūē mī'htcō'tu'w' etc there are lots

mī'hte firewood,

mī'htō't' raft. to clearly

ē'gut'cin he is hanging

ē'gut'cin he is in the water.

ē'gut'ēu' it is hanging

ē'gū' hang through

tsisēyiktem' he knows it
 kiskettem' he knows it. Moose
 Cree - voiceless l.
 shtciemen' he persuades him.
 shtciin' he is strong.
 shtciitihen' he has a strong heart
 shtciitihents they have a
 osas cin' he slips & falls -
 shtciyigaten' he has strong legs
 wātcimen' he bends it.
 pmiukten' he walks by -
 pēpān'kten' he is going for a
 walk, he is walking.

Hurky. ^{Paul} ~~don't~~ cane
 miuk' my leg -
 ag' ag' my hand
 itig' ag' my foot
 2 mutik male, man.
 2 gēnē? woman.
 imē? water
 guk' river

miuk' land.]

X [order no 7 Cookie \$2.00]
 [order no 8 David Marty \$2.00]

Roderick. Rupert's House Cree

tsisēyiktem' = he knows it —

ntsēyiktem' = I know it.

tsēyiktem' ^{ute} they know it

wāp' ^{xh}tem' he sees it.

wāp' ^{xh}tem' ^{ute} they see it.

miwāp'htenān we excl. see it. slowly

miwāp'htenān' we ... fast -

tsi'wāp'htenān' ye see it

tsi'wāp'htenān' then sees it.

Tsipin if. not common.

~~Tsipin wāp'htenān'~~

miuk' wāp'htenān' if he sees it me -

mi'pimukten' I am walking

mi'pimukten' ? " " natural.

māmitsa' eagle (is it an eagle? Kills geese
 and ravens. The black. Revillon's interpreter has the
 wings & tail of it. Killed this spring. The length of the
 tail is more than 2 feet. The stretch of

wings is over a yard. The wings are
bigger than those of a goose. Also kills
ducks.

Ken-wá-pa-men he is watching him

ntaihtai' my hand

nsfatur' my arm

nskat' leg

nisit' foot

ntigwam' head

ntaon' "Ken" jaw

nitācosgai' ear

nistaihtai' eye

ntfai' lung

nskūn' liver

ntaihi' heart

nitō'stan' elbow

nsfai'gai' a rib

ntit'kai' kidney

(at Ruper's House when hunting moose
don't respect any hunting grounds - for fear
they would) Waries not allowed
to be shot after sunset by any one

Wark - 1430
against Canadian
Nativist Law

a big row -)

"I'm going shooting at BWR. = I'm
going to defecate."

"I'm hunting beavers, waries" at Ruper's
House = "I'm looking for girls"

English translation of Wolorene. Dictated by
Roderick. Syllabic text in GWR II, pp. 15-24
About the Wolorene. The wolorene said,
"You will see tracks of somebody out," so the
Suk'capien (a man) started walking. So he saw
a track. So he went to it. As he got close to
the track he started taking off his snow-shoes. So
he went underneath the snow. He came up
right up to the snow-shoe track. He just stuck
his head out, went back to the hole he made
+ filled it with snow, so he went back.
So the track of the fellow he saw stopped
all of a sudden. He stood + said, "Somebody
saw our track." So he went back. I saw
the place where that fellow saw his
track + stopped - He couldn't see that

hole when he came up. So at last he found it. He started trailing him - at last he came to a tipi. So he said, "I will defecate on this tipi." p. 16. The ~~tipi~~ ^{tipi} which he came had no covering at all - inside he saw the frame of a conjurer's tent. When he saw that he said, "I wonder whose been worrying these people. This is what I would do if these people here." He defecated on the tent & went on. He couldn't even break it. So the wolverine told his brothers to try & go far off. So at last he said as they were travelling, "Sister, somebody's going to come up to us. When he comes up to us make out as if you were dead." It was the ~~fox~~ ^{fox} & the bullfrog that were told this. So at last they saw somebody coming. So he came up & said, "I wonder what they are going after?" "The calves of my" says Winniwen.

