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p.1. ihta'pen ^{he} there was -

ni q'ihtahtai I could have been there

k'ta q'ihtahtai nothing.

k'ta q'ihta'pen he could have been there

q'ihtahtai means nothing

nit ihta'pen means nothing.

ni q'ihta'pen not used often -

ni q'ihtahtai is the proper + regular

way of saying it.

ihta'pen k OK

q'ihta'pen means nothing.

niw'igiman I want to marry her

ata niw'igimāhtai ácai māgs mōls

niw'igiman I wanted to marry but

I don't now. (áta although)

tried to get something to match wiw'igim-

pen)

māā'isya Bad looking.

(māci nāqesya means nothing

ē i ti lihtam k OK. is what we

tāp x b tā pwi I wonder if it's true

ē'ekn later on. smaller ē'ekns with "backed ē"

nōhtaimi k Allan clearly etc.

in the timber

it's wrong
 I used to
 be confused
 mite w'igim
 niw'igim

max k'tu
 u is dropped
 u is open
 u is open

b2 kēgiom īlagipen to whom I should
give (help)

b3 pōtcinwāwin come along with me.
mustina wēu he fancied her.

b4 wāwēliē ^{she} got ready
māhtcāisgr ahead,
nōsōnen go after him O.K.
(2 kkhkumār lead) or not ^{her}
^{inanimate}

b4 emuhtet she was walking ~~hard~~.
muhten she is walking
pimūhten is walking along

pīxanā first.

Kuticwāgunēm he was sinking in
the snow

Kusāpēu he is sinking in the water -

nigīhtāpēu I sink it in the water -

nigī Kūhtēipēliktwān I swallowed

nāmwē Kūhtēipēlihtē ^{it}

Tcōhtāpē

Kūhtēipēli swallow him

Estiss mittens

Iti'pīlitē lying on the trail

pīssiskāgen coat

pēlētē trousers, pants

mitāss stockings

pēgiwāyān shirt

tāpiskāgen handkerchief

uō, uōktē + migwān

zāht Kōtē muhtē -

misíwē
b. 6 ntā pā tci tsiwí nē all his clothing.
gāwātē hardly, nearly.

ī tsi pī wē stī lī k it was lying

b. 7 mē fācces, dung
ē tci gāwī it seems which
kā kī m u s t i n x h k that she fancied

p. 8 kī a i n g a t i g i t i w x k they were as large
it i g i t y n he is so large.

mī t x i n w x k they play together

tē y d f i c a c i k a small one.

p. 9 ē n d o t x m ā t a m i n g

p. 10 n i g x k x s k i h t i t a i I should
be able

p x h k i h t i k e i f it falls

p x h k i h t i n it falls.

k i c i w ā k u t c ē u he has an erection

k i c i s ū she is passionate (of a woman

k ē t e s a m i n x m he will touch it. only)

p. 11 p x h k i h t i n n = - n w x

m i t c i m i n g p l . foods.

k ā i e i k i p i h t e i p l i l i g i it stopped
falling

k i k i p i h t e i p l i h n upon it suddenly
until walking

p.12 endwicigit she went to urinate
 ēp & gunēhwaat the mark she made
 ndēwipōhtcica'tem she went +
 urinate in

ē Kicigutci gā'te like because it
 was urinate on

p.13 Kigicirā'higu was angered
 wī Kēkwē Kēwā hē & hēwēk
 made them starve.

Kigē Kimihtāwīgīliw at last ^{that} was born
 nī Kēwā hē tār I am starving
 Kēwā hē tār o.k.

Kikihciwītawēk they took away
 everything

nēgētē mē wāgēniwēn
 it is left.

Kimā'wāhtōnam he gathered it
 h deer.

p.14 ēpīwēstigi lying about

pīwēstun o.k. old clothes
 āp & taitāwiniiskies

p.14 iškwa'ten it is burning

ké'oté p'ehk'wániteik ~~things~~ for
tenting
& póná'skúe sticks.

té'istig's híg'ná'tig's tent-pins

té'igít were by

ká'té'má'tá'teik they stuck them up.

é'ti kici tigi when they were getting hot

kí p'á p'á'n dé'wí h'wá'k they
went about hunting

p.15

té'igít is the "real Indian" for
té'igít

ké'wá'h'k' t'í'wá'k they were starving
m'dutá'má'g'u'wá'k they were asked.

p.16

ká'ici k'í'te'itá'p'et'ci'k they
hauled it away.

k'í'ndá'wá'p'eh'tí'lí'wá'k they went &
showed (them)

x cāgen crayfish

Késtihtshk what he likes best

māw ~~ex~~ gūtcīhkēpensk

~~they~~ were living together

māw ~~ex~~ gūpūxtūmsh he called

=?

them together

pīyāgwān?

- x - ?

at one time

p17 p x pāmā'tagan he was swimming
about

Ki wā'tagan he swam back

ā'tagan no gr.

pīnā' - no gr.

pīnīpāpām - o K

Enu mē'tatēik then signs

ē mēcin' tigi both

Ki Kīpūhtetan he filled then

stagnā tūhtā of bitter wood

p18 n Kūhtēik in his nose

Tūtēwīt covered with maggots

p19 yūgwā iss take care!

egpūhtēik or pīpūhtim.

filled up

tūtēwīn he is covered with maggots

b. 19

7

neāni ēgu wē sāni he is only

b. 20

wēsāwz entirely

māmānāx hēm he scrapped it off
pīgwa tohte gūz totter wood
^{obviation.}

Kīlēgi tīyāi hūwā gāni
he tickled his back side.

Kilēgitcēnēn he tickles him

b. 20

ickē look out!

tāfriskān he is twitching
māmūgnwōpēmēn he started
biting them

p. 24

cēgupē lihuwsk they went
under

p. 21

mōliskūz not yet.

cēgupē lihuwsk They went under (the
rocks)

nīcēgupē lihu I went under

p. 22

kā ickwāk ^{historically not} how long, how much it
is to be.

ēgnānīē ispicākūt is so long.

.. ispihtcāk wīgīwām OK.

iskūsyā he is so long iskwan

p22 Ki Kəqrētcimāgemiwən he was asked
nigəqrētcimāu I ask him

- mā'gəwīw he was asked
Klāw knows no difference

Kispin - mā'gemiwit.
itā'gemiwən he was told

tāndəhtn short for tāni tēhtn

Kitcagāluwēyān as many as the
marks on my tail

Kātēhtn fēcā'wigemiyān as
many as the marks on my back
(ō'fā chipmunk)

kinōlūwēn ō he has a long tail.

Kinūsyn

u

x h'gic frog

nd x h'gicim = any frog = any vulva
used by woman.

Kit. maybe used by a man.

x skāhKai said by ^{women} women. saw vulva
mikhwāhKai as insult

ō m x cyu you copulate with her.
mīlkn blood

if a man is told he is impotent he will
not be angry - will treat it as a joke. It is
not intended as an insult.

p 22 ē i cūh pīn h k he took it up
ē mī cī mī lī gī both of them -
n t c i h t c i a g a his hands

p 23 n g u t w a s i x .

n g u t w a h t c i n s k They are six of them
K a t a f w e h t a g a w i n They will believe
short for K i K a - you.

^{K a} m i t a f w e h t a g a w i n they will believe
me.

n i g a t a f w e h t a g u k
allan knows no difference in
meaning.

a m u l t i s k a t e y a n when you are
mated.

ē u t a f a t c i h t a m i n i y a n
your clothing
a t c i t a m i n s a squirrel (obviation)
a t c i t a m i n s a K " is
a t c i t a m i n s squirrel

p 24

K a t a a h K u s i w i n i s k a n is a K.
there will be sickness.

n i s t a f i g u o n e o r t h e o t h e r

i m a t o g a k soft.

m i l i g a n . o n

p 25 m i s k e n i f i n i the grease of the
liard, ē l i g u h t i h k when it is on
the top.

p. 25 wāpaxhtx hkwāwē if they see it. 10
wāpaxhtx mīgwē if ye see it.
Kigwālyu anything. obriative

p. 26 ē mīskshwāt ^{of Kigwān} when he hits him.

(if your right eye twitches below, you
are going to cry. if above you will
see something. if a woman's thighs
+ twitch a man is going to feel her
fuss -

ē pāstx lāhk if he crack it
pāstx hē m cracks it
wīni marrow.

mātcicigā'ten it is cut.
mātcix hē if he cuts it
kītcitā pātcīhtān i wzhk
it is never cut.

p. 27 x tīomīnē hweē he catches him.
overtakes him.

ē mītcīshwāt when chasing
him

mītcīshwēn o.k.
ē kīspunēk when it is full of water
wīstī gall.

ē wēhtci pē ligi easy going

sup't waiys feathers, hair.

ē m'sni piteigā tigi pull out the
feathers off his legs.

ē ut wāwē litci when he has the
hiccough

p. 29 Kega' lye really l'

loeh pē'ck, wa a grouse obnoxious.

ē met wē hūgūl itei when he hears
them making that noise

ē ts grā gig in the fall

p. 30 ēgā Kitci is pāgunagāk there
will not be much snow.

is pāgunagan o.k.

-gā gē o.k.

ē mā tē hāt when he sees the tracks of

ē ystima' tci pē lix the beginning

pē' aye gūn^{us} ukk at one place

nichtē t waiyē k at many place.

ē hētōlkīnd' ē itet the make of 12
his clothes

φ 31 ē wāp x vōm x gīt we see him
kī kī wāp x vōm x wēt we have seen
them

mīspun it snows, not used much
sōhkīspun it snows in us
at moon

kī wāp x mīgūnā he - us incl.
ē wāp x mīht x k k he - us incl.

mīwāp x mīgūnā he - us excl.
ē wāp x mīht x mīht he - us excl.

- 1st second time

wāp x mīht x k wāwē ^{strong} they - us
excl. ?

mīwāp x mīgūnā x k they - us excl.

kē skīhtāwēk ē wāp x mīht x mīht
htcīk they can see us excl.

ē wāp x mīht x k k k
they - us incl.

mīwāp x mīgūnā wē when you see them -
pl.

ē yā li mōmāgan i wēt they were
+ talking about him

kīftāli mōmīgūnā wēt they are
+ talking about us
pāhp x l'īgīyū hāw p

ē gū wīldīhpit has no brain.

ene ne ka'ci hat he was hard on

Ki ne ne ka'ci hi gunan ^{them-} she is hard on ^{des-}

§ 33 Ki si gi lē'cyu he was glad.

Ki si gi lē'sinā'wan nā' are ye glad.

ni si gi lē'sin I am glad.

Ki si gi lē'si'htai you ought to be glad.

na' skute Ki si gi lē'sin perhaps you are glad.

Ki tu'htetan let us go away

Ki'htei'pā'tā'tan " " " "

nite away over there

tya'wat to have. ^{it am} ~~glad~~

ni de ya'wan I - him

ai ya'wen he - him.

§ 34 ni ga i skwa'sem wan I'll burn it which belongs to somebody else.

Ki i skwa'sem he burned it.

ni di skwa'sem I'll burn it.

ni ga i skwa'sem I'll " "

Ki Ki i skwa'sem wan nā' did you burn some one's

Ki i skwa'sem wen he - it of some one else.

Ki i skwa'sem Ki Ki lye
he burnt your feet

John Kiskwasemwee
James' utcimānihu
John burned James' canoe.

utāse his socks.
utācigame is the word Allan
would use.

Kitcigéwa teit so he would freeze
nda'Kwahtem nisiti hā

b 34 my feet are frozen.

Kigéwa teia he froze to death
nānāgēstāhēu he was watching him
mā'kustāhēu he checked them

man, in the fire.
Kigapé etwēpīnēu he threw them
in the water. evidently animate.

b 35 Kāgōiskwāse which he had burned
āwīhēu lend me

b 36 nige nīgātipātci mun I'll go
home & tell the news.

ētipuhtciskāhā he put them on.
nigīpuhtciskēm I started to
put them on. socks, shoes, shu
puhtciskāhā put them on!

pētūwētshk you can
hear him coming

p. 36 m² t² w² l² s he had not come yet. 15

a s² t² a' h² k² u² n the bunch of

k² i² m² i² s² a² w² i² h² p² i² t² e² m he wrapped
them with (brush)

p. 37 p² i² g² u² w² i² g² i² t² hairy legs.

i² t² i² h² t² a² g² u² s² i² t why he sounded

like that.
w² a² t² c² i² s² t² u² n nest

n² a² t² a² h² t² s² w² i² t² u² h² t² a² t² a² n let us

climb up to it.

k² i² n² a² t² a² h² t² s² w² i² t² o² t² a² m he climbed
up to it. o² a² h² t² s² t² a² n u² s² t² a² m
we also

i² n k² i² n² a² t² a² h² t² s² w² i² t² u² h² t² a² t² a² n I climbed
up to it.

- a² h² t² a² n w² e² - i² t² = i a² n t² a² w² e² -

earlier - a² n t² a² w² e² -

k² u² s² p² a² h² t² s² w² i² n² k they went up.

p. 38 m² i² g² i² k² u² s² p² a² h² t² s² w² i² n I went up.

+ c² a² p² a² c² i² c low down

i² l² i² k² o² either side

m² i² l² d² t² i² p² i² n² a² g² u² a² n it was not in
eig² n

a² l² s² k² u² n² a² c² i² c² k biscuits

little biscuits.

kākadīwēt The concealer.

ni kē kālau I'll conceal him, her

ni kē kātān I put it out of sight.

ēgwei māckute kēte milwāciān pān
ēgāgē ici wāpēhteigātig kitci pēgi-
tine mān may be I had better put
it out of sight

māckute kēte milwāciān pān

kēte mūhē kitci ēstāiyān

the same sense as above, but as Indian
would say it.

ēnāi ililēn nigōmēskē mig
nēmēh the man has concealed

his dog from me.

ētuge

not used often here.

tāndē fōign ētugē kai ituhē-
gwe I don't know where he went.

-- ituhēwāgwē they ^{ever} went to.

-- ituhēwānē you sing.

