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Rupert House Cree texts and notes collected by
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1 Rups House W. M. Olson - Sept. 14. 35

wi'pate kéte nīpin summer will soon be at
hand.

tsiteu anite kanihihte it is warm in

tsiteu nīpin ^{summer} it's a hot summer.

nīpihtei' next summer.

nīspun it is snowing.

piwān it is drifting (of snow).

tcimūn nāgun it looks as if were
going to rain.

kéte piwān nāgun it look as if it were
going to drift.

nīte ^{etc} ngātān wēse tcimūn nāgun
I am going to stay at home because it
looks as if ~~were~~ going to rain.

nīgun tēwihū' he hunts well.

nīgun nāgunu he looks well (handsome)

tāfwe nīgun nāgun siwate they
surely look well.

cīpshituwate they run fast

cīpshita'nte } " " "

nīte tcīspah'ta'nte they run over there

nga'ispihtān ēto I am going ^{to run} ~~there~~ over

tciga'ispihtānāmāK nīte are you ^{is}
going to run over.

wā'heu² niwāpehtēn mīteiwāpe
Far off I see tents.

2

ōt¹ canoe ōt¹ canoes.
ntōt my canoe.

pīhtc ōt¹htc nīhtān I am inside
nāpēn tāu ōt¹htc a man ^{of the canoe,} is in the
canoe.
_{not diphthong}

niwāpehtēn ōt ē pīhtc sātsewēpai-
itc I see a canoe coming around the
point.

niwāpēmāntc nīcu nāpēntc
ē pīn kutatwau ntīgu
I see 2 men paddling the canoe.

ntcīgūnīwāntc = Nictigun Indians
ēyaim^{ht}līntc they are walking back
and forth.

pēpā'mukhtēntc they are walking back
+ forth.

tēgūwān wīhtc¹ pēpāmukhtēyēk¹
why are you walking back + forth.

nāstāpūwē pē'suhtēn ē pīnuk-
tēt he is walking slowly

mōhkumān knife

niwān'htān niemōhkumān

I have lost my knife.

mitcihi ēnāndēwāp'htēmān

help me find it,

niwāp'htēn mēte wāishēwē

I see it further away.

ēgāwī Kustā'tci don't be afraid.

" Kustā'tcuk don't cry.

Kustā'tcū. nditēmān I think he is
afraid.

tci'tegāi ^{thy penis} } the two ways of insulting
ā'hkai ^{words} }

tci'fickum ^{thy vulva} }

tci'Kustā'tcinā are you afraid.

nišit'cimān I scared him.

mēmewi ngā'tci'tō'tēn I can't do
it.

jimnickan he swims.

ēgutcin' he is hanging

u'tcipēts ēgutcin' he is floating

on the surface of the water.

ēgutcin' it is floating.

wēpā'hān it is going with the
tide

nígsonú He is singing
négson uwa te they are singing.

wítkén it tastes well

tan é's fúgúhté how does it taste.
míyus púgún it tastes well

míyus púg^u m it an. . . "

x t i h K^u 1 deer

2 t i h K^u te 2 deer

mín í's tén uwa te thunder

wá sté páyú' lightning.

Kusá p^u x tígén conjuring-lodge

Kusá p^u h tégé uwa te they conjure in a

ngé mít sáwín "conjuring lodge".
(The way the cracks appear is)

is what they say when they put the
Shoulder blade of an animal in the
fire

utígén shoulder blade.

pímíné páyú' a crack

mísi mítu big eagle

mít suwa te eaglets.

ā twēhkhān' a fable.

ā twēihku / tell a story -

tcīstēman' Tobacco

Kāwīpā^{tcī}stēman Twist tobacco

mīyut tcīsigān a fine day

mītc tcīsigān "dirty" day -

māskwāmī

ice

māskwāmīnhtān hails + sleets

tcwētīn north

wāpāwēn east

sāwāwēn south

nīgāpōhēn west

wīnīfēgiwiyutē "Coasters"

māswāwiyutē barren dwellers.

For north
people of the Bar land.

The Michiguns mentioned it to the
Rupert's House people.

nōhtēmiwiyutē islanders

(that is, people up

the Rupert's House in land)

know the Bersimis people.

Pāyēstāmiwiyutē

Some used to come to Rupert's
House. Morrison could understand
them mostly.

The Mistassini + Waswanipi no longer come to Rupert's House.
 One or two St. John Indians used to come to Rupert's House.

Pye'gwa'gami'winte Lake St. John Indians.

Se'se'jowi'yute Ft George Indians

Wa'pa'mig^u stigi'wiyute
 Great Whale

Is'tmeni'wiyute Eastmain.

Was'kaiganci'wiyute

Rupert's House Indians.

Misuni'wiyute

Moose Factory "

They know 7 Albany

Tci'stcani'wiyute Albany Indian

A't'wa'pa'ska'wiyute

Attawafiskat "

Win'ski'wiyute

? knowledge general? or only individual?

Ki'st'sagi'wiyute

Indians of Grand Lake

Victoria in 1914 at Rupert's House. in 1915 - modern son then on C.N.R.

Can't understand them.

Steitcigen fiddle

Kācīp^s sīpā tāgēnūtē accordion.

(something that is stretched),

nīmūtē they are dancing.

Kē tē nīmū he (will) dance

taikā nīmūnē are you going to dance.

Kēstēhō tē nīmūtē he dances well

stīmātīsī tē nīmūtē he dances poorly.

nē mūwī Kēstēhō tē nīmūtē a better
way of buying it.

ntōcīm my step-son.

ntōcīmiskwēm my step-daughter.

ntōsowau ^{really, then - woman} her, his step-mother.

ntōs ^{my} step mother -

nōhku ^{mis} my stepfather.

itēimāc clerk

itēiman the post manager -

yāstēn the sea is calm.

mēh kāhēn the waves are big.

Kāmpētēhtēn ripple

mīs pitun the arm

jētēi Kā nīgūmū the ripple is coming.
the wind is " on the water.

ntóhtē listen then!

ntóhtē muk "ye!"

ntóhtē my heel

ntóhtāi "su" my kidney.

tcipimihau pyēsū itē
a bird flew by me here.

tciwāpōman (wēnit)

nāpēu ēpīmuhtēl itē
did you see a man pass here?

