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B.A.E. + George Phonetics + Phonetic text.

at University
Week - at
University
Moose Cree.

SCHOOL SERIES

Composition Book



K-1082

NAME _____ GRADE _____

Ft. George 1936. with ~~at work.~~ ~~work~~ ~~surely~~
x tca h^u s star. ghtc clear. ~~not in use.~~
mitá'miu soul. / tried x tca h^u
~~Wah^uhtcin~~ w^uhtcēmi wēyutē = Inlanders.

Kāniāfiskān^{here.}. Before the foot was put up at Keniopi-
Kān Moisiū. came here.

∫ K^uhtcin' he is floating in the water (x K^uhtcin' it is anchored.

∫ K^uhtcin' he is hanging.

p^umihau' he is flying. not p^umihau.

Ft George 1935^{II}, p. 10 cīgowie mā Kucānowite
pp 10-17

māhtōwēt ∫ K^u cīgowie wā'tināt nāpāc

pā'mimāt ∫ K^u x nīyāiyū ācītēt mānhāt

∫ K^u mā wīpītē mā'etē/stītē ∫ K^u tca x

nāpāhāntē mōs^u mōs^u wā'tcimāt ∫ K^u

mīn iyn'iskwā' Kāntimimite ut wāciēm

nā'tūwā'pā'māt cīgowie wā't'htāt ∫ K^u x ipān

2
2^h tē pān wāc'htāt wīte mām wīte mām
cīgawic wīte hte 2^h hān nāpau mūc—
tāmūwāt 2^h nīyayū Kāntihte gut iškūan
cīgawic 2^h Kūātāt 2^h Kāwī tē Kāndē wāpiman
cīgawic 2^h nī nāpau mūwāstāmūwāt iškūan
2^h cīgawic mōs^u mōs^u tē p/wāspitēk
utēkwā'htām 2^h nāpau Kānū wāpiman
āc' nāguhtāite tāpiskāite 2^h wāndē wāpē-
māt 2^h nī 2^h nīyayū iškūan iya pīkūan 2^h K

3
2^h nīyayū iškūāhtāmīyū nāt wāpiman
iškūan wāt'htāt 2^h wāt'gut iškūan
nāg^u cīc Kūāc'htē wāt wās wās
tē mūstānūwān 2^h gnātugut tāpā nīnīyān
tē Kāwī 2^h 2^h Kāwī tē mī nī nī
wās wās hānk^u p. 11 tē Kāwī wāc'htē
hūtīmēk^u Kēhāpē cīc 2^h Kū nīhāyū 2^h cītāt
ō' tēmīcāpūm tē mīnī^{hīgu} itīgū
nKāwī 2^h tīgāpūwāhtē wāt 2^h

hā'tē gut tēigs nīpē hānte mō'suto nīc^u
 pāigak^u nī tēigs mōsumihkewin pāigak^u
 cīgawic tēik mōspmihkewan wāhju
 tēik tēiskwan cīgawic tēam mōsumihkewin
 wit nāste wāhju tēik tēapmūt t^xku-
 cinānā tēk^u tēai itil nīc^u nīnīpē hānte
 mōcute pāigak tēi kōmōsumihkātēan
 cīgawic pāigak mōsumi pāncu tēi
 pēpēhtcāigū wī cīgawic tēik tēi tēan

itigu utkāwī agūhtcāwāt ātuhtāt mōm
 Lndē āhtēi uhtēiwīgūwit pōhtcāt mōm
 mōcihigu cīgawic tēk^u wān'iskāt
 tēi tēi cāpāigawic tēi tēi tuhtāt nāto-
 mōswāt tēk utihpī mōhtē wīgāpēhtāt
 mōs^u tēk^u nāpēhtāt pāigak^u nāste
 wāhju tēi tēiskwan pōts nāc^{te}
 wāhju ^{higwācēlūy} Kāihitēiskwāt p. 12 tēk^u
 pām wāt utihtcāpī tēi hāpī tēi hāt nāpēhtāt

šni aiyu mōs^u šK^u p'gutānāt nā'timāt

šman cī xgitciwāhtelāt nict^a gute klis

hāR kwāck & teitc āhtōtewāt nōm eyaguna-

han šni aiyu mōs^u šK^u kōwāt tāfiskai-

itc nāctc nāus āk nīpō'tāt taguāhk wāhtc m-

nāt šigwīc nās^{tc} āwimānchkwāt * kumai-

igut nīfīngu nās^{tc} & hū kā wih kōgāmītc

šK^u hā'tāt wāš & tāfuhān ācuk škwācpi-

cag & u wih kōgāmītc nīfī āt mōm kwāizān

šK^u hā'gut wīclāfwi' kaitāgāmātc

šK^u hān nōpau & twātāt cīgawīc

ndowāpim nō cīgawīc nīfīngu aiyāgwa

šK^u cīgawīc nā'tc āhtōhtāt iškwan'

wītcīhtc šK^u wāhtānawāt iškwan'

& kwā'tāt nīc^u nīpēhau nēgūs mōs^u

pāyžk^u kōmōsumih kāk^u pāyžk^u

nī nōmōsumih kāk^u šK^u hā'tāt

cīgawīc iškwan' pīhtcān tēi tcamōsum

Fr George
"coastal" goes far north as Long Point
as far south as Pine Hills.

pācucyū nī p.13 nīmōsum & kuhtāt
nīfī pātā tcaminihkwāt ngūsk-k^u māiyāt
nīfīyū tcaminihkwāite tēite cōpaigaitē
tcahtutāt cīguwic Kīy & kūtēk iskwān
netu wāpēmāts umōsīmūwān hēk^u &
iskwān utē^h pīmuh[?]tāt mōhkutāt ut^h sēm
&K^u lātāt & nī āiyū āhpīgūhkwātāt
ut^h sēm ēyāpīte aūt^u tcaitwōw^{ow} cīnyā & k^u
āt wāwā cīnyā k^u pāmūltāyān & kuhkā-
wāt & nī āiyū ut^h sēm pāmūwācīnīte

Kīy utē pēnēsk pāmūwācīnīte & k^u
cīguwic nātūhtwāt mōn iskwān pīyāhtō-
wāt āhpīmūwācīnīte mīhtcāt wān
nītūht wān mōs mōs pīāhtōwāt
āhpīmūwācīnīte & k^u cīguwic & kīyāt
tāpōwā Kīy pīmūhtān cīguwic itān
iskwān & k^u & iskwān tāguwēhk wītē^{hte}
& k^u wāpēmāt ut^h sēm & kūmūn
āhtōht wāt/tc & hāpēcīcīte & k^u hām

nāpau mīn āpācīcīt īk^m mīn

uāpīsoyāntē āhtāt īk^m hīn īskuan

tātōmīnomwāt p. 14 mīsiwā utāpīte tāwāniyu

kīyā utēmīskāniyu mīsiwā tēgwayu tōmīnōm

wāt īk^m hīn īskuan tēāhtōhtāt tēāk utāpīm-

uhtāt wāpīhtēk m hān xhpemītsākahitē

māmtēfīhtēk hāw xnd uhtē īk^m tēāk wā āp-

māt mīcīmūhtau x m īskuan īk^m

āhtāt pīht^m hāw tēācīpīmūhtai-

yan īk^m tājwā mīcīmūhtau pāhpi-

kwahtēk āpāpācīfīhtēk tēāk kēh-

pīmūhtāt hīn īskuan īk^m tēāk kēh-

pāhkaht xnd āpāpācīfīhtēk

īk^m īskuan aiyīmīhtāt mīcīmūhtau

īk^m hāhtāt cīgawic pācīpīmūhtā-

tēā pīhtēk mō' tēāgāyīt īk^m

tēāpīhtēk mōwāt ^{a' tēā'}_a mīyāiyu

mīcīciwā hī kwiyu tēākītēk

& g^u tcaít & K Kah piktukhtemo & K Kipwa
 piktukhtemo' Kā icit & K^m mīn tcahputāt
 iškwan mātāpāt cīpīyū wāp^uemat
 miciteiyāsk^m & K^m hātāt ācōgama'hwī
 ō sīpī & K^m tāpwa miciteiāsk^m iya-
 cōganatwiyāt wāiye sīpīyū & K^m
 mīn aiyimihāt iškwan' miciteiāsk^m
 & Kwātāt ācōgama'hwī Tcigēhituk
 cīgawic tciācōgama'hwiyā tē wāiye

mītcicu wahi kuzū & K^m hātāt Kipwa
 Kā hācō-gam^u hwi yik ācōgama'hwī
 Kā' icit & K^m iškwan & Kwātāt
 miciteiyāsk^m p 15. & g^u tcaít & cīgawic
 ācōgama'hwī & K^m iškwan & Kwātāt
 miciteiāsk^m & K^m tcaít & tndāhKusan
 mīspickwunte tāpā tci Kī tci & cō K^m me
 kwētīm wās ndāhKusan mīspickwunte
 Tcigī'tan & K^m tcaít & cīgawic pān

Kähtö't-min tci'spiskun wähtcä'kuciyin

tci'gri'tuk c'igwac & k'ayaima a'cogsma-

hwi tci'titin 1st tca'häciwigan-hwi'jet

1st tawä'tciwun taina tci'gwä'ti'piga'hwin

tca'p & k' - stwä'pilit hitan micitci'ä'st^u

1st hwi' c'igwac tca'k wähtötät um'sum

& k' m'ä'k' aigaimä'skutcite & k' kwäcken

tcite k'iyä & k' tca'k tcahtötät

Käwät cäc nāus tci'pim'uhtau tca'k

tca'ctcit umāu ni'ar tōwā'pamāt

ōtā'pār^{ut} mimmiskewau 1st mūn'

kā'wät netu hā'pamāt m'yan tōwāi-

yimāt n'wā m'iskewau nāus

m'yan tōwāi yimāt tca'k 1st d'nd

m'isteg^{uts} atcumcowits kwäct'hkwāt

1st aigyu m'istuk & g'uhwā'tenāt

ōman kā'wät wä't h'x h'x ōtā'pār

1st k'ym'ian pām'uhāt tca'k t'āgn'c'x h'k

16
wí'tc^{ihc} cāc teit^gu cinitā'kupin

xini'áiyu ískwāw kīys cāc munitáiyu

Kāh'ci tōht & hi Kupinā'ni hi p. 16

í'k^u Kuw Kwā'tcimāt utāpiti'tāwan wí'temō

í'k^u mī'siwā Kuw Kwā'tcimāt í'kwā'tegut

tāpā tēgswí'temā'tn wā's nē'cimuk

í'nyāpīte Kwā'kwā'tci'tā'mut teimihiskān

í'k^u tē'k māsē'k tē'gnāiyu tē'tei wí'te

mā'gut ucīgshu'nīyu ā'gnā'tegut mī'

17
teigswí'temā'tin tāpā nē'hticimuk

wí'temā'gut nā'tā utiskwā'tamihiga-

nī'picute tē'hi'ciwī'nyawīu í'k^u

wāiyuwit wiyā'pihtāl ā'tē mī'ti'tāt

í'k^u tē'k wiyā'pihtē'k ā'pimī'sāga itc

nā'gā'cihtē'k mē'x^u Kwā'kwā'tē'k í'spitan

ā'spīs í'cpi'sāga itc í'k^u tē'k wiyā'p-

māt mī'cimuh'tan ā'gnā'tāt nē'mā'

Kūhtē' tōht'ā'mowan cī'gnwic

šK^m hāte gut hā^m hā^m Kīfwa

kāhtōhtemōk wās tōhtemo ntehituk

teqwaigu wāhtei tōht^{clen}emowit wās mite-

eswāhig^u šK^m hātāt nigihā tōhtemo

šK^m tāhtēmowāt nāste āci teicinīte

āspic tōhtēmowāt šK^u cīguwic nāsts

āci teicikh māmin cimāt ntihi cīguwic

šK^m tēāK kōh pē^{phote}htē šK^m mīn pāmuh-

tāt cīguwic šK^m tēāK mātōpāt cīfīgu

wāpēmāt mīci teigāšk^m šK^m hātāt

ācuhwī' nēmā kuhtciācōhuyā cīguwic

wās mitecōwāhig^u šK^m hātāt mīsi tei-

yāšk^u p.17 Kīfwa kēhācuhwīk wās

ācuhwī' ntehituk^m šK^m hātētūt mī Kīg

ācuhwī' šK^m hātāt mīsi teigāšk^m

tāpā teix te hācōhwī'tin wās

ndāh kusun mīspiskunite šK^m hātāt

cīguwic tār kāhtōhtēmīn mīn teispi-

skun wähte ähkusiin äkⁿ cignic

Rätat acohwi' Kiyä ni äkⁿ misitei-

askⁿ hātāt häⁿ teigacohwitin äkⁿ

tia Rhipit uspiskunite äkⁿ hātāt

pāp^kac nās ndāhkusun mispiskun-

te äkⁿ cignic Rätat tār kaktōtomin

nin teispiskun wähte ähkusiin

ähte kateisteiskewat äkⁿ tā usipigu

ähtāt kwiyatipihut misiteiskⁿ

pa hki stowājit cignic itāmpāka-

te pāmpit ninyātowāt lū airu

iskwān wätihthuat iskwān tā hkuini-

gut ustegwāni^kte nāpilihut

cignic wähte mō ckā pōhtaitē

nte wähtemihthātite nāpimāgute

airuk cignic it^k kāmēpilihut

iskwān pinyāhute^{te} Rātimigutātē

Wm ~~Living~~ Ettington interpreter comes from Albany.

southern boundary of Attawapiskat Indian is Kapiskan - north right up to Weenusk - 150 north-west is the western boundary - Kapiskan & Weenusk people easily distinguished by speech.

At Attawapiskat you could tell some from each place; some you couldn't. n dialect.

Only since R.C. came to Albany ~~in 1880~~ did n begin at Albany. The R.C. translated into northern dialect & brought it to Albany. The Anglicans ~~use~~ use Moose books. about 20 families use l. Formerly more. at Short River mostly l. Beyond that all Ojibwa. At Kapiskan mostly n.

At Attawapiskat practically all n. Has never heard Indians from Severn. At York ngimāci is ngimā'sis. Ft. Churchill Indians come to Severn occasionally. Ft. Hope Indians, Ojibwa, meet Attawapiskat Indians at the Ekwan river. The Ogoki (Ojibwa.)

are met up the Attawapiskat river. Apparently the western Cree are cut off from the Attawapiskat Indians by Ojibwa. Never have heard of Saskatchewan Indians. They know as far as Moose. Wm can't understand Ojibwa except here & there.

Used to go to Ft. Hope when I had a beyond.

The Indians here can't understand the East people - Wm was at Cape Jones 1 year. It was nearly 6 months before he could ^{understand} (talk) their language easily. From the beginning they understood him. - The grizzly & black bears are killed by the Indians here, not the brown. The white bear is called grizzly: wāpisk is the native designation. I described the true grizzly. He doesn't know about them. Volunteers the statement that at Cape Henrietta Maria there is a brown bear that is much larger than the ordinary brown bear &

is much slower. He never has ~~seen~~ one. Has heard of them. They are called wafask even though Brown.

Ka'skikhtan. ngiskikhtan.

nineman weasel. 1 pyg. 2 nien. 3 mista, rta. nigahen. ngutwas. niewas. nigahen ^{before} ~~before~~ ^{cons.} ~~cons.~~
 cengit + mitat. failed their aspirations.