-- ituhēwēgwē eye

mōle kiskē likēm tāndē kaii-

tuhtēwēk he does not know where I went -

form = ?

tāndē pīgn ē tūgō Kai ilukhtōwānē '17
I don't know where ever I went to.

p 39
wēnīhkār ē tūgō Kāgīntamāhut
mōlō nīkiskēliman

who ever hit me, I don't know. Me

One order of words stuck.
nitutāmehwan I hit him.

Kāntāmehugwē O.K. he-me

.. -hwaqwē O.K. then hwi > hu
says allan

p 40
Kāaiyā Cēcījit "who shifts back-
wards"
tēpēcic downwards

Kāiyāckāickwāpūrit
the same length as before (ācāimwētcē
Kānīcāhtwīt he come down

nīgānīcāhtwīm I will go down

nīgāpētēimēcāhtwīm I .. come down

mētēwēskē he has not arrived yet.

nīnīgwan my son-in-law.

Ojibwa word says allan.

(mi) or Lāhkiēm ~~the~~ common word

mātāhktan let us go to it. = -tāntawē

ndēwāpēmātan let us go to him.

Ki wēhō he want back on water^{by}
 Kīwēhōwā K then "

ni Kīwēhōn I go " by water

ni Kīwōn I go back
 Kīwōn he goes back

ēnteskē nīlīteī who had horns.

Kā cīhki māt who advised him.

cīhki mā advise then him!

cīhki mā ēstē mē wīp advise him for me

p 43 Kitei nātega hūligut to take him ashore

Ki a gu sū he sat on top.

nīgequsin I will cut

nteck sūhik on his horn

nteck x nīlīhk correct in obviating

tēh Kūmīnēn he held on to him.

tēh Kūnēn he holds him.

tičk wēnēn he held him by the head -

Ki sū gi mī s kēnēn he " by the arm

ē icēndē wēlī māt wherever he wanted him to go.

Kitei ē tā tēga līteī whatever way he wanted him to go.

nīge Kē pā cīmūn I am going swim-
 ming.

ē pīnē hūligut he was carried along
 by the water.

p.45 mōsutitigēgānch a moose shoulder
nititigēgān my shoulder or blade -
blade

ēcīpāsīt goes under.
mīgī cīpāsīn I went under
ntēmīn his dog's obviative -
of ntēmīn his dog.

p.46 icer-tīc hwen he sent him
nāsī jēp xhtān he ran down the
bank

p xkwāhten wot
cīgēgnfēli hut he went under & hide

mīgī cīpāsīn I will go under.
cēgnfēli hu he goes under & hide

p.47 mīcēgnfēli hu I go
mīwēl wīn Kīcī Kāsāyān I'm going out to hide
pāgnwāndēwētcīgānī there was
nothing
Kāmīgī tēhk at which he was
berknī
Kēgnwālyā obviative.

ēpīcāpūskāhk he passed
mētēn he was not there
nāgē after awhile.
mēndū better than mēndō.

minigwan army son in law.

p. 48 wa tci mountain

ō tācāfiskā a crack in the
rocks.

tācāfiskān there is a crack - rocks

^{p. 48} ^{wi} Kiti ācukwācutinā'niwā lk to leap
jump across.

Kwācutinā'niwā there is
jumping

ndā wi Kwācutitān
let us jump

pegitin Kiti Kwācutit let him jump.

Kiti Kwācuti he must jump or

īcimāgisni lya Kiti Kwācutit
he must jump.

p. 49

yagna yagna take care

ē tāganiwit he was told

(v) Kā'wibe māgitu hold your
tongue!

p. 50 Kā'ici utkwāstā tāmūs'niilik
it was lying in a pile.

psd ni Ki/ukKwa stan I piled it up

Kinkwa stan he piled it up

nikwa stan it is piled up

nikwa stē wsh mi hta the (fire)
wood is piled up

ni gi ni jiti hti tan I piled them
up (of dead bodies) mi ya wā

ni Ki ukKwa stan the bodies
I piled them up
(as opposed to a row)

ni hti gi weli hti a guswa &
they are considered as devils (of
bull-dog flies)

Kiktei wak near

Kicini hti sh she made her
self appear differently

Ki mustē newa she fancied

ni wiliw four of them

ē pepā ndawimtik while hunting

Kigito tē mā jin what should I

Kigito tē mi wā spen do what they should

Kimipe hti liwa do

p 52 mā'skute unā'pēma nigamipa-
higuliva perhaps her husband
will kill me

mā'skute unā'pēma Kigamipa-
higunāu perhaps her husband will
kill us incl. observe no obviative

mā'skute unā'pēma Kigamipa-
Liguwāu perhaps her husband will
kill you pl. observe no obviative.

mā'skute unā'pēmīwāwa nigamipa-
higwak perhaps their husbands will
kill me. no obviative.

unā'pēmīwāwa Kīnipehēliwa
mihtcēt & mī'skwa } their husbands
killed many bears

mā'skute unā'pēma Kete wāpēh-
tēmīliwa perhaps her husband will
see it

Kisā'spīn ēgā wāpēhtēhki
Kina'spīn ēgā wīl wīhtēm an
if your husband does not see it don't
tell him.

Kisā'spīn unā'pēm & ēgā wā-
pēhtēmihtē ēgā wīl wīhtē-
man if her husband does not see it
don't tell him.

Kimōtcihē she was working
with them (sē, making)

24

māskuto a beaver stretcher
p52 ēwāginmān when I was
twisting it

ēwāginmā Kik when they were
twisting it.

tāndi Kē tō tē wiyā pān what would
you do with me?

tāndē Kē tō tē wiyā spān what would
they do to me?

tāndē Kē tō tē wiyā ēgi pān
what would ye do to me?

tāndē Kē tō tē wiyā spān what would
he do to me?

tāndē Kē tō tē tē Kik what will they
do with us incl.?

tāndē Kē tō tē wiyā nihtci K
do with us excl. Note shift of
mood.

Kē ixi ligihtāgin itā pān
where I would bury you sng.

Kē ixi ligihtāgin itā guhk
where I would bury you pl.

- tēgin spān
he - me.

fireflies not in torment
but on the ground covered with wood

554 m/mi^hti^m/m/likk in his wood
(pile)

to Kiarigapiciciwak ^{obviation} they were
very small

Kikkawatci^liwz froze to death

Kitcinanagatci^{obv.}hat to take care
of them.

Scite whale

Kakust^mten^mwat whom he fancied

for uti^hti^m on his shoulder bone

pilin partridge

wac^gaiys skin

Kiwiskwem she covered it.

iwagwelin that very ^{thing} one
obviation.

6.57 goes with iwagwam
Ka sp^hti^hat which she used

6.58 namata wap^mmikk look
for them

mitik^humak on y flees

nistigwamikk ^min my head

notcihtaliwz she started
to work upon

utcsi ascar Kivaiys wigupen
she had it on her neck

nisi tawināgu he ^{he was} realized
 ewe gu uānā this is recognized

ē i ci kwāsku tō tē kwāt
 he took ahold of her

Kā gī ni pīlispān who was once
 dead

māni pītā gē mīwilius
~~that~~ it was pulled off

p⁶⁰ utāsiyān he ~~was~~ cloth
 mōski pītā gē tēlik it was
 exposed by pulling

tēlik = clitoris, really =
 "little tongue".

tēgāhigēni liss anax. (obviation)
 tēgāhigēnē = axes.

etēgāni it seems

ahkūhispān she hurt me
 no obviation ^{where} expected.

Kāi āc formerly
 before

ndamāts utānisiyān I wish I had a
 daughter

Kiwigimēliuz he married her

27

(Her daughter)
nāpēu proceeds ōho utānise follows
& us ililyu Kiwigimēu ndānise.

The man married my daughter -

that the first is due to ^{3d} person possessing
Lus nāpēu Kiwigimēu Kitānisi-
nduz the man has married ^{our} daughter -
observe the obviation.

p.61 utāpētci tāwime his clothing.

Kipūtci skēm he put them on

nigapūtci skēnd mitāpētci tāwime

I will put on my clothing.

Kimāgwāhpitson he tied it. Up clear.

nigamāgwāhpitēn I will tie it.

wā'ska around

utā'stamihk his face
her

ēntcipitāt she pulled it

iuhitcipitāt she pulled it from

ōcēgāigē : allan us cēgāigē

skin

Kitēcēcē wisi' lētēi that she
would be smooth.

Cōcēwan it is smooth.

Ki'āpiu she sat down

p.62 & timēpiu sitting with his } back towards
her } you
ēntāyucihk yesterday

i mōcihtāt doing something
mā mā'ghwhtem chewing
i liqubk "hard", strongly.

igai ēcā'wchtchh shi could make
nothing out of it
cā'wchtchh he can chew it

Kicwēwhtcigēyan Th at you make
(such) a noise when you are eating.

p. 63 mōsō' mind mōsō' ⁱⁿ berries
ncā'ni it is.

ē(wi)hāw'ciām utci K when they desired
to lie down

eti tipiskak for ē-ti - it was getting
dark

lā lā'cineu he felt her

miskunen he felt something.

ē pēnahku s'ilitei she was wrinkled
u' exgaiya her skin

p. 64. p. 65 ē tugi it seems = F. yā'teue

pigu mānā he only

wāyā'pchtchki when she would
see it iya "chang" of a

ē pi tci sāgigā ti lig
when it came in sight

Ki nāg x tcihtan he kept (a wife)
mō'lkum an

ipe "the sun"

utci misim x her sweetheart

to fort = *θ.

p. 67 Kaiyāt ~~the~~ who had,
Ki ntian m lu took it
wī tē gā lu his penis
mī hkitcen he has a large penis
mī cā lū wī tē gā
^{it is large his penis}
mī nice berries

p. 68 Kicim wā tē gupen ^{she} he was cooking
Krusēm he ^{he} boiled

Kai ai yā wā spen which they had
ōmē lū this obriative.

ī tē gā lu penis obriative

ī tē gā penis

ā h kai = vulva

mī skw htim she chewed it

ē mē skw htk hard.

mī skw an it is hard

what ^{is this} mī kati x citi n m m m

what is this which you put into (the
berries)

p. 69 m a i n y e n it is not
m a i w i l u this cannot be } particles

ē a s g n w i s s i n i m w ē t c i
that is exactly
m i t i m i h k doc. case. syntax.

p i t c i l a k only then
u t e r m i s i m i her sweetheart
t e for $t = \theta$. diminutive based
on m i t i m etc. or something like it.

ē y ā l i m ō w ā g s m i w i t ^{he is} she was talked
about

p. 70 k e f i i s k u ā p u s t u s k i ' s i n i t
who will be (first) to put on their moccasins
p u s t u s k i s i n i w a k ~~they are~~ putting on
their moccasins. nominal

p u s t e i t a ' s e p w a k ~~they are~~ putting on
their leggings.

k ā t c i g u n s m u w a k u t ā s i n i w a k
~~they are~~ taking off their leggings
A p u s t i n s m u w a g r.

k i t c i k i l i p i t c i k ~~for~~ them to hurry

k i m a s p ā t c i s k e m he put them on
the wrong way. ^{he wished}
ē s p i k t e i w i g i t i p i t ^{to be} such a
hurry-

Ka/uh-tei/mess-pa-tai-sit-t why? she has a
deformed foot - ^{am-ai} - or.

p. 71 Ki Ki-lō-hā-gē-ni-will he was first (i.e.,
the 1st one)

Ka-ai-ti-pē-hā-gē-ni-wit. he was shut up
mā-ti-kā mā-lōh

p. 71 ✓ p-i-tai small
it il-i-b'ez p-ai.
p-ai-tai w-ai-wit

p. 72 magi later M

p. 73 uht-ci-kil-gick-ā-gu he left it

~~Ka-ai-tai~~ Ka-pi-tai-hā-gē-ni-wit where
did you come from

uht-ci-kil-gick-ā-gu
mean it is

ni-wi-wi-gimiguitai I wish to get
(could not make it with-^{an-ai} pan
and m-limen she wanted him -
ig-gi-tā-hulāt he took her away
by water

nā-gō after awhile
m-ā-ta-kil-gi-syn he started to
feel itchy -

p79 waiyie at last.

I made indist he stripped himself
nigp murec/ske tapan
I stripped him, he

I go skackshutis out he scratched
himself

p75 nipi pen "died"

Kiyalimutemusk they told the
story -

I itatagwahk it was
from itatagwah

^{moles} Keskikotapen he was able to.

p76 nola ngeskikhtaitai I was not.

^{from now}

nola kit'skihtaitai o.e.

nola ni Keskikhtan o.e.

nka wifem he had a mother

igifimshamiet he followed the to do

p76 xtimipite qacimuk hangj
sidely side

I icit Kuskamiewsk

when they were walking 12

from icit Kuskamiewsk

p. 75
m. 72
Mistāgēlāc.

agēlāc is what the Catholic
Indians call the Protestants
from French anglais.

ngāwā my mother.

Kōskēwēpisk wāgānīwīwak
they were shifted over & over
Kōskēwēpisk wēn returned him
over
Kīplīgushwāgānīwīn he was buried
ngplīgushwā I will bury him

Kātotāigātīg as is done
& nite at the present time

Kīpīmicīn he lay there

677 Kāmōtēicīn secretly

ēcī/htēicīhk he lay down in a
tight place

micīhtēicīn I lay him tight

cīhtīsīg of a drum

sīhtān it is tight both seem
to be right

& wā site furthermore

ē micīhk shot for ēpīmicīhk
after used became out of the

678 ē mōskētāwāh Kīpīlīht ground

p. 78

mine winihtā'rigia

the earth was all grown over
(aski follows)

ispitc since

Kāmi piguṣame Re died

~~igatam~~ Kāmi piwāguṣame they died

p. 79

I nē mā tē minētut he was hunting

a stiwāⁱⁿ Kune gall ~~up~~ the rocks
pō pōgiti skāg he broke wind
not for Mmi - gun I -
ā'ca alreadynim iska witcē wāgamin I found
a partner.

witcē wāgamin partner (also for wife)

m - wāgamin he found a partner

mīla Kiseṣigihtau he could not get near,
I nē mā tē māgūt he had no chancesmīte mā tē māgun I have a
really means my chances were spoiledmīte mā tē māgun I have a
mīte mā tē māgun I have a
wāgikic i wāhigawin I was made angry
ē skwe hold on! just a minute!

kātawen he put on a fire

mīkūtawin I u u u u

Kisāpiskiswēn he heated a rock.