ēhāⁿ tcipīmpāhtau nte yes, he
run by here.

ēwēs nite } get away from here.
ētuhtē nite }

ēwēsīg nite plural.

mīmwanth they are damp }
nīpīu they are wet } of clothes

wāpōskātn there is dew

ūteau crust on snow.

īsprāgenēgan the snow is deep

pāpōsprāgenēgan the snow is shallow

īwan it is shallow

yēkan it is sandy.

tcīskāiyīwan it is deep water

pā nēstāgu a rapid

K'htci p'istn a high falls

pāyutēnān the canoe is shooting. The
rapids

ntāmihigsn hammer

tcistci p'itēigsn saw

tcistā'skwān nail

stān anvil

tx h Kumitcimen tongs

tcinugāpō' he is tall.

tx h kugāpō' he is short

tcinuguman' it is a long lac

upau' 8 narrow + then wide.

cit|tcūn the current is swift

mitcūn namet'ogun there is none at all

apēcic'ogun ēsk' there is a little yet.

cōm in cōtō currents

māp'igumun cōtō rice (white!)

bēnsuts beans

it cōm sōnēt's peas.

Kōh Kue pork

mīstus wiyās beef.

mā nōftcān s wiyās sheep-meat.

yūc Kōh Kue fresh pork.

~~nawāca~~

stēcā'pukkwāmun^{na} tēfiskāto
 did you sleep soundly last night?
 nē'mewi' ngipēgupain' no I kept
 awake

ā'sku nipēgupain' nōhtā tēfiskau
 I kept on waking up every now + then
 during the night.

ntēsisitēhkwāmun I urinated in my sleep.
 ntēmitēhkwāmun I defecated in " "

nē'mewi' tā'pūt nīpāu he does not
 sleeping very soundly

cā'pūwē'pūhtau he runs through
 (brush etc.)
 minictik island.

minictikukte on the island.

teistēgāmuk the main land
 ē'tēur mītōtēwēyāto a long point
 pū'kātā a bend (of land.
 in the river)

ēwācāto a bay (fairer)

wā'cau a bay (a Pig Bay)

wācācu' a little bay

The Ruperts House Indians who are at 11
Moose Factory often go to Hannah Bay &
up the river to hunt wares. Few Indians
from Ruperts House go there. Mostly Moose
Indians.

wātsigātēu bow-legged
pihtēhēmēu pigeon-toed
pōstciāgan a cradle-board.
wāsp^m suyān moose-bag of a cradle.
ntāsiyān diaper.

—nte^{nte} diapers.
xwāc xstci' child's moss.

ntsi' navel

ntihkū' my arm joint.

ncōgan my rump.

ntāgan' my thigh (outside)

uspitcigai my hip bone
ētāpiht^{to} the socket ^{into head of the} femur fits.

pićigai paigu it is out of the socket

tāpōhtitā' put it in the socket

(if the head were out of
joint)

uspitcaigan rib.

naKeraiya my neck.

fihte nugutagen inside my throat

niKasiteim' my tongue

niguskute my hard palate.

emiyu'gate

myugan' it is soft.

nuckwan' it is hard.

söhtci sin he is strong

mwi'sä'pisiya he is weak -

söhtci gälau' he is strong legged

söhtci t'au' armed.

miskö'pimätisiu he is healthy.

ä'hkusi he is sick

(or, not
-sin
-siyu
but -ä'htisiu)

na mwi'skat ä'hkusi

he is never sick

teisti muu he is lazy.

teisti muu te they are .

teiti mätisiu he is poor

te - s > t - s

fox ketemä'gesiu

söhtci t'au' he is bare

mišká' / sčēlen he is hard-hearted ¹³

yō'skan it is soft.

myū'gan' it is soft of a metal; means
it can be bent anyway you want

myē ihtāgusu he is a nice-sot of a
fellow

yus pēhtāgusu he is simple (?)

niv tcičkwaigāphten I am dizzy

ntcičkwēpēn I am drunk.

ntcičkwēpaihun I get up & can't
balance myself.

6 tci tcičkwēpēn & did you get drunk

One ~~to~~ ^{secretly} tci'mute secretly. (Fox kī mōtci)

stomute tci'mute ē ihtāgusu he can't be trusted

tci'mute' he steals.

tci tci'mute māk tciē nāc

I guess he stole it from me.

ntci tci'mute māk he stole it from me.

tciē nāc tā'pūē I guess that's
right ⁱⁿ what you say.

Ruperts House I, 1935
also Ruperts House I 1938
3397



Sept. 10. 35 Rupert's House

Andrew Wapatchee. age circa 35-

Born between Rupert's House & Wameekan,
up the river. speaks Rupert's House.

Wabwanipi + Mistassini very close to Rupert's House
language. East Main is a little closer to Rupert's House -
I am canoe with one Indian + Frenchman come
recently from Lac St. John.

see
b 54

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5 WR

I.

1 pēp^u 2 mīcⁱ 3 mist^u 4 nēu

5 nyāiⁱ 6 kutwās^{te} 7 nīcwās^{te} 8 nyāināu

9 pēkstēu 10 mitat^u (didn't hear ht).

nyātin wind. tēiⁱ thon. mīⁱ wīⁱ "hi"

they wīngxwān you tēiyāwān, we incl
tēiyān. we excl. nīyānān.

tēt cūwīn R. goes back. nīkētīwēn I'll go
back. tēt cūwēnts they go back.

tēt mīn big boat, steamer. ot canoe

ōt cūwēnts. sīpī river sīfīhtē in the
river. tētīhtēn he knows it = *kētkāle-

ntēmws. nīgāmo' he sings. nīgānīgāmun
sing. tētīngxāntē they sing.

nāpēu' man. tēyū' human being
īckwāhtēm door. tētōⁱ kēm door of a
tent. the flap. īckutēn fire. Tēt hKāpēc
open shut e. Kātētōsk^u is the name

1937
warm

of the animal that killed TC's parents.
big, strong, hard to kill. meaning? kind of
an animal.

morton wāpistān'

Fisher utcēhⁿ

beaver smiskⁿ

beaver = mīskⁿ, cēyāⁿ, tēhkwaiwō-
gan.

deer & tihkⁿ

(jumping deer for up the river, not here =
two hwačkēu).

litcēckⁿ muskrat.

wānⁿskⁿ groundhog.