legs are sore." So the ~~wood~~ ^{wood} said to him, "Somebody ^{Winniwen has} found their tracks. That's why they are going far off." So this fellow said to the ~~wood~~ ^{wood} to say what he had just said. "I think I heard ~~that~~ before." ^{Winniwen} ~~had~~ ^{Winniwen has} said, "Somebody found the tracks. That's why they are going far off." "Come & see me." ^{looked at} ~~when you have said~~ So the ~~wood~~ ^{wood} looked at him. p. 7. And while he was looking, Winniwen turned around, defecated on him and blew him under the snow. And Winniwen, "You should not be making fun of me." So Winniwen started off. So the bullfrog at last saw Winniwen coming. So when the bullfrog saw this fellow coming, he rolled up in a blanket & threw himself on the snow as if he was dead. So Winniwen came up to the sled & saw no body there. And he said, "I wonder what's the matter with this fellow?" So he looked around & saw

the bullfrog. So he pulled the blanket off the bullfrog. "I guess this fellow got killed with the smell of the flatus. With which I killed the toad because the wind blew down to it (the bullfrog)." So he Winiwen went off and did nothing to the bullfrog. So at last Winiwen came to a camping place. So the Wolverine saw this Winiwen coming. Winiwen saw the Wolverine too. So he went to see him. Winiwen said "I wonder what they're going after? The calves of my legs are sore." The Wolverine said, "Who don't you know (p. 18) that we are afraid of dung?" Winiwen said, "Brother, you are saying something to me." The Wolverine said, "That's what you do. you make a stink although you are a stranger." So Winiwen said, "Come & look at [a mythological animal. Not a stink.]

me." So the Wolverine said, "Look at me too." When the Wolverine looked at Winiwen, Winiwen led drive at him but the Wolverine dodged it. So when he knew he missed the Wolverine, he turned around again but the Wolverine jumped on this Winiwen, & bit the anus and shut it. So the Winiwen said, "You are breaking my arrow." So the Wolverine said, "This isn't your arrow. It is your dung." said the Wolverine. So the Wolverine started to call his brothers (i.e. the toad & bullfrog) & said, "I have got Winiwen's hole shut up. So his brothers came up they started fighting till they killed the Winiwen. The Wolverine said, "Little brothers! I can't see." The smell must have blinded him. "I'm going to leave you. Come & tie up my face with our mother's old covering. After you have tied my face, make me face the sea." So the little brothers

did as they were told. So the wolverene started running off leaving his brother. As he ran he started to sing. This is the song he sang. "I played a joke on Winiewa." (p. 19) All his little brothers heard him. And this is what they said. "Our brother is singing a song about playing a joke on Winiewa. Our brother did right in killing Winiewa because he killed other people."

And as the wolverene was running he tripped on a tree & fell down. And the tree said, "I ^{stand} ~~stand~~ any where at all." So wolverene started off running again. At last he tripped and fell over another tree. The wolverene said, "What kind of a tree is this?" And the tree told him, "I stand on slanting ground."

So the wolverene started running again. At last he ran down to the great sea. So he went in the water, & started to wash his face. The wolverene said, "Half of me will go ashore & the other half will be in the water. The smallest half will go ashore." So when he went ashore he started running off. He started singing as he ran. The song was, "I wonder where I came from?" So he came to a camping place. Just the frames of 2 lodges were there. One was small - the other big. So the wolverene said, "I guess (p. 20) ^{perhaps} ~~perhaps~~ this is my son's lodge." The smaller one looked very poor. So he started to follow a trail. So he came to another lodge. There was no one home but children. The smallest lodge ^{was the one} he went in. He started peeping before he went in. So the children said when they saw him. "Here's our father's brother. Now we will have

something to eat." So the wolverene said, "What are you going to eat? I've brought nothing." So he went to see the other lodge. The name of the one staying there was mantu. So he went inside. So he said to son of mantu, "What kind of grub does your father like?" "Over there," said the children pointing to the food. It was lying where old mantu was. So the wolverene took the food, + the kettle too, + drank some water out of it. And the little mantu said, "No one drinks out of our father's kettle!" The wolverene said, "I'll use his kettle!" And the wolverene dumped the bones right where they were sitting. So when he went out he took some fat + went into the small lodge. So the wolverene said, "Eat this +