Ki tē hkāpiskicimēn he skilied. "

hkaāpiskis heat them a rock.

mihcāpiskisya it is a good sized rock.

siktāwitiyā mēn he pressed his backside ~~that~~
on it (i. e., the stone was pressed into the crease)

b. 80. kēhtēhtwēl all of a sudden.

pēhkihtimiliē something fell.

Kā ickwō htehk what he left over

i wā gū that is there

ewā gū rhetorical.

Kē nhtciā tī pōm a tō's i teik

what they live upon

& tī ililiskage where there are
people

Kē tē & tī ililiskān there will
be people

Kē tē for Kē. 3^d persons only?

^{small} nige & tih tār I will be there

Kā pūā'ganimut touch wood

mitē & pīckwēcimēn

I use it as a pillow.

b. 81 wāmiluktwā migyāni

when I want to have a good sleep.

Kē/cigihkwā mēyū he urinated in sleep

p. 81

pinuteu he thrown at him -

pinuteu he walked

p'stahd mwen he missed so allan
at what he was throwing at

Kijis'ste hutim I nearly hit you by
accident . . .

pa pa'ckim in a gi nē omash
berries

mpa'ckim in I put it.

wisagapistagu it ^{made} hurt his eyes smart

wisagisimegan it hurts.

ni q'ahkut an nisat I have a sore
foot

niwisagisitan my foot smart,

niwisagisitan I will make his eyes smart

p. 82 kisast ^{another} niwaiyēci han

I have fixed him this time.

niq'ahkut an

I will fix him -

kisast ~~st~~ short for kisastan -

kisast used.

waiyēci han he fixer

kagici nēw snt he cooked him self
something to eat

ntowikkwāmp his bladder

wikkwai bladder

niwikkwām my bladder is o.k.

[niwikkwām is broken]
one

Ktspunipen is full (of a bladder)
tshkagāmāhuk put it in the water or
it.

wikkwā & wigān } = key at nose
[āfihigan]
[āfihigan only at Rupert's House.]

niwikkwām my bladder. same meaning
as niwikkwām. this is more common
Ké'tchulat He took it away by water.
pāskutcep & lu it burst
pāskutcepilin it spread.
mehācagāmēp & htan it ran
along the shore
teigāgām the shore.

wigicāwā & n He cooked himself
something. rhetorical.

upāgū'stichun his belt
wīwātēyāpū his strap
ntshpīntsh flint
sqūhpīntsh it was tied on

ma telina wasn't there.

Kipakku¹petihuliva

he ran into the water

b83 m'pisihtk on the willows

miskaneu he found them

matuys m'neen he felt in the water for them.

figitau he makes it muddy (of water)

ega'wila niani tiku figahke

don't drink it if it is muddy

figen it is muddy (of water)

b.84 ma'mo altogether

matatenu he saw tracks

na'wahaten he followed him

ucimign he ran from him.

b84 mito-cimau 3 " " " both ok.

Kinigwanipehtatwa he circled around.

Kinigwanipehtea ok.

Kinigwanipehta' circled them around.

Km spahat w'fajin he climbed.

tca'paxic low down

ma'mitane skwen the clouds

are defecating

mitihkwamun he, she defecates in sleep.

mitaiten he dumps on him.

mit sin he defecates.

p85 *niēāte huiw* he came down
ē ti ti pihitāgūt when he could
 hear him

ne gā tīgū he left him
ne gā tēu some, says Allan

means really, says Allan, he was
 left.
utā nāht behind.

uhpimē one side

mōhkiā's kisu he was lying
 rump up.

Kisiwāspūtēu he has an erection
isfōi'skēlēu he has an arm up in
 sleep

ma twēhkāmīu he snores in sleep

Sāmīngu he was touched

kā sāmīnāspan being touched sometime
 ago

Ki sāmī'skām he touched it with his
 feet.

Kickētā hīgānīlīu a stump

niwōpaktē Ki cketchīgēu 2 or a stump

Kāgici tēlik it was hot

Kihtcipahatā he was off.

p86 *mihtēigūu* spear
 i we obvi.

uk'skēmā līk on the nape of
 his neck.

ici Kihcihci wēp hūk

87

drive it through

Kīci suhk Cook him!

mō-wāts we will eat him

pēpahkām different

icikī hūhtā-tā let us go

Kēcā quhiht who ever gets beaten
overcome

nica quhau I overcame him

negi skāhtē when we
meet him

ḍv pā pēys ququ fām ^{he, she} was always alone

Kitx hte wel all of a sudden

pēquā ndau (a particle)

ē pōthē wēcimilitci he was coming
with a sound

88 pēcipā skih tēm x mī di wa

he came & opened the door

ē pā skih tēm mīliti O.K.

mīstātēgai ^{his} appenīs

Kiwi hpehtām he slept with it

(why ht? expect it)

utā pānīhkā tām he made
it into a load

utāpēu he was hauling

p. 88 Kipeet camping.

41

ēcā gīgāmini lik open water
ē | i c | cō skunjāt he shored it

then

ntō tēpānā'skurs his tobacco

Kē pē'syn ^{he} camped

I tī yā gwatī piskālig^k late
at night

p. 89 ntō'gahigan

wa he wihātan he took it
out,

Kē tī i'pīcāgi that will be the
sizes

na nāhkan different kind
i'pīcāgi sizes. (varied pers.)

ndawipagucihāta let's go & beg for
something to eat.

tīhtēw bull frog - in tree

b90 Kē i'kātēi lānēyān ~~then~~ the calf of my
leg.
wāwā hē lūlāyēu ask Willie Lulet.

Tcihtēitciānā mān that that! nonsense!

mī mēnā tūhKēm i'k he is teasing me
nīmārdēn my shaman

ē kuskupālihut he was startled 42
one

891 Kik Kevahagēwa the wolverine. obvia
time.

Kāputingēn "close his anus"

ē spahatēik then ran there

ē wīnīp hātēik they desired to kill
him

Kāpētēitēipa tēpit he came
- sat on his hind legs.

pētēitēgūpēlit when he came
there

ngwāiyā'lihk on his neck

ēci Kwāskutūtēwēn he
grabbed him

Kāti nāmīkkipēlit

he was trembling (Probably
nestki)

ēti mē wātēi wātēik

then began cutting him up.

upskēci wēnē his limbs

ēti skwēli put your head

ēci wīnīpēgūwēhk towards the
coast (of the sea)

from wīnīpēgūwēn

nī wīgītēistāpā wēlun I want
to wash myself.

p. 92, ta wāckuāin he ran foul of a tree
 Kogwāttigucināc what kind of a
 Tree is this?

wāgināgan tamarack tree
 Kēnēwāpēhta maskēg look at the
 Swamp.

p. 93

usēcēgāhtēh a sort of pine
 ililēkēgāhtēh that is on the edge
 of the Swamp.
 mīnēh like the pine tree
 in part.

Kā itigāwiyōn is what I am called
 Kustik which you fear.
 ēkēh Kustik at the edge of the
 low water mark.

~~ēwīmēnāpā'wātāt he wished to
 follow him~~

cīwāg salt.
 wīnēg the sea.

p. 94 ēwīmēnāpā'wātāt he wished to
 wash it off.

ē pəpā tē cōhketik they were staying
here & there

pəpəgūtē one family Allan - an
nīcō tēnān

Ki aiya yē wō wāgūpən they had
Kī Kē skihē' gōpən ^{in all} he was successful
^{in hunting}

p 95 itā pitcigūpən when away

ā skau sometimes

nāspi tā'pitayn he did not come back
tā'pitayn stays away

Ki tawipē'hiqn they were tired
waiting for him

nigə pīkau I will wait for him

ē mīktā'tat he was very sorry

nīcīmā'tcihi tūgē he probably has
injured himself

ī Kī skāpīskālik steep rocks

pīktūgē skēmō'liwā where the tracks
went in

ē pəpā mō'wītēhk he heard him
go about

p. 97. i'skwōwz(k) - Ki ihta'liwz
 p. 98 either way correct.

p. 99, 100

ē nīpē hkwetci when they were having
 their last, i.e., supper.

nīpēhkwēwin is used in the
 Anglican Church for "Communion."

utóhiliu his heart - obviative.

māwīlāwz somebody

utci'pāhan he took a hold of it

mīstīguliya obviative. inanimate
 = stick.

p. 101 mā mīlāmen Re smelt.

Ki utci'pāhan he took a hold of them

p. 102 wēhtē ihta'gupanē why they
 exist.

ēga ililiu ēgūgi ihta'nihta'wigi-
 hat why they do not bring them up
 (i.e., bear) then. really singular

Ki Kustēwā'gupan they were
 always afraid of them.

ē mōcihātci they perceived
 them.

p112. albay Cree-Patrick Steven's list.

"the old place."

Kiicitciwawuk at Albany -
wesketc Kage me gwate long ago
ewt shtcapitert they had bows.

x Pitcapi bow

pe pamawehtonitwag they went
around making a party.

it wherever

Kamaweto'nitutciq when they gathered
together

p113 mihtcigiwah spears. obi

-xk

te kilittehk who was in charge of it
Ka to 'tcigatek what is done.

Kage I suppose,

ewasiskwzhk when it was cleared
from wasiskwzm

p. 114 Iicispa'piskag where there
were high rocks.

et, tawaittehk where the sound
was (from tawewitana)

not ht.

not ht

KR Kutta pisk on the rock

metihtadkig from utihtamwag

aiye hatic a young one.

me me wile ^{ke} Kikā ldu
 you will not hide him
 Kātā h hide it!
 (Kātā tā tā lets hide it).
 seems green.

p 115 nfoi wā'wiwag They were hairy.
 ēgā Kā nfoi wā wit which has no
 feathers
 ē ai ya hā i ci' wit a young one.
 i ci māgwā mīlyn it looked like
 man. obriative

tā gwā mīlyn it was there
 ē yō pō sit a goodnatured
 ā fāsyh he, she is goodnatured.

p 116 ē mōnā tū h Kūhāt They played
 tricks on him (subj. really singular)

p 116 ukūt his beak
 icit'icimen he held it towards
 nt & gasking his arrow.

Kā mā tilihtigēt he who was
 always playing bad tricks

pā sah Kāpā h blinking his eyes.
 ē pō sī palit broken in pieces

mōna mōga and ant. m dialect
ē ne ga tēmiktai who was left.

ē te tūw'wihthk where the
sound was

118 mīsihtēwīyū all in one
ē teige it seems

p. 119. mīhtēigūyū spear
ē yāpāteit was used,

ē gāga wīn & tukhtagutēig those
who would not listen to them

ē ihki that is what it is

kāwīmā lēlīhtēigēt the one
who wants to play bad tricks

kāiyāyāgwāmīmen he urged them

p. 120 n-mē tūwag they saw signs of them
nūte wīm'pātēig went & slept.

pītēlēg when it was coming
daylight.

p. 121

pēci wāpāhtēmē & they saw
them close by

i wīndē mīnshut he was going
& hunt ^{wished} ^{ēgīskunāt}
& cōwag ready he awakened them

wēl-wip'htāteig when they hear

"change" from wēl-wip-out.

ntaktcāpimāwz their bows

& sitci including

taxci ne'pigu every time

na skūteig defend themselves

~~nigāna skūm I am myself~~

~~nigāna skūm~~

nigs na skū' stewan I will

defend myself against him

nigāna skūmun I'll consent

ncimagsniwāwz their swords, spears

ewēl-wip'htwāteig they ran out

with them.

pālie until

nigwēl-wip'htwān I'll run out

with it

p. 123 etcāgi hīteig they were all killed

to both good & evil

emuktē to take māteig
when spearing them - failed to
analyze.

ɛsāsaskwɛpitci he was screaming
 wɛmɛskwɛhtaguhk the top of
 at the end of a tree mɛgɛwɛmɛhk out the tent poles
 ɛɛtɛhtɛgɛstɛgɛwɛg they were spearing
 mɛgɛtɛkɛmɛn I speared him.

p. 124 Kɛmɛskwɛhɛwɛg they hit them.
 Kɛgɛtɛsɛpɛgɛ they nearly
 Kɛgɛhɛgɛwɛg lost them
 Kɛmɛpɛhɛgɛwɛg they were killed
 ɛsɛgɛtɛhk the ~~stake~~ crown of
 the head.
 pɛtɛhk / ɛtɛgɛtɛgɛhɛ.
 ɛgɛ Kɛtɛɛwɛnɛtɛtɛmɛtɛk
 for them to do anything that they
 should not do.
 ɛtɛtɛmɛwɛgɛpɛtɛ what they
 did after they thought.
 Kɛtɛtɛmɛpɛwɛ what I did
 ɛmɛtɛpɛlɛwɛg the warriors
 pɛɛɛɛgɛnɛtɛgɛ but fighters
 ɛɛgɛwɛɛfɛr
 ɛwɛlɛtɛkɛgɛ which they wore
 ɛ Kɛpɛhtɛɛmɛgɛhk when it stopped
 Kɛpɛhtɛɛmɛgɛn

ēwīlāhtakig while they were
wearing
wānaskut the end
ntāxāxgi' hard wood
āpātēn was used
migi āpātcīhtān I used it.

p. 127

ēwīpīsswānāt ^{read} - āwīt the back of the horn
itāpīhkēmūn there was a strip of sinew

2 stīss sinew

šōhkāgisya it had a good (strong)

spring - in dialect!

mōnā wāyēcīhkin nothing is wrong

āwēnīhkān & pl. of wēnīhkān

p. 2 mīskwāwīgān wear back

pl 28 kīnīpātīgān file

hōpīgēgān rib

tāpīškāwāsun thread

āstīss sinew

ālx fī net

mītcīskān fish-basket

āpātēmūwāgūpān head

āpātcīhtāwāgūpān mōllān they used it

ēwīgāgwē pūmō tci hūtcig

to make their living

āigwīw fur

Ki wilā htem wāg they used it for
clothing

misiwō'skigān suit of clothes

p129 Cā gwēsye mūm

Kā tci htem wāg yēgin āgwā hē
which looked like cloth

p130 wā'pūyān blanket

Ki yā gwānīwāg They covered
themselves

ēgwā āhīgā tēn it is covered
nigēgwān hēn I'll cover it

upī'skwōstai belly

p131 nānā'kān different kinds

ēyā pā tci sit which were in use

nānā'kān they did not run away

ē pūm whtcig when they were shot at

nīwēhtī'sinān we had easy times

mīhtēpī'lin (after mōnā'kigwān)

nothing short

p 132.