Łtcigāc' mink

sikāⁿ skunk

psu' lynx

wāpūs rabbit.

& tīm dog

āfrikcē mouse

[Kwihkwāteea wolverine, another; up
the river, 200 miles or more.]

ā'tenkūtē seals (ā'tenk' seal)

wāpōmēⁿ whale.

ntcūⁿ otter

snūⁿcē weasel.

ma Rihkēn wolf.
māttēcēu fox [Cree māhke'siaw
at Wask 1934.]

nāskuntcēu cross fox.

Kātc'tēutcēu silver fox

Kai'tōukⁿ out " "

wāpōhtēcēu white fox

nānāspūt nistēu = mole

[Kāⁿ porcupine. none here, up the
river.]

mōhtāwē my father.

nīkāwē " mother nīkāwē.

nī'tēhikūtē " parents.

nīstō's my elder brother

nīmī's " " sister

nīcīm " y. & us.

nīmucōm " grandfather

nō'lkūm " " mother

" paternal uncle.

" " aunt

nī'tēhtēi my hand

nīspitēu " arm

niskāt " leg

nīsīt " foot

nīspiskūm " back

nōtīgūm " head

nistci'cuk "my eye
 ntōwogai "or
 antē "heart
 nskun "live
 gūlpun "lungs
 (pā pām uhtētc they are walking along),
 nispitāt Kan my not
 nīpawām "my thigh
 nīk'kun "my ankle
 nīskun "liver
 n tōn "mouth
 nskūt "nose
 nīk'ci'man "I will feed him
 Kxstcihtan "he sends it
 tci'mōn "it rains
 tci'mōhtce "if it rains
 mīspun "snows
 pīpan "winter
 pīpūhtē "if it is winter
 gīpī'mūhtē "last winter
 tci'mūhtē "secretly
 x Kū'tēn "it is hanging
 x Kū'tāh "hang it up
 xstci'k'kū "little
 nskun ntestci'k'kū "little

nskun ntestci'k'kū "little

xstci'hte "on the ground
 mōst "skomite "map
 some Indians still use the earth lodge =
 mist; K mē'tci wāhp "not at post - another
 word, mist; Kū'muk "
 nī'tci wāhp = ordinary tent.
 mī'ttī'tsāng gā'muk "Olong tent. The
 frame is made of elder
 mīh'k'kū "blood.
 nī'pān' "black
 nī'pān' "white
 mī'k'wān "red
 nī'pūhtē Kan "he hollows it
 nī'pān "it is hollow (of a drum)
 nī'wā'tci'nēn "I bend it
 tci'wē "go back
 nī'k'x'tci'wēn "I'll go back -
 pī'mī'pūhtēn "he runs by
 i'spūngun "it tastes that way
 wī'pī'ti'mi "he, she sleeps w. him, her
 nī'pī'ti'k'āp'ntē "they stand in a row
 nī'fō'ntē "they are standing
 x pō'tē "they are seated
 Kāpī'tō' "he seated. o'p'm. form?
 [The square dances learnt from Moose. About
 2 summers ago. Had dances before.

6
"The double 4," etc. ^{gals} May 16-18]
na maikan he gets up.

pe si kuh he stands up.

pe si kuh stand up (more than one)
ustaimien' young man

na pice little boy.

ickweu woman.

ickweute women

nihtamen my shoulder.

nteipman' teken collar-bone

napit my tooth

nipite "pull"

ca-punigan needle.

miten he conjures.

na'spite way.

pehka to soft.

tsino-goman a long lake.

tsino' it is long.

tsinu kafr' a tall man; a high building

ispaie it is high.

nhip in lift it!

iskuput pull it up.

nihtei put pull it!

wi'tei hi help me!

fa'nde wihten "Where are you from?"

7
fingen putridge
hwi-hwen envy.

m'ak' born.

cicp - duck

niomsten' = thunder. It is big bird. Believed
in by Rupert's House.

atiyohkan story

[Earth-Diver story known at Rupert House]

tipa'tei mo } he tells a true narrative.
ita'tei mo }

this is opposed to an atiyohkan, a man
tipa'tei mo (6) if he tells his adventures
on a hunt.

tafwē a'tei mo he tells a true narrative.

x kwāpiten he pulls him out of the water.

ihtien he walks then

ma'te games t x gā so he walks out of
the water.

pohticin' he falls down.

ka hkipi kafr he stand with his feet apart
miskowin he is strong.

sohtetehin he is brave.

sohtekoten he is strong legged.

teimucen jack-fish.

teimucen he is tall.

mistatim an animal of olden days.

Taitowan it is stiff.

tcistumun' lazy.

tcistoman tobacco.

tcimáendu' Ind. god te. delayed utterance.

At Ruperts House. The church language is Moose Cree. The vernacular is used in writing to friends up the river.

pisum seen.

itcckkⁿ star.

kⁿkon^{sk} cloud.

tsistiwhtem he knows it.

mⁱwⁱghtam he likes it.

tcimi wⁱyiman you later than.

tcimi wⁱyáua

ahky^{ca} he is sick.

nda^hhⁿson I am sick.

tsimⁿ he is proud.

lotem come here.

m^atcimⁱti go away.

m^as^anⁱg^anⁱg^anⁱ fork.

pa^hhⁿé^cigan flour.

ai^hhⁿanⁱ bannock.

atiy^hhⁿktce' tell a story.

na^hhⁿstun' male dog.

nocestun' bitch.

n^acihⁿakⁿ she-hear.

jiⁿmi^hyán flies try.

uhpi^hyán flies up-

~~water~~ it is a

misaⁿntci a big mountain.

utⁿéu fly (the insect).

nkán pickerel.