don't be afraid. I am going to kill the people with whom you stay." So the mother + father of these children came back + the children went outside. These children said to their father + mother, "Our paternal uncle has come." So the woman had a liver + the lungs of a deer. When the wolverene saw this he shoved it outside and said, "I never give any body (62) things like this." So these mantu came inside + said, "Our father wants his kettle." The wolverene said, "I have not finished with it yet. I'll take it back when I'm through with it." When he was through with it he took it back + threw it inside + this is what he said, "There's your old kettle!" And the mantu said to him, "I guess some grub will kill him." And the mantu said to his sons, "Stir up blood in the kettle + when it's cooked, go + get the wolverene." So the mantu started

cutting up the deer. So they went
and called the wolverene. The
wolverene said to his brother
"Don't go with me. I think
the manitu wants to kill me.
That is why he wants me." So
he went inside. The manitu
said to him, "They haven't
cooked anything for you."
They had a kettle of blood off
the store. And the deer which
the manitu cut up was lying
in the tent. And the wolverene
was told, "That is what you are
going to eat. Drink this blood
first." This manitu told his
wife to sit at the door. (p. 22). And
if the wolverene wanted to
run out she was to hit him.
So the wolverene took the kettle.
He had no spoon. When he had
the kettle he started looking up

at the smoke hole. He knew that they were
going to hit him if he wanted to get out
through the door. So he thought he'd
try & jump through the smoke hole.
The wolverene was sitting with his knees
together and the kettle was on his knees.
He was tipping the kettle as if he was
drinking. As he was doing that the
manitu wanted to come and push the
kettle into his face. The wolverene saw
him. The wolverene took the kettle & spilt
it on the manitu & all his children.
And the wolverene jumped up through
the smoke hole. There was a stick
there and he landed there. Before
jumping up he seized some fat from
the deer. He jumped again & landed
outside. The manitu said, "I wonder
what is the reason that he jumped
out?" And the wolverene said, "What's
the matter with you trying to ~~throw~~
the kettle all over me?" jump

The manitu said to the wolverene, "Come inside." But the wolverene said, "No. You want to kill me." And the wolverene told the manitu to eat his deer-meat. So the manitu told his sons to go - look for some deer - "I'll buy & kill the wolverene." The boys found some deer - But they never did anything. They went back. And ~~then~~ the manitu said to the wolverene, "Come with me to where they saw those deer." So they went off in the night. The wolverene was ahead, walking in front - the manitu wanted to stab the wolverene in the back - But the wolverene dodged him - And the manitu said, "I pretty nearly killed you." The wolverene said, "That's not an accident. You wanted to kill me." The manitu said,

"I didn't want to stab you - Why would I want to stab you?" The wolverene said, "I saw you when you wanted to stab me." They didn't believe each other. The manitu was lying, and the wolverene was telling the truth. The manitu's boys must have been ahead, so the wolverene & manitu came up to them - When he got up to his sons he said, "I pretty nearly killed a stranger - I fell down & pretty nearly stabbed him." But the wolverene said, "He's telling lies. I saw when he wanted to stab me." So at last they saw this deer. The manitu set a snare & caught one. And the first deer that was caught, the wolverene went to it. He cut the deer open, took the string which was used for a snare & put it inside the deer. The manitu didn't like this

at all because it was his, so he ^{Wolverine} cut up the deer & pulled it back. [David says he forgot to tell the man who had his wife along.] So the wolverine started to look for a place to hide so he could get a close shot at this man with his bow. At last he got to his tent, took his bow, went back. He didn't follow the trail on which he came, he followed a different. So he came up to this road & sat very close on the road so as to get a shot at this man as he passed. At last he saw the man coming. When the man got close he shot him & killed him. After he killed him he did the same thing. He left the road & walked around. So at last he saw the man's wife coming along.