Kā ihki which exists.

ē mēhtcīpaliḡ is wasting
mēstīmē he is wasting it.Kā āpēhtēk which is used
from āpātēē yālimāḡ^{hk} that is expensive
from ālimā it is expensive

ālimisīn he, she .. of a dog, etc

wēmī stigōciw white man. not
Frenchman, at Albany + Moose

ustā to first

mīyāpāmātcīḡ from
wāpōm -pīkkuciwag sand flie) you must be telling lies
Kīkīlāloskīā tūḡ

mōlsnikīskīlihtē Kīlāskīwānē

I do not know if you are lying.

Kīlāskīwāḡwē
you are lying.mōls nā^{ki} Kīskīlihtē^{wh} Kīlāskīwāḡwē³¹ - ḡwē

Kīlāskīwānē

don't you know if I am lying?

r

don't you .. that I am not lying?
ēḡā KīlāskīwānēI ḡ Kīlāskīmīskīḡ^K
that they lied to you (lies)

p137
Notes on Patrick's Albany Cree

57

Wm Allan ast.

Kiñtiñmähtäguñsiwēg they were
pleased with themselves.

Kiñshikewēhīñ I am pleased
with you. farm?

Kiñmähtägoñhīñ I am pleased with you
ēyāyātēis those who had

ñdēmāteñiyāiyāñ I wish had
Kiñtāsiwēg they had leggings.

Kiñtāsiyāñiwēg they had breech clothes
mōñs soñk & not very. dialect mixture

ētehkañyāñ when it was cold

āpēhkwāñsun tenting (noun)

tā'hkañyāñ it is cold.

tā'hkigāñmīñ the water is cold.

either {tā'hkigāñmīñugwē if the water is cold
(+āhk)

ētā'hkigāñmīñ (not-hk)

when the water is cold.

p138 & tī'hkwāñyāñ deer hide

ñtā'hkwāñiwēg they had for their tenting

tāstā'hkwāñ & brush (observe t-)

& skīliñ moss

& cickīliñ mud

mistigigiwami ang

they had wood for their tents.

ki alimisiwag they had hard times

ega wa^h k^h t^h t^h c^h i^h g they were starving

niga wa^h k^h t^h a^h n I am starving.

niga wa^h k^h t^h a^h h i^h g he is "me"

a skau sometimes

i mi^h c^h i^h t^h a^h t^h c^h i^h g they had plenty, were well off

ki me^h t^h a^h w^h e^h w^h a^h g they played.

niga me^h t^h a^h w^h a^h n I am going to play

k a^h p^h t^h c^h i^h t^h a^h t^h c^h i^h g what they were using

niga a^h p^h t^h c^h i^h t^h a^h t^h c^h i^h g I will use it.

i me^h t^h a^h w^h e^h s^h k^h u^h k^h w^h e^h t^h c^h i^h g / both o.k.

they beat the drum

a skihk kull

p^h s^h k^h i^h c^h at the same time

is a foreign particles.

p 139 enda mi^h m^h a^h h u^h y^h a^h n when I am hunting

i li^h w^h e^h k^h "hard", very much

nig^h t^h a^h l^h i^h m^h i^h s^h i^h t^h a^h i^h I suffered

ki a^h l^h i^h m^h i^h s^h i^h g he is suffering

- a long time ago

egi k^h a^h t^h c^h i^h t^h a^h t^h c^h i^h g m^h a^h n when I got it

~~ēgiwīgagwē~~

ē wīgagwē when I was trying
ēpimācihuyān to make ^{my} living
ēyapaxtisiyān when working
+ not ht.

piiciig nothing but

a līsip bare water

ēmīnīh kīwēyān when I drank

nīpāh pāgumēn I vomited

wācēgai skin

nītaiyāwau I had

Kēga mōnd nīgāhtēin at least

I could not travel about.

p. 140 mīnīsītusin I have feeling,
sensate

īskēlī for pun all winter

(cf for ne Kēmī all

nīgāhtēin I was that way.

pīlīc until

pīlīsītōg game birds

pāhpē lāwāg they came

mēgwē skēmīhk in the bush

- skēmī

mit alime'lihten

#57

p. 140 I had a hard time

ā liome'lihten he -

nipegnst li mun I expected

Kāwa to hardly

p. 141 nigme nā tawā pē mā nā nīg
we looked for them.

-ig Oidwa ending!

niffti kī tuhtān I went away

ī ci paskewag a falling (stick)

Kāpi pōst smoking

pī pūtē it is smoking

nitā stōmy mitter

nā stōmy "is

īn'tryān when it happened to me.

nime nē hēn I sever it

nā tū k kulan medicine

p. 142 tē kē pē stō mē pēli hē ^{Re} jumped
in the water

mōls nigignstun I couldn't move
ēg nā gā tē hēg when I took care
of her
ē pāhtisut it caught fire

pihku powder
 tip a piteigan
 pound (noun)

ni cwa su seran couldn't "pigele"
 means it took a
 long time

ni tohtcigan for me to heal,
 Igi geyan when I healed
 igi qut " he "

3 ^{young} in ^{Small Bay} - reads syllabic
William reads -

There were 2 men and a woman living together,
and the younger man always went out hunting.
He was a very good hunter. At last his
good hunting stopped. Once when he
was out hunting he stayed out quite a
long while. He would stay away 2 nights
at a time. His father & mother thought
"I wonder what is wrong with him
that he never brings home any-
thing." At last this young man never
came back. His mother and father
were very fond of him. At last
his father and mother got tired waiting
for him. The old man went out looking
for his son, badly put out because
of it. His father thought something
must have happened to him.
Although he could see his tracks.
At last he saw where it was steep
rocks. He saw signs where his son

2
where his son had entered the
rocks. At last his son heard
his father going about crying.
When his son heard him he came
out. And he spoke to his father &
said, "This is a fine place where
I am staying". And he told his
father, "Let me stay with those
with whom I am staying". There
were 2 women there. That is
where all the food went, for
which he had hunted. 2. The
old man went back to his camp, and
he told his wife he had found his son.
And there was a big fall of
snow during the night. And
he went off again. And he lost
his son altogether. He never found
his son again. The old man went
back to his camp again. The old
man died with grief. And they

had a dog. And the old woman
kept this dog to hunt food for
her. After the old man died.
at last there was another man who
came to this woman. And the dog
stayed with her. And they saw a
young pup there. That man slept
there that night, and while
they were having something to
eat before going to bed the
dog came in the tent. The
dog got home with a deer's
heart with him. And the woman
said "the dog must have sniped
this heart from the old man."
And she took a hold of a
stick to strike the dog. And
the dog ran out of the tent.
p. 3 And when the dog thought

4
they were asleep, he came
into the tent again. The dog
started smelling about this
woman. And the dog killed
this woman. And the dog took
hold of the pup and ran
away with it. And that is
the reason there are dogs
to day. And men have
always been killed by
dogs. Because these dogs were
not brought up by human
beings, and they were always
afraid of that dog after he was
seen doing that. And the dog
always killed them, that
is, if they didn't know a dog
was coming to where they
were living - the end.

Δ 9λ L6 Δ 5° σ < σ . Δ'

γ Δ σ < Δ' Δ 2 Δ 0L Δ Δ Γ 2

6 . V P Δ C 9' < Δ' L 2 Δ

L Γ < 7° Δ σ Δ Δ Δ' Δ

Δ 9' . Δ' Δ 2 Δ 0L Δ . 6 σ

Δ P σ < Δ' Δ σ Δ Δ 9' . Δ'

p Δ P < Δ' L 6 Δ σ Δ Δ P

Δ σ Δ Δ Δ' P P P < Δ'

Δ . Δ Δ 0L Δ . 6 σ L 6

Δ P P C . Δ Δ < Δ Δ 0L'

< . 6 σ Δ σ < Δ Δ . Δ Δ < Δ

Δ C C . Δ' Δ 6 Δ Δ C C' Δ P P

P σ C' Δ P Δ' Δ Δ Δ 0L'

Δ 5' L 6 P Δ Δ Δ Δ Δ < Δ Δ

Δ 0L' Δ P Δ < L P' Δ L Δ C C

Γ C P Δ Δ Δ 0L' Δ 5' L 6

P σ < Δ Δ . Δ Δ < Δ 6 Δ Δ Δ Δ

ΔC $\Delta \dot{X} L S$ $\Delta u u \partial r$
 $\Delta \Delta$ $\Delta u \dot{L}$

①

[illegible]

[illegible]

1936 II.

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NAME _____ GRADE _____

Dung Being. p. 42 ^{seq.} of 1935 II. in 3394 B.A.E. 1

péyax ihtápxn uskinígia wíwígimípxn
iskwéce mólé mágs wíwígimípxn áush iskwéce
wíse malátisín ^{enly an wíse.} éihtélikhté wíhtamípxn
mágs ihtáwíng áush iskwéce tápxstápxst
xwéníhtápx Kéte wígimíng éispihté malá-
tisít itwéu áush Kicéililín p. 43 égwáni
tápxst mólé áhté málágsimípxn áush
uskinígia óhtó iskwéce áush mágs
uskinígia móléwípxn écké Kégsn
(Allor
écké)

K'it Kisk'liktem p'ipukke itwén áush
 uskinígíu égu táfwé ácai n'htcimikk
 t'c'hkēwsk áush Kicé'ililín n'este óhō
 ntánise n'este wíw égu má'ge p'eyagu ē
 p'pámahlet áush Kicé'ililín n'glskawen
 uskinígíus má'spítc ē milwáfwit égu
 má'ge áush Kicé'ililín itélktem
 ēwsgwáw má'ge Kéngimilgipen mi-
 tánise Kiteiwigimát' itélktem p'etci-

witewin nígihk ē Kíwéyan, itéu
 óhō uskinígíus áush Kicé'ililín^{yu}
 égu táfwé witewígu égu isfí eti-
 p'htugét m'giwámihk áush uskinígíu
 wáfwen áush ^{she took a fancy} ^{iskwé'cic} iskwé'cic. ná'spítc.
 mustéshwén. "ēwsgwáw má'ge
 KéKiwigimá'gipen," itélktem áush
 iskwé'cic. "n'igz n'wíshwán Kíwé'te,"
 itélktem ácai táfwé Káwen áush

uskinigau ācai nēste aus iskwēcic
 wāwēlū Kitciwītēwāt ūhō uski-
 nigau. ācai tāpūē & pūin Kituh̄ten
 aus uskinigau ē Kūwēt ēguispi' Kā-
 gītuh̄tēt aus uskinigau, itēu ukāw-
 ya aus iskwēcic, "aus gwāns māge Kī-
 Kīwigimāgipda ēmilwāpēwit," itēu
 māhtcāis nōsineu", itēu p. 44 nōānis
 aus Kicēiskwēn. ēgu tāpūē ācai nōsineu

aus iskwēcic ūhō uskinigau. mōls Kīstimi-
 nehuen ātēlignh̄t ēmuh̄tēt aus iskwēcic
 aus māge uskinigau ātē pītēmā nēwēte
 mīsteli Kutewāgnēmēm ēmuh̄tēt Kēge
 pīgu mītēuni wāgite Kōmih̄t pīmuh̄ten.
 mōls Kīstimi nehuen aus iskwēcic Kēge
 wāpōnēm & stiss ēlīxpīlītei Kīāpōte sti
 Kituh̄ten aus iskwēcic Kēge mōns Kutēgiya
 & stiss Kāti xpīlītei Kīyāfōte & ti Kituh̄ten

ēnōsōnēhwa^t ōhō uskinīgus āus iskwēcic
 Kēgs mīm wāphtem pīsiskagēm ēti & stēlik
 umēsk^{at} nā^{allan} līhk ōhō uskinīgus Kiyāp^{at} tē
 stinōsōnēhwaⁿ Kēgs mīsīwē ōtāpēt^{at} tāwī-
 nē Kāti & stēligi Kēgs mēst & gāwātē
 nōgūnīlīn^{wa allan} umēskēmān Kēgs nīgān
 ēitāpēt āus iskwēcic mōk wāphtem
 mēskēmānīn wāphtem māgs Kēgwan
 ētīpīn^{at} stēlik ēgūtī ēti itahēt āus

iskwēcic & tīkwan wāphtem māgs ōm
 Kēgwan mē ētīgānī Kāti mīsīlīnēhk
 ēgwanī ēitīmēt āus iskwēcic mōk
 mīm Kēgwan Kāti wāphtem.