Sept. 11, 35. α Kutein' he is hanging.

α Kughtin' it is in the water.

α Kughtcin' he, she.

α Kughtcin^{ute} then.

α nde nⁱfⁱhtc in the water.

nⁱp^o' he is dead.

tcⁱnⁱp^ote they are.

tcⁱg^anⁱp^un you will die.

nⁱpⁱy^anⁱ when I die.

nⁱpⁱy^ekⁿ ye die.

nⁱpⁱy^ahⁿ we are.

nⁱpⁱy^ahⁿw^e } nearly some meaning.

nⁱpⁱn harvest time, summer.

ta^qwaⁿ fall.

piⁱp^un winter.

siⁱkun' spring.

piⁱp^uhtce when it is this winter.

pīpūnūhte last winter
 i nūte kāmīpūhte this summer
 Jan. mēgūcītcīgāz jīm ^{Big Feast} month
 Feb. Katuk^ust jīm ^{Short} month
 tēpāl mīstējīm ^{good} month
 Mācā mīttē jīm eagle month
 May. hūthūwējīm ^{brave} month
 June
 July
 Aug.
 Sept.
 Oct.
 Nov.
 Dec.

i tūhtēn he walks in that direction
 i spēhtān he runs
 nētētcī tūhtēn he walks in that direction
 nētētcī spēhtān he runs
 nētē i tūhtēn he comes from there
 nētē i tēcīpēhtān he runs from there
 tēi tēcīpēhtān he runs
 i tēcīman' boss
 i tēcīmāntē bosses
 nī wāpēman nāpēn i pētētē kūcīk
 i tē

I see the man coming here
 pētē tūhtēn he is coming
 pētāpēn daylight
 wāpēn morning
 i iškūwā tēpīhtā tēcīkātē
 noon
 utā kūcīhtē yesterday
 wāpēhtē tomorrow
 nī sū'tēi hān I like him
 nīmīyūhtēn I like to hear the sound of it
 nāhīckēn the clothes fit him well
 nē mēwī mōhīckēn foolishly
 (at Namaskan + Neoskewēkan yōtīn
 is used, wā alw for i partially,
 mīts tēwīyān Rupert's House
 mātstāwīyān Namaskan + Neoskewēkan)
 i sīnītc' stones, i sīnī stone
 i sīnīhtē tēyēpē he sat on a stone
 tēcīpē kūstūwēpēyū' he fell in the river
 tēcīpētc' wāyēwī tātēcīmō' he crawled out
 tēcīkūyēyēcī tātēcīmō' he crawled into
 pītēcīn he enters tēcīpītēcīn he entered
 Michigan not border I understand from
 Namaskan. y dialect?
 Kāiūhtēn it tumbles down
 not right on.

mistikumuk mitciwahp = the earth lodge.
 logs split, upright, ^{the outside} face the inside.
 Bods of earth on top - canvas over the
 top.

mitciwahp tipilike. covered with canvas.
 mitciwahp kamuk = the oblong
 lodge, low.

Andrews translates:

Tash Kapec + his older sister
 he stayed with her. There were
 only the two stayed together. And
 she told his sister, "Sister, have I
 had a father and a mother?" And
 his sister started to cry. And his
 sister told him, "Yes, we had
 a father & he was killed by
 an animal." And he told
 his sister, "I'll try and look
 for him." And his sister told him,
 "This animal - no one can kill
 him." He answered his sister,
 "And he got scared at what his
 sister said, and he went off."

As a walk, he said, "Katchi-
 sk", I'm looking for you." And

a deer came along. And the deer told
 him, "Are you looking for me?" He said
 to the deer, "What do you do with
 a man when you meet him? Do you
 kill him?" "No," the deer said. And
 he said to the deer, "You're not the
 one." And the deer ran away. And
 he started off said the same, "Katchi-
 sk", I'm looking for you." A bear
 came along. The bear said, "Are
 you looking for me?" And he said
 to the bear, "What do you do with
 a bear when you meet him? Do
 you kill him?" "You are not the
 one I'm looking for." And the bear
 ran away. And he started again
 on his journey. He said again,
 "Katchi-sk", I'm looking for you." And
 then a wolf came along.
 The wolf said to him (p. 2), "Are
 you looking for me?" "What
 do you do with a man when you
 meet him? Do you kill him?"
 The wolf said, "No." "You are
 not the one I'm looking for."

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The wolf ran away. And Te went on, saying, "Kāteitōsk", "I'm looking for you." And then he saw a big animal come running along. It looked like a big dog. This animal was very dangerous. "What do you do with a man when you meet him, Do you kill him?" And this big animal said, "Yes." And Te said, "How hard is Kāteitōsk?" There was a tree standing. Kāteitōsk said, "That is how hard I am." And Te had a bow and arrow. And he shot at the tree. He broke it all to pieces. And he said to him again, "How hard is Kāteitōsk?" There was a big mountain near where they were. "That's how hard Kāteitōsk is." And Te shot at the big mountain with his arrow and shot it

15
to pieces. And this dangerous animal started to run away. Te again took his bow and arrow and he shot the animal. He went to where he saw this big animal. And he put his arrow through it. He killed this big animal which was supposed to be very dangerous. He cut the big animal open. He found some of his father's hair inside, also his mother's hair. That is what he found. And he cut off the big animal's ears. He took them home. When he came to his tent, he told his sister, "I've killed the dangerous animal that killed our father and mother." And his sister would not believe that he killed the animal which had never been known to be killed. He said to his sister, "I did kill this animal." And he gave her the hairs which he found in the big animal. Then his sister believed him. And the ears which

he had cut off the big animal -
 he gave them to her. And TC
 went off again. He came
 to a river. He saw some one
 in the river. He got home to
 his tent & said to his sister, "Sister,
 who are they that I saw in
 the river?" His sister answered,
 "Do not go over there
 again." And TC said, "I
 don't like to hear that."
 And he went off again. He
 came back to his tent again,
 & said to his sister, (and from)
 "Sister, set some hooks." And
 she set some hooks. And TC
 went off again. He went
 to the river. He had his bow
 for his canoe and his arrow
 for a paddle. "The fish
 won't get me," he said as
 he was going along. And
 the fish came along &
 he was swallowed by a
 big fish. He said to the

fish, "Don't bite me." He said to
 the fish, "Go in that direction."
 And the fish went in the direction
 he was told to go. So he saw his
 sister's hook. TC ~~he~~ caught a hold
 of his sister's hook. And started to
 pull on it. And the woman
 of course pulled the line.
 And she caught a large fish.
 And the woman started to cut the
 fish open. After she cut the fish
 open, TC & Kapee got out from
 the fish. And the woman got
 a start when TC came out of
 the fish. And the next day TC
 went off again (toward the bottom
 of p. 4) -