These are the Att. words. wigi his house, his tent
 wins wigik' in his house. pitugamit
 inside a dwelling. Most of the Indians are
 now off for the winter. 100 families are gone.
 levirate + sororate common here at Attawapiskat

though against church rule. At marriage usually
 go 1 year to the girl's people. At Attawapiskat
 relationship word mostly used instead of regular
 name. 1/2 of the Indians have Indian names,
 especially men. At Attawapiskat just outside
 the first plant of Kusapahkicigano. & at

Albany to a less extent. Skulls of black bears not
 found on frosts here. Wm has knowledge that
 they do further south, at least they formerly
 did. About 20 years when the birds came
 in the spring + fall when the birds went away,
 a feast was held: mxe Kucawin. Scapula-
 many practiced (deer shoulder blade, rabbit
 shoulder blade to a less extent). Many say
 they can make the wind shift, miteu probably
 name. A fee is always demanded. usually
 man, some women. ~~But~~ When a conjuring
 tent is put up, you can talk with a
 person 150 miles away. If a man puts up
 such a tent + has a sick son, the son will
 answer if alive. ^{in winter} earth lodge: 2 ft deep. circular.
 sometimes round sticks used. usually split. No
 canvas or birch

Aug. 3 - 36

Ki Sa pi gi Ter' Kumomun informant.
 willow. ¹⁹³⁶ III after p. 110 ^{2417 B.A.C.}
 Ottawa-fiskat Cree syllabic text in

Wisschkitcahk was talked about all over here. What I tell here is what has been done. At last news of him, he was up north. All the points going north, you can see the signs of him as you go north. If any body wanted to see these signs they could. When he was not far from here in the north, he made a shelter with stones. And when he left that place as far as you can see, he made another sign. on top of a hill he piled up some stones. He lay big stones here & there in a circle & on top he put a very large stone, about, or a, ten feet high, at least, around it was at least 10 feet. The stone was about 10000 pounds (You must know W. was a big man. One of the foundation stones fell down 3 years ago. And further north there is another sign of

him; you can see his tracks where he was jumping across a creek. When jumping he fell down. The reason he did not jump clear across is that a bird startled him just as he was about to jump. He was hurt. (He had "done this & that to the little birds). From there he still went up north, & he is up north now. He is on the end of this earth on a hill. He sang, all the time he is still singing today; and he is beating his drum at the same time. There is a small red-pine spruce sticking on top of his head. 2 people when walking around heard some one singing; and they went where they heard him singing. And these men saw this Wisschkitcahk. When they got to Wisschkitcahk, he asked them what they were looking for. And

Wisahkitchahk asked one of these men, "How long do you want to live?" And this man answered that he did not want to live very long, only middle-aged, & he wanted all his family to be the same. Now this big gullman started to sing again. After he was done singing, he told this man, "You will have your wish." The other man thought, "My partner is asking for too little." He told him, "How long do you want to live?" And he wanted to live forever. And that W looked at him & thought he was asking for too much. W asked him, "Do you really mean what you are saying?" And the man answered yes. p. 3. W asked him the second time if he really wanted it that way.

"Yes, I want to live forever." the man answered. "Well," said Wisahkitchahk, "You wanted this wish. You will get it." He took that man in his hands, he rubbed him in his (W's own) palms & threw it away at one side. It turned out to be a stone. "Now," he told him, "You'll live forever." There is a stone which we call by that name. This is the stone which the Indians used long ago for heating themselves. They poured water on the heated stones. [Today they use gravel, but that stone is better.] (Tee Kapee^{sr} is in the moon). [W is watching the world & it will go right.] ^{9 sample}

^{supplement text in 1936. III. 3-6}
Another story, at the Cape there is a point on the South side which is called "Head-point". That is the place where they had a war some time ago. It

who killed the people will return in a short time. They are going south". In the morning this conjurer went off. He went up Trout Lake & returned by the Ekwon river. He made a wooden weapon. When he got to the mouth of the Ekwon ^{river} he went by foot to meet these people. On the other side of Ekwon point there are some steep creeks. He waited for them there. At last one day he said, "They will come today." He knew when they were coming. He hung up a flag at the creek while he was waiting for him. Of course when they saw the flag those who were coming back would go for that flag. He did not want them to see him. He only wanted them to look

at the flag. At last he saw them coming, a whole gang, lots of them. They looked like an island. He spoke to his partners, "Now don't move. I'll be the first to get up." He was lying there waiting for them. Now when the men got to the creek he jumped up. He cried out as he jumped up, "If there are any prisoners, stand aside." There were many prisoners there. And this conjurer didn't wish to kill these prisoners. That was why he cried out. p. 6 Now the battle started. You couldn't tell whether the conjurer of whom we are speaking was on his feet or in the air clubbing them. All the warriors who were coming back had their bows on their backs. Of course this conjurer

got ahead was why they had no weapons at hand. He only left 2, just as the warriors had done to them. He cut the ears off the two whom he left (i.e. spared) He told them, "Go home now." He sent them home & he shored them. He told them never to come this way again. "Indians on this side are very dangerous," he told them. From that time no one has ever come for that purpose. After that there were a lot of skulls at the point of which we have spoken. These skulls were piled up. That is how the point got its name. That fellow did was right. He was only fair. The two whom he sent back had to get back. It was by conjuring that they

would get back. They were given no grab -
 middle of p. 6 ^{of songe} syllabic text 1236. III. 6-11
 Now another piece of news T. p. 12 in unijn.
 Again at Thout Lake. There used to be a lot of families living there. There used to be a head-conjuror. Every one was afraid of him. A young man had a brother, and he ^{was killed by} the head conjuror. Now this younger brother went to see the head conjuror. He asked this conjuror, he pretended to ask him, "I wonder where is my brother?" His brother's name was Astapen. The head-conjuror said, "He is dead. He died last fall." I wonder what happened to him," said the younger brother. The head conjuror said, "It is I who did that to him. I tried to get a bird-net from him & he would not give it." And the young man said, "It is a

very funny thing that he hung on to his net. He can't use it now any way - After he said that he went out - He nearly pulled off the tent door when he went out of the conjuror's tent.

Now before, if any one went in this conjuror's tent, they had to close the flap very gently, no matter who went in. And the reason why this young man nearly pulled the door off the tent was because he was thinking about tackling this head-conjuror. And this head conjuror said, "I wonder what's wrong this young man." They told the conjuror, "He's been talking about his brother." "Well, he is only a boy, he won't be able to do anything." p. 7. In the bottom

evening there was a game. There was a fine place, a smooth bank where they had the game. It was a sort of ball game. p. 8. This conjuror was invited to come. He first dressed himself before he came. He had strips of otter skin hanging all over him. Now this young man when he saw this head conjuror, knocked the ball towards the conjuror when he saw him coming. Of course the conjuror came towards the ball when he saw they were knocking it to him. That young man knocked the ball towards the water. And this young man got in the water along with the ball, & this conjuror too. This young man now took a hold of this conjuror in the water & tackled him, and the

very nearly drowned the conjurer -
At last he let him go when he was
about finished. He saw the old
man's head coming out of the water.
The conjurer let out a big breath
when he came out of the water. This
old man had never had anything
wrong ever done to him previously.

Of course this finished the game,
for every body was afraid on acc-
ount of this conjurer getting a
dipping. This young man went
to his own home when everything
was over. When the young man left
he said, "We all have to get backed
the players will go home." p. 9. Now
the conjurer tried the strips of other
skin. "That's a very good young man."

When the young man got back his father
told him, "You are doing yourself a
lot of harm by your foolishness."
For the boy's father thought that the
conjurer would kill his son. Now this
young man told his father, "I won't ask
you for any help if I get into trouble."
Now the next day this conjurer went off.
When he put a show for the night he
made a weapon to kill this young
lad. He was going to "send" this to the
young man. He had bits of bones in all
shapes. He was going to send this
in the night while the young man
slept, was to finish him. This conjurer
wanted what he sent, to kill this young
man dead. There was an old woman
who watched the conjurer making

these things. Well, this old woman thought, "Well, my grandson is going to be killed." Now this weapon which the conjurer was going to send would only be a way on night if it killed him. While this young man was asleep p. 10 he felt that a wave was carrying him away. It was because he had thrown the old man in the water that he felt it as a wave. When he woke up he was suffering from this weapon. He jumped up as soon as he knew there was something wrong with him. He hardly got out of the tent, when he got out he took this weapon out of him self. He kept this weapon. He kept it for 3 nights. He did not

send it back right away. Of course the head Conjuror got tired of waiting for this weapon. "What's wrong with the weapon that it does not return? There must be something wrong," said the head conjuror. Now this young man said, "I suppose will have to send back this weapon." This young man was making this weapon a little bigger. This Conjuror had been in a canoe travelling at that time. He saw young ducks going up the stream he was to enter. Of course this young man had put the ducks there so the Conjuror would look at them. The conjuror jumped on his knees to paddle hard so he could get these ducks. Now this weapon

but the paddle as he was paddling
+ broke the paddle + went into
the conjuror's side. p. 11. The conjuror
had his conjuring box just in front
of him + he fell on his conjuring
box, and he tried to grab medicine
out of that box. He had his medi-
cine chest ready in case anything
happened. He could not help
himself. He was struck dead.

And this young man finished
this head conjuror on account of
his brother being killed by this
conjuror. - p. 11 as far as ^{line 4} ^{of p. 12} written 2.

next order of 2 accented syllables + 3 unaccented.
difficult to write.

Wāxhkētehk Kītipātcimāgeniwen
misiwē'otēh mātcite māga itwāniwen
Kiwitānōhkāspīn Kiyāp'te māga
pāiyāhtēnāgwāninn ēmēnāmēhtat

ōtēmē'cēwā Kaicinēyēk ēsti Kī'tuhtēt
Kiwitānn itwāpāhtēmōpēn sūwēn
mōwāpāhtēhk ēgiwēl'timīnik ēstigituhtēt
Kī'tāpēnawāpīskēmīgēm i Kūtā'mi
Kā'icē'pīt mēgwātc ē Kī'mētēmīnig
i spī'māga ēstigituhtēt ē'sku-
tē pinānāgwānīg Kā'gīci tāpī-
nawāpīskēmīgēt Kī'stī Kī'skīnawā'tē
htān wā'tēi tēhkūtc Kī'tēhtāwēn
ēsinīgē wācagēm Kī'ēnē ēsinīgē
pēmāmicigēl'tēmītcī wāg'tē māga
Kī'hānē Kāmicigītēmītcī mā'skūtc
mītā'tēht mīsīt ē i spīktēi ēspīci-
mītēi mītā'tēht mīsīt mā'skūtc
Kē'ōngē wācagēm i spīhtē nāgāski-
sin mīsē pīgu ēwē'sitē mītā'tēht
gīhtēi mītāhtū mītēnē Kē'ōngē tāhtū
tēpāpēskūtcīgān nē'stūgwē

mīsiwē māgs wac-gam Kit & tīht-
 hwen mīma gūti nīniw māgs māgs
 Kīwētīnuhk outē Kīyapite nōgwr-
 ingn anīw ēmisk īnawit apāh Ki-
 cīht ēnōhtī Kāmēpēnit sīfīnen
 ēgnōckutit ēgūskū wīnigut mīsi-
 pāhpā'skiw ēpītē Kōmūci Kī-
 wīss'gicīn māgs Kī Kīciwā'hīgn
 māgs pāhpā'skīciw māgs Kūsi-
 ndau Kī aiyāhtō hēwē ēgn māgs
 mīms Kāi & tīgītūhtit p. 2. & p. 3
 Kīwētīnuhk ēgnitē māgs ēmūhtē
 ētēcīht Kīwētīnuhk ēgnīpāhk
 tōmā & ski wātēcīn^{hk} ēmīcānuhk
 wāgītēcē rāpyn ēnāgs mūt tēci-
 nē nāgs mē wōnīwān & mūt.

of some of the
 1936 III. 11-16
 Ottawa wāpīskat One texts.
 Willie translates.

p. 11 (4) another history. The things which
 happened lately. He knows this - Indians
 are hard up. ~~Aty~~ All the same they do
 not seem to find it too hard because
 they didn't know better because they
 never found out what is called
 pleasure, only about 40 years ago they
 only used to come in once every twelve
 months, in the spring at Albany post.
 Some people didn't even come in here.
 Sometimes they didn't come even once
 a year. And they that came into the
 post had no canoes, nor shoes, and
 no pants in the summer when walking
 about. And then they went back again.
 About 300 miles they would go back.
 Some went further than that p. 12 + their
 children they took care of them, that

is their small ones. They tried to make them walk all the time - the big ones too. They never carried provisions for them to live on. They killed something: that this is the only time they would eat. Only in the evenings they would have a meal. If they killed nothing, then would have nothing to eat. They do not trouble themselves if they have nothing to eat. And they don't suffer very much for it - Suppose they felt these things badly they would not be able to get where they were going. All the same one or two might have had a canoe or so. And these people used to carry the ones who

had no canoes across the big rivers. They did not want pay from one another. The Indians never looked for pay from one another. They always helped one another. If any body happened to kill something all the people had a share. The Player would not leave more for himself than anyone else. If any one had any grub he would give the other what he had. And that way of treating one another is pretty nearly all gone. Some people do a little bit for one another yet. p. 13. And now when they see the white people they think that the white people can't give them something for nothing. Now these Indians are giving up a good part of what they used to do for one another: Because they see a

white man can't give anything for nothing. Formerly they wanted nothing. Now it is different. These people of whom I am talking. One family has one net or perhaps very few. Two nets. And about 2 pounds of gunpowder. Suppose had 5 " of gunpowder for 1 week's worth, every body wondered.

That was too much for one man. A part of that powder was used for making fires, nearly 1/2. They used that powder with flint-stone. It was not then that matches were used in those days. It shows plainly that he can't take away much with him. Because as I told you. They had

A carry their baggage on their backs, And he had to carry his tent and

And the camp. 14 puts the blanket on his back -

That's the bedding for the whole family. And their cooking gear - they carry it in their hands while walking; it looks like something like going for a pail of water. And this man got the traps from the post. He carried them on his belt. And his axe was on his belt.

Of course some of these Indians had to take back a few things for them to use in the winter. And they used to take their broken traps in to the post; and get the blacksmith to fix those broken traps. And these people that I'm talking about, it was very hard for them to live in the winter. These people would live well enough as long as they had

one small feed a day. All the same sometimes they had a lot of meat & fish. And in the winter some days they had to make camps very late at night. And the children gathered around the open fire in the meanwhile while they were making camps there. They used spruce brush for making camps & they put snow on top of it. The big children were told to move around in the meanwhile to keep themselves warm. And they got these children to do that so they would be lively when they got grown up. And just now the Indians want to do what the white man does. p 15. And

they all want canoes; and even the young people want canoes to knock around in. They don't travel by foot now. Even when going hunting they wish to use canoes, because they don't like to go about on foot. They get that from the white people. And it's no wonder that the people now are not like the people of the olden days. When these young people grow up, the first place they go is to go to school at Albany for three. And some of the girls that go there stay there for 10 years, some of them. And when they come out from there they are unable to do the things which were done in the early days. They can not make their living by pencils.

They can not find any work of that kind about here. And some of these people might pick up a little bit of English. It doesn't help them very much in their lives - There is no one to give them work here p. 16. I am telling you the news. There is a big difference from what it used to be. The people living now, suppose they tried to live like the people long ago. I suppose they couldn't do it. Even I do not think I would be able to live that kind of a life. I had a taste of the troubles I'm telling you about. The way I'm living now would stop me living that kind of a life. These people who are now

grown up would not be able to live the life I'm talking about. For myself I know lots of times I used to have one leg of a bird for a whole day's grub - some days nothing at all, + go to bed like that. And all the brush & everything were frozen, and I would go to bed on that frozen brush. Sometimes when you went to bed, you had to lie on that frozen brush with nothing under you. And I had to keep my feet bare in the night. My blanket wasn't big enough to cover the whole of me. And I used mits for my pillow. Sometimes I put my coat, if I had one, under me. And in the morning you had to put up an open fire, you had to put up with smoke + coals; and feel like as if your heart wanted to drop on account of hunger, and you couldn't breathe rightly. And besides that, you

had to start off like that.

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5. Syllabic text 1936. III. 17 of Sarge
p. 17. Long ago Indians when they wanted
to get married they didn't do very many
things to get married. The only thing
was to ask for a wife & to get something.

And suppose a man that asked
for the wife, had nothing to
give when he asked for the wife.

That's all they say, "There is nothing
to go with it." If the man was
in the hear of the tent, the girl were

in front on the ^{in front} left hand side. If
the man asked for a wife, all the
girl had to do was to get & sit be-

side the man. The old ^{old man} woman sat in
the middle. Now the girl walked

right in front of her people. Suppose
some of the old people did care
about it; whoever is not satisfied,

he or she strikes the legs of the
girl as she walks past. Some-

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times when the girl hears the swish &
knows she is going to be struck, she stops
& there is no marriage.

I formerly the approved marriage was
a man's sons with the daughters of
the man's sisters. ^{the sons & daughters call each other in this}

The children of brothers are brothers & sisters
6. Syllabic text 1936. III. 17 & 19 of Sarge

Another short history. There was a man
by the name of John Sutherland, about
50 years ago, he killed a white bear. And
after he killed the bear, he saw some-
thing big, very big, moving about.

It was a big white bear p. 48. He saw
him moving about. The bear was spotted
with black spots. And it had black
ears. He thought to himself, "What shall
I do? He will eat my bear if I
don't touch him?" He went to see the

Bear. He put 2 round bullets in his gun.
He had a single barreled gun. It was an
old flint gun. When he got close, the
man made a hole in the sand. That
was where he was going to fire from.
When he was done firing he was
going to jump down in the hole
so that the bear would not see
him. And then he fired. He saw
the 2 bullets, he saw the spots
on the bear where the bullets
fell. The man ran when he fired.
He forgot about the hole which
he had made. After he got
aways he turned his head & looked
around. He saw the white bear
walking off. It seems this bear
was not able to travel quickly.
The shot that he fired, didn't
seem to hurt the bear because it
was so big. When the bear
got to the water he let himself down

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in the water; and he started rolling on
the water. You could just see his feet &
paws with the black spots. And the
salt water seemed to hurt his wound
a bit. The next day the man came
back there again. He saw the same
bear a little to one side; ^{it} was
still lying there. The man told his
children not to bother with the bear
again.