A girl who had no father nor mother. 45 et seq. y 1935 II
 syllabic text
 339? B.A.E.

pēyagūō nīlīn wān ē mīcītk Kīkēm-
 mēlīmēhk iskwēcic ēgi māgs
 dūz nāpēm mēst iskwēm pēyagūlīlīn
 sūtes wācīmīciwān nāpēs tāpīskūtē

6
Kiingātigitiwēk ōgi xwāciēk āus
māgs iskwēciē tākēwēwēlīmāganiwīt
mōls ōhtāwīys mōls aēstē wka wīu
mōcēk māgs Kīnīcūmītēwēwēk ōgi
xwāciēk ēgu māgs pēyēgu ēmītēwē-
tēk āus iskwēciē Kī ūcihtān Kusā-
pēhtēgēnīcīc ēyapicācīk Kījōhtē-
gēn māgs āus iskwēciē nāspitē māgs
ēlīgūhēk Kīāhtēpēlīu ōus Kusāpēhtē-

9
gēnīcīc ispi Kāpēhtēgēt āus iskwēciē
ēgu māgs Kēgs ōtē ē tēcihēkētcīk ōgō
ilīlīwēk Kēgs wīgēstīwīmītēcīwēk
mōls māgs Kēgwan Kīnīpēhtēn āus
Kīcē ilīlīu Kēgs māgs Kīūcihtān
Kusāpēhtēgēn Kī Kusāpēhtēn āus
Kīcē ilīlīu ēndōtē māt Kīmītēcī
mōls Kēgwan Kīūhtēcī Kīskīlīhtē mōk
ēgu māgs Kāitwēt āus iskwēciē,

"nigsk' skittā^p tai mīlā", itwēu. "Kutcihta
 iss", itigu ōhō Kicē ililina. ēgu tāpwe
 Kincihthe anwāgsniwīa Kusāphtcigēniē
 anwāgsniwīa. ēgu māgs itēu ōhō Kicē-
 iskwēus, "Kicā'spin Kēgwen pāhkitlīkē
 ā'spinihk uhtai Kāwīk awēnihkān
 Kēte sā'minwā", itwēu p. 46 anw iskwēic
 ēgu tāpwe ācai pīhtugen Kusāphtcigēnihk
 ācai tāpwe mā'tai āhtcīp'liu sinan Kusā-

pāhtcigam ācai mā'tai pāhkitlī^hniwīa mā'tcimat
 ā'spinihk uhtai mīsiwē tūwī mītcinwā
 pītē'siwa' mīstē mīhtcēt mītcin Kipāhki-
 htinilīu sinan wāgiwāhk Kēgs māgs pīyēk
 Kēgwān Kīsā'minwā anw Kicēiskwēu
 ēgwān Kāici Kipīhtcīp'li'ligi pāhkitlī^hgi
 ōhō mītcinwā ēgu māgs Kā mītcisutēik
 anw māgs iskwē'ic Kēgs Kiyati Kicēiskwē-
 wīa pāhkitlī^hniwīa wēlināgsniwīat ōtē mīstē

áus uskinígiu ngu'sisiwáus t'gō Kicē ilīlī-
 us áus máge iskwééic t'htwan i wáde-
 wīt endawicigit Lanius máge ēpágu-
 nehwať Kōus ēcigit mōcēt ndāwipōhtē
 cōtēm áus uskinígiu īgutāni máge
 Kāhtci ngu'cicit áus iskwééic pīgu
 ē Kicigitci pātēlik Kāicicigit áus
 máge Kicē ilīliu māspitē Kigiciwāhigu
 ngu'sisā nēstē t'ho iskwééic mōk

wīskāt x cāmēwēt ē mītcisutak
^{wī}
 K x Kwē K wēh K x t hēwāk Kēg Kīmiktā-
 wīgīliw ngu'sisā áus iskwééic
 ēgwāni Kāicicigstāgsmiuitak
 mīsiwē Kēgwān Kī Kīhtci wītāwāk
 t'gō Kicē ilīliwāt mōk Kēgwān
 n x g t m x wā g a n i ^{h?} ~~ā~~ w i w ā k t'gō
 máge áus uskinígiu mīsiwē
 Kēgwān p. 47 Kīmāwātōnam Lndē ^{h den.}

epiwa stēgi ā pteitāwini skič Ki iskwā-

ssan māge āmānā māge tē iskwāhtek

egutāni Kā uhtinahtik Kēōtā pē hkwā-

mitcik ēgn māge Kīmā uhtōnēmusk

misiwē & pōnāskūē ēgn māge tēgit iskwāhtek

Kātcimītāteit ispi māge eti Kicitegi

nāspite misthi & nde pimi Kā uhtina-

musk Kēge māge Kikitukhtāsk & nde

uhtai Kipē pāndēwihuwsk nāspite māge

misthi mitcim Kimpētāwax Kēge māge

Kimēwāpēmēwsk ōhō Kicē ililīwē ācai

tāpēwē utihtinusk ēwigilitci egutāni

ēici uchtāteit wigiwān tēgite

ōhō Kicē ililīwē wigiliht ^{ī hllan} misthi

mitcim & nde Kicē tāpēwsk ēgn māge

Kicē ililīwsk Kēge Kāwē Kē tēwax

mōh & cēmēwsk Kēge ndutē māgn-

wsk ōhō Kicē iskwēwsk mōh & cēmē-

usk kinwēc newēc ōta kihtawsk

ēgwāni mīns kā i ci kihtci tāpētcik

ōms mītcim n-gsten ōho kicē ililū

foigu kiand wāpēhtētcik umītcim mī-

wan mōta wiskāt mīns kihtci-

wāpēnēwsk.

hull - crawfish

cycladic text

Lobster pp 47-49 of 1935 II in 3394 B.A.C.

ēwītcigālek kēgwāa kāhtci cēpēlikut

scāgēw kaitiht nigik wōs mīwātē

kēgwāa kēstēlīk^h mītcit scāgēwā ōgō^{wk}

scāgēwsk mōcst māwsgutacihkipwsk

sāgēhigēnikk mōcst māgē pēyagutāwsk

ām dē i ci kēpātci^h pēyagwā māgē nigik

pēpāmātēgan tāli ōmā sāgihigēn

wāpēhtēn māgē māsfite ēm mītcitci^h

ēniktāgāpātci^h scāgēwsk ēgwāni ēici-

kēpāt āws nigik ēgutāni ēiciwēhicih^h

ēmipēhtāst mīsiwē ēmīcīnīlīgi

uskicigwā^h kihipūhtētan pīgwa tōtēh^h

h allow
allan

"what is white"

ánian Kāwāpāk nēste iputikk

Ki Kipūhtetan nēste utēwagātk

nēste utciskicikk Ki Kipūhtetan

to'jiskute māgs ēūtānit wēskute

ēginipit ēici māgsiū ācai tāpūē

māns pētki Kāpāwēk ōgō scāgēwēk

wāpāwēwēk māgs ōlō nīgigūē ēpomi-

cimilitai nīgik āwēk Kāpūmīcikk

itwēu āwēk pēyag scāgēu ēgu

Kutēk itwēu, "yāgwā isātk nīpāhigunai,

itwēu ēgu pēyag āwēk scāgēu

ōhōnd-wāpāwēu ōlō nīgigū^{we}, wāpāhtam

māgs ōmā pīgūwātōtēk^{relan} uskiciguhk

ēginipit "nīpū āwēk, itwēu māgs

mitcūn wēssw ōtēwēu, itwēu, "yāgwā

isātk, itwēu āwēk Kutēk scāgēu.

"nīpūhkāso tūgē. mēāni ēgu wēssāni

ētōtēk nānīpāhīwētki, itwēu wēssāte

nē'kumis - my paternal uncle. his children are my
brothers & sisters or Harry Small Boy.

20

āus kīnīpīu, itwēu āus kutāk kēgs

mihtcēt pēkitē pāwēk. āndē pēhēu

māgs āus p. 49 nigīk. mihtcēt kīci-

kēpā līci. kēgs māgs mihtcēt x tīndē wāpē-

mēwēk tōhō nīgīgū^u āndē ēpīūcīnīlīci.

'nīpēu āus mitcūn wēsāus tōcēwīu

itē utēskicīk, itwēwēk. pēysk māgs

mā mānēhēm tōhō pīgūwēhētēgūwē

utēskicī līk kēl-gī tīgīhūwāgōnīu

21

māgs nigīk māncē māgs āhtāpēlīhū

ācai nhtci itwēu āus pēysk āchāgēu

kētc kētc ickē tēpīstāu ācai wānīskā

pēlūa nigīk mā māgūwēpēmēu mīsīwē

āhtīht māgs mōlēskūwē pēkitē pāpēmēk

ēgwānī māgs tīci x cēpēlīhūtēk cēgūpē-

līhūwēk āsīnīhēk tēwēgwānī māgs

mīstēm kē x cēpēlīkūt x chāgēu

tē kīstāt nīgīgū.

allan gūwē
with backed x

in 3394 B.A.E.

The number of months in the winter - syllabic text in 1935 II pp. 49-50.

nišm Kānāndwiskiskil'itigātēk tani

historically not.

Kāickwāk ēpīpūhk x mīsk KīK-gwētcimā-

gāniwān tādēhtu pīsīm Kēpīpūhk

itāgāniwān Kātēhtu Kītcā-gāluwēyān

ēgwāni tēhtu pīsīm Kēpīpūhk itwēu māgs

mōk māgs Kīnhtci tāfwēhtāwāniwīn

ēgw māgs x līgic KāK-gwētcimāgāniwīn

tādēhtu pīsīm Kēpīpūhk itāgāniwīn

ēgwāni ēicūppināhk mīsiwī ēmīci-

nīlīgi utāhtēys ēmā tēhtu pīsīm

Kētc pīpūn itwēu ēgwāni māgs nēstē

tēhtu pīsīm Kēnīpīhk itwēu ēgwāni

māgs nēstē ngūt wās pīsīm pīpūhk

p. 50 nēstē nīpīhk Kētāfwēhtāgāwīn

Kīk ēmūtska tēyān itāgāniwīn

ēgw ēm tāpātcīhtā wīniyān.

"like sayings" syllabic text in 1935 II pp. 50-53. 3394 B.A.E.

1 Kīcāspīn ililīn ēpēhtwāt xtcīkēmōwē
ēnōhtāgāsilītcī ētīpīskāk Kīskilīhtēm

mīpētc Kīcīmīpīlītcī wāhtkūmāgānē

2 Kicā'spin ililin ēpēhtawāt wisk-

taā'nica ēnōhtagusiłici ētipiskālik

Kiskēltan wīpētc ā'cai Kiteiniipit.

3 Kicā'spin ililin ēpēhtawāt Kā'kagūw

ēnōhtagusiłici ētipiskāk Kiskēltan

Kitei āhkusiwiniskāk wīpētc ^{historically not.}

4 Kicā'spin ililin ēnīpēhāt ēłihkūw

ēnīcūłici wūsiw āwātihk Kiskēltan

wīpētc Kiteiniipilite uwākkumāgan

utawācīmice nēst pīgu tēhtawīs nēst

pīgu ukā'wīs.

5 Kicā'spin ililin ēnīpēhāt tīhkā^w

ēmāłogāk māgs nēhi Kiskēltan ā'cai

wīpētc Kiteiniipit.

p. 54 m. 6 Kicā'spin ililin ēKisīswāt

nīgigna ēmimāgs mōk nīpīmi

ē ēgūtihk Kēmāpēhtēhē ēgā māgs

māpamītisatē Kiskēltan wīpētc ā'cai

Kiteiniipit.

7 Kicā'spin ililin ēndēwihut ēgā māgs

ēgītōt^{hk} Kēgnāliu Kiteiniipēhtāt

Kiskeltum wipate Kiteimipilitei muätku-
mägsen.

8 Kicā'spin ililiu epā'skisuāt & ti-

hku ēnōhtāgusilitei māgs ēmisk-

luāt Kiskeltum wipate ā'cai Kiteimipit.

9 Kicā'spin ililiu ēnipahāt & tihku

epā'st^hhāp māgs uskān Lōnima

māgs wīni mōl wiskāt mātcici-

gātem mōhkumān Kiteipstictāni

ušk Kicā'spin mātcisakke

ililiu & nōm wīni āus ililiu nōm

wiskāt Kāts & tīmīnēhwen ēmāti-

eshuāt & tihku.

10 Kicā'spin ililiu ēnipahāt & mīskū ē-

Kisfunēpēk māgs wīsofi Kiskēlihtem

māspite mīstcēt Kiteimipahāt & mīskū

A52

11 Kicā'spin ililiu ēnipahāt & mīskū

ēmāh Kētēwahk māgs utāgici pōhtei

Kiskeltum ā'cai wipate Kiteimipahāt

& tihku.

12 Kicā'spin ililiu ēnīpēhāt mīskē
 ēwēhtēpēlīgī upīwāyā ēmānīpītē
 gātēgi Kiskēlihtem nā'spītē mīhtcēt
 Kiteimīpēhāt mīskē.

13 Kicā'spin ililiu ēnīpēhāt ēmīskē
 ēmīhtēwālik nūndā'mīhtē
 Kiskēltem mīhtcēt Kiteimīpēhāt

ēwīlilūlītēi ēmīskē^{in broken}
 14 Kicā'spin ililiu ēpēhtēwāt mīskē
 wūcīnīcī ēntwāwīlītēi Kiskēltem

ā'cai wīpētc Kiteimīpēhtāt mītcimī-
 lēu.

15 Kicā'spin ililiu ēpēhtēhēk i'spētē
 ēnōhtāgnēhēk Kiskēlihtem ā'cai
 wīpētc Kiteimīpēhtāt Kēgnāwīn

16 Kicā'spin ililiu mōhtāgnāwīlītē
 wītēgi Kiskēltem wīpētc ā'cai Kitei-
 pēhtēgētāt mītcimīlīu

p. 53 17 Kicā'spin ililiu ēpēhtēhēwāt
 pēhpēpēwē ēmētēwēhūlītēi ētēgnāgīg

Kiskélitsem íg^z kitci isságunagákk

áimma é'pípuhk.

18 Kicá'spin ililiu é'píktwát m'iskur

mí é'nohtágnisít Káiskur áhtwátigí

Kiskélitsem kitci isságunagákk áimma

é'pípuhk.

19 Kicá'spin ililiu é'máté^{áimma}hát átilku

wí'p'te é'yáti má'tci pá'lik é'pípuhk

^{áimma} pé'g^{wí}gunuk má'g^h Ká'tc'í'p'kitc'it

é'g^u á'tihkuk Kiskélitsem kitci issá-

gunagá'kk áimma é'pípuhk.