East Man informant (ajo'tin, ^{Teiwen}
 nājen) at Rupert's House. ^{Sydney Hester's wife reads June 30 1936 contains Morrison interprets}
 He told his sister, "I heard some one
 chiselling ice," he said to his sister. And the
 woman said, "Don't go," his sister said to him.
 "Those are giants," his sister told him. "They take
 children when they see them. They make

a hole and put the kids in there. The giants told him to get ahold of the beavers whenever they felt them coming. "My sister is carrying me," is what he said. He went off. He was ^{incredibly} smaller when he started off. So as he got smaller his clothes looked big on him. So the giants saw him down on the shore. Then they ran up to him. Then they said to him, "Whose clothes have you got on?" "Ic was holding his bow. Ic told them, "It's my father's clothes which I have on - it's his bow also." There were some older giants. And the older giants told them not to touch them. These older giants said, "It must be Teshkapec." So the youngest took Ic + they took him to where they made this hole. Sit there," he was told. So he put his hand down whenever he felt

the beavers coming to this hole. So he sure enough he heard the beaver coming. So when he got ahold of the beaver he was the same size as he was at first. He pulled the beaver out, struck it + killed it. Then he took the line off his bow + tied it on the beaver. He was quite a ways already when the giants saw him. So these older giants told them, "Look now, it is what we told you, it is Teshkapec." So these younger men said, "Let us run after him." So right away they ran after him. So they told him to give them back the beaver. They wanted to pull the beaver off his back. "No," said Ic to them. "You gave me the beaver. So at last he was tired of them telling him to give him back the beaver. So he at last started to hit their arms with their bows and he broke their arms. So they left him alone + he went home. So he got to his tent.

His sister was in the tent when he got back. He chucked his beaver on the tent when he got there. "I got a beaver," he told his sister. "I'm sure you're not doing right," his elder sister told him. "No," he said to his sister. "I have the beaver. Cook the beaver," he said to his sister. "I will sleep," he said. So right away she cooked the beaver, so at last she heard some one coming back, making a mournful noise. So she awakened Ic. "Get up. I am sure that's the one from whom you took the beaver," she said to him. "They are coming close now," his sister told him. And his sister had a gut hanging in the middle of the fire, so he jumped up then. So he told his sister when he got up. "Sister," he said to her, "that's your gut which has burst," he said to her, calling out to her so that the giants would hear him. He had a little lying beside him.

He chucked the little bag close to the fire. And then his tent was all stone on the outside. And the giants started to stick the tent with their spears. So the giants went back. He could hear the sound of them on their way back. So his sister & he had a meal of the beaver. So they slept. So Ic got up in the morning. So he went to see those whose arms he had broken. They were at the same place where he left them. So Ic told them, "So this is what you will do when any human being grows. You will not be able to do anything to them if anything happens to them. Even if they are sick." He went up to one of them. So he blew at them. So he cured this young fellow by blowing at him. So he did the same to the other one. So they got up all cured. And they went back. So he also went back. So he & his sister stayed

around. So one day Tc. heard
 some one at last. It was as if they
 were scratching. So he told his sister
 "I hear somebody," he told his sister,
 "scratching," said Tc. p. 7. So his sister
 told him, "Don't go," his sister told
 him. "That is an old woman
 who has 2 daughters," his sister
 told him. So those girls dry the giant's
 beaver-skins so you can't stay
 with (i.e., marry) those girls.
 She told him. "Every time a man
 marries her daughters, she does
 away with them. This old woman
 doesn't eat what a human being eats,"
 his sister told him. "It's bad stuff
 what he eats." So Tc. said, "My
 sister is carrying me," as what he
 said. So his sister had some
 grease which she kept in a bladder.
 So he told his sister, "Bring that
 grease which you have," he said to
 her. So she gave it to him. So Tc.
 went off after he had the grease.
 That's where he went, where he heard

this noise. So he got to these girls.
 They were working with beaver skins.
 He saw a little tent standing at one
 side. And he placed himself between
 the 2 girls. So he started talking
 to these girls. These girls turned to
 laugh when he talked to them.
 The older girl told Tc. Kapić,
 "Poor man," she said to him. "We
 never can live with a man," she
 told Tc. Kapić. "Our mother kills
 them every time," she said to Tc. So Tc.
 said, "Would you like it if I were
 to kill your mother?" Tc. told them.
 "Yes," we would like it. The older
 girl said. The younger girl said
 the same. Tc. started to talk to
 the girls again. The girls started
 to laugh. The old woman started
 to call out. "You are laughing at
 a man," the old woman said to
 them. So the girls told Tc. Kapić,
 "Our mother knows about you now,"
 they told him. The old woman
 came & looked out of the tent in

which she was + saw a man sitting beside her daughters - She went out of her tent with her kettle + put snow in it. So he made water in the kettle. These girls saw their mother - "Now," the girls said to Tc, "She is going to kill you now." So Tc talked to the girls and said, "This is what you will do. After she takes me in, you will come in too. You will look at the kettle," he said to the girls, "While I am soaking in the kettle when you think the kettle is nearly boiling." He had this grease which he had from his sister. The old woman came out with the kettle. She was coming towards Tc's house. She took Tc by the head + feet as she wanted to break him. Tc said "Don't break me, just have me in a circle in the kettle." Right away the old woman did what Tc had told her. The old woman then took her kettle in. Then she hung the kettle over the fire.