<sup>this is on p. 19 of Attawapiskat Cree syllabic
texts in 1936. III.</sup>

enoh'tá'wi	my father
ngó'wi	" mother
mimó'óm	" grandfather
nó'h'kum	" grandmother
nistí's	" older brother
mici'óm	" " "
mimí's	" older sister
mici'óm	" " "
nó'h'kumis	" father's brother
nisi'gues	" sister

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diff from Wenatche
same as Moose, Albany, Everett
+ Ft. George.

nisi's	my mother's brother
ndo'sis	" " sister
nistan	my paternal aunt's son
nitim	" " daughter
nister, + micim	^{= my older brother} " uncle's son
micim + nimis	^{= my sister} " d.
nistan	my Maternal uncle's son
nitim	" " d
nister, micim	^{brother} " " aunt's son
micim, nimis	^{= my sister} " " d
niva, niwitei'wagan	} my wife
niwiginagan	
nitei Kiseinu	
aiya - old	} my husband
ni napem	
nitei Kiseinu	used occasionally
nigusis	my son
nitanis	" daughter

ne h'g'emiskwem	my daughter in law
ne h'ah'Kicim	" son in law
nistan	" wife's brother
nitim	" brother's wife
nitim	" wife's sister
nitim	^{eg surely because} " my sister's husband (niti m's of different sex can marry.)
nisi's	" my father in law
nisigus	" mother in law
ndo'sis	= ^{my paternal uncle} no'hkumis ^{my wife} wife
nisi's	= ^{my father's sister's} nisigus ^{my husband} husband
nisigus	= ^{my maternal} nisis ^{uncle's wife} wife
no'hkumis	= ^{ndo'sis} ^{my maternal aunt's} husband
ndo'cim	= my brother's son
ndo'cimiskwem	" daughter
ne h'ah'Kicim	my sister's son
ne h'g'emiskwem	" daughter

not expected
not expected

not expected
not expected

nimo-com = my grand uncle ^{all sides}
 no h-kum = my grand aunt ^{all sides}
 sometimes, in fact ^{usually} a boy will use name of sister.

a boy will nearly invariably call his father by the kinship term, and name similarly mother.

And when speaking of either will use the kinship term.

no h-kum + ni-mo-com not called or spoken of at all by personal name.

When speaking of misis + misigusis mostly Kisi-ininiw ^{but} before the kinship term.

no'sisim = my grandchild.

ndaniskutapen no'sisim = my grandson's ^{or} son
 nice skutapen = my grandson's ^{or} grandson
 #

^{descendants}
 the derivatives of misisim are applied irrespective of sex.

children not whipped here, they are only talked to. The idea a child is made worse by whipping. Children are not allowed to tease each other too much. It depends upon the custom as to what can be said to them. Some can say a lot to their

sister in laws.
 Brother ^{also} misci Kivisyn is used to show not full-brother
 = my step brother
 sister -- step sister. No variant.

nd-wi-man is also used by both sexes for step brother + step sister. Not for true brother or true sister.

a bastard brother or sister is called as if full true brother or sister. But they are treated differently.

Punishment by conjuring for incest of

at least certain types).

A man can marry a woman called *nitim*. And similarly for a woman: she can marry a person called *nitim*.

Polygamy. As many wives as a man can support. In ^{one} cases each had a separate tent. No jealousy. Cowives called each other "sister". *nitcim* a general term of relation.

ni wāh Kumāgān (ag.)
= my relative(s)

A foster child is not called by a kinship term, is called by name. But occasionally if they are all very fond of each other, the people will call the child "son, daughter,"

and reciprocally. If the foster child & the children of the couple love each other they will call each other "brother, sister."

They will feel nearly the same as if they were true brothers & sisters, especially if the foster child was adopted when very young.

A man could marry an Ojibwa just the same as a Cree.

A child would call ^{when polygamy existed} the wife & other than their own mother) of their father *ndō'sis*. Sororate very often during life time of sisters. Also after death of wife.

Levirate often. (when brother died).

Children are weaned about at 12 months. In the olden days a child was watched. When it began to eat it was given solid food. Twins often. Somewhat afraid of it.

purely
ancestral
Wah 1436

triplets. Almost every year there
are twins.

wa'tca'kuc star (-ahk-once)

hah'tca'k soul

August 21. 36 Wienash. David Sutherland
informant about 61. shows white blood. ~~at~~ ~~born~~

Brought up ^{here} at ~~Secom~~. Born at Secomi
River a little beyond here. Stanley Lulit
interpreter. is Albany Cree.

nohtawe my father

ngawe my mother.

nistes my old brother.

nimis sister

nicim my brother

" my sister.

nohkumis my paternal uncle

n'sigus aunt

nisis maternal uncle

~~nisis children~~

nisis ughisiss

nisis n'tan isx

(at Albany different) ~~at Albany different~~ ~~at Albany different~~ ~~at Albany different~~
ndosis my maternal aunt.

nistes, nicim

nimis, nicim

nistan

nitim

(cant joke her)

nistes, nicim

nimis, nicim

(just as find of classificatory brothers + sisters
as own)

nisis

nohkumis

nitim work-eg male

nitim

nistan

nisis

nisigus

nisis

nto cin

nto cin iskwam

nto cin iskwam

my maternal aunt.

my paternal uncle's sons

are my brothers + sisters

daughters

my paternal aunt's son

daughter

my maternal aunt's son

daughter

maternal
my p. aunt's husband.
maternal.

" " "

my brother's wife

wife's sister

wife's brother

wife's father

mother

husband's father

what is my ~~wife~~ sister's husband
with ego male? nistan says also
to sister. 4

nisigus my husband's mother
nitim [surely ego female] my sister's husband
(can joke this nitim, any limit. A man
can joke to any limit his nitim. some
can't stand jokes. A man can
joke his brother in law same as his brother)
ngusis my son
ndamis .. daughter
ndocim [ego male surely] .. brother's son
ndocimiskwem .. is daughter
nahakicim [ego surely male] sister's son
nahagsmiskwem .. daughter
nimucōm my grandfather
nōhkum .. grand mother
nimucōm .. grand uncle all sides
a ndānaskutāpār } .. aunt
b nōhkum }
some don't use a

nōhkum my grand uncle's wife
nimucōm .. grand aunt's husband
if the same age put ndānaskutāpār
before; nimucōm if younger or older.
nahakicim my son-in-law
nahagsmiskwem .. d in law
ndahkus my sister in law female speaking.
nicim; nianis my co-wife
that is, is my sister. (polygamy ceased
before informant was born. only once he
remembers seeing a person with 2 wives).
recalls no polyandry.
a man can't marry brother's wife after
his brother's death. Can "hanka" around her. This
isn't due to church rule.
a man can't marry wife's sister. Before the
priest came here, it could be done.
A man won't hanka with his sister in law
[must refer to wife's sister Wash. 1/4/36]

ngūsīs

my son

ndāris

my daughter

(a man can't marry his paternal aunt's daughter. [which is approved to allang])
 No preferential marriage. A long time ago it was considered best to marry your sister-in-law. That was before the church was established here. Today you can't.

Adoption common.

if the child is a boy is called "my son",
 a girl is called "daughter", if they are ^{very} young,
 if they are old will be called
 my grandchild.

ngūsīsīm my grandchild / ^{grandson} daughter

a bastard is called by legitimate children of same mother, "brother," or "sister" as the case may be.

Watkins
 Spunkwutoosan
 Pikwutoosan

pīgūtōcān = bastard.

half brothers + ^{half} sisters are called

the same as ^{full} brothers + ^{full} sisters. And will be related to all other persons just as they were full brothers and full sisters. Some people look upon bastards as their own children - some don't. This is an answer to the query "Is a girl's chances of getting married injured if she has had a bastard."

A person when speaking of his paternal or maternal uncle will use the personal name after the kinship term. When addressing my paternal or maternal uncle I will use the kinship term only. a woman would do the same.

If speaking of my father, I would use the kinship term alone. ^{same as regards} my mother.

If speaking of my brother + sister I would use the kinship term ~~first~~ + (plus) the personal name. (Some of the people here still use Indian personal names) When speaking to any relative I will use the kinship term, not the personal name. When speaking of any relative I will use the kinship term, followed immediately by the personal name. If I were talking to my brother when there were several young brothers there I would add the personal name. If ^{only} 1 older brother and 1 younger brother were present, I would use the kinship term. If my younger brother & younger sister were both present I would add the personal name to the kinship term. When the infor-

mant talks to his wife he uses the personal name. Sometimes he says "my wife" ^{this is mostly used.} ~~nīw ot nīwīt cēwāgen~~ ^{my wife} ~~this is mostly used.~~ ^{nīwāfēm or} " ^{my husband.}

A generalized statement: when ambiguous situations would arise the personal name is added to the kinship term, whether speaking to the relative or of the relative.

nīwāh Kumāga on my relative.
nītcicōn my relative

The Weenusk Indians do not go past Fort Severn. The Severn do not know, or rather very seldom come this side to hunt. Formerly they came in the summer, never in winter. By walking ^{troughs of dry} the Indians here will go up the Weenusk River about 6 (six) days in spring. They never go beyond a

lake up the river. Informant has heard of it, has never seen it. Few Indians have ever seen that lake. Knows of Indians as far as York Factory - Huskies never come beyond York Factory. The Weenusk Indians go as far ^{south} as Trout River. A Weenusk could tell by the language whether a man was an Albany or Severn Indian.

minihkwāgen ^{Weenusk} cup, basin
kwāfshipā ^{Albany} ^{is often used there}

Kipā'higān ^{Weenusk} lid of a kettle
Kipā'hteiwān ^{at Albany}

pināhkwān comb. Weenusk

cigshun Albany

sēstāg reel of a thread. Weenusk

tapickwā'sun Albany

Késkigwā'sunājisk think. Weenusk

pīhtinēgen Albany + Ottawa pīskat.

mātcicigēn scissors Weenusk

mōcītuzwīn Albany -

gūmīwīn shawl ^{old word} Weenusk.

cā l at Albany -

niskutāgai dress. ^{old word} at Weenusk

(obscene) ^{in Watkins}

ndēgēf ^{the word now here}

mitā's Albany word also -

trousers. Weenusk

pīl'tcīc Albany -

pīguyān isāgai shirt Weenusk.

pīguyān Albany.

Informant has been at Albany twice. This is what he remembers.

sipīgiskāwiyān sweater. Weenusk

sipustiwiyān Albany -

Informant says Attawapiskat Indians

Speak as Albany Indians. Stanley Lulit says the Albany words cited are correct save that *minihkwaga* is used at Albany as well as *Kwāpēhipān*.

The Ojibwa Indians don't come here. At Wanusk Lake there are Ojibwa. A family or two come here perhaps every other summer.

The informant has no regular hunting ground. The post manager sent him to a new place last year. He found on the river is as far as he goes: spends the winter regularly here. [Apparently no family hunting territories.] ^{but see further W. H. T.}

Has never heard of a *Wāhtigā* being around here. Informant was a little boy when he saw a conjuring lodge right here. It is the *(Kwāpēhipān)*

only time he has witnessed it. Never has heard of *scaupmancy* - Never heard of bear-skulls being hung up etc. Black + brown bears known. Polar bears come here, go as far up 20-30 miles in the bush. Bullfrogs come as far Lake *Sēsēm-tawan sāg* + *Liger* - Don't have the *Attawapiskat* practice of cutting them up + urinating on them. Has never heard of this. Laughed at the "bad luck." Sneezing has no meaning here. *mininiwāsipān* = sneezing.

tcātcā mēn

1 *pēyag*

2 *nīcu*

3 *nīshu*

4 *nēu*

5 *nigāmen*

Alce - at Albany says Stanley was cā'k's. Alce's parents have always lived at Wanusk.

6 *ngitwās*

7 *nīcuwāc*

8 *nigānānēu*

9 *cā'k* *cā'k*?

10 *kwi* in counting.

see next page ~~and that~~

mitá'tciwag cícipag

there are 10 ducks

cícipag nigih I see ducks -

nigihwāp mūwag mitá'tht

cícipag I saw 10 duck.

x tihk deer - (not the caribou-jumping deer)

mōs moose

māhKēsya fox

nāpāhKēsya white fox

pēmōstom blue fox

inātmāhKēsya common fox

Kāmāsināsut cross-fox

KāhKētēwāhKēsya black fox

utcēk fisher

nāpistom martin

lāgrīsyu mink

nigig otter

x mīsk beaver

māhKēn wolf

KāhKwāhāgēn wolverine

wātcāsk muskrat

sihKūsya ermine

x nigwātcāc squirrel

cigag skunk

wīmāsk ground hog

Kāgwe porcupine

These are all the animals that are seen around Wānusk.

nāpīsyu swan lesser snow goose

hwēhwen wavy (white)

KāhKētēhwēhwen blue wavy ^{blue goose?}

sā sāskwēpīnīsyu white fronted ^{goose}

niskē goose (small)

x pītēcīskic brown ^{cackling goose?} goose (smaller)

Kēmāwāpāwēn brant

utcitcāhK crane

mōhKāhōsyu pelican

cícip duck

seen at Slave Lake.
typical localities
Hudson Bay

^{grey}
 iminik a kind of duck
 iminicip mallard
 misicip husky duck eider?
 & ik soble

Kwickuskipātem black duck

manicip fishing duck

pēhkirā hKōcip spoon bill-
 duck

Kiputē hKancip ^{not a dipther} a duck. Has

a nest in the end of rotten sticks
 in pine trees. ^{something like a} black duck

with white wings; and has a

white breast. ^{golden eye?} ^{American} merganser

& misKucip bean duck

cāh Kipis = hell-diver

(=Cingipic)

& pistaicipis teal duck
 (tcistmāhKucip at Albany)

tēgwāgicip fall-duck on loon
 hāhāwēn duck (black, dark grey ^{American Scoter} on breast)

mistāpētā hKwēn "duck. Black,
 a strip of white on their wings, large. ^{Scoter}

mwa'gwā ~~don~~

iminimwa'gwā big loon common loon

wāpistigwānēwimwē'gwā

white head loon ^{Arctic loon}

acimawāgwā loon; much smaller ^{red-throated loon}

than the other two -

migisyn eagle, goshawk

sāhKwstānū grouse hawk

^{common and} ~~Scotter~~ ohōmisyū night owl large.
 3 kinds all called this.

pīswe ohōmisyū name of one kind

uhwāgē hawk that has ears

great horned owl sticking out like a dog.

long eared owl mist Thōmisyū ^{a hawk} bird?

it is like the eared one but much smaller.