20 Kicá'spin ililiu é'wá'p'ktá'kk wá'puc

umt'sk^{áimma}enáliu é'tá'htu^{áimma} Ká'lesitit

má'g^z áim^z wá'puc Kiskélitsem á'cai

wí'p'te kitci s'ó'hk'ispuhk.

21 Kicá'spin ililiu é'wá'p'ktá'kk é'u-

cihtát umt'sk^{áimma}enau wá'puc Kiskélitsem

é'g^u wí'p'te kitci s'ó'hk'ispuhk.

The season of the night-hawks has no brain in 1935 II 54-59. BAE ^{in 3394}

é'yá'li m'ómá'g'niwít pá'h'p'á'g'isyn wá'htci

é'g^u wíldihpít Kintánisipen é'g^u má'g^z

Kí unaháhkicinú pégz & nápeu wípe
 mágs náspite ^{allan} Kénicú ^{allan} náteihu mím mágs
 Kutégíyá Kímíleu Kiteu wígiuá liti ohó
 utá'ise táfwe mágs Kíwígíuá áus &
 nápeu mím mágs náspite wípe
 Kénicú ^{allan} náteihu égwáni pégz wétki
 wímíliwít ohó utá'ise émilwélikte &
 éwé'káteikát ilíliwz pégz mágs
 nápeu Kípehtem óm ^{allan} mós & éniéwz-

náteikát unsháhkicinú égu mágs
 Kí Kútihtau Kiteu wígiuá ohó iskéwz
 táfwe mágs Kíwígíuá áus mágs pápe-
 legisiu náspite Kísigilésiu ácai
 mím éyáwát Kutégíyá ^{allan} Kénicú Káta
 hát égu mágs pégzgwá éus pápé-
 legisiu Kítihtau má ^{ex wí-} nétéwáwá wípa-
 tau, itéu unsháhkicinú égu mágs
 táfwe Kí Kítihtéwá Kíniéwá & wálan mágs

newáte nigiwáht íl'tci égn mágs páhp-
 legísiu itéltom nige iskuwásonwan utá'ss
 Kiteigáwáht itéltom ácai tápwé nípáwá
 égn mágs sgu'táwá utásimáwá ícpimíhk
 ískutíhk áus mágs páhp legísiu nánágete
 leu unaháhkicíwá Kiteinípáhtci
 ácai mágs nípán itéltom égn mágs níhti-
 nom ímíhi mitá'ss mótáístíhk mágs
 égnáni múná p. 55 éicigáwícimut áus

mágs nápwé mólé nípán nánágetíheu
 má'htí Kéto't-mugwé itélimíle usíse
 ácai mágs tápwé Kískuátewá óhi
 mitá'ss ácai mágs tágá'pka'tewá itéltom
 ácai tefwáten unaháhkicíwá Kiteá'ss
 ískuátewá itén égn áus nápwé kéme-
 wápwéhtom utá'ss Kíngápíte sgu'téhuwá
 wíle íteigáni utá'ss Kági iskuwá'ss<sup>allan
LK</sup> égn
 mágs itén unaháhkicíwá awíhín

Kitāsa nige nigan ti fā' tci mun itēu
 mōle nūlā' ganiwū ēgnāni ēti pūhtci-
 sk- h k āns nāpēn ōh nā's ēgnāni
 ēici nēg stā' ganiwū pāhp- lēgisiu
 ēgā ēntā'sit ēgnāni wīls āns nāpēn
 ēti kīwēt ācai nūhtem wīgīwan mētē
 wīls ēckw pāhp- lēgisiu kēg
 wēhtci pētūwī t^{allan} h k kēgāt ē kāwstik
 āstāhkun māgē kīwiskwēpētēn

uskātē ēgnāni māgē wēhtci pīgūwē-
^a kātēt ēgnāni nīstē wēhtci itikītā'-
 gusit tā'fiskutē ēnāni pke tci
 kātītā' gusit mīnā māgē pēysgū
 kīwā'pētēn āns pāhp- lēgisiu
 nīgisiu wēhtci stūn kīwīhtē mēwēn
 māgē unē hā' kīcīnā kīcīndēwā'-
 pēhtē h k k āns' ēndē wātēstunikk
 ācai tā'fūwē wā'pēhtēnuk ōnē wātēstūn

see note.

p. 111

nā tāttē wīttēttē itēn anē hākki-

cīnē anē jōhpēlegisīn Kīlēss

nīgān māttawīttāgsanē p. 56 ācai tāpūē

Kuspōhtēwīwēk pōwā'mēci māgs iēpīnīk

īhtātcīk pāhkkīcīn anē jōhpēlegisīn

īgnānī māgs wīlē tēspēcīc itēkkē zgi'it-

tāt ācai itīhtēnē anē nāpēn tōmē

wstcī'stūn anē māgs nāpēn ītāpīt

tēspēcīc mōl tēpīgūwēn ^{mā}skē anē

jōhpēlegisīn Kītōttēwīpē tōhō mīstīgus

māspītē Kītēgīnūsīlītēi ēgn anē nāpēn

aīyśmīkēn pēngsk ōhō mīgīsīn

tānēcīnī hKā'suyēz itēn "KāKā'liwēt"

mītīcīnīhKā'sun,"itwēn anē mīgīsīn

mōl nā māgs Kēgnan KīKā'tān

itāgsanē mōl Kēgnan itwēn mīgīsī-

gn ācai pōhpawīpēlīhē Kīlē māgs

itāgsanē anē Kūtīk mīgīsīn tānēcī-

nihtkäsyan itāgamin. "Kā ays cēpi,
 nihticinikāsan, itwēn māhtise kuti.
 ays cēpi, itāgamin. ācai tāfwe ays-
 cēpin ēgu itāpit tēpēc āw
 ililin ācai mānēc wāphtem aski.
 "mōn māhti ays cēpi, itāgamin.
 tāfwe mōn x gē cēpin ācai mōwēci
 Kāyāc Kā ic kwāskusit āw mistik
 ēgwāni ēskusit ēgu māgē kēnēcāhtē

wit āw nāfē ēgwāni itikwēt mōtē-
 wēskupāhpēlegisin kēgē tēgicin
 ācai wēk un hāhkicimē Kāspilitē
 mōgināmiht mōndu mōnigwan
 itwēn fēyagwē māgē mōnē Kōwā-
 phtem āw pāhpēlegisin p. 57
 ministik wālan tāwite ēgu māgē itēu
 un hāhkicimē māhti nāfē ^{uhtēllan} hftan wāw. ^{so hllan + sun}
 itēu ēgu tāfwe ācai pōsiwēt nāhtēhōmē

wak wāw ispi māgs kāickus kīpātcik
 nēlē wēss wālaw kāicitegwāhtik wāw
 iten tāpūwēmāgs wālaw itikitukitē aus
 nāpēu ēgwāni māgs ēici pōsipēlikut
 tawgštchwāt unslātkicimē lndē
 minīstīguhtk ēgwāni ācai ēmicimē^{iallā} wāte
 hēk itēltem ācai ēspīn kīwēhō ēgwāwē
 aus nāpēu wāpūmēu kīnēfigurē ēnēskē-
 nīlīkī ēwēgwānīhī māgs kācītkimāt

kitcimātegschūligut kīxgusū māgs nēskēni-
 līhk hēhtunimē^m māgs nēskēnitīhk
 figu māgs itickwēnēu tāndē ēici nē-
 wēlimāt kitci ētāte gālitci mēgwātē
 māgs ēpīmschūligut ōhō kīnēfigurē
 pētcinōhtāgusiwak ēlīguhtk unimīs-
 kīwak aus māgs nāpēu kustātēu
 kitci pēhtēwālitci unimīskīwē ōhō
 kīnēfigurē. "Kāta kōgiu māskute

pēhtawāti, itēlām cici gūms mās
 aigawēpa and nāpēl ewagwānhi
 mās pēca wēpeliāt tēgite astigwām
 likt ōhō Kimēpīgus ēgā Kitci pēhta-
 wālitci unimiskiwā tēgwām mās
 ēgi utihtahūligut tāndē wā ituhlit
 tēg mās pimūhten tēgti Kīwēt
 pīwānci mās utihtēlk p. 58
 mīgi and nāpēl wāpēmen Kiciskiwēw

Kīwēhtomāgū mās iihālitci wēhtigūw
 mīgār uti Kā ituhlit Kimēlign mās
 cāgwēsye wāyāns and wēhtigō tēndē
 Kāiciwīgūt cāgwāpī Kī itapihtēmūtan
 Kimēpītīgulen mās mā^{gīdler} sutiligāns
 Kicāspīn mās and mīl Kān tēpāsīt
 nōhtagūsiwēk ēgi ut^{iallān} līgāns^{gītallān} K utēmū
 mās and wēhtigō utēmū mās pīgu
 icitēlchewēn Kicāspīn tēpēhtawāt

enohtagnsilitei oho utⁱ ligene aue
 mags nafen acai sticifasyu acai
 nohtagnsuvak oqi ut^{allan gagna} ligensk acai masifē
 paktan aue stim paskuhtei mags ind^{raen}
 iste'pseu egutani mags cyegepselikut
 aue nafen sasagipelileu mags oho
 cagweciwaigana kaktimiligt kiciskut
 aue aue^{mags} stim megiten oho cagweciwai-
 yane iwafamat sasagipelilitei

inde paskuhtekk nasippektan mags
 aue wiktig nafen mags oho cagweci-
 waigane egwani eaci kivet wigit^{allan}
 pagnandewetigani kagwalyu kapi^{mi}gi-
 tekk. "ndim, itwecu egwani mags egt-
 cagwectekk aue nafen egwanimags
 kati utihtekk wigit meten
 eskus wile aue pahpelsgisin
 nage acai teguein mendo minigwan

itwén iwápmát unsháhtsícim^{§59}
 ácai nūgiwamihk iya pilitai egu mīn
 pēyagwē áwə pōhpēlégisim Kīwāpāh-
 tēm nāspitc iispāg wā tē i tē-
 Kāpīstāp Kiti ācōwi gwāckutimāni-
 wāht i icināgwāhk wāhtēmāwēn māgə
 unsháhtsícim ndewikwāckutitān
 itēn ácai tāpwe i tūktiwāk. "Kilistim"
 itēn unsháhtsícim. ácai tāpwe

Kitchipāhtan áwə nāpēn nīgēmōmāgə
 áwə pōhpēlégisim yāgus yāgus
 nīgēmōn itēn ácai ācōwi Kwāckutēn^{yu}
 áwə nāpēn tēn māgə Kilistēm
 itāgēmīwīn pōhpēlégisim ácai
 tāpwe nēstē wīlā Kitchipāhtan tēnāni
 māgə nēstē wīlā i tāgēmīwīt yāgus
 yāgus itāgēmīwān. Kā wīlā mā Kiti,
 itēn unsháhtsícim ácai Kwāckutēnⁱ

wóhtpé'liu má'ge p'á'Kicin má'ge

sini'kk má'ge putámi t'ini'leu ^{in allan} usti-

gwán mit ^{did not hear from allan} cém K'ipigiskit'ini'leu

músiwé wíldip K'iwá'le wípseli'liu

égwáni Ká'ici uhtwá'stá t'aniwá'nilik

ustigwán égwáni t'icimá'gstá'geni-

wit K'ikwá'pú má'ge wíle á'wá ná'péu

Kimwéc má'ge mól- t'égwéin p'á'pé-

l'ágisiu Ké'ge má'ge t'égwéin

Note on wíldip: uhipiném, wíhpan both very 51
clear. wíldip apparently, not wíldip.

Kégat mik'ináspihtigwámin égi-

pá'pá'citá'huyan itwén égwáni má'ge

wé'htei égaiht'gá'nílig wíldip

pá'pá' l'ágisiu égi'pígn t'ini'lik

ustigwán

^{MS 3394 B.A.9.}
The girl who turned herself into a man. Syllabic text in 1935.II.60-62
p'égat iskwéin wíle wíle Kéhtaiwók K'ihcih'it'ish

K'icimá'péwit p'égwé K'iwá'péu wíci'iské'wá

ná'pí'te Má'ge Kimusté'wéu t'ani'g ná'pé'wí'gen

éwá'gwán K'iwígimá'gí'péu ité'péu á'wá má'ge

iskwēn Kāmustēmāt wēciiskwēn unāpē-
 min nēwiliwē nēstē utwācīmē
 pēyagwē māgē mēgwātē ē pē pāndāwih-
 tēk ē pē pūkk nōhtēmūtē ē hātēk tāng-
 tē Kēgītōtēmāpān Kītānagstēk nē-
 wāpēm itēlēm ^{vwa iskwēn, insert ship dellan} ōlō māgē unāpēm
 māspitē mīhtēēt x mīskwē Kīmīpshē
 liwē mōcēk māgē āwē iskwēn Kīmācē-
 lēw x mīskwāyān ē yspit wēl māgē

beaver slutches

mōcēk āwē iskwēn Kēcihtān mēskū-
 tō ēgn māgē pēyagwē mīhtēmēwē
 unāpēm ē tēgucimilitē ē tēgucēmīk
 Kēgāt mīg mīpshītisan ē wāgimēmān
 mēskūtū itēm unāpēm tādē Kētōkwē-
 yepān mīskāwiyān ē mīpshītisuyān
 itēm ēgnān Kēci ligūtēgimītāpān
 Kīmīhtēmīht itēgn unāpēm Kēgātāpōt
 pēyagwē ē tēgucīk wīgīk ē tēgucēmīk