When she came close she stood and said: "?! It feels as if some one shot me." And the wolverine said to himself with whispering & slowly, "You feel like that because I am really going to shoot you." So the man's wife came up & the wolverine shot at her. He fired many times at her - & at last he killed her. After he killed her he went back. Then he said to the people with whom he was staying, "I have killed a man. So the people said, "Brother, don't kill the man's children." The wolverine said, "There will be just the same as their father if I don't kill them now." So he killed the children.

Formerly placed bear skulls on posts. painted the skulls. Tobacco not put in the nostrils. Apologized to bear for slaying it at the time of painting it.

WR. 1.2 nā pē i kō chō = nā pī hīgūtē "they got killed"
 Kā chē tā ō skō = kātētā wōskē " = s,
 wē wē = kūtā

is used for 75 appendages.

chē shā mā nē tō, o mē tā t ē tā' shē wā wē mā

thīcō mōntu umi tānt " ita ciwēwing.

This is the title of a book The 10 Commandments etc. Walter.

p 25 of GWR II The Conjurers Tent

transcription. transcription. Evanson Pelling

kō sā pē chē kē nā, ā kō wā sē tā kō—

nē wē chē, ā kō pā chā tē. Kuwā sē pē tē kō.

ā kō mā mē twā sē chē, mē stā pā wā chē

line 4 ā kō ē yā chē pā ē chē

Reperts House Cree.

Roderick. istkwātem² door

uhtci² from

(tand) t'khtu² so many, with tānd = "how many"

ih'teciute they are ^{that many} so many

nimihtci² t'uanān we are so many

āw'ste more than.

wīyās meat.

n'tagawāter wīyās - I don't like meat-

sih'tcimēu² he persuades ^{him} ^{then}

ni k'ā s'pitan I can do ^{ngastan}

& stci² = land earth.

utciomātkār = chief, head-man.

nīgān' ahead

nīgān'ū he is ahead.

nīgān'ū I am ahead,

nīgān'uh'tēu he is walking ahead

nīgān'uh'tēute they are " "

nīgān'ū² he, she is singing.

nīgān'ūw'tē they are " "

nīgān'ūw'tēu we are " observe &

nīgān'ūw'tēu² I am going to sing. &

me 12.

A few Indian drums at Ruperts House Post.
= Roderick translates David Masty p 26

of B.W.R.I.

An old man once told his grandchildren,
"I think you will see something when I
don't live on this earth." His grandchildren
liked him very much. That was the
reason he told them this. So the old
man died. After he died they saw his
tracks across the river (on the southern shore)
The tracks led up to the bank. He had
kicked it off, it nearly blocked this river.
So he walked across on that. You could
see his tracks going north. So at last
they saw where he had been having
a snack of deer. He had roasted
the whole deer on a spit. He just
left the bones of the deer there. That's
where his tracks disappeared. That is
as much as I know.

David Masty.

tcipe' = ghost. tcipe' itc = ghosts.

Ruperts tcipai

ndjipamainan our dead.

x tcak'k' = soul.

" = soul in Ruperts House

ahkucowin sickness.

(Caused by?)

Indians at Cape Jones hunt like Huskies; kill
seals, sometimes walrus. Their women know
how to make Husky boots (one cent). They
use Conves, not Kayaks. They never go far
inland, only a few go inland in the winter.
Not even every winter, once in a while -
John McKash is going to stay at the coast this
winter. The northern boundary unknown. The Cape
Jones. Come & get (buy) seal skins, & boot-
bottoms (off the ^{soles} flippers, which are bigger than a
ordinary seal. Roderick shot one inland, about
one mile in). Before the
Before the white man came, they the

Indians, used to passing here, but did not
 camp here. The Southern boundary of GWR
 Indians not known. Fort George Indians
 have an outpost, Kanapiskaw. They
 really belong to Fort George. When there
 was plenty of deer, the Fort
 Chino Indians used to be seen where
 the GWR Indians were hunting deer.
 When Mastey was about 30, deer were
 still plentiful. With his eyes closed,
 and his regarded the voices which
 he might recognize, he could
 tell whether a man was speaking
 Ft George dialect or G.W.R.