^{most eared} ~~bird~~ ^{l?}
pah p x n s g i s y n a hawk, much smaller, flies around in the daytime.

teipwānāwē a little owl.

half blind in the day. The size of a robin. You can catch them in your hand in the day time. ^{saw - white owl.}

Ki'ā sk gull

nōhtig'ā sk a black gull. ^{Black Tern}

Kā h k t i n w i s t i g n ā n ē n -

Kā'ā sk a little gull with black head. ^{Bonaparte's Gull}

tāck'ā nēwī Ki'ā sk

a small gull with tail forked ^{probably a tern}

yā sk i m ē n w i g i ā s k husky gull ^{gull} ^{glancus}
pōskwā tē s y n plover

cēcē'sy n yellow-leg ^{up the woods}
(many small birds) for which Indians have no words!

cāg x s k u p x g a n o x - e y e s ^{vigayūn} (a bird) ^{little}
tācōwōsk a bird. name? ^{Canada Jay?} grey on back. black head, white band around the neck.

wāg i g n t i' s y n magpie
w i h k i m i n ē s y n - but smaller. ^{only one magpie}

wāp x s k u p x n i c i c on the coast ^{hopeless}

^{on shore} light grey, pointed beak. white breasted!

p x n i p x h k i s y n snipe.

p i p u n ē s y n winter hawk. ^{chases pheasants} ^{etc.}

light blue on back. ^{gyr falcon}

p i n ē n p t a r m i g ē n ^{no true pheasant} ^{there}

x g a s k u pheasant

x p i s t ā p i n ē n grouse.

m i s t i g u' p i n ē n spruce partridge ^{ruffed} ^{grouse}
p x h p x s k y n wood partridge ^{(has white} ^{plum}

there are about all the birds he has
seen around here, the names of
those he knows

stihkamig white fish

masamigus trout

imataginicēu pike

namipin jack fish

makhwatcigac sucker

menaskweteē marie

mhkats a fish ^{has} teeth, green on
back. 14 inches long. slender.

namigus salmon

namien sturgeon

mhkonēsū (rare), like a
sucker.

red on sides.

notixamig. Mottled head. long

tail. something like a marie

in the Bay, has 'wings' + erupers.
sculpin. armor plate

on head. Stanley has seen it near the wreck
at Charlton Islands.

amēgic frog. only one kind - different sizes.

utcēu fly. blue fly which spoils meat.

misisahk Bull dog

pāhkusyn sand fly.

sgimēu mosquito

mōckāckehwicēg) moths

Aciwēga nāpicēu mosquito hawk (dragon-
fly)

fire fly?
mēmēgwēu a fly that shines at night.

utēcicag sugar flies -

there are other flies the names of which
he does not know.

inimyu human being.

nāpēu man.

iskwēwg plural

-ēu woman

ustigwān head

ustigwāni for wāys hair of head

uhtdōwagāi ear

utāmiktān chin

uskicig eye (uskicig my eye)

uskāhtig my forehead uskāhtig ^{two forehead.}

mīcāpōwīnān eyebrows

eyelashes

mācāgītābōwīnān eyelid

mickīcinābōwīnān pupil of eye

wāpāgamickīcigwān whites of the eye.

nānōwāi ^{my} cheek

nīgūt my nose

ntāc my nostril

nīmīnistowāgān ^{beard} my mustache

ndōn my mouth

mickwātū lips

nitēmāi my tongue

nēmēgēsk my hard palate.

in nē nēpīmān 1. soft palate

ngācēgīm my molar

also for sils.

nēpit

tooth

māmēhtcīgēwāpītē incisors (lowers included)

4 incisors top & bottom.

nīmāmāguhtcīgēwāpītē my molar teeth

no name for separate molars.

ndētāmēwāpītē

my eye teeth.

(my dog-teeth)

~~no name for teeth adjacent to eye teeth.~~

no name for premolars.

nīwīgāsūwāpītē my gums.

ngūtēskwāi my external throat

mīpīskūhkūtāgēnān my Adam's apple

ndēsimāhkēu my chest

ntātēcāimēg my teats

no name for areola

ustigwān nipple

nišpigēgen my rib

mitā'skwe'ki- .. breast bone

gewigen

ni'spitun my arm

ntcihtci .. hand

ndō'skun my elbow

ndō'skunigēgen .. forearm

ni'skōgānān .. wrist

ndihtianenigēgen my upper arm

nimihtcihtcān my thumb

ndihts'hwāgāntcihtci .. index finger

nimāgūnigēwi'tcihtciya .. middle finger +

the next one & it

ndiskwē'tcītān my little finger

ndini my shoulder

ndi'ni'gēgen .. blade

nijwām my leg (the whole leg)

nigitigugēgen my knee cap

nihtci'gun .. upper leg

nijimūnāgōgēgen .. lower ..

ni'skwāgānān my ankle

minā'siti my ramp

ntci'sk .. anus

ni'sit .. foot

nini'sisitān .. big toe

ndi'skwē'sitān .. little toe

(no names for middle toes)

nili'hpāgāniwān my lung

ni'skun .. liver

ni'ti'hi .. heart

wāwīyānigēgen tagici guts.

ti'tehtusiwayēg my kidneys

ni'ini my bladder

ni'ci'guwin my penis

ndicwaixg my testes.

name for glands penis unknown.

ndisi my navel
does not know
what it? is
called here. vulva

Kigiske wawst embryo
utist umbilical cord.

ovaries: Name unknown.

unknown
clitoris

At least 5 coitions necessary
to make a woman conceive.

utihingāfri artery

mihtwāyāpiys veins

mihtu blood

nāwignigiger spine

ni Kwaiyauwīgigan my neck-bone

ni Kwaiyau my neck.

nahtāfri nape of the neck.

cicwēginigen brain.

pagasōwin marrow

neckiciagxg my nails

negāskisitān sole of my foot.

ni pistkunēsitān the top of the front of foot
ni wandan negāskisitān the side arch...

ndōhtan my heel

ni negāski - itcihtān my palm of hand

ni pistkunēcihtān " top " "

ni negātihtp my skull

negāckman my back of the head

ndihtkōgen my axilla

mācihtkuhtckwicwāganinwen inguinal vein

utwāckwāckunipigēu aorta

?

urethra

Kipuninēskan

prostate gland

Weenusk ^{in formant}
 Aug. 22. 36 Pēnā's Gill - aged Stanley Loutit
 interpreter. His father from Kapiskan. Mother
 Weenusk. A man usually goes to where
 his wife's people are. raised in this vicinity.
 As far as he knows, his father never came
 back to where he came from. Informant
 has been as far south as Albany in
 the summer, never in winter. Has been
 north as far as York Factory - The
 Weenusk Indians go as far as Trout ^{south} River.
 Mostly this side of Trout River.
 They also go up the Weenusk River
 to where it meets the Ekwan River.
 Sometimes the Indians go as far as
 Severn, mostly 20 miles this side
 of Severn. He understands the dialects
 of these places, couldn't tell from where
 they came from by the speech. He was

baptized at Albany. This was shortly after he
 was born, in the spring. He mostly used at
 Albany as far as he remembers (5 years ago was
 at Athawapiskat; as soon as the mission here
 was established did not return to Albany). He used
 at Severn. There have never been many
 Ojibwa who come here; lately a few come
 here. But when here they talk Ojibwa mixed
 with Weenusk Cree, There are a few ^{old} Ojibwa
 here who speak that way. They are no particular
 names for the Indians at different posts; they
 use the name of the post & then the Indians.

Nāpishin Sutherland reads the Weenusk
 text dictated by David Sutherland 1936 III ^{34178 B.A.E.} p-19-69
 Once upon a time as Wīsa Kētañhk
 was walking along the river, he saw
 a bear walking & he told the bear, "Brother,
 Come here." And the bear came along to

see Wisahketcahk. And W said to the bear,
 "Brother, I would like to go around
 with you." The bear said, "This summer
 I will go around with you." Oh W was
 very glad to go around with the bear,
 till late in fall they were picking &
 eating berries. So the Bear got quite
 fat by the end of the season. So W
^{now} made up his mind to kill the bear.
 So while they were picking berries on
 a hill, W started talking to the
 bear. "Brother, do you see that over?"
 (p. 20) The bear said he saw it. And
 W said to the Bear, "Do you see a
 little further than that?" "Oh I don't see
 as far as that," the bear said. "Look again
 and see if you can't see further." So the
 bear looked again, "Oh I can't see

so far." "Look again, a little further." W
 said to the bear. "Oh I don't see as far as that,
 I can't see very well because my eyes are not
 very good, or I can't see that far. That's only as far
 as I can see, that place you told I could see
 first." "Yes, it seems that you don't see very well.
 I was the same myself. I am the same I
 can't see very far now - And when I couldn't
 see that far," said Wisahketcahk, "I used to
 just smashed berries into my eyes. And after I
 did that I could see very plainly. I can
 see very far after that; and I was surely glad
 of it. When I could see a good distance
 before I fixed my eyes with the berries. Let me
 see, I'll just smashed berries in your eyes,"
 W said to the bear. "Oh no," said the bear. "I know how
 the berries will hurt me in my eyes. Never mind," said the
 bear, "You will not put berries in my eyes." "No,

they will not hurt you very much, Brother. Anyway, Try, They won't hurt you very long." "Well, I'll try. I will be very glad to see plainly. You will surely see quite a distance after this." "All right." "I'll go for the berries," said Wisakketook. So he took him down the bank & told the bear to rest his head on a stone p. 22 which was flat. So he started putting smashed berries in the bear's eyes. "Oh, Oh, Oh, they are hurting me," said the bear. "No, no, Brother, you won't be sore very long." So after W put smashed berries into the bear's eyes. "You can die a little while longer. Keep your eyes shut. Mind you don't open them." So the bear kept his eyes shut. So W started to look around for a good sized stone, on which he could hardly lift. So he threw this big stone on the bear's head. After he threw the stone on the bear's head

the bear started rolling about. So W started rolling around on the stones also. ^{p. 23} "Ha, Ha, Ha," I fixed him that time. Because W could never play tricks on the bear before. Oh he was jumping around, he was so delighted, and he said, "Now I will have a feast. Let me see what I will do first. I think I will cook the whole bear." So he started cooking the whole bear except the liver. So after he cooked, "Ha, what will I do now. I think I'll go in between two sticks first & I'll flatten myself with the two sticks." So he jumped at two sticks standing together. So he went in between the 2 sticks and said to the sticks, "Press on me closer, on both sides." So the sticks started pressing from both sides. "Ho, Ho, ho, it's a little bit too hard." So the sticks started to press him more. So he could hardly move at last.

So after the sticks started jessing (24),
So he said, "All animals come along, Eat
96 as as much as you like which I have cooked."
So all the four legged beasts all came
to the feast. And the beasts which eat meat
started in and ate as much as they could.
So W started to dislike these animals
because he thought they were eating
all the bear which he had cooked. So he
jumped at the 2 sticks which had jessed
him & started twisting them, and started
breaking them up. So when all these animals
saw this they all ran off. When he came
to the place where the bear lay after it was
cooked, there was nothing left of the
bear except the liver p. 25. That's all that was
all that was left of the bear, and he had not cooked
it. So he started, but didn't know what
to do about that liver - That's the only
part of the bear he tasted, the liver which
he cooked. He thought he would have a

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good feast, so it wasn't after all, because
all the beasts had eaten all the bear.
And that the reason why the Indians
these days are unlucky some times when they
are sure they would have luck. And that's
the Indians these days are so hungry sometimes
because Wisahkitcok was so hungry.
And once upon a time as W was walking
along a river towards evening, in the fall,
all of a sudden he came around a
point where he saw geese & waries feeding.
So he turned about slowly p. 26. The geese
and waries didn't see him yet. After he
went back around the point he went up the
bank a little way & took some moss from
the ground. He started filling big bags with the moss
and he put them on his back and started
up the river again. And when he got

opposite the geese and cranes. The geese & cranes
 of course saw him walking & wondered what
 he was carrying in the bags. "Let's call
 out to him," said the geese and cranes. So
 they called out to W. "Kitcahl," W,
 what do you have in those bags which you
 are carrying?" "Oh, there are just my
 singing bags which I am carrying." "Let us
 hear you sing," said the geese & cranes to
 W. "Hold on for a minute, I'll
 go up the bush & put my tent up p. 27.
 I won't be very long & I will let you
 know after I put the tent up. And then
 then after you all get in the tent,
 I will sing to you." So he started
 putting up a big moss tent. After he
 had put the tent up he went down to
 the river again. "Now you can all come

along," said W to the geese & cranes.
 "The tent is up now. After we all get in the
 tent I'll start singing to you all." So the
 geese & cranes and ducks & loons went
 up to the tent & go in to hear him sing.
 So after they all got in the tent he got them
 all to sit in a ring. "Now then I will start
 and sing, and do everything I say." So
 he started singing "all circle around." So all
 the birds started circling around &
 danced. p. 28. So it was quite a long dance.
 So he started singing again & said, "Get
 your heads all together. So they all
 started to do that and they were all dancing.
 So he had a line handy, hanging on a
 tent-pole, with a loop on the end of the
 line. And again he started singing, & said
 "All close your eyes. So they all started

Closing their eyes & their heads were close together. So quite a while they were dancing with their heads all close together. So he took down the line he had hanging up and slung the noose around their necks. So the loon knew what he was after when he heard the other birds flapping their wings hard. When the loon heard this he opened his eyes to see what was wrong. p. 29. He saw W with the line in his hand and the other birds were all strung up. So he gave the alarm that W was killing them; at the same moment he ran out through the door. So W gave the loon a kicking in the back side; and that's why a loon these days has a flat flat back side and can't walk. And ever since that the loon can do nothing but swim around, because he

can't walk, because he was kicked & was crippled. So the rest of the birds made a rush for the door and flew away. And the rest of the birds he killed; he thought he would start and cook. "I wonder how I shall cook them." He said. So he went to the beach to the sand & he took his waxes down the bank & made a big fire. And then he buried the birds in the sand around the fire. ^{p. 30} all he left sticking out were the feet of the birds. And he said to himself, "I wonder what I will do now? I think I will have a sleep." So he went to bed and had a sleep; and he was lying on his belly. And he had his rump towards the bank. "Watch for me my rump, so no one will come & steal the birds." So he fell fast asleep and while he was sleeping a canoe

come around the point with Indians in it.
 So as soon as the canoe came around
 the point his arse broke wind. So then
 people turned back & went around the point.
 After they went around the point his arse
 broke wind. So up jumped W & looked
 around. He could not see any one.
 "Oh, don't make a fool of me like that," he
 said to his arse. So he fell down and went
 to sleep again. ^{p 31} And again the
 canoe came around the point.
 And again his arse broke wind.
 And the people in the canoe started
 making signals with their hands,
 saying, "Make no noise," D'Wissah/te-
 tah's anus. So these people came
 ashore and took all the birds
 which he had buried in the sand.

And these people who took the birds just left the feet of the
 birds sticking out of the sand. After that these
 people took their canoe and paddled off.
 They just left one bird under the sand
 which W had buried, and the rest they
 took with them. And when he awoke up
 his fire was out. "Oh," he said, "I'm
 sure my birds are all burnt, so he pulled
 out the feet of the birds which were
 sticking out of the sand. "Oh, this one is
 all burnt." So he started to pull up the
 feet of the other birds & said, "These are
 all burnt, too; just the feet are left." ^{p 32}
 So he came to this one which the people had
 put back into the sand. "Oh, I do believe
 some one stole this birds." So he went down
 the bank to see if he could find any
 signs of any body - Right enough, he

104 saw signs of people coming ashore. "Oh," he said, "right enough the birds were stolen. I am very angry with you, my arse." So he made another big fire and put a big stone on the fire. "I am very angry at you, my arse. Now I shall burn you because you didn't tell me these people stole my birds when I told you to watch out for me." So after he got the stone red-hot, he took it out of the fire and sat down on it. p 33 So his arse started making a noise because it was burning ~~from~~ the hot stone - "Oh, Oh, Oh," his arse said, "Do you see what you get now for not telling me that they were stealing my birds." So after he did this, he took leave. ^{end of phonetic text} As he was walking every step he took his arse would break wind - So he started to walk a little faster in spite of his arse. And the harder he walked, his arse started making this noise, "Broom."