The girls went in too. They looked at the kettle. And the water got warm in the kettle. The grease started to show in the kettle. So Tc started to squeeze the grease which he had under his coat - So there was lots of grease in the kettle. The kettle pretty nearly was coming to a boil. The girls looked at the kettle - So they told their mother to take the kettle off the fire. So the old woman took the kettle off the fire. She put the kettle down, so the girls told their mother, "Sit close to your kettle," they told her. "So you'll be glad you are eating lots of grease." So right enough, the old woman sat close to her kettle. Tc's house jumped out of the kettle. He upset the kettle towards where the old woman was. The woman was scalded + she died. So Tc took the 2 girls + married them - He took them back. He came to his tent. His sister was inside. So he

told his sister, "I suppose I brought
somebody to sit with you during
the day," Ic said to her. So he took
them in. So they stayed around there.
So he went off hunting during the
days, having his bow. So he fired
his arrow and it hung on a tree.
So he started to climb up the tree
for his arrow. So he got to his
arrow. He started to blow the arrow
up the tree. Every time he came to
the end of the tree he would blow
every time. At last the tree touched
the sky. So Tsch Kofac to land,
very nice land. So he started to
walk around on it. At last he saw
a beaten trail. So Ic thought, "I
wonder whose trail this is? I
'll try + find out whose trail
this is." So he lay down right
in the trail. At last he fell asleep
in the trail. He had on a deer-skin
coat, did he. He at last woke up
from his sleep, feeling the heat. He
opened his eyes. There was a man

standing beside him. So the man
told Ic. "Make room for me." Ic said.
"This is where I walk all the time."
"Step over me," said Tsch Kofac.
"No," the man said to him. Ic
said to him, "Walk around me."
"No," this man said to him, "I can't
change where I usually walk."
The man said to Ic. "Step over me."
Ic said to him. Right away the man
stepped over him. Ic's deer skin
coat started to get scratched. Ic got
angry because his deer-skin coat
was scratched. So he went back, so he
told his sister - "I found land where
we will stay," he said to his sister,
"very nice land. So we will go over
to this land," he said his sister. So they
went + started to climb to this tree.
He told his sister + the 2 girls to
go ahead of him. So they got to
this land. So they started living on
this land. So he asked his sister
for a piece of line. His sister gave
him a line. Off he went then, did

TC. He went ~~to~~ where he saw the trail - He made a snare. After he made the snare he went back. It was always day. There was no night. After he got in his tent he lay down + fell asleep. There were 3 women sitting in the tent. While they were sitting in the tent at last it got dark. So they awakened Tash Kapsic. "Look," they said to TC, "What is up now? It is entirely dark." TC opened his eyes. He looked up the smoke hole. He jumped up. This is what he said when he jumped up: "I am sure that is my snare," he said. He ran towards where his snare was. Sure enough, he saw he had caught the man in his snare. He started calling every creature he could think of, & cut the snare. So none could do it because they were getting scorched - So at last he called the small mouse & cut the

snare. And that was the one who cut the snare. As soon as the snare was cut, there was light. So he went back. He came to his tent, went right in. So he told his 2 wives + his sister, "So a human being will make a snare grow," he said. "And from now on a human being will grow. It will be dark." That's what Tash Kapsic said.

Sydney Hester's wife reads - Morrison interprets

p. 9.

Here is another man all along with his family. At last in the night they made a fire; the wood was lying on the fire. At last it started moving. So this man lifted up the door flap. He saw a big bird standing outside of his door. So he told, "What's the matter with, the way you look so poor?" he said to the bird, "My grandfather." So this bird said, "I have damaged my nails. Our signs, a stone was lying there, that's what I got ahold of - That's when I damaged my nails." So this man told the bird,

"Come in, come in," this man told the bird. So he told this bird to sit at the back side of the tent. This man had a beaver which he was keeping. This man cooked the beaver. He gave the bird a feed. After the bird was finished eating, this man told the bird, "Come and put your feet towards me," he told the bird. So the man took his curved knife, & he started to cut the birds nails sharp. After he was done with them, so that man had a nice deer-skin. He picked the deer skin up & held it towards the bird. "Try your nails, grandfather," he told the bird. The bird grabbed ahold of the deer skin. He put his nails right through the deer skin. The bird started speaking to him. The bird started to thank him. So this is what the bird told him: "Don't you ever walk in the night," the bird told this man. "Your granny doesn't eat meat (this means she doesn't eat what she should eat). So this man started to thank the bird.

"I am going to go out," the bird said ^{now}. Soon after the bird went out, he heard something dropping heavily outside the door, did that man. He opened the door. He saw a big deer lying in front of his door. The bird was standing along side of the deer. "This is what I am paying you for for removing my nails." And the bird flew away. The man always remembered what the bird told him. So one day that man was "working with a beaver." He knew where the beavers were. He was sure at last that he had killed a beaver. Sure enough he had killed a beaver, just about sun set when he killed it. So this man thought he would go back. He remembered what the bird had told him, that he was not to walk in the night. He was carrying the beaver on his back. Sure enough it was getting dark on him before he got to his camp. At last he heard a sound like

wind coming. Some one got ahold of him. He did not let go his ice chisel.