Making the mink dance -
 mimihicigaciwānen. ^{Mastey has never}
^{seen it. Heard it.}
 They cook a mink whole. And they
 put some fire in his mouth. The Indians
 stand around in a circle. One of
 them ^{in the middle} takes the mink, and keeps
 shaking it up & down & sings,
 "Fire is coming out of his

mouth. After that he takes a good bite of
 meat & passes ^{it} about to the other Indians.
 Then they quit.

pinic = they quit.
 ta-wa'higsen: ^{tanboure} has deer skin only on one head,
^{is thin}

Rōstci wāpita-gan ^{drump} has deer skin on both sides
^{is thick.}

[order no. 9. David Mastey 2.00]

[order no. 10. Cookie 2.50]

August 16. 35

Harold translates.

Vuktic reads the syllabic script
 of Cookie. GWR. III. 11-7

I'm writing Long ago the first Huskies.
 A Husky story. Those Huskies called the
 Tunni: the story is about them. There was
 a tall big Husky, Innu-paluk was his
 name. A brother & sister were 2 people.
 He & his sister got in among the Huskies.
 His sister used to go about with the Huskies.
 Afterwards they stayed in a snow house.

They had a house. There was a small Husky. They were staying with the Huskies. That small Husky with whom they stayed had a snow house. The big man used to go off. He would go off with the small Huskies when they used to hunt, when they went to hunt seals. These small Huskies would go off on the new ice & this big fellow would go off with them. That big fellow would always stay on the thick ice. The Huskies would go on the thin ice. That big fellow would stay on the thick ice. The Huskies used to talk about the new ice.

There was snow on it. Where was no water there was ice. It would all freeze up sometimes when the wind came in from the sea. When there was snow on the main ice, it would freeze when the wind came from the sea. On the main ice they

were talking about the ice going out. It would break up. Close into the land, the ice would break off at the crack. Way outside of the main ice the thin ice which frozen the night would be called new ice. The Huskies walked on that thin ice. That big fellow would only go with the Huskies as far as the old ice went. The small Huskies would go far out on the thin ice to hunt seals, and would leave the big fellow on the main ice. He couldn't go on the new ice because he was too heavy. (p. 2) He was too heavy to walk on the new ice on which the Huskies walked. That big Husky would stay on the main ice. He would stay there all day & wait for the Huskies who were hunting on the thin ice. The Huskies come to that big fellow. When they come in the evening those small fellows would be carrying

seals-meat. When they came to that big fellow he would take it all from them. He would take the loads because they were small. He would seize them by their right arms + take the loads from them. He would pull up their sleeves + seize them on their bare arms. He wanted to see if their arms were dirty (i.e. bloody) (to see if they had been skinning seals). He would take all the meat. When he saw their arms were dirty, he would pull their moustaches off one side of their face. He would leave one side with the whiskers on. That's what he would do to the poorest of the Huskies. He would take loads from some, not all. He would a little grab. At last he made them angry. They said among themselves "Let us kill that big fellow." So they said among themselves only they did not let him know what they were about to do. "We'll get him

to come out + sleep on the ice. Then we'll tie him up with a line when he's sleeping so that he can't move." They went to hunt seals the next day. After they made plans to kill him they went off to hunt seals (p. 3). That big fellow went off with them again to hunt seals. He went as far as the edge of the strong ice. When they got to the thin ice they left that big fellow on the main ice when they went out on the thin ice. He stayed behind + the small fellows went out on the thin ice. He waited for them to come back. They planned to kill him that night when he was asleep. The big fellow knew nothing of their plans. When the evening came they were going to kill Inup^{the Tunny} Paluk without him knowing anything about it. He was too big + strong for him. They had to wait till he was sleeping before they attacked him. That big fellow waited for the others to come back, for they were going to sleep

on the ice that night. When they slept
 on the ice that night, early in the
 morning they told that big fellow they
 were going to hunt seals again. When they
 told him they were going to hunt seals,
 he, Innukpalluk, said it was all
 right. They got ready to sleep, that
 Innu, Innukpalluk, when he heard
 them speaking of sleeping on the
 ice, said, "How can I sleep out?"
 He asked them how could he sleep
 out when he had never slept out
 before. "When you sleep off the camp,
 they tie you up so you can't move,"
 they told him. When they told him that,
 he told them to tie him up so that he could
 sleep. They tied his arms + legs tight. When
 he went to sleep. They told him this
 because they thought they couldn't
 kill him any other way. The Huskies
 thought that was the only way they
 could kill him because he was too