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Broom!" So he started to run in spite of his arse and the harder he ran the louder the noise it made. "Oh," he said, "that will keep me in company anyway, because I never see any one else." So while he was walking along he felt hungry - So he saw some game and while he was crawling up to the game, he could not go nearer because his arse was making all this noise. Which was why he twisted himself walking, that's the noise his arse would make - p 34. So while he was crawling up to some more game he made signs with his hand to his arse to make no noise. The same thing happened: his anus wouldn't stop making the noise. So he was hungry + starving. And the place he burnt his arse was gradually healing up, and was leaving a big scar behind where he

had burned himself. So at last he got
crazy because he was so starved; he ~~fell~~
sat down in the shade of the sun + started
406 eating this seal off his arse. And while he
was sitting there all of a sudden he heard
one of the birds talking to him, which was flying
over head. "Wisskē tēkk is eating the
seal off his arse," the bird said. "What are
you saying?" W said to the bird. "W is
eating his seal. I am saying 'W is eating
his seal.' "This is my mother's dried meat
which I am eating," W said. "That's your
seal which you are eating," said the bird.
"It is not your mother's dried meat!" "Oh,"
said W. "It seems it is my seal which
I am eating. I did not know." "Yes," said
the bird, "it is the seal you are eating."
"Oh it is really my seal which I am eating."
p. 35. "Oh," he said, "and now the people
will be starting to do this if they get
hungry. - -

And that's the reason why these days the
people do that, when they starve, they eat
each other, because W did that. 107
Once upon a time again while he was walking in
winter time he saw something in the bush like a
big hole (hāl). When he came nearer
to this hole he saw quite a few signs of
people around and signs of people having cut
wood. A little further he saw a tent standing
up. So when he got to the tent he went right
in, and behold, he saw a woman sitting in
the tent all alone. "Oh sister, I did not
know you were my sister p. 36. I guess you
don't remember you were so young & small
when our parents died. And so some people
adopted each of us, away from each other."
so he started looking around in the tent,
he saw nothing but dried fat hanging over
the fire. "And that is the only thing I was made
of when I was born, they tell me. And they
use to call you 'Deer-sineu'. What happened

to all son-in-laws? "The woman
said, "I do not know, they are never
108 home during the day-time." So towards
evening the men come home and started
throwing fat into the tent. p. 37
So he started wondering what these
men were after. So the next morning
again the men started out with
their bare arrows. "I think I'll try
+ find out what they are after."
So he went out a while after to see if
he could find what course they were
taking, but he could not find which
way they started. All he could see
was people's tracks around the tent
getting wood. So he said to the woman,
"Sister, I would like to go around
with my son-in-laws," The woman said,
"I will let them know this evening when
they get back." So when the men came
back again in the evening
they did the same thing. They

threw in fat. p. 38 So the woman said to her
sons, "W says it would be better for them if they
brought the bones as well as the fat." So they
109 went out, + got some sticks for bows + arrows.
You could hear them from the tent cutting
down the sticks. They brought them into the
tent. The arrows they brought in, had good
sized heads on them. They were told not
to bring the bows but the arrows, "just bring
one arrow," and they threw the bow out
of the tent. Just one arrow with a big
head on it. "You are making too big a
head to the arrow," she said to her brothers.
"So just make a small head on the
arrow, so it will go fast and swift."
So the next morning they dressed again.
And W did the same p. 39 "Put your
head low as you go out before the tent
goes down," she said to her brother. So they
went out + W after them. As soon as they
got out the door he could already see
two arrows flying, so he started

flying too, and the others did the same.
So while they were going along W saw a herd
of deer standing. Lots of times he saw herds like
110 that as they were passing. "Now", said W
"Go after the deer." And they said,
"Not yet, not quite yet." So they went a
little further & they saw another herd of
deer. "Now we'll go after these deers,"
they said. "Don't run after them if they
get sent at us before we can start
killing them," So they got after the deer &
W after the biggest male deer p 40
he could see, and hit his head on
the deer's head. So they started in skin-
ning the deer, did these young fellows.
And they started back. So when they
got back to the tent, the sister asked
her brothers what had become of
their uncle W. "We don't know what
happened to our uncle. That's the
last time we saw him where we turned

about." "Did you tell him what to do to get
around the deer," she said to her brothers. "Yes,
yes, we told him all what to do before we
111 started." So as it was getting dark,
they could hear somebody coming walking
along on the snow. Behold, it was
Wiskitcaht with his head bandaged
up. It seems that he split his head &
they knew what happened - p. 41 So in
the morning when he woke up they
were gone. That's all about Wiskit-
caht.

TcxhKäpēc.

Once upon a time TcxhKäpēc was out
for a walk. He heard that there were people
after beaver - So when he got back he said,
"Sister, I heard something making a noise
like Tcik, Tcik, Tcik," So his sister told him,
"You had better not go over there again.
Those people are giants." So he said, "Sister,
don't say that, you make me nervous -

So early next morning he started out where
he heard these giants working with beavers.
So when he got there one of these giants was
just about finished filling up a beaver hole.
112 "Teshkapec will put his hands down
& pull the beaver out," said one of the
giants, "and we'll laugh at him if
the beaver pulls him in to the hole." So it
did happen p. 42 as soon as the beaver
was driven out of the hole. So they told Tc
to catch a hold of the beaver. So he jumped
to the beaver and got a good hold of the
beaver and pulled him out. He pulled
him out and dragged him a little ways
from the hole. and they said, "Catch the
beaver, catch the beaver. He will be
running away with it. So one of the
giants went up to Teshkapec and
told him, "Give me the beaver." Tc
said, "Leave this beaver alone. It's
mine." So the giant caught a hold of
the beaver, and his arm was broken.

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Outspring some more giants as soon as they
saw what Tc had done. And they said,
"Teshkapec is killing us now." So Tc
bundled up the beaver and away he
went. When he got to his tent his sister told
him, "From where did you get this beaver?"
"This is my beaver, I killed it. I was told to
pull him out of the hole, so I did pull him out
of the hole & I killed him." So the giants
decided to go after Teshkapec and
they tracked him. When Tc got back
with the beaver he told his sister to cook
the beaver as soon as she could. "And
well eat." p. 43. So the sister ^{started} skinning
the beaver and cooked it. And while she
was taking the beaver out of the kettle they
could hear the giants coming. "Do you
see that the giants are coming to kill us?"

she said to her brother, "No," he said to his sister; and he emptied the Kettle where the beaver was boiling, and jumped into the Kettle as the giants were coming in. "Where is TC," the giants said to the sister. And she said, "He jumped into the Kettle there." So one of the giants gave the Kettle a good kick. You could just see the giant's foot bounce off the Kettle when he gave it a kick. So they could not get TC out of the Kettle. "We will leave him alone," said one of the giants. In spite of him will take his sister away from him. So they started out of the tent with TC's sister. So after they got quite a piece away TC came out of the Kettle & went after them. He took up his bow

and arrow and said to his arrow, "Don't fall on my sister." So he let fly his arrow. He could see his arrow flying along right straight for the giant. He killed them both. All he could see was his sister standing alone p. 44. So he got a hold of his sister's arm and told her, "Sister, well go home and have a feed of beaver." So they started right back and had a feed of the beaver.

Once upon a time again as he was taking a walk he came to a big lake and went to the water's edge and he could see some big animals in the lake. So he went right back and told his sister what he had seen. "Sister, I have seen a big lake. And I have seen some big animals in the middle of the lake." "You had better not go to the lake again," said his sister. "They are some

big fish there and they will swallow you.
And they will swallow you if you drop your
arrow in the water." And he said, "Sister,
"6 don't say that." And he said, "I will not
go again." ^{At} ⁴early the next morning away he
went to the lake. So he let fly his arrow
right into the middle of the lake. So he
swam out to get his arrow. So while
he swam out to get his arrow he said,
"Swallow me, big fish (mistake me)." ¹⁰⁴⁶
When he got his arrow just as he was
taking his arrow the big fish swallowed
him. So he shouted out to his sister, and
said, "Sister, throw in your hook."
So his sister got the hook and took
leave for the lake. "I told him not to go
into the water, into the lake." So when she
got to the lake she threw in her hook.
As soon as she threw in her hook she could
feel the big fish on the hook and caught
the fish & dragged the fish out of the water,
And started to cut open the fish -

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She could hear ¹⁰⁴⁷ ¹⁰⁴⁸ ¹⁰⁴⁹ ¹⁰⁵⁰ ¹⁰⁵¹ ¹⁰⁵² ¹⁰⁵³ ¹⁰⁵⁴ ¹⁰⁵⁵ ¹⁰⁵⁶ ¹⁰⁵⁷ ¹⁰⁵⁸ ¹⁰⁵⁹ ¹⁰⁶⁰ ¹⁰⁶¹ ¹⁰⁶² ¹⁰⁶³ ¹⁰⁶⁴ ¹⁰⁶⁵ ¹⁰⁶⁶ ¹⁰⁶⁷ ¹⁰⁶⁸ ¹⁰⁶⁹ ¹⁰⁷⁰ ¹⁰⁷¹ ¹⁰⁷² ¹⁰⁷³ ¹⁰⁷⁴ ¹⁰⁷⁵ ¹⁰⁷⁶ ¹⁰⁷⁷ ¹⁰⁷⁸ ¹⁰⁷⁹ ¹⁰⁸⁰ ¹⁰⁸¹ ¹⁰⁸² ¹⁰⁸³ ¹⁰⁸⁴ ¹⁰⁸⁵ ¹⁰⁸⁶ ¹⁰⁸⁷ ¹⁰⁸⁸ ¹⁰⁸⁹ ¹⁰⁹⁰ ¹⁰⁹¹ ¹⁰⁹² ¹⁰⁹³ ¹⁰⁹⁴ ¹⁰⁹⁵ ¹⁰⁹⁶ ¹⁰⁹⁷ ¹⁰⁹⁸ ¹⁰⁹⁹ ¹¹⁰⁰ ¹¹⁰¹ ¹¹⁰² ¹¹⁰³ ¹¹⁰⁴ ¹¹⁰⁵ ¹¹⁰⁶ ¹¹⁰⁷ ¹¹⁰⁸ ¹¹⁰⁹ ¹¹¹⁰ ¹¹¹¹ ¹¹¹² ¹¹¹³ ¹¹¹⁴ ¹¹¹⁵ ¹¹¹⁶ ¹¹¹⁷ ¹¹¹⁸ ¹¹¹⁹ ¹¹²⁰ ¹¹²¹ ¹¹²² ¹¹²³ ¹¹²⁴ ¹¹²⁵ ¹¹²⁶ ¹¹²⁷ ¹¹²⁸ ¹¹²⁹ ¹¹³⁰ ¹¹³¹ ¹¹³² ¹¹³³ ¹¹³⁴ ¹¹³⁵ ¹¹³⁶ ¹¹³⁷ ¹¹³⁸ ¹¹³⁹ ¹¹⁴⁰ ¹¹⁴¹ ¹¹⁴² ¹¹⁴³ ¹¹⁴⁴ ¹¹⁴⁵ ¹¹⁴⁶ ¹¹⁴⁷ ¹¹⁴⁸ ¹¹⁴⁹ ¹¹⁵⁰ ¹¹⁵¹ ¹¹⁵² ¹¹⁵³ ¹¹⁵⁴ ¹¹⁵⁵ ¹¹⁵⁶ ¹¹⁵⁷ ¹¹⁵⁸ ¹¹⁵⁹ ¹¹⁶⁰ ¹¹⁶¹ ¹¹⁶² ¹¹⁶³ ¹¹⁶⁴ ¹¹⁶⁵ ¹¹⁶⁶ ¹¹⁶⁷ ¹¹⁶⁸ ¹¹⁶⁹ ¹¹⁷⁰ ¹¹⁷¹ ¹¹⁷² ¹¹⁷³ ¹¹⁷⁴ ¹¹⁷⁵ ¹¹⁷⁶ ¹¹⁷⁷ ¹¹⁷⁸ ¹¹⁷⁹ ¹¹⁸⁰ ¹¹⁸¹ ¹¹⁸² ¹¹⁸³ ¹¹⁸⁴ ¹¹⁸⁵ ¹¹⁸⁶ ¹¹⁸⁷ ¹¹⁸⁸ ¹¹⁸⁹ ¹¹⁹⁰ ¹¹⁹¹ ¹¹⁹² ¹¹⁹³ ¹¹⁹⁴ ¹¹⁹⁵ ¹¹⁹⁶ ¹¹⁹⁷ ¹¹⁹⁸ ¹¹⁹⁹ ¹²⁰⁰ ¹²⁰¹ ¹²⁰² ¹²⁰³ ¹²⁰⁴ ¹²⁰⁵ ¹²⁰⁶ ¹²⁰⁷ ¹²⁰⁸ ¹²⁰⁹ ¹²¹⁰ ¹²¹¹ ¹²¹² ¹²¹³ ¹²¹⁴ ¹²¹⁵ ¹²¹⁶ ¹²¹⁷ ¹²¹⁸ ¹²¹⁹ ¹²²⁰ ¹²²¹ ¹²²² ¹²²³ ¹²²⁴ ¹²²⁵ ¹²²⁶ ¹²²⁷ ¹²²⁸ ¹²²⁹ ¹²³⁰ ¹²³¹ ¹²³² ¹²³³ ¹²³⁴ ¹²³⁵ ¹²³⁶ ¹²³⁷ ¹²³⁸ ¹²³⁹ ¹²⁴⁰ ¹²⁴¹ ¹²⁴² ¹²⁴³ 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where they were staying, he took a stick, and threw it at a whiskeyjack and killed it, and pulled the skin off the flesh
118 and put it on, and away he flew to the camp and started to fly around the camp. So the giant women saw the whiskeyjack lighting close to the tent and they said, "Throw a stick at him. I guess it is Tashka'pic again. It must be Tashka'pic. Throw him into the big kettle + let him boil there, So they killed TC p 48. He started nothing around. So they caught a hold of him and started pulling the feathers off and they threw him into the big Kettle. So while he was in the kettle, he burst the bladder which he had, which had grease in it. And then they saw this grease in the water, and while the kettle was boiling they saw all this grease in the kettle. So then all

got around the kettle to have a look at this grease. As soon as they had their heads close to the kettle, he started jumping around, and leels over head + he scalded them all with the boiling water. And so he started back after he had killed them all. 119

p. 49 So one morning again he started out to take a walk. When he got quite a piece away he heard some more cutting. So he stood there till they were finished cutting wood. At last he could hear no cutting. So he went near and took a piece of rotten wood along with him. He stuck this piece of wood up along the path close to their tent and started back home. So when he got back he said, "Sister, I have heard some body cutting wood again." His sister told him not to go over there again. "There is an old man living there, and that's his daughter you heard cutting wood. If the old man ever catches you and takes you in the tent,

you will never come out again. ^{p. 50} "Oh sister,
don't say that, you make me nervous."
So when it was time to go to bed he said
to his sister, "Get up early, I want to go off
somewhere". So his sister got up early 120
in the morning. and he got up also,
and went away. He wanted to get to
the place where he stuck the rotten
wood before the girl came out to
cut wood again. So when he got to
this bit of rotten wood which he
had stuck up, he went right under
it. So when this woman came out to
cut wood this stick which he had
stuck up was seen. "Oh what a fine
bit of rotten wood." They said when
they saw it p. 51. And they said to each
other, "I did not stick that wood
up here. We'll take it back. We'll use it
for firewood. It must have been TC
again, that stuck it up there." So they
took the bit of wood in just about

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dusk. He saw this old man sitting along the
fire making a net. At last the old fellow
seemed very sleepy while he was making
the net. At last the old man fell asleep,
and he put his net across the door so
he could catch some one coming the door.
So after the old man was sound asleep,
TC made up his mind to go back. So when
he saw the net across the door p. 52, so
when he got just the net he threw a billet
of wood into the net from outside, and
he gave the line a little pull which ^{like} the
old man had tied around his arm. So the
old man woke up and pulled on
the line thinking it was a human
being in the net. All he could see was
a billet of wood in the net. So Teshka-
fic started home. —

So one morning again he started out for a walk. He came to a big hill and saw a beaten trail on the hill.

The hill looked as if the sticks were all cleared. So he started right back home and told his sister what he had seen.

"Sister, I have seen a beaten trail." So his sister told him not to go over there again.

p. 53 "There is a big snake's trail which you have seen. If he sees you he will bite you." "Sister, don't say that. You make me nervous." So the next morning he made up his mind to go again. "I will try and kill this snake. I will put a snare out for him" so he started off and put a snare in the beaten trail. So the next morning he went to his snare. All he could see was a bit of twine where

he had his snare. So he put another snare out and went again. The same happened as before. So he trimmed up his snare again and said, "I will try once more." So the next morning he again went to his snare. The same thing happened as before. So he didn't set his snare any more. So he went home and told his sister, "Sister, I could not snare the person for whom I put out the snare."

p. 54 Three times I have set the snare and the same thing happened every time. Three times I went to this snare & it always has been cut, just as if it was burnt." "You will never catch him in the snare," his sister told him. "It is the Sun you are trying to snare. That is the Sun's trail." So he left off & did not set any more snares. — — —

Wemicoe.
p. 54 middle. 124

One time there was a man called Wemicoe, and he had two daughters. Once as he was paddling around he came upon 2 boys crying, and he went up to them. Their eyes were swollen from crying hard. As he got near to them he told one of them, "come into the canoe." p. 55 So he shoved his paddle ashore for the boy to stand on. As soon as the boy put his foot on the paddle, he threw him into the canoe. So he started right back after that.

So the one he left was crying. All of a sudden he heard ^{the old man} him stop crying, and he looked around. All he could see when he looked around was a bear jumping around. It was the boy who had turned into a bear. And that is why a bear these days is as wise as

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a human being. So when the old man got to his own camp, he hauled his canoe up on the dry beach, and he turned the canoe bottom up with the boy in it. So when he got into his tent he said, "Daughter, go down to the canoe and bring the boy whom I have brought." p. 56. You can have him for a husband as soon as he is big enough. So the girl ran down to the canoe. When she got to the canoe, she just looked at the boy + went back. When she got into the tent the old man said to his daughter, "What's the matter?" She said to her father, "I don't want to bring him in because he is too ugly." So he told his other daughter, "You go down and bring him. Give him a good wash after you have brought him in. That is just crying which has made him so ugly." So the other daughter

went down the bank and brought the
boy up. After she brought him in, she gave
him a good wash + combed his hair -
By that time she was done combing his¹²⁶
hair. the boy began to look nice. So he
told his daughter, "You can have him for
a husband now" p. 57. So the daughter
who went down first got jealous of her
sister. So the old man had a son in law.