Then this ^{other} bird carrying him along in her flight. At last he pulled his knife out of his pocket - He cut his beaver adrift. At last he knew he was going upwards all the time. At last the bird let him go, where he let him go was on a large mountain. So when the bird let him go on the mountain who should he see but this other bird speaking to him. There were 2 nests there. One for his grandfather, the other for the other bird. So his grandfather told him, "I told you what sort of a woman your grandmother was," his grandfather told him, "I could get you out of here, too," his grandfather told him, "But your grandmother would know," he said to the man. So that man would walk around on the mountain where the bird let him go. This man started to think how he

could kill both of them. So at last he started to pick dry limbs with moss on them, all he could pick up. So he put this around their nest + left only a small hole. This man told them he was making it warm for them, was why he was doing that. So these birds were sleeping at last. He set fire on their inward side so the flames would go to the nest. So they started to fly up + their wings started to burn. Both died. So this mountain was steep, sheer rock on the sides. The bird whose nails were sharpened, he gutted that one. He pulled the entrails out, after he had pulled them out he left the hulk of the bird lying. Then he started on the other bird. After he cut this one up he started chucking it away. The first one which he had gutted, he started to put grass inside it. He started to haul the carcass to the cliff; he then went inside the bird. After he got inside he sewed up the place where he had gutted it.

after he got inside the bird he turned over towards the cliff, and he started to roll down ever so long. So at last he stopped. So he went out of the bird skin. When he got out it was like a cliff. He was not down to the ground yet. He did the same again, He hauled the carcass to the edge of the rock. He went inside again, & threw himself again. And he turned over again. When he turned over, he would say, "carry me, grandfather." So at last again it stopped. So he came out of it, what was this but a tree! He was down to the ground then. And he started walking around. At last he could recognize places where he was. So at last he came to his camp. His wife was inside of the camp. She was thankful when she saw him come in. So he lived with his wife then.

W. J. Morrison, 1936

or Moore's Fable.

atihk^u (very weak) deer

& tcihk^u 1 star & tcihk^u etc stars

beaver amisk^u. nohtawe' my father
yotn wind. pētewistn a wind is coming.

Ketayutn it will be blow.

ntō pētci spēhtan he is running towards (us)
si pihc in the river.

sinī stone. & sinīats many stones.

tciyānu wetland.

nīyān we excel gai ihtukhtian

n p m i p h t a n (very weak)

~~nāstahk~~ nāstahk very much.

nik'etci man I persuade him

nit si tse man I know him.

itē ihtom he thinks so

nīmīchtēn I like it

nisā tci han I love her.

nīmīc man I like him, tci

nāstāpawē very much.

nīs/pitun my arm nīs/pitun & my arms.

ndē tci cāh my soul.

tci pai ghost nōsēstum bitch

nēt skēnu trail. nāpīstum male dog.

ndihtai my hand. my brother in law

n skat my leg. not too far jollied.

my brother's wife? nīt x m u s. Can be jollied
" wife's sister } pretty badly.

at Ruperts House my brother's son niteen ugnis &
my brother's son

my father's sister nito's

no h Kumis ugnis
= my paternal uncles
son.

son nitcikkaun } i.e. pretty nearly the
d " } same as brother, sister.

my mother's sister nito's?

ndihp my brain -

my step father is no h Kumis. nitihp his brain

my father in law nits

my son " " niseq^us & open.

in 1900 2 sisters were married to 1 man -

This man came from East Main -

Mossini wigwa a moose Indian

Neoskwaskan is where N. chigun Indians trade,
& also come to Ruperts, port Neoskwaskan.

One summer 2 or 3 came from Betsia^{mi}, also
some from Lake St. John. Has also seen Chinoo
Indians at Great Whale River in 1914. Could under-
stand Great Whale Indians. Not much Chinoo.

Understands Ft. George + East Main. Neoskwaskan,
N. chigun, Mossini, Waswanipi.

Can not understand Lake Victoria Indians.

Some Ruperts House Indian settled near
Lake Abiti about 1900. ^{my} Speak Ojibwa to Abitibi

Indians. Morrison can't understand John

Martin, an Albany Ojibwa, when talking Ojibwa -

Cape Jones Indians speak exactly like Ft. George Indians.

Kanwet is the name of a legendary hero at Ruper's House.

ADDITION TABLE

1 and 1 are 2	2 and 2 are 4	3 and 3 are 6	4 and 4 are 8	5 and 5 are 10	6 and 6 are 12	7 and 7 are 14	8 and 8 are 16	9 and 9 are 18	10 and 10 are 20	11 and 11 are 22	12 and 12 are 24
2 - 3	2 - 4	2 - 5	2 - 6	2 - 7	2 - 8	2 - 9	2 - 10	2 - 11	2 - 12	2 - 13	2 - 14
3 - 4	3 - 5	3 - 6	3 - 7	3 - 8	3 - 9	3 - 10	3 - 11	3 - 12	3 - 13	3 - 14	3 - 15
4 - 5	4 - 6	4 - 7	4 - 8	4 - 9	4 - 10	4 - 11	4 - 12	4 - 13	4 - 14	4 - 15	4 - 16
5 - 6	5 - 7	5 - 8	5 - 9	5 - 10	5 - 11	5 - 12	5 - 13	5 - 14	5 - 15	5 - 16	5 - 17
6 - 7	6 - 8	6 - 9	6 - 10	6 - 11	6 - 12	6 - 13	6 - 14	6 - 15	6 - 16	6 - 17	6 - 18
7 - 8	7 - 9	7 - 10	7 - 11	7 - 12	7 - 13	7 - 14	7 - 15	7 - 16	7 - 17	7 - 18	7 - 19
8 - 9	8 - 10	8 - 11	8 - 12	8 - 13	8 - 14	8 - 15	8 - 16	8 - 17	8 - 18	8 - 19	8 - 20
9 - 10	9 - 11	9 - 12	9 - 13	9 - 14	9 - 15	9 - 16	9 - 17	9 - 18	9 - 19	9 - 20	9 - 21
10 - 11	10 - 12	10 - 13	10 - 14	10 - 15	10 - 16	10 - 17	10 - 18	10 - 19	10 - 20	10 - 21	10 - 22
11 - 12	11 - 13	11 - 14	11 - 15	11 - 16	11 - 17	11 - 18	11 - 19	11 - 20	11 - 21	11 - 22	11 - 23
12 - 13	12 - 14	12 - 15	12 - 16	12 - 17	12 - 18	12 - 19	12 - 20	12 - 21	12 - 22	12 - 23	12 - 24

SUBTRACTION.—By reversing the above Table Subtraction is learnt, thus: instead of saying 1 and 1 are 2, say 1 from 2 and 1 remains; 1 from 3 and 2 remains.

MULTIPLICATION TABLE

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

DIVISION.—To apply this Table to Division reverse it, thus: instead of saying 3 times 1 are 3, say 3's in 3 are 1, or go once; 3's in 6 are 2, or go twice.