strong for him. (p. 4) After they tied him up
 he went to sleep. They wanted him to sleep
 away from the camp because they wanted
 to kill him. He lay down, not knowing
 what they were going to do to him, + he was trying
 to fall asleep. The Huskies stuck him with
 a knife on a harpoon rod + killed him.
 He broke the lines on his legs when they
 stabbed him. When he began to kick he cut
 his leg off with the line. They worked so
 hard to kill him that they made no noise at
 all. So they killed him. They sunk him in
 the water. That is how they killed him. After
 they were done with him they went
 home to their camp. When they got back
 to the camp that fellow's sister asked
 about her brother. She asked whether
 they had killed her brother. When the
 woman asked about her brother the
 Huskies told her that he had a big
 load. That was why he wasn't coming.
 The fellow said to the woman who asked,

Another fellow, one of the murderers, came on. The woman also asked him. And he told her the same, that he was coming behind, he had a big load. They didn't all come home at one time. They came in two lots. Every time the woman asked they would always tell her the same. As soon as they back to their camp they got ready to go some place else. They left the woman alone. Another fellow came to that woman when they had left her.

That man was one of the fellows who had killed Innuk Paluk (P). The reason why he was behind was because he was a poor fellow. That woman asked him, "Where is my brother? Did you kill him?" That fellow told her that they had killed her brother. After that she became angry, because that was the only partner she had. That was why she became angry. She told

him, "You had better go after those people." So he went after them. That woman told him to go after them + she told him, "Even if you can hunt a little bird." He heard a little bird coming. He stuck up his harpoon pole in the snow. And he put his mittens on the end of the harpoon rod. He put one mitten on top of the other. A little bird came + lit on it. The little bird said, "Whose harpoon-rod is this?" That's what the little bird said, "Whose harpoon is this?" The little bird flew off and went after the people who had gone away. When he caught up to them he killed them all. He killed them by sticking his beak into their breasts. So that fellow was only left alone. The little bird made a noise and that fellow went back to the camp. He got to the camp. They were all dead when he got there. The little bird had killed. When he saw

they were all dead, he knew not what to do. He made up his mind to go back to that woman. When he made up his mind to go back, he went back to see her. (p. 6.) When he got back there were only 2 of them left he & that woman. They stayed together all winter till spring. That woman always used to talk her brother, & how the Huskies had killed him. She never talked about that little bird killing the people. She only talked about the people who killed her brother. She never talked about the people whom that little bird had killed. She never talked about her brother after the Huskies had killed him (mixed says Harold).

That fellow would not tell her anything about the people who were killed because he had been told not to. They both lived together & used to play. They had a deer horn with a hole

in the middle of it. There was a hole at each end of it. They used to put a line at each end of it & would hang it up. They used to poke at that with a stick & push towards the middle hole. They put deer horn on the end of the stick so it would not wear off. They made it so it would fit that hole. The Huskies used to sit around & all poke at that hole. They would all have their sticks with deer horn on the end of it. They would try & hit the hole in the middle of that bone. Any one who hit that hole would have to sing a song. They would sing any song they could sing. Any one who could sing the best song would be the best. Any one who could sing ten songs before any one else would beat them all. They would be inside that was built with stones when they poked at that bone. They couldn't get out of the

door was shut with a big stone. They had only one way to get out. That woman used to go & see them when they were playing, because she wanted to kill them on the sly, before they knew what was up. She only went to see them when they were in that place playing. (p 7) She went there early in the morning. She and the man with whom she was staying used to go and see them. This man always held something (=?) when they went to see them. The woman had told him.