And that was the one who beat him
in his tricks. He had already killed quite
a few son in laws before that. So as
soon as the boy got big to be a man,
the young man started to make arrows
with square heads on them, and said
to his father-in-law, "I suppose there is no
place where we could get some feathers for
our arrows." "There is a nest quite a piece
away from here. That's where we used to get
feathers for our arrows." So they started off
in their canoe the next morning. So he told
his father-in-law while they were paddling,

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"There are signs of people going ashore here." p. 58.
So they went ashore and saw a beaten trail
and followed it. And they came to a nest
on a tree. The nest was pretty low from
the ground. They didn't have to climb the
tree to get to the nest. "This is the only place from
which we can get feathers," said the old man.
Wemicoe said to his son in law. "They usually
go up the tree to get their feathers off." So the
young fellow started up the tree and saw
3 thunder-birds in the nest. After the young fellow
got up to the nest, the old fellow gave
the stick a blow. The blow went up the
tree, so the tree grew higher - So he gave it
a second blow, and it grew longer - When
the young fellow looked around he could
hardly see the earth below.^{p. 59} So when these
thunder birds saw him, they nearly killed

him. "Don't, don't," he said to the birds.

"Have pity on me." So the birds just stopped when he said that. And he said to the bird,

"What are your name?" "I am called The Bird moves when I am eating." So he said to the bird, "Let me see you moving around."

So the bird started to move around. So he said to the other bird, "What is your name?" "I am

called, "The Bird That Brings Big Clouds." "Let us see you bring big clouds," he said

to the bird. So the bird got up & started flapping his wings. And behold! you could see big clouds coming up. So he asked another bird what his name was. "I am called

"The bird that makes a loud noise." p 60

"Let's hear you make a noise," he said to the bird. So the bird started making a noise and he caught ahold of him. As soon as he caught

ahold of him. the bird became as like a ball. So a while after that the old the underbird came flying along to where he was. "Oh, it's nothing very serious," he said to the old Thunder bird, "we are just wrestling."

129 And the old Thunder bird said to the other bird,

"What did you move around for?" "Oh," he

said, "I was just tired sitting around this way. That's why I moved." "And you who make a loud noise, what did you make a loud noise

for?" "Oh I was just trying my voice," said the young Thunder-bird. So after he said that to the birds,

away he flew. So after the Thunder bird went away the fellow let go of the bird of which he had a hold p. 61 So the three became shorter again. So he took some feathers off the bird & came down the tree and started back home.

When he got into the tent the old man was sitting there looking quite seriously. So the old fellow started putting feathers on his arrows, thinking he could not put one over this young fellow. So the young fellow asked the old man, "I suppose there is no place to

swinging around, here?" "Yes, there is a swing,
 quite a piece away from here." "We will go
 this swing tomorrow." So as soon as it
 was day light enough the next day he said,
 "Now we will go away + swing." So they started
 off and they came ^{p. 62} to the swing. There was a
 swing when they came to the place. It was
 very low. There was a hole under the swing.
 "Is this the swing you were talking about?"
 he said to his son-in-law. "This is the thing I
 was talking about." "Oh," the young man said,
 "I don't call this a swing." "No," said the
 old man, "you will soon find out about
 it." "You go ahead and swing first," he said
 to the old man. So he sat on the swing
 + the young fellow gave him a swing.
 So when the old man started to swing,
 the swing became bigger, and the

it should be this way. First, the old man after

hole under the swing bigger. So he started
 swinging harder. So he thought he try to swing the
 old fellow off. "I guess I have had enough
 now," he said to the young fellow, "Now it's your
 turn to try." p. 63 So the young fellow got on to
 the swing. So the old man started swinging
 him harder. And it was not long before
 the young man was saying, "Not so hard,
 not so hard." "What is he trying to say?" said
 the old man. So he gave him a good jerk -
 Down he came, right into the hole. So he
 started back home. At dark the old man
 started back home. When he came into
 the tent his head was bandaged. [The story
 doesn't hang together.] It seems that he split his
 head when he fell down the hole + he had red-
 willow for a bandage.

So a while after the young fellow

asked his father in law, "I suppose there is no
place you could slide around here." "Oh yes,
132 there is a place where they used to slide,"
said the old man p.64, "we will go tomorrow," he
said. So they started off next morning & came
to the place where the slide was. When they got
there, there was a little sled laying there. There
wasn't much of a slope at this sliding place.
And there was a hole there also. There was
also a hole below the slope. So one got
on the sled and started down. So
when he got near to the bottom of this sliding
place, he could see a steep bank ahead of
him. So when he got so close to the steep bank
it got very low. So he said to his son, "You
have a try now." So the old man got on
to the sled & down he went and it looked
as if he were bumping on the way down.
p.65 When he got to this steep bank down
went the old man & fell. So the young
fellow started back home. Just as it
was getting dark you could hear the

133
old man coming. When he got into his tent, he again
had his head bandaged. It seems that he
split his head again when he slid down.
And he had the same red willow for a
bandage. So one evening again when
they were sitting around, "I suppose there is
no place around here ^{we} you could go to sweat
ourselves," he said to the old man. "Yes," there
is a place quite a distance away," he said to young
man, "we will go tomorrow morning," he said.
When morning came they started off. So they
got to this sweat-lodge, & this fellow went in.
So the old man started to throw red-hot stones
in to the place where the young man went in.
So he started throwing sand in as well. "Is it
hot in there?" he said to the young fellow p.66. "It is not
hot," said the young fellow. So he ^{put the old man} threw more sand on.
So he said the second time. "Is it hot?" "It is not

even hot, "the y. m. said. "I guess that will do,"
said the young fellow. "It is your turn to go
in now," he said to the old man. So the old
man went in. So the young man started
134 to throw hot sand. "Is it hot?" he said to the
old man. "Yes," the latter said. So he put
on more sand. And the old man started
calling out, "That's enough, that's enough."
So the young man put more sand on & the
Old man said, "Oh, oh, oh, it's getting
a little bit too hot now." So at last the
old man started jumping around.

So the old man started jumping around
and rolling around p 67. So the young
man started back home; just about dusk they
could hear the old man coming. So he came
into the tent and they could see that he
was badly scalded.

So one time again, this young man made
a canoe. So when the young man finished
the canoe, the old man saw it. "Oh,
what a fine looking canoe," he said. So

the old man said, "Daughter, I fancy your
husband's canoe. I suppose I could not borrow 135
the canoe so I can paddle around." So he told
her husband. "He can try out the canoe," said the
young man, so the old man got into the canoe
when it was dead calm p 68. So the young man
told his wife to tell his father in law not to go far
out. After he lay down in the canoe, he started
tapping the canoe with a paddle. It was not
long before he got quite far out. So he gave
the canoe another tapping; and it went a little
further. At last they could not find the
old man. He was so far out at sea. At last
they could see the north wind coming. The old man
didn't know until he heard the noise of the
water. So he started tapping his canoe again.
The canoe did not even move. So he tapped it
again harder. At last he was knocking
pieces out of the canoe tapping it like that.
And the north ^{wind} was right where he was then.
So the canoe broke to pieces in that gale.
p 69 All they could see was the old man

rolling & rolling in the sea. That was the
end of Weonice.

peya kwaw

Weonice Cree Texts.

The following is the phonetic restoration of the syllabic
texts in 1936 ^{3447 B.A.E.} beginning p. 19. ^{English translation} 1936 ^{IV. 91-} ^{3441 B.A.E.}

péyagwz x pínahitét wísskítcahk sítphk
Kiwápsmēu m'iskwz x pínahitēmtci. Kíhitéu
mágs, "nícim á'stem" táfwi áw' m'iskwz
Kíndēwápsmēu wísskítcahkuz. Égu mágs
hítat, "nícim ná'spité mímōstēys wítan
Kítci pē páwítciwítan." "múhte Kóni-
píh(k), Kíhítigu mágs Égu ísa Kx-
pēpawítciwítan." cā ná'spité Kími-
nwé'míhtem wísskítcahk Égu mágs
pēpawítciwít pínic x tēgwāgínik
x mōmínitciik pícicig ácai cāgute
Kége Kí'cigāma mūtūni m'iskwz.
ácai māmitura nítam x wínipshat.
ácai mēns mēgwate x mōmínitciik
m'istcīh(k) ácai mēns Kítutia.
"nícim wápshten mē nēms Kégwān

p. 20

quahk syll.

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Ká'nuguhk) ácai mīwá'pshén, itwēu
m'iskwz. "nēms mágs wíns átcikē
Kwā'anau nēms Kíwá'pshén? cā mōns
mīwá'pshén, itwēu m'iskwz. "nēms mágs
wíns Kút'g átcikē mōns Kānēwīnā-
quahk Kút'g Kíwá'pshén ná' ácai itā.
píju m'iskwz. "cā mōns mīwá'psh-
tén, itwēu m'iskwz, "nēms mágs
wíns átcikē x gāwāte Kānēgwahk
Kíwá'pshén ná wíns énimz. "cā mōns
mīwá'pshén, itwēu m'iskwz. "mūtūni
wās x mōns mīwá'pshén mōns wískete
mīwá'pshén Kégwān x nāwīnāgwahk.
Égu cāni píju x Kūwá'pshén énimz
Kégwān Kāpēcūnāgwahk Kāwá'psh-
tén ná' wískete Kāgī itwēu pān
há' há' mūtūni x tēgiz Égs wēyāp-
yān. Égwān nēste nōns x htiyāpēn.
mūtūni mōns mīwá'pshén Égu mágs
ngi qítki nítctai Kí'tōkēn

not in syll.

ngi papaskimi nagi nittai niski-
 cigne ^{(K) or syll.} wi sá gion in p. 21. égu mágs
 ispi ká i kwe tot mán ná spite kím há pítai.
 Ká i kwe pias pen i ita' pias áw síté
 á fíhtau wá nau' ngi skwá pin. ná spite
 mágs qim in wé nihtitai' wá nau i-
 iskwa pias. wí pte, i wá pte htemen
 ké gwan i nawi ná gwa htemen i gwan
 ké tot mán kiskicigwa ^{syll.} k p l p a ski-
 min gion. i áw síté m á s k w.
 "ngi gwa tén ^{syll.} tca wí sá gá pias égu ci,
 itwéu. ^{syll.} móns, itwéu m á s k w, wí s
 ngá wí s gá pin. ^{syll.} móns kír wé k
 wí s gá pin ^{syll.} mícim & gá n p i g u
 ná spite ká wí s gá pin, & gá n p
 fígu ká wí s gá pin. i gwa k wá ni
 ké tot mán. ná spite i c p ká m in wí-
 nihtén ká i kwe tot mán kiskicigwa-
 K T i k w a - syll

má mau kiskwá pias. ácai wí t a p wé h-
 t w é u m á s k w. égu wí s s, itén. ácai
 wí n d wá p h t m móns ácai
 Ká p é t c i n á s i f i t, ^{syll 2} p. 22 ^{syll.} s i n i h (k) t t i t i s k w
 c i m i, itén, ^{syll.} é n a p a g i c i m i t c i. & s i n y s.
 ácai p a p a s k a m i n i g i n a m a w é u
 u c k i c i g u n i w. ^{syll. a h k} h i h e' h i' h e' m i t u n i
 n i w í s s g á p i n. ^{syll.} móns, móns
 n i c i m. móns k i n w é k á w í s g á p i n.
 ácai c á g u t e k á i k w a p a p a s k a m i n a
 g i n m w á t, ^{syll.} k w á m m á g a i c i m i,
 itén, ^{syll.} p a s s g w á p i k á w i n s u h t e i t o-
 g á p i. ácai t a p w é p a s g w á p i c i n
 m á s k w ácai n á t w á p m é u
 & s i n y s m á m i n w i f i g u. i c i g l s k i-
 n á t á s p i n f i g u p i m w s i n a h t a-
 h w á t m s t i g w á n i m i n i. i t a g w á p i s k a-
 t a h m w á t k á t i t i p i p é n i t u t

swely.
 need
 - h k -

and m^a skwz Kā pītki kwāpiskw- 146
pa nihut mēne ^(or nead!)

mēne | sinitk, "s's's's" Kaiitwēt,
"ndate wi yāsihan mēskw tēpai
ēgā wīkēt Kāgiwaiyēcimihk."
ācai mēne Kīckw nīpēhen mēmōhtai-
gihtwau mēne ^{p23} ēgu māga Kiminw wān-
yān, "stwi mēne ācai cāgute tādē tō hē hē
Kētōtē mēn māhtindawte mīsiwē ^{Ka} ngīsi-
sī mīsiwē, ^{est mē a lile} ngēm mēwāsan. ēgu mēne
tāpwi mīsiwē Kācisust, utōskunim
fīgu mēne. ācai mēne Kāickw pā-
mīnawēt, "cā tādēn Kētōtē mēn māhtī
fītōmā ngēm wēte yāskūtēimun. ācai
mēne tāpwi isfēnīhu mīstīgwē ē-
mīcē skicūmitēi. ēspīn fīgu ēti sīhtē-
wīgātēit ēgu mīstīgwēk, pītēinātai-
stēg ācai pītēinātcīstānwēk mīstīgwēk
fīnīs mēne mitūni hēti māmītāni-
mōhtāhu ēpītēinātcīstāntēi. ^{"hē hē hē"}

ācai wēss ācai wēss āhtēigu fīgu
mēne pītēinātcīstānwēk mīstīgwēk
fīnīs ^{māga} mitūni mēne Kīckwā. ēgu mēne
Kā Kipitēitēik ēmīgi mīstīgwēk p24
ācai wīhtēi Kītūwēg, ēgu mīsiwē
āwīgācīcītuk āstēmīk mītcīsu-
g Kīpīmīnē wātīgūwau Wāssāgē tēahk.
ācai mēne tēgūpēhtāwēg āwīgācīcēg
mīsiwē Kāpēmōhtēitēig ēskīht
Kā inōtūmītēisūtcīg; ācai mītcīsu-
wēg fīnīs mitūni ēyētī Kītēm wātīg
ēnīhi mēskw, ācai mēne Kēgē ēci-
(^{dēle} wīgācīcīwēntēm. ācai Kītēmōwīgāni-
wān mīmīskūm, ēcīcīnēhk. ēgu
mēne Kēgē ēspīn pītēmāgiwēpīnāt
ēnīhi mīstīgwē ētēcīnānāt wātēfīnēt.
ēspīn fīgu Kīhtēipēhtāwēg mīsiwē
ēmīgi āwīgācīcēg Kā Kīmōwātīg

m' skuz. Kā nānīp-wit īn dē Kāgi īci-
 pīmūn-wēspen mūwē pēyeg Kē-
 gwa nu ^{it-syll} Kiti wāphtēhk tē ickwāhtē-
 ga tēnig p. 25 Kwām pīgu utōskunim
 snimēnu ^{it-syll} īga Kāgi uhtē Kisi ^{it-syll} Pēkkipan
 ēgu mēns ēti Kitaw tē pīgu snimēnu
 utōskunim. ēgwām pīgu īnigū ^{it-syll} Kā uhtē-
 māt īnīhi unīskum Kākinwōstēn-
 wāspen. īstē ētikicigamūntē.

^{it-syll} ēgwām māgs ^{it-syll} Lēpā ^{it-syll} Kēihtak ^{it-syll} Kōuhtē-
 Kēigut inīnu Kēgwānu mitioni
 Kāgēhtēnā hūtcē Kiti nīpēhtāt nēstē
 pīgu Kiti mīhtēit ^{it-syll} īmīns īgi hīhtū-
 gupānē wāshkēhtēhk.