ARITHMETICAL TABLES

Numeration.	
Units.....	1
Tens.....	12
Hundreds.....	123
Thousands.....	1,234
Tens of Thousands.....	12,345
C. of Thousands.....	123,456
Millions.....	1,234,567
T. of Millions.....	12,345,678
C. of Millions.....	123,456,789
The number represented in the last line is read: One hundred and twenty-three million, four hundred and fifty-six thousand, seven hundred and eighty-nine.	
Numerals.	
ARABIC.	ROMAN.
1.....	I.
2.....	II.
3.....	III.
4.....	IV.
5.....	V.
6.....	VI.
7.....	VII.
8.....	VIII.
9.....	IX.
10.....	X.
20.....	XX.
50.....	L.
100.....	C.
500.....	D.
1000.....	M.
Cubic, or Solid Measure.	
1728 Inches.....	1 Solid Foot
27 Feet.....	1 Solid Yard
42 Feet.....	1 Ton Shipping
128 Feet.....	1 Cord Wood

Long Measure.	
12 Lines.....	1 Inch
4 Inches.....	1 Hand
12 Inches.....	1 Foot
3 Feet.....	1 Yard
6 Feet.....	1 Fathom
5½ Yards.....	1 Rod or Pole
40 Rods.....	1 Furlong
8 Furlongs.....	1 Mile
3 Miles.....	1 League
69½ Miles.....	1 Degree
1760 yds. or 5280 ft.	1 Mile
6075-81 ft. 1 Nautical Mile	
Dry Measure.	
2 Pints.....	1 Quart
4 Quarts.....	1 Gallon
2 Gallons.....	1 Peck
4 Pecks.....	1 Bushel
36 Bushels.....	1 Chaldron
Avoirdupois Weight.	
16 Drams.....	1 Ounce
16 Ounces.....	1 Pound
14 Pounds.....	1 Stone
25 Pounds.....	1 Quarter, C.
28 Pounds.....	1 Quarter, E.
4 Quarters.....	1 Hund'wt.
20 Hundredweight	
2000 lbs., Can.....	1 Ton
2240 lbs., Eng.....	
Paper.	
24 Sheets.....	1 Quire
20 Quires.....	1 Ream

Time Measure.	
60 Seconds.....	1 Minute
60 Minutes.....	1 Hour
24 Hours.....	1 Day
7 Days.....	1 Week
4 Weeks.....	1 Month
12 Months, or }.....	1 Year
365½ Days	
100 Years.....	1 Century
Arithmetical Signs.	
+	Plus, sign of Addition.
-	Minus, sign of Sub'n.
×	Sign of Multiplication.
÷	Sign of Division.
=	Sign of Equality.
:::	Signs of Proportion.
√	Sign of the Sq. Root.
°	Degree, Minute.
"	Second, Therefore.
Troy Weight.	
24 Grains.....	1 Pennyweight
20 Pennyweights.....	1 Ounce
12 Ounces.....	1 Pound
Cloth Measure.	
2½ Inches.....	1 Nail
4 Nails.....	1 Quarter
3 Quarters.....	1 Flemish Ell
4 Quarters.....	1 Yard
5 Quarters.....	1 English Ell
6 Quarters.....	1 French Ell
37 Inches.....	1 Scotch Ell

Apothecaries' Weight.	
20 Grains.....	1 Scruple
3 Scruples.....	1 Dram
8 Drams.....	1 Ounce
12 Ounces.....	1 Pound
Square or Land Measure.	
144 Sq. Inches.....	1 Sq. Foot
9 Sq. Feet.....	1 Sq. Yard
30½ Yards.....	1 Square Rod
40 Poles.....	1 Rood
4 Roods.....	1 Acre
640 Acres.....	1 Sq. Mile
Days in the Month.	
30 days hath September, April, June and November;	
February has 28 alone.	
And all the rest have 31; But Leap Year coming once in four, February then has one day more.	
Measure of Capacity.	
4 Gills.....	1 Pint
2 Pints.....	1 Quart
4 Quarts.....	1 Gallon
9 Gallons.....	1 Firkin
36 Gallons.....	1 Barrel
63 Gallons.....	1 Hogshead

Land Survey Measure.	
792 Inches.....	1 Link
100 Links.....	1 Chain
1 Chain.....	.66 Feet
10 Sq. Chains.....	1 Acre
English Money Table.	
4 Farthings.....	1 Penny
12 Pence.....	1 Shilling
20 Shillings.....	1 Pound
A Florin is 2s.....	.45c.
A Half-Crown is	
2s. 6d.....	.60c.
A Sovereign is 20s.....	\$.4.86
Aliquot Parts of a Pound.	
s. d.	£
10 0	is 1 half.
6 8	.. 1 third.
5 0	.. 1 fourth.
4 0	.. 1 fifth.
3 4	.. 1 sixth.
2 6	.. 1 eighth.
2 0	.. 1 tenth.
1 8	.. 1 twelfth.
1 3	.. 1 sixteenth.
Of a Shilling.	
d. s. d.	£
6 is 1-half.	2 is 1-6th.
4 .. 1-third.	1½ .. 1-8th.
3 .. 1-fourth.	1 .. 1-12th.
Of a Ton.	
Cwt. Ton.	Cwt. Ton.
10 is 1-half.	2½ is 1-8th.
5 .. 1-4th.	2 .. 1-10th.
4 .. 1-5th.	1 .. 1-20th.

Bureau of American Ethnology
Catalogue of Manuscripts

No. 3397

Stock: Algonquian

Language: Montagnais and Cree

Collector: Dr. T. Michelson

Place: -

Date: Summer of 1935

Remarks: Montagnais (Rupert's House) syllabic texts; linguistics; informant, Andrew Wapatchee; 1st syllabic text partly trans. - Story of Tcahkapec; few notes from an E. Maine Cree at Rupert's House. 2 notebooks, 24 cm.

51 p.

ADDED: (1936) Rupert's House Cree vocabulary; trans. of 1935 texts; some kinship terms; notes on nitcihkuan.



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