áus nápen mískewen wíwe éginípa-
 hi tísu'litai égwani máge kaicilíguhtag.
 nát umíhtimilíhk égwani éicim-
 gštágmíwit áus iskwén éniptit
 égu wíw áus nápen Kikhtaiwílen

mlsiwé utswácinica náspitc máge
 p. 61 Káiyápicíciwé K égu utswácinica
 ptáyg máge Kikáwstélinwé utswácinica
 áus nápen éga égitótkhk Kwaiyásk
 Kitecinámágstáihát écite énd'wíhút égu

máge áwa iskwén Káiyágstágmíwit
 éniptit miné Kíwámskan kíndawápe-
 men máge ého iskwéwa Ká^mustónwát^{allan}
 nápen máge Káicíhut Kíicíhu
 tá'pwe máge nápen Kitélinmígn ého
 iskwéwa Kéwígmígn máge Kíicíhtan
 máge wítégai wápisín utíhtimén
 Kíyápetíhtan égu máge pílén wáégaíys
 Kíwískwéwén énimé uskén éwágwélin

māgs kã āps' tcihtāt ēwihpēmāt wīwz
 kīf pāndewzhu māge tāpskute nāpsu
 aūs iskwēu aūs māgs iskwēu kōgi u-
 nāpsēmīt ōhō wītciskwēwz mōls wīškāt
 kī uhtci kiskēliemēu ēgā tāpswē ē nāpsēwī-
 lītci kēgs māgs mīms ējīfukkk
 kīwāpsēmēu ōhō unāpsēmēu aūs iskwēu
 nā'psite māgs kītimāgiuškēu
 utēwācīmīcā ēwāpsēmāt ēgu māgs

pēysgus ēgīcīgāk mōls kītuhtēu
 aūsh iskwēu kã nāpsēhkāsut mēgwātē
 māgs ēkīcīgāk ēlpsitēik mēgiwāmīkk
 "māhti nānī^āts wāpsēmīk mīti'kkumak
 mīstīgnānī^{nAllen} ^{WR}" itēm ōlō awācīcē ēgu
 tāpswē mōtcihtāliwz ūstīgnān aūs
 māgs iskwēu kã nāpsēhkāsut
 utēsi gnāyis wēgu psen p. 62
 mīstēwīnāgu māgs utēwācīmīcā ēgu

māgs ispi pī tēitēgucik āws mā'pēu

wīhtēmawēuēt ohtāwīwāws tēgr & wācicēk

"tēwgr u cāme nigā wīwān", itēw & ohtāwī

wāws tēgr āws mā'pēu ispi kā wīhtēmā-

gut utēwācīmīcē ēgrāwī ēicīkwāskū-

tōtēkwāt ohtō wīwā kōgimīpīlīspēn

mānīpī tēgēnīwīlīw utāsiyāw

wēhtēi mōstīpīcīgātēlīk & mīwē uškēn

mānīpīcīgātēlēu ēgrāwī ēicī utāwā hātē

gēmīwīt tēgēhīgēnīlīw ēnīpēhāt

āws māgs iskwē^{u allan} tēwāpēmīt,

"ōhō iskwēwē ēgrā ētēgāmī wēhtēmāwē

nāspītē ohtkūhīspēn", itwēu ēgrāwī

māgs kātī wīwīt āws mā'pēu kā iskwā-

nīpēhāt ōhō kāiāc wīwē.

An old woman who fancied her son in law very much.
Syllabic text in 1935 II 62-63. in 3394 B.A.E.

pēyagwē kicīiskwēu utānīspēn kīnīpīlīw

māgs unāpēmē ana kicīiskwēu pēyag

māgs mā'pēu kīwīgimēlīw ōhō utānīwē

áwz mágs Kicéiskwén náspite Kímusténwén

unsháh Kictónx pégwz mágs mégnwát

^{surely in spite of Watkins.}

mófcimukh éiktátcik áus Kicéiskwén

Kímífwén utániss mégnwát áus náfw

égitukhtet éktigák mísíwé mágs utániss

utáfwátcí táwíwé Kífwátciskwén

Kémágnwáhpítém mágs wáskó utástémíwé

^{allan later so impl. text.}

éutáfcíwítát p. 63 ócwáíwz Kítkí cōc

wisílití Kíáfwíwé mágs éndé utániss

Kóicíáfpílití égnmágs áus náfw étgw

^{allan}

cíhk éutágwátcíhk éwágwáwz táfwé

míwé ítéltém égn mágs áus Kicé-

iskwén & tímáfwíwé Kégwén énotíktát

néstá émitéíwé & tímáfwíwé éligukh

mágs máwágwáhtém Kégwén émit-

íwé ígáí écáwáhtéhk Kégwén táwé

míktí náspite Kíwéwéhtéíwéyén?"

itéu mágs áus óhó Kicéiskwén móst-

^{allan}
 minx ucāmi nigimickⁿ, itwēn āus
 Kic'iskwēn ispi māgē tēwga'wiciimu-
 tēk tētipiskāk ācai wihpēmēn
 unx tāk Kicimā āus Kic'iskwēn
 tēgn māgā Kāickwā Kaw'icimutcik
 āus nāpēm mīsiwē lā lācimeu
 tōw Kic'iskwēn mīskunēn māgē
 tēpēm h Kūsilici u'c gāyē tēgwāni
 māgē tēci wānistāt tēgwāni tēci-

utāmmwāt tēgshigani liu tēgwāni
 tē Kōmipshāganiwit āus Kic'iskwēn
 The woman who ran after other men though married. 1935 II 63-65
 tēyagwē iskwēn nāspitc milwēlimēpēm
 tēyag nāpēm tē nā nōtci hāt āus māgē iskwēn
 unāpēmipēm mōcēk māgē wīgihk tētei-
 ndēwāpēmipēm tōw nāpēm āus iskwēn
 āus māgē nāpēm Kic'iskwēn wīwē
 mōcēk tē tēci indēwāpēmāganiwilitci
 tēgn māgē tēyagwē pwa'mēci Kaw'icimu-

teik wíhtmíwew wíw iskwáhtémíhk p. 19

^{istuké syllabic text on p. 19}
 ētíkē mīl's Kítcimípat áw's má'ge ná'pēu
 p. 64 line 1 of 1935 II.

Káwótcíhāt óh' iskwéw mól's wískāt

Ktáhtci'píhtugew énd' mīgíwámíhk

pígn má'w's pítci sá'gíwew égn má'ge

áw's iskwéw ispi' wéyá'péhtéhkí ēpétci-

sá'gíwí gá'tílig égnwá'ni má'w's ēicítíy-

lít égn má'ge ná'pēu mól's mífá'u ná-

má'ge'tíhew óh' ná'pēw ispi' kē'tégucí-

nílitci mōhtumán má'ge Kí'má'ge'tíhtau

áw's ná'pēu Kí'ge'tá'pew wíhtci'fítci sá'gíwíhk

áw's ná'pēu mīgíwá'te is' má'ge mífá'u

áw's iskwéw mól's má'ge Kí'kē'linew

utci'mí'sim's á'cá' ētégucínílitci

áw's má'ge ná'pēu mōhtumán Ká'ciyát

égnwá'ni ēicí'Kí'skí wé'pí'c'mwát

égnwá'ni ēspi'ē'icí Kí'tci'péhtát áw's

ná'pēu égnwá'ni ēht'mí'pít ispi' Ká' utí'téhk

wígiłk kintí^mmağs áw nápen
 óhó nápen wítegálin mól mağs
 kiskéltan áw iskwén múnice
 mağs aiyápanak ót wígiwáhk
 égn mağs ispi é kicépaizak ácai
 múnice kintúten áw iskwén múnice
 éndé wápahtahk áw mağs nápen
 wíłs ópén wígiłk mólcał mağs
 máw kiciné wátoğupá wíwá

égitukhtéłtci égn mağs áw nápen
 kússómóló múnice káiáya wáspen
 éndé wígiwáhk kípigiškicem mağs
 é mólýu étegálin p. 65 égn mağs
 kússómóló wíwá ispi éteguciniłitci égn
 mağs é mólóit óhó múnice áw iskwén
 miskwáhtem kígusen é mólóskwálik
 éłigukłk mağs māmágnáhtem kiskéli-
 htan mağs áw iskwén kígusen ukókisci-

tinsman: maigēu māwilu mītcimst
 itēu unāpēms["] tēwgu wēsāni
 mūtēi mītcim^R kaitēlhtōmst
 itēu wēwē āwē nāpēu tēwāni māgē
 pītēlēk kēskē'lihtēk āwē iskwēu
 ē kī mīpāhāgēmīwīlētē mītcimīšimē.

Syllabic text in 1935 II. 65-66 = 2 3394 B.A.E.
 The reason why a bear doesn't go around during the winter.
 tēyālimōwāgēmīwīt mēskwē kēgnōn

kō ahtēi tēgā wēlēt ēpīpūhk pēyagwē
 wīgīwēk wēlētān stīhk mēskwē

smīsk māgē tēgū māgē pēyagwē ē kīcī-
 faigak ē wēlōiskātcik smīsk itwēu, "māhtē
 xwēn ihkān nīstōm kē kēiskwā pūstūskī-
 sinit," itwēu tēgū māgē kī kūtēiktāwēk
 kītēi kīlīpītēi ē pūstāskīšīnītēik stīhk
 māgē mōwētc kī kīlīfīu smīsk māgē
 wēlē tēspītēi wīgīlīpīt kīnāspātēi
 skēm unāsktēšīnēk tēwāni māgē kē-
 ahtēi nāspātēi sītēt smīsk mēskwē

māga wile Kikili^ahāga miwīu āgimāgs
 Kā Kikilipitci ēgwāni xciwā^{pc} wipā-
 itatci Kāic Kwāpusta skisimitci
 mēskw māga wile Kwāni Kāici Kips-
 kwāgsonit wātirk ēgwāni māga
 wētiki ēgā wile wit ēpripuk.
 Wi sakkwētcāhk's son. syllabictxt in 1935. II. in 3394
 B.A.E.
 Wā sakkwētcāhk u gūsā. pēyagwā wile skwē-
 tākā zyspit wīgihk xutāgu^{ik}sig Kipēhtu
 gēliw x pīhtci ililic mēsk māga

wāpōmēn ēpīhtugēlitci ēgw māga
 āwā Wā sakkwētcāhk Kēgs wētci
 pōgiteu māgē māga Kāic Kwā pōgīt
 ihtci Kilāgickāgu x wēni tkānā nskā-
 tihk wāpōmēn māga olw x pīhtci ililic
 x Lōnd x pōpā mōhtēlitci tādētō Kēkē
 Kā utuhteyan, itēu āwā Wā sakkwētcāhk
 x mētc ācāni nigi pētcimēsk wipālin
 Kā pōgitiyan, itwēn āwā pīhtcalilic

ē ngūsis iturēn āns mīshkūtcāhk

mōcst māgs kīp pōwītēwēu tāpwe

ngūsis ēgiatēlītāhk.

About a girl's marriage. Syllabic text in 1935 II. 66 in 3394 B.A.E.

pēgagwē iskurēn mīwīgimīgōjēn nāpēw

mōls māgs pēgimīgōjōhtāwīya āns iskurēsis

nāspitē māgs nōwēlīmēu āns nāpēu

tho iskurēsis mōls māgs mīlāpēmīwīu

ēgwāni tāpwe ēgīgīhtāhulāt āns kīā-

ilīliu tho utānīsa ēgū māgē ācāi mātci

^{allan} Kīlēgisyn lāns tāstēwītē uskātīhk

mōls uskāt pōnīkēlēgisīe kīgs mōls-

waiztē itēlthōm ēmuccēndisut p. 67 āth

ēgāne wāpēmāgēmīwīt kīgs mīstīk āpē-

htāu ēgāskāckāhītīsūt kīgs mītcāni

ūskēn nōgūmīliu lāns tēstēwītē

uskātīhk ēgwāni ēgī wīpēhītīsūt

āns iskurēsis.

Why there is death. Syllabic text 1935 II. 67, 68. in 3394 B.A.E.

Kiskēlīhtomōpēnēt wīstēwītē ūlūsk kīci-

nīpīcik ēskwz mōk māgs wīskāt auren'kān
 nīpīpən ēskwz Kiyālimūtēmuk nēstē
 ē ihtāgnwēk tēpaimēskēnau mōk wīskāt
 māgs xwēmīkāni xōskihtāpən kitci wāpēhtēk
 ōms tēpaimēskēnau ihtāpən māgs ihlīn
 mīstāgslāc ēicinihkāsut kināndan kis-
 kēltēm mōcsk utāwīpən māgs āwz
 mīstāgslāc kinīpātāganīwīn ngāwai
 ihwēn māgs mōcsk tēgn māgs āwz

Mīstāgslāc Kāpūsūyū kēgs kinīpīn
 pīgn ēwīwāpēhtēk tēnēcināgnwēk
 tēpaimēskēnau tāpūwē māgs tēpā'tcīn
 ēgīpīmē kāmēt ōms tēpaimēskēnau
 kinīhtēmawēn māgs ilīlīwz tēnēci-
 nāgnwēk tēpaimēskēnau āskīgūwz
 xti nīpītēgūtēmuk tēgūtēm māgs
 wāgītē āskīgūt^{LR h} tēitēhtkustāni-
 wēk^{allm} kōskōstēwīpiskawāganīwīwēk

māgs lāndz ēpim uhtāni usk itren

p. 68 ēgn māgs nēsta kīkīcihtan kīci mīpī

tāpīnē māgs kēnīpīn kīlīg^{po} hūāgs nīnīn

māgs & skīhk tāpīskūt & nūte kātōci-

gātīg kīnīcē māgs lāndz kīnīcīn

kīga māgs mēgnātē lāndz ēnīcīhk kīga

kīskēlīhtēn i cīhtēcīhk ēgn māgs

itren ^{allan} awā'sitē mā n sūtē itren

kīskēlīhtēn māgs ndānīhk & skīhk

*the Allen. But the short
form is often used*

ēnīcī^{hk} ēgnāni māgs ēcīnīstē^{allan} & kīrāki

p. līht nīcīn māgs mīn s wīn ihtā-

wīgīn & skī ispitē kō nīpīgūpānē

āns mīstāgelāc ēgnāni māgs wīhtēi

itwānīus^{hk} mīn kīcīwānīskāt

īlīlīn ēkīnīpī mīstāgelāc ēkī-

n sīnīskāt ācāi ēgnīpī.