ēgu mēns Kutīg pēyegwē mēnāh
 mēns ēpīmūhtēit ^{it-syll} sīpē māgs pīmā-
 gāmēt ^{it-syll} Kēhtēhtēwēn mēns cāgiwēhtē-
 wēn mēns nēstē hūhtēwēn ^{it-syll} Cēpēhk

ēpīntēi Kwām mēns ēci Kēwīgāpēwīt,
 p. 26 mēns ētkwē wāpānigū. ēgu mēns
 Kā āwāsīwēt Kūspēn pāh ^{it-syll} Kēwīt ^{it-syll} ēkēn
 ēskīys pāh pīhtēhēn mīcīmīwētīhk
 ēgu pēwēstēwēn tēt ēgu mēns mēns
 nēstē cāgāmēt ēgu mēns ēti pīmācēgāmēt
 Kā īci ēpīntēi īnīhi hūhtēwēn nēstē
 mēns. ācāi mēns wāpānīgū snigānī
 Kēgwānu Kāpīmōwātēt Wāsh ^{it-syll} Kēhtēhk
 mēns ītēwēwāg, mēns Kēhtē tēpēw-
 tāgēniwēn mēns ītēwēwāg. ācāi
 tāpēwē tēpēwē tāgēniwēn Wāsh ^{it-syll} Kēhtēhk.
 Wāsh ^{it-syll} Kēhtēhk, Kēgwān ēnīgāpīmō-
 wātēgēn mēns. ītāgēniwēn ^{it-syll} hē
 Kūśndēn ēnīgēniwēniwēt ^{it-syll} Kā-
 pīmūwātēgēn. mēns īsēnīgēniwēn
 ētkwē pīhtēnā Kēndēwīmānīgēn
 nōhtēniwēn, tē p. 27 gāndēwīmānīgēn.

ya =
yi in syllable
nearly same
and y which is
different. 144

Ka wihkmatinawau māgs kigicōgēyari
mīsiwē tci pitei itukteyag. ēgu māgs nci
Kēmizāmoyan. ācai mēns mānugen
mici & skigin ēgu mēns Kāickas-
mānugit ācai nāsipēu. ēgu māgs
āstēnik; ācai ngi iskus mānugen;
ācai māgs mīwēyēti nūgēman. ācai
mēns itukteyag nūckeg hūchwīwag
nēste nēste āpistēiškīcēg cīcīpēg
nēste māguag mīsiwē issh pīgu
āwāyācīcēg. ācai Kāickas pih tūgē-
(ni) tēig ācai wawē nāpāi ēwīnūgēmut.
"ēgu issh māgs Kēmizāmoyan kēta
ētwīyēn issh māgs pīgu stitōtkmag."
ācai mēns nūgēman, wācs Kāmīcī mēns
mēns itukteyag ēgwāni mēns
pīgu stitōtkkig ēmūmitēig. Kēgs mēns
28 Kēmīcī mēnūwag. Kēgs mēns

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mēns, "pēsqwāpīcīmowin stitōtkmāsu;
ēgwāni mēns pīgu stitōtkkig ēmūmitēig
hūchwīwag & tīpēsqwāpīwag. Kēns-
nēhpēmē Kutāgūpān mēns sūdē pīcā-
gāyāpīyē tēi wācēstē ya pih Kēmāhk
Kēgs mēns mēns, āiyācīgūwēcīmowin
stitōtkmāsu. ēgwāni mēns pīgu
mēns stitōtkkig mītūni tēyēti-
āiyēsqwāyāwēnitēig & mīwēitēig.
ēgu mēns mītūni ēāiyācīgūwē-
nīwēitēi & spīn nēgwātkhūwēfīnēt
mēns Kutāgīnū ēmēnīpēktwāt
pīcāgānāfīnū ēnēgwātkhūwēfīnēt.
Kēgs mēns māgs māguwēkīc-
Kēmīhtem ētīhtēwāh Kēpānīhūmīcī
ēmānīhtēmōsūnīcī tōhkāpēyū
mēns & pīcīc wāpēnēn Wīsh-
Kētkāhkū & āiyācīgūwēfīcīgēnitēi.

p. 27 ^{syll.} ~~egwāni~~ ^{menh} ~~menh~~ ^{piḡu} ~~icimōhtaḡusit~~,
 Kimiḡuḡunau Wāssḡkē tcaḡk, ^{syll.} itwēt
 pēckic ^{syll.} ~~tysti~~ ^{wasnēwipenihut}. ^{syll.} ~~spir~~
^{menh} ~~mōsāwi~~ ^{tāhkickātiē} ^{lūhi}
^{syll.} māḡus. ^{egwāni} ^{māḡs} ^{kāuhtēi} ^{icimāḡusit}
^{māḡus}: ^{wēhtēi} ^{nāpēḡisit} ^{mōḡsni} ^{hē}
^{nēstē} ^{cācācā} ^{Ki} ^{tōhkanē} ^{nāḡusit} ^{īḡi}
^{hkickā} ^{tāḡut} ^{Wāssḡ} ^{kē} ^{tcaḡk} ^{was}.
^{egwāni} ^{spīn} ^ī ^{pēhpāwipā} ^{nihutēiḡ}
^{lūhi} ^{anizācēcēḡ}. ^{egwāni} ^{māḡs} ^{lūhi}
^{kāḡimipē} ^{lāt} ^{ācāi} ^{wipimēnāwā} ^{sō}.
^{"tāndē} ^{hō} ^{Kē} ^{iciteḡpūyēn}" ^{itwēu}.
^{"māhtē} ^{lūnd} ^{wātē} ^{sipō} ^{mēḡāhtē}
^{kē} nd ^{wi} ^{icimigwā} ^{wā} ^{hkickē} ^{tēpōn}.
^{"ācāi} ^{mānēh} ^{nā} ^{sipō} ^{tōwā} ^{tēu} ^u
^{hūthwēnē}. ^{egwāni} ^{mānē} ^{mēstē} ^{higūte}
^{wēt}, ^{egwāni} ^{mēḡwāwā} ^{hkickē} ^{tēpōn}.
^{nācḡāni} ^{mēḡwāwā} ^{hkickē} ^{tēpōn}. 30
^{syll} ^{text} ^{+ sight}

^{over here}
^{utiskūhtēmihk}; ^{sāḡānā} ^{bitēcimēu}
^{piḡu}. ^{egwāni} ^{māḡs} ^{ētwēt}, ^{cā} ^{tāndēu}
^{Ki} ^{tōhkanē} ^{nāḡusit} ^{piḡmā} ^{nipaiyēn}
^{mēḡwātē} ^ē ^{mēḡwāwā} ^{hkickē} ^{tēpōyēn}.
^{egwāni} ^{māḡs} ^{kē} ^{wēcimut}, ^{tāpō} ^{Kwāni}
^{mānē} ^ē ^{icimōhtaḡusit} ^{mā} ^{sipō} ^{tēmihk}.
^{mānē} ^{mēstē} ^ē ^{icimōhtaḡusit}. ^{ācā} ^{wāpē} ^{hkickē}
^{māwā} ^{tēcisk} ^{ēḡā} ^{Ki} ^{tēḡimū} ^{tēmāwā}
^{tēcisk} ^{māndēwāḡ}. ^{egwāni} ^{māḡs} ^{mēstē}.
^{ācā} ^{mānē} ^{sāḡēwēh} ^{mēḡ} ^{icimōhtaḡusit}
^{wāḡ}. ^{ācāi} ^{mānē} ^{wipē} ^{tē} ^{Ki} ^{hkickē}.
^{pēnīmū} ^ē ^{wipimēnāwā}, ^{ācā} ^{sipō}
^{hkickē} ^{mēḡ} ^{mānē} ^ē ^{mēḡ} ^{icimōhtaḡusit}.
^{māwātē} ^c ^{piḡu} ^{wēhtēi} ^{piḡitūt}.
^{Kwēti} ^{piḡimihū} ^{mānē} ^{ācā} ^{icimōhtaḡusit}
^{piḡimihū} ^ē ^{wipimēnāwā} ^{wāyōc} ^{Kē}
^{icimōhtaḡusit}. ^{cā} ^{Kāwānē} ^{māwānē}.
^{Kwānān}, ^{mānē} ^{itwēu}, ^{ācāi}

mēns a tīgawēcimn. ^{not in text.} ācai mēns mēns
 sāgiwēhsonwak ^{not in text.} ēnigi ininiwag. ācai
 mēns ^{not in text.} mēns wēpēti kūtēpēn ^{not in text.}
 wāsti wāsti hēmō wēteigātēn.
 mēns Kāniwi niwēpōm ^{not in text.} māna
 ācai utimn ^{not in text.} gēmīwān ^{not in text.} wēnigwān ^{not in text.}
 gēhētēpōn ^{not in text.} utōsītīm ^{not in text.} mēns
 Joigu kinigwān sāgitēmīwān ^{not in text.}
 Kūmētēti kītēkūcīwēteig ^{not in text.} ēspin
 ēnigi ininiwag pōyag pōy pōy kīhī-
 kūnēwag ēnīhī nīgūwāshkēhētēpōn.
 Kēgē mēns kūtēpēn ^{not in text.} ācai mētūni
 āstāwēnē utēkūtem ^{not in text.} ēn, Kāitwēt,
 ācai māwān ^{not in text.} ndōss mēns hēhē-
 tēpōn nēpētē mēns pōy pōy gūn
 pōy ētwēt, ^{not in text.} ndōss mēns hēhētēpōn
 ndōss mēns hēhētēpōn. Kēgē mēns
 b.32 mēskūpētēn ēnīhī pōyag

Wēnark wētcāhkuē stor } n.
 not hē. hētcāht soul. } Sūthar land.
 hēnī
 4-11

Kāgī i skunīnīhtēi. "cā!" Kāitwēt.
 "mā mān gī kimutē māgēwīn, mā mān
 ngī gī mūtē māgēwīn." ācai nāsīpēn
 nātōw hēhtēigēn nāsīpētē mīht.
 tāpōw mīyātēhāt ininiwag ēgī nhtēi.
 Kāpāskēnē wēnīhtēi. "cā," Kāitwēt, nīgī-
 gī mūtē māgēwīn. ēteigē mītūni
 Kīgīcīwāhīn ^{middle} p.32 ^{middle} ndīck. ācai mēns
 pōy mēns, ēspin pōy mētēstīhūst mētē-
 sīnīyē. mītūni Kīgīcīwāhīn, ndīck,
 mītūni Kāickwāstīn ēgē tūhtēma-
 wīyān ēgī kimutē māgēwīyān.
 "wīhtē mēwīn wīkimutē māgēwīyān,
 ēgī itī tāpōn. ēgē māgē i spī
 ēwēstēwēyāpīskīswāt ēnīhī ēsīnīyē
 ācai Kāiyē gūnīyē kūwāhūst. ēspin
 pōy tēcīnē hēpēt Kāmūhtēi tētcē-
 tēwētīyēyēskīst. ēhēhē ēcē

b.33

ta itwen^h mātīg^h māga ēiskwāsūtān
 ēgs Kāwīhtemāwiyen ēgimut^h māgēwī-
 yān. "ēgu māga Kā icku^h aiyyihtit^h
 Kuani m^h n^h ē ticik^h Kituhit^h fine^h 5^h 2^h Monetic
 but p. 33

John Bird about 70. In between Severn & Weenusk
 is the Micimātan river: that is where he was
 born. His father mother have stayed around here
 all the time. Has been as Churchill, & south
 Mooseonee. Has been up the river^{Weenusk} as far as
 White Fish. The Weenusk Indians go as far
 as Churchill, not many - & were at Weenusk
 & mēwītkān at Athawapiskat. āhlāi^h m^h
 āiyōwīn at Ath. "fū" is the mg. Claim^h in^h
 is the Ath. Indians speak differently
 because of white influence a little. A māntēit^h
 Tēkit^h cōt at W. Piskāgs in A.

A cōl Wēgimwīn "shawl".
 W mītā's trousers A pāhātcis.

Severn is nearly the same^{language} as at Weenusk. It is
 Athawapiskat dialect. At Churchill they talk
 a lot differently. Albany easier than Ch to under-
 stand apparently largely confined to differences in
 nouns. His father's hunting ground is here
 he usually hunts. All his brothers hunted in
 the same place. Usual for sons to hunt in their
 father's hunting territory. I enquire as to what would
 happen if the father had 5 sons, informant
 replies it would be rather small.

Sept. 1. S. Riffon & Harris tells me
 that at Albany a man calls his sister's
 son mēhā'kicim & that a woman calls
 her brother's son mēhā'kicim. Similarly for
 mēhā'gāniskwēn - ^{ex male} sister's d
^{ex female} brother's d

Father Birdet says Albany Indians who hunt north
 of the Albany river use m, those south d. The
 Roman Church uses m.

Contd. Albany Cree.

my sister's husband = nistau
(egor male)

my paternal aunt's son = nistis, nicim
egor female. my brother, ~~older~~ older, younger

sister in-law - husband's sister nda'hkwa
egor female.

my maternal uncle's son . nistis, nicim
egor female.

.d nimis, nicim -

ni tei can ^{am} are members of my family
(father, mother, sister, brother).

ni tei (h)kwesu = my brother, egor male or
female. Apparently no term for sister without

specifying older or younger.

Sept. 11. John Fletcher, Moose, reads
his loose leaves. Allan interprets.

This is about the first of the Indian
language before white men came to the country.
And when they wanted to find out the
different seasons of the year they
went by the moon and stars. They
gave the sun its name, and the moon,

(52)

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and the stars their names. And this is how
they knew when it was going to be winter.
And when it would come daylight
they would say, "It is getting bright."
And when it would get dark they would
say, "It is getting dull-looking." And the
seven stars, that's what they went by during
the season. And the north wind, that was
one of the main stars they went by. And the
morning star, they said, "the bright star is
coming up." And the north wind
they would say, "The wind is from where
the cold weather comes from." And
the south wind. They would say, "The
wind is from where the game comes from.
And the southeast wind they would
say, "The wind is from where the day light
comes." And the north west wind,

They called it 'the pretty man.' And the reason was because that is where the most clear weather comes from - p. 2. And they had the 12 months the same as we have. July was called the molting month. And August they called 'the month in which the game begins to fly about.' And September was called 'the month in which the cranes come from the north after they have had their young ones.' And October was called 'the month when the game goes south to where it is warm.' November they called the month that it starts freezing up. December was called 'the month that starts getting cold & breaks branches off the trees with the frost.' January was called 'the month that

breaks lots of branches off the trees. And February was called 'the big month.' And March was called 'the month that starts getting warm.' And April was called 'the spring month.' And May was called 'the month that everything comes out, including frogs. That is why it is called frog month.' And June, they called that, the leaves month. And in the spring is called 'the best part of the summer.' And when the leaves fell in the fall, they called it, 'the falling season.' And when it started to get cold, they said, it is getting fall. And this time of the year, they called it summer. And when it was cold weather, they called it cold weather.

p.3 And when it would be red in the morning, red sunrise. They would say, its going to be bad weather. And when it would be red sunset in the evening they would say, "It's going to be a fine day tomorrow. And during the winter if there were red sunrise. They would say, "It's going to snow. And if it was a red sun set in the winter they would say, "It is going to be bad weather. The same if there were great northern lights, they would say "its going to be bad weather. And when you could plainly very far away they said it was going to be bad weather. And when it would be hazy, they would say, "It's going to be warm. This was all true what they went by. And people today

believe in the same things. And these Indians had no names, just the names they gave one another. Some of them gave themselves their own names after they were grown up. In those days they were not baptized. There was nothing but conjuring and dreaming. There was no marriage, no body to marry anybody. p.4 If a man wanted a wife he had to pick out his own wife. Some of them would take a wife and keep her for 2 or 3 years + further away and take another. Some would change their wives 3 times. And some Indians used to take another man's wife from him. And when they did this, it caused a lot of trouble + they would kill each other.

Some would take the wife and kill the man. And in those days there was nothing to live upon except country food. They had nothing to hunt with, no guns, no net, no snaring tools, nothing of any kind, no axes, and they had no clothing. All they had for clothing was skins of animals. All with which they hunted they made themselves. They would make bows and arrows, and spears, & axes, and made man's belt with. And they made that with which they killed fish. This was called a "basket." p. 5. They would kill deer and moose, & jumping deer, & bears, and white bears, & wolves, and foxes with bows &

arrows. But they would chisel beaver that would put bone on their arrows. The bone was made like a spear & it would stick in the animal. And the arrow with a spear on, they would call it the "firing arrow." And they ~~they would~~ ^{called} the arrow with which they killed beaver, and about the beaver, what they called beaver by was called Kistagen (shutting up the river with sticks). And where they closed the creek they called it the "Shut." And animals that ran about, and what we now call the "dead-fall," they would call the "hanger." And another kind of trap they would use, they called it "the slip knot." And in those days they had matches

with which to make a fire. They made a fire and called the instrument *pusagen*. And what they made a fire with, they called the flint stone and steel. And they used ^{deer} moose skin for their tenting. And some would use bark off trees + birch bark. And the children were all clothed with skins of animals. And they would make canoes of bark off the trees + birch bark. And they used roots to sew up their canoes. And they would kill lots of game when moulting. They would kill lots of them + put them up for the winter. They used roots for their lines. And they would also use deer hide + moose hide for their lines. And they would

make hooks out of knots of trees. And they would use bone for hooks. And they would kill fish with a "basket" during the summer, p. 6. And in those days they would do nothing but conjure using the drum + singing. And one man would think he was better than the other. And he would think the others would be afraid of him. And they would go as far as killing one another. And when they saw the moon + stars, they said + thought "There must be some one up there". And they would make conjuring-tents, thinking that was how they would find out if there was anything up there. But they did not find out anything. They would go in + out the conjuring tents, just themselves. This is all they had

to do. p. 7 They would conjure at night and sing, + drum. That was all they had to do. And they thought a lot of it. They thought there was nothing like it - this was what they taught their children &c. Some would teach their wives the same thing. And a woman who would do this, whether old or not, would try to marry a young man. And some managed it.