They always would stay in the door way when they went to see the people. They used to block the door way so the others could not get out. So she told that man, "Well keep them that way." They would knock them down, and that fellow would drill a hole in their foreheads. That fellow did not like to do it but he was frightened

by that woman & he had to do it. He was ^{did not like to} frightened lest the other Huskies might hear of it & kill him. He was frightened by that woman. They went off. They were thinking of the other people who were there before them & what might happen if they came back. And they ^{Huskies} were frightened at that woman & built boats of seal skin. They all made seal skin caps for themselves. They wanted all the animals to come with them when they went away. And the animals went away with the Huskies. This is the story the Huskies used to tell, that is, the old people. That is the story I heard from the old Huskies. The first Huskies who were here, the old fellows, used to tell this story. I know nothing of the Huskies of this story. It is only what I have been told. And now as, game is rather scarce,

services as asst.

[order no 11, Mukti, one dollar]

at Ft. George Sept. 5.

a for e of ordinary Cree

nājīstān martin p. 18

mahtcā's^u wolf p. 18

ickwāhtān door p. 20

nistāc my elder brother p. 213

ndōcīm skwām my sister's daughter^{etc.} p. 46.

hāgā'niskwām my brother's son's wife p. 46

tāwā'higān tawbrowm p. 80 (see description)

nāpē ē kōchē. Kōchētā ō'kō mēwē, ōtānē sē.
wā'tēnā ē chē. ō sēmā, ^{hū²} fā'mē nātā, chā'kā' wā

ē tā' ē tā' kō yō wē chē ēnē yī chē

"beluga whale" is locally called porpoise.

Husky by VR:

tiŋuŋ liver (tiŋu? ?)

itōŋwā = one waŋkahigan

ničiqRAFT-

xŋniŋ women -

ŋŋŋŋŋŋŋŋŋ he runs by -

tsiləŋŋŋŋŋŋŋ day (sky?)

ŋŋŋŋŋŋŋŋŋ wind γ = sonant velar spirant.

tim'a' = duck

ŋŋŋŋŋŋŋŋŋ loon

Kitoyen Tobacco . γ or spirant.

K x mi ēlu boots

həŋəŋŋŋŋŋŋ canoe γ = sonant velar spirant.

tiktŋ deer

x liliwŋ whale (white fish in Rupert & Coe

āŋŋŋŋŋŋŋŋŋ no.

ā x yes

imŋŋŋŋŋŋŋŋŋ water

ixalŋŋŋŋŋŋŋŋŋ fish

Kiyŋŋŋŋŋŋŋŋŋ bear

cip.

miliŋ = top of foot.

Kenāŋŋŋŋŋŋŋŋŋ pipe stem -

ŋŋŋŋŋŋŋŋŋŋŋŋŋ he walks along

amŋŋŋŋŋŋŋŋŋŋŋŋŋ Chief (ntsiiman)

tulimāŋŋŋŋŋŋŋŋŋ heart

tsŋŋŋŋŋŋŋŋŋŋŋŋŋ lake

ŋŋŋŋŋŋŋŋŋŋŋŋŋŋŋŋ

te' a bit
presented

11

"beluga whale" is locally called porpoise.

Husky by W.R.

tinguq liver (tingu' ?

itōgwa = one wāstahigan
nēxq raft.

x nēg women -

x q p s i t u ' he runs by -

t s i l a q i t u ' day (sky?)

ī n ō x ā i wind γ = sonant velar spirant

t i m ' a ' = duck

q x m i k foot Husky - by W.R.

K i g n t i n g tooth

o x x q tongue

n y u ' log

t c i w a earth

k r river

q ' i m y u g dog

n q t e n grease

u x x x, rock γ = sonant velar spirant.

n x p a q t u tree

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 24½.	
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.
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 hoghead. (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. 3396

Stock: Eskimauan and Algonquian

Language: Eskimo and Montagnais-Nascapi

Collector: Dr. T. Michelson

Place: - Date: Summer of 1935

Remarks: Eskimo tales and vocabulary; some Indian tales; ethnology; kinship system- some Eskimo; pretty complete for kinship system of Indians; Montagnais-Nascapi syllabic text; Great Whale River syllabic text; Story of Tcehkapec; also Conjuror's tent, and story of Wolverine; English trans. of two only (Great Whale River No. 1); Some Eskimo vocabularies. Two notebooks, Nos. 1 and 2,



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