^{proceeds,}
Ricard heads. v. m. allen repeats 1935 II in 3394 B.A.E.

p. 1 wi'sa h kwetcahk peragrus enenatami-

meht Kégs náspite wimútsu Kégs

2 sinwáhkun mōwē ispi kāmōwat náspite

ēliguhk pōpōgīt. skāgō "ācā mīmiskawitcō-

wāganin." itwēn Kégs mōk Kēsēsigitaw

Kégnālin yamāta māgut utāisk

Kégs wīkiciwāhigu "ēskū^{wz} ndisk,"

itwēn. ācā kutawēn Kēsājōiskisnēn

sschiz ācā sūtāwītīgānēn ēgn^{or head}

Kéhtuhtēt Kégs ēpimūhtēt Kéhtuhtēwēl

Kégnālin pōhkitōhiliu utimōn

Kimūtcyū māgā ispi Kāickwāshkēk

Kēpimūhtēn "mīstīgū^{wz} tūsgō Kē uhtci-

ātipimātisitēk ēt'ililī'skāgē," itwēn

ēwēgwānī Kāpusāgāniwit mīstik

māgā mīnē ēpōpōmūhtēt wāpō-

mēn mōskwā "mīcōm mīpō'itēn

āsinī ācā mānē nīlē nīlēspic kwēci-

mun wā mi hū Kwāni yāni, stēu,
 & spic Kwē cimū & sin^u ēgu tāpwe
 nīpāt m'okwa ā'ca pīmūkten pēhema-
 wēn nistignānilin ēhā nictōm Kēgāt
 Kipistē hutim. mīān nīpā, Ki Kiskēlēt
 n nē nīlē ē tōtē mēn wāmīlū-
 Kwāni yāni p pā'kimi nēginēn ā'ca
 mānā mīnīcē nīckī'cignūh. ēgu
 tāpwe ē tōtē hē m'okwa ēgu nā'spīte
 wī'sagā pī'skēgu mīān pīmūkten ēgu

Kā'nipxhāt, ^{short for -an} ^{allen} Kīcāstē nīwāyē'cīhān
 nictōm ēgu Kāgicimēwē Sut. nīōwī hūm-
 mē & mīsk tēd Kāgēmāhūf, nīōwī-
 hūwām ēgu tāpwe Kēhtēhulāt pēhātē
 Kēpā'skīgēmāhulāu f. 2a ā'ca tāpwe
 pā'skutēpēlīu ā'ca mēhā'cagēmēpēhtan.
 Kī'nipxhēu māgā ēnīhī & mīskwē, ā'ca
 nīgicimēwē sō nīpāgwātēhūn wīwātē-
 yāpīu ā'ca mēnātāwāpēhtan mīhtēh

dā'li sī'pī Kip^{allan}gitiñen utā'pihta
 &gū'pisiūliw^{allan} up^{wa}gūhtē'kunihk
 ā'ca matēliw utēmiskums Kip^{allan}pu
 pōpelihiūliw Kāgūtci'pā'li'liw
 mā'ge nī'pīshk ā'ca nā'wā'pā'
 men nī'pīshk wihūtinen mō'le mīs-
 kunen ā'ca mī'na nā'tagminen
 mō'le Kī'yā'pā'te mī'skunen mitcūni
 Kē'ge pīgihān ā'ca wā'pā'men ē'gag-

htcīnilitci.

Frank Record books. Wm Allan repeats "The Cannibals"
 in 1935 II p. 3, in 3394 B.A.E.

mā'mō tē'cīhkwsk ē'wīhtigōwiteit

Kē'ge pō'ysgū' mē'tē'wī'hu ā'ca mātō'hen

ilī'liw mē'wā'htēn isī' Kō'skī'li'migut

ū'cī'mign ā'ca pimitiō'xhwen Kē'ge

Kī'nigwā'nī'pā'tā'liw isī' i'yē'skwit

Kus pā'htā'wī'pā'liw mī'stignhk

nī'pā'wī'ā' Lō'ndē tē'spā'cie Kē'ge mī'sin

ā'ca māmītā'mē'skwā'n itwē'n

égu mine etigituhtet áca mine
 mica'te huiw pígu éga. éti tēpiktāgut
 Kégu megstōgu áca mine piktāgu
 utānāhk uhpimē méstānāhk mōh-
 kitāskisn Kēpētci uhtcip & htā'litci
 isjōi pētci utihtigut sāmīngū
 utōskihk & mūtē pígu kitāmis-
 Kām nīmōlum Kēk & tē Ligēmiliu
 Kāgicitelik tēgu mine Kēh'pēhtat

áca mine Kuspāhtēwīw mihtigū^w
 áca mine tagucini'liw cēgiu
^{erhend'isuse}
^{cēgiu'pēn,}
 ē'agagūsit áca mine māmītān-
 ēpiktāwā & skwēhk
 skwēn pīnuhtēa mihtā'giw
 mūtēi mē'āskē mālīhk icipēt & ski-
 pēlīliw tēgu Kā'mēt áca mīkē-
 gwēkē skihimāgēmīwiliw mōlē
 Kitōtēgut & k mātēwā'pēmīhk
 Kēgētāwēlīhtēhk áca & tēwā'pēmī

ganinwen ē qwāni ici Kitchitciwēp-
 huk Kīnīpēhēwak māgo Kīci-
 suk mōwātē mīsiwē māgo
 pēpēhkan ici Kīhtukhtētā awēnīhkan
 māgo pīgn Kēcāgnūhīt ēwēgnān
 Kēmōwīt nagi'skātē.

Ricard Kéiles. m. allan Repeats "a woman travelling about."
 ~ 1935 II. p. 4. m. 3394 B.A.E.

pē'gagwē iskwēn pēpēpēgagwēpān

pāgnāndan Kīhtukhtēwēl mōnē pēhtēn

awēnīhkanē ē pētōwēnēcīnīlīcī

ācs mēnā pētēpāskīttināmīlīw
 mīstētgāliw ētcigāni wīwīgimīgn
 Kīwēlpēhtōm Kēgo itēlīhtōm Kīcīgītū-
 htēt ācs mēnā ntāpānīhkanē

ntāpēw ēgn Kēpēcīt mēnā Kīhtukhtēn

Kēcēpāyāliq Kēgo wāpēhtōm

Icā Kēgo mīnīlītē ēgutāni ē ici cōskū-

nāt ntōk pāmā'skwē ēgn Kēhtukhtēt
 ācs mēnā Kēpēsīn wēkustācīn

Kīcīpēcīntīhtīgūt ētīyāgnātipīskā-

^{all of a sudden}
 lik Kētshwēlphēm Kēgwālin
 ācs mīns utihtgu ācs mēnā
 wēlwīn utīgahigz wēlwīh-
 tētan ācs pīgīckigahxon. "ēgwāni
 Kētīspicāgi stīlīskāge" itwēn
 pēphkār ēicwēpīnēhk ēgwāni
 mōgs mēnāhkan wēhtēi ispicāgi
 itwēn swē iskwēn.

Ricard was Win Allan

māhtimā nōswipēgishāta tehtēns

^{tā}
 micicigāk ācai mēnā māhtēhēwēk
 Kēkwēhāgēwē ēgw mēnā itīxapīkōm-
 tālīkēi Kāickētilāntyām itwēn
 micicigāk itwēn ēyātipīktugit mīgi-
^{slan}
 wānīlin micicigāgu wīgīlīk
^{t. allen}
 ēwē mēnā itigu Kīmāhtahēpēnēk
^{see notes}
 wāwālu yswēwē tēitēi māmām
 ācs pīgn mīmēnātuhkēmīk
 mīmāndēm swācēcē ēni Kēmā tālē-
 pēnēk micicigāgu ācs ēgwāni

ē Knosuf'liht em'itcitāt Kih^hKhā-

gēwz Kipantigēn mīcicigāK Kih^hKhā^h

gēn ēgu mīsiwē & wēyācīcāK tēpētā

tēt ēwānipahācīk pīcyū mēmā

Kā pētci tēpētē pīt ē nō tū^th^hK (pōd)

is pī mēmā pētci tēgūpēt pīcyū

ugwāidzā^{allā}liht icikwāstēutētēwēn

mīcicigāgēwz Kā tī nānīkīpēt lit

ē grānī ācāi ē tī mēmā tēiswācīk

next page. ē grānī pēgrāndān ē tī-

icīwēpīnēh^hKīK npe skēciwīnē tēgrānī

Kēyētī is pīhtēigītītīcīk cīgāgū^uK

ē tī ililīskāgē tēgrānāgē itīskwīlī

ē icīwīnīpēgūwēh^h nīwīgītēistāpā-

wēlun ācāi Kīhtēipēhtān ācē

tāwāc^{allē}kucīn mīstīgū Kēgrāhtīgucī-

nāc? "nīlē wāgīnāgēn mīcēkēgūh^hK

Kā mīpāwīyān "ācā mīnē Kīhtēipēhtān

Kēgrāhtīgūwīyān? itwēn "nīlē n-

^{"yet" all sample}
 sēsīgāhtēk .ē'ckā ili lā skēgāk

Kā mīpāwiyān ēgu mīnā ētigīhtē-

pahtāt ā'cs mīnā nāgstā'cku cīn

"Kēgnāhtignuwiyan?" nīlā u mīnā hīk

Kā mīpāwiyān ēsku wīnīpōgnwāhēk

ā'cs mīnā Kīhtēpahtān. "Kēgnāhtī-

guwiyan?" nīlā u sīnī Kā itigēwi-

yān. ēskubkustēk Kā'pīyān. ēgu mīnā

Kīhtēpahtāt ā'cs nīhtēm mīpī'liu

ē'itwīt ēwīnānāpāwātāt

Kā Kīmītcitīgūt mīcīcīgāgu

ēgnānī māgā wēhtē cīwāg

Wīnīpēg. heads well.
 young Simon Small Bay. (Honey & Butter) loose pages 1936
 for ililīnēk ēpāpā tē'htē'kē'k fēyāgu tēnē
 wīskete

Kīaīyāyēwēwāgnūfān nū'āsīwāwē

mō'cēk māgā Kīndēwīhūgnūfān ēnē

nskīmīgīu Kīkēskīhūgnūfān ēndē'kē'k
 nallā

Kēgā māgā mīlē wī'skāt pītā'liwē

Kēgnā'lyu nū'āsīwāwē Kīmīwē' māgā

Kéga ita fritegufan pē'gak tipiskan
 a'skan ita fritegufan Kéga mēu
 tipiskan ita fite'liwa ta'ngs Kéguen
 wēhtci ēga fite'tat Kéguālyu iteli-
 migu' uga'wiga nēste ohta'wiga
 Kéga māge nāspite^{allan} tāpityu ēna uski-
 nīgior nāspite māge tāgāhigū
 ohta'wiga nēste uga'wiga Kéga
 mitūni kitawifēhigū ohta'wiga

Kéga kituktiā ēna Kise'itilyu
 ēnānd wōpēmāt ngu'sisa nāspite
 ēmihātāt ēwānihat mēciwa nācihutugi
 ētēlimigut āt māge nōguwēilyu
 unne'skenālyu Kéga māge wāpēhtem
 ēKis'kapi'skalik ēpīr fōhtugē-
 skēna wēliwā ngu'sis Kéga māge
 fēhtagū ēpā pāmwēwitāhk ēmātut
 Kéga māge fētānwēliwē ngu'sisa

Kaizyā'mihigū māga nā'spūt' nīmīth

tcīh'kār ita Kāih'taizyān Kī'tigū

ēgu'ci nga wī'taita cīh'kēmāwax

ēgū Kā wī'taita cīh'kēmā Kī K

mī'cū māga iskwī'wak āndax

Kī ihta'liwax ēwagwā'nīhi māga

mō'cax Kā'mīlāt ē mī'pēhtāt

p.2 Kēgwālū mī'tcīmīlyū ēgu māga

Rā Rīwīt āwax Kīcē'ilīlyū wīgīhk

ēndē wī'ta nāwāt wī'wa ā'ai ē Kī-

mī'skē wāt ngū'ss Kīō'h'kīspūn māga

ēnīwax ē tīpī'skāk ēgu mī'nax Kā-

ī'tuklīt ēgnāni mī'tcīni ē Kīwā-

nī hāt ^{to and} / Kāgīciwāpax māt mō'k mī'n

mī'skāt Kī uhtcī mī'skax wī'a

ēgu māga Kāgīwīt wīgīhk āwax

māga Kīcē'ilīlyū ēgnāni Kā'mīpīt

ēspī'htcī mīhta'tāt ngū'ss Kī āwī-

waK māge xtimwē nāpēštim wa
 ēwagnā'nihi Kāndāwihigut awē
 iskwēn ēgīnigut awē nāpēn Kēg
 māge Kintihigut awē iskwēn
 ililiw Kute'gige ēwitecihke
 mā^{fig}t ōhō xtimwē Kiwāpamē
 waK māge xtimācice ēnd
 ēihtālitci Kihāliw māge
 ēnim-x ētīfiskak ēnihi ililiw

KāKi ntihigut mēgnate māge ācai
 ēnipekke'ceik ēwixti Kawi'cimuteik
 nēhtci pēhtugē^{only when isolated.} pēhtat ēnd stēm
 xti'kk ntihiliu pētaw ēnd xtim
 ēgn ēnd iskwēn ētat Kimutēmewen
 māwe^{māwā'lawēh} ^{or for su mote} ulā'hoz unucōma, itwēn^{allan}
 mistiguligu māge utēpēhtigān
 ēwintame'pawāt ēnihi xtimwē xspēn
 māge wā'wēpeliu ēnd xtim

3. ispi māga ācai nipa miwan
 eiteltak lina ltim iqa mna
 kapietci jritugi palit māna jiga
 māmilāneū icināgusyn āmhi
 iskwēus lina ltim ēgrāmi ēgi
 nipa kāt āmhi iskwēus kiutci
 pēlen māga āmhi ltimūcie
 lspin ki khtci pēhen āwa
 ltim ēgrāmi māga wēhtci ki ih.

tāqupane ltimwak pagrāndan
 i mips hign pane ililiwak ēga ilili
 i gāgi uhtci nihtā wigihāt ōhō ltimwā
 mōcak māga ki kustl wāgupan
 ōhō ltimwā ēgi wāpā