Moose Cree. John F. Fletcher in Sept '11
 man calls sister's husband *nistau*
 a woman calls her sister's son *ntōcim*,
 daughter *ntōcimiskwēm*
 a woman calls her brother's son | same.
 " " " d

Moose Cree
 Sept 12. 13 Harvey Small Boy. Wm Allan interprets

my sister's husband ^{son male} *nistau*
 woman calls brother's son *ntōcim*
 " " " d *ntōcimiskwēm*
 " " " sister's son *ntōcim*
 " " " d *ntōcimiskwēm*.

niwīgīlīgumānek our parents.

John Fletcher Moose Cree 1936. Phonetic texts & glosses
 reads poorly. in phrases as the person. read *tiht, pāt*
nistau *aliliwag* *utaci* *kicwewemian*
puwam *cih* *quzht* *aiyā* *mihā* *win*
mōl *wēm* *mistigōciwāyā* *ōmōwin* *kī* *uhtā*
htagwan *mēgwātē* *ōm* *pīsīm* *tihtān*
kīcig *pīsīm* *nēstē* *tifiskifīsīm* *nēstē*
stē *lkhucak* *mūšiwē* *kīwīlōwē*
kēicinihkātā *teig* *kōugiskinuwa*
teihtēigān *teig* *ēispi* *tāiyawahk*
nēstē *kē* *uhtē* *kiskēlihtē* *kik*
ispi *te* *kī* *tifisuhk* *nēstē* *ispi* *te*
kīgistiānīpik *kīicinihkātē*

mwaḡ māḡ ē pī'tci wā'pā'k pē'tci
 wā'seyan etī'piskāḡ māḡ & tī'li'seyan
 ē wā'seyāḡ ēḡwā'nianā tī'piskān
 Kā'icimihkātā'htkig ēḡwā'pī'sim
 Kā'icimihkātā'tcig Kī'cigan pī'sim
 & tī'piskāḡ pī'sim tī'piskān pī'sim
 & tē'k'kucēḡ Kī'cimihkātā'wag
 utē'ḡ & tē'k' Kī'cimihkātā'wag
 pē'ḡḡ Kūtē'ḡḡ māḡ Kā'pā'mu-
 tcig Kī'cimihkātā'wag Kūtē'ḡḡ
 māḡ utā'tē'hu mwa' & Kūtē'ḡḡ
 māḡ wā'pā' & tē'k' ēḡwā' māḡ
 ē'utā'k' Kī'cimihkātā'mwag Kā-
 uhtci wā'pā'k uhtin ēḡwā' māḡ
 Kūtē'ḡ Kā'icimihkātā'sut Kā' uhtci-
 tē'k' Kā'iyag uhtin mī'nd māḡ
 Kā' uhtci Kī'ciwā'iyag uhtin mī'nd
 māḡ Kā'milwā'pē'wī' uhtin p. 2

pī'sim māḡ Kī'cimihkātā'wag tī'pī'ki-
 pī'sim ēḡwā' māḡ July (tē'lai) māḡ
 Kī'ci mī'kā'su pē'k' pī'sim August ^{wā'pā'}
 māḡ uhtē'hu pī'sim September pī'li'seyan
 pī'sim Kī'cimihkātā'wag October
 pī'm'kāmō pī'sim November Kē'k'k'ti-
 nī'seyan pī'sim December pī'wā'tē'gani-
 c'c January Kī'cē'pā'wā'tē'ginem
 February Kā'mī'igī'tit pī'sim March
 & pū'h'Kā'iyān pī'sim April mī'skī' pī'sim
 May & lī'gī'ci pī'sim June mī'pī'ci pī'sim
 ē'tī'ni pī'k' mī'li'sk'wā'n Kī'cimih-
 kātēu ē'tī'ā'k'wē'tī'k' tē'ḡwā'gin
 ē' Kī'ciwā'iyag mī'pī' Kī'cimihkātēu
 ē' mē'ḡwā mī'pī'k' Kī'cītēu Kī'cimihkātēu
 mē'ḡwā'tē ē' mē'ḡwā'pī'pī'k' Kī'cimih-
 kātēu Kī'sī'an p. 3 mī'nd
 itwē'wag ilī'li'wag ē'mī'k'wāḡ tē'ḡcē'pā'iyag

Kete gímmuwan xnuhte Kikicigag wípe te
 p h K i t e n é m i h k w ā g K i n w ē c m ā g e
 x y g n t i g m ō l e w í p e t e K e t e m a t e i -
 K i c i g a n ē n t ā g n e i h k ē m i h k w ā g
 K e t e m i l u K i c i g a n w ā p e h k ō ē -
 n ā s t e w ē s k u a h k m ā g e i t w ē w a g
 w í p e t e K ē t e p ō t i n ē p i p ū h k m ā g e
 ē m i h k w ā g ē K i c i p a i g ā g K ē t e
 s ō h k i s p u n x m i t e K a K i c i g a g
 K i n w ē c m ā g e ē K u t e g ē m i h k w ā g
 p ā t i m ā w ā p e h k ō K ē t e m a t e i K i c i g a n
 m ō l e t e p a s i t ā m e g e n ē u h p i m a -
 g e h k m ā g e m i s i w i w ā l a u
 ē t ē p i n ā g n e h k K e t e p ā c i g n ū -
 t e n w í p e t e ē n ā n ā h t e t i p a l i g
 m ā g e i t w ē w a g K ē t e K i c i w a i -
 g a n w í p e t e m i s i w i m ā g e
 ō m s i h k i n K a i c i K i s k i n w ā t e i

g a n i g ē t e i g w ē s k e t e i l i l i n g K ē y a p e t e
 m ā g s ā t i t n ā g e t c i t ā w a g x n ū t e
 K a p i m ā t i s i t e i g K ē i c i K i s i g ā l i g i
 i h t e i m e g n ā t e ^{m i s i w i} ō m s m ō l e n ē s t e
 K i u h t e i a i g ā w a g i c i m i h K a s u w i n
 p i g n w i l e w a n ē i c i m i h K a t ū t u -
 t e i g w i l e w a n ā t i t K i w i l d i s u -
 w a g K ē i c i m i h K a s u t e i g m ō l e
 K i u h t e i i h t e g w a n s i g x h a h t ā g e w i n
 m e g n ā t e ō m s p i g n K i i h t e g w a n
 m i t i w i w i n i h t ā t b i w a n n ē s t e
 K u s ā p e h t e m u w i n n ē s t e p a w ā m a -
 w i n m ō l e n ē s t e u h t e i i h t e g w a n
 w i g i h t e h i t u w i n p . 4 m e g n ā t e m ā g s
 ō m s p i g n w i l e w a n ē i c i u h t e l i h t e h k i g
 K i w i g i m i w a g n ē s t e n ē n t i n ā t i s k u t h a
 p ē y a g u t i n e n ā t i t p i l i c n ē c u
 x t i w i w i n a g ā t i t n ē s t e n ē s t e

pīlic nistū wīniwag pāyag nāpēn
 ā'tit māga kimaskamēwag kaitagi.
 ya nāpēn wīwiliw kaitagi
 wāltci ā'tit māga kimipchitū-
 wag ōmā uhter wīwāw mēgrātē
 māga ōmā nēste mōle ki uhtcihtē-
 gwan wēmistigōciw mītcim pign
 pēgrē'teskīkk mītcim mōle nēste
 ki uhtcihtē gwan kēgwan wē-
 mistigōciw mītcim mōle nēste
 uhtcihtē gwan kēgwan kē uhtci-
 nā'tawāhtci mōle mīte gwan
 pāskicigan mōle lē'pī mōle
 nēgrāgēmī'ā'pī mōle wānchigan
 mōle cā'gānā'pī mōle wīlāhtā-
 gwan mōle mā'tci mōle tē'gā hē-
 gwan mīšiwē kēgwan mōle
 uhtci ihtēgwan wēmistigōciw-

ā'pā'tcitāwin kīciinihtā'tig mīšiwē
 māga wīlāwan kīncihtāwag
 kēitāpā'tcitā'tig kīncihtāwag
 s'itcā'pī nēste wānchigan nēste
 hā mēs kē uhtci nēpāhtā'tig nēste
 pīlēsīw kē uhtci nēpāhtā'tig nēste
 kē uhtci nēpāhtā'tig ā'yōwin kē-
 wīlāhtē'gā'nitig p.5 ā'htcā'pī
 māga kī uhtci nēpāhtāwag kāmīcāg
 mītcim mōsū nēste s'tikk nēste
 wāwēskēsū nēste mēhītkē nēste
 mī'skū s'gōsk māga kīciinihtā'sū
 kāmū'tāhtkē'gē'tig ū'skēn māga
 wānāskute tā'pīskute mīstē'gīn
 ē'icīnā'gū'wēkk ū'skēn pī'mītcīgēn
 māga kīciinihtā'sū mēmīs māga
 kē uhtci nēpāhtā'tig kīciinihtā'tēu
 mītcīhkkēn s'mī'sk māga kāmū'tci

nīp hā teig Kīstāgān Kīci nīh kātēu
 kutīg māgē Kīci nīh kātēu Kīp hān
 mēgnāt māgē tōm mōl uhtēi-
 aiyāwag Kīguta wāg teig mōl
 uhtēi uhtān mā teic Kīci nīh kātēu
 māgē Kā uhtēi Kūta wē teig pūāgān
 nēst pīwāwag & sinī kutīg māgē
 & sinī iškutēu & sinī Kīci nīh kātēu
 tēwag ē utā mīcīmā teig Kī uhtēi
 pēlu iškutēu Mīnā māgē & tīk-
 Kīraiyān Kīntā pēgnāwag nēst
 mōshāiyān mīsiwē māgē Kā taktē-
 tīh kātēu Kī Kīcīhōwāgēwag
 nēst māgē ē nīpīh kātēu pēh-
 Kūānīwag wē lāgēsk nēst
 wēskwāi nēst Kīntē mām-
 wāg nēst māgē wē tēpī
 Kī Kīcīgnātēigēwag ē nēhtēi

teig tēimān mēgnātē māgē nēst
 tōm Kīnīp hēwag pīlēsīwē tēpēstē-
 teig ē mā wēteitā teig Kē mītei-
 teig mēgnāt ē pīpīh kātēu
 pīnātēi teig mēgnātē nēst tōm
 mōl Kīnīh tē aiyāwag Kē uhtēi nīp-
 hā teig nā mēssē wātīh kēwēn nēst
 nēst Kīnīh tē aiyāwag Kē wāckwī-
 pītēigān Kē uhtēi nīp hā teig
 nēst māgē mēgnātē ē pīpīh kātēu
 nēst māgē tōm mēgnātē nāspītē atī
 ilīlīwag Kīnīh tē aiyāwag mīte wātēi-
 wē nēst pīwāwān nēst Kūāpēhtē-
 mūwē nēst tēwēhīgān nāspītē māgē
 Kī Kīstēlīhtēwag tōm Kā tātēi teig
 mīte wīwē Kāci nīh kātēu hēg mīsiwē
 Kīgūān nīwīhtē māgnān nīp wā-
 mūwīnīn Kīstēlīhtēwag

āwāsi to ātīt nīl ngāskihun
 Kī itēliht mwaḡ i mītōwītciḡ mēgnāte
 māḡs ōmā nīl wān pīḡu mītāi-
 ni Kī ihtāwag mōl uhtāihtaḡuān
 diḡemihāwān Kēḡs māḡs Kī itwē-
 wag ātīt ilīwag ē itāt xwēn ihtān
 iḡpimihk ēḡmā wāpēhtshkig Kēḡmān
 Kāḡntēḡi iḡpimihk pī sīm wā
 nēstē itcā hkuce mīhtcētān
 māḡs Kī kūsā fēht mwaḡ ē-
 nāndan Kiskēt tēh kig Kēḡmān iht-
 Kān ē tēḡwā nūḡē iḡpimihk mōl
 māḡs mēskāte Kī uhtāi Kiskil-
 t mwaḡ p. 7 nēstē māḡs i cīāpētēn
 mītēwā tisiwān nēstē mīḡmūwān
 nēstē tēwēhigān ēḡtēḡā K i cī-
 āpētē itāwag Kūsā fēhtēḡān
 ē tīpistāḡ māḡs i cīāpētēn

tēwēhigān nēstē mīḡmūwān nēstē
 pēwā mūwān tēwēḡthē māḡs pīḡu
 Kā aiḡātēḡ Kī tēi nōtē itātēḡ mēskāte
 ilīlīwag nāspitē māḡs Kī Kiskil iht-
 mwaḡ nēstē māl wātē nīḡān
 Kī itēliht mwaḡ ōmā itātē sīwān
 ātīt nēstē wīḡimāḡēni wāwā
 nēstē mēwācīmīcīwāwā Kī-
 Kiskim hēmāwēwag ōmā itātē sīwān
 ēḡwāniskāḡ.

Michael Patrick age about ^{age} 27
 L - 200 Ben Matthew's ^{age} about 30
 B - 163 L - 192
 W - 150 c i = 81.5 B - 162 c i = 84.4
 weenish weenish

weenush
age 56 Alex's father.
Abraham Hunter a little bit Bald
Wenush David Kustatcin
L - 190 Kristie Justtan age about 30
W
B - 159 L - 188 Peter Patrick's age about 30
ci. 83.7 ca = 81.9 L - 197 ca = 81.2
W - 147 B 154 B - 160
W 144 W - 149
Wenush

John Bird age about 40. Mrs J. Bird age about 55
L-196. L-192
B-156. W-142 C $\bar{i}$ = 78.1
W-150. B-150

Mitchell Bird Son of John Bird age about 35
 L-203
 B-154 ci = 75.9
 W-150
 Wmest
 Hannah Gull age about 75

Hannah Bull age about 75
L - 180 ci 85.0
B - 153
W - 137

Q. Warrish

Nancy Patrick's age about 85 weeks

Nancy Patrick Jr. age about 1800

$L = 190$
 $B = 150$
 $W = 138$

$c i = 78.9$

Nancy Patrick Jr. age 1
 $L = 180$
 $B = 150$ $c i = 83.3$
 $W = 134$

2-180
 13-150 @ $i = 83.3$
 W-134

Φ
 1
 5
 10
 10
 35
 10
 25
 10

 106

204) 16200 + 14200 = 30400

4410

2913

1202 J

$$\begin{array}{r} 2209 \overline{) 256} \\ \underline{2209} \\ 351 \\ \underline{2209} \\ 1301 \\ \underline{2209} \\ 92 \end{array}$$

2 20 8 144 W

W 134

১৫/৮

725

Ob L

$$\begin{array}{r} 1421 \\ 23 \overline{) 1522} \\ \underline{46} \\ 62 \\ \underline{46} \\ 162 \\ \underline{115} \\ 47 \end{array}$$

Wamusk.

Agnus Sutherland age about 18

L-196

B-153

W-144

C.I. = 78.1

Wamusk. Faggie Sutherland age about 19

L-181

B-150

C.I. = 82.9

Wamusk.

W-136

Mary Sutherland age 14

L-181

B-147

W-138

C.I. = 81.2

all full sisters

probably have a

little

white

blood.

Joseph Beaudet son

Moosonee, Ontario

Wamusk
David

son of Christie. See next page.

L

184

age about 11 1/2. C.I. = 73.7

B

137

all second teeth in except 3d

W

136

molars.

Alec Hunter

son

of

Abraham

Hunter.

See next page.

Wamusk

L

192

age about 12.

B

148

second teeth; except 3 d molars.

W

134

• upper premolars partially erupted.

C.I. = 76.5

Bureau of American Ethnology
Catalogue of Manuscripts

No. 3411

Stock: Algonquian

Language: Cree, Montagnais and Nascapi

Collector: Dr. T. Michelson

Place: - Date: 1936

Remarks: Ft. George phonetic texts (Montagnais-Nascapi); Attawapiskat Cree boundaries; sociology; ethnology; English trans. of Attawapiskat text; Attawapiskat phonetic texts; kinship terms; Weenusk Cree texts; Albany Cree kinship terms; trans. Moose Cree texts; Moose Cree kinship terms; phonetic texts; Weenusk Cree names of animals; birds, and fishes; phys. anthrop.; Trans. Weenusk Cree texts; phonetics; Weenusk Cree kinship terms; sociology; boundaries of Weenusk Cree; difference between Weenusk and Albany Cree. Numerals of Weenusk Cree. Notebook, 2 / cm. 183 p.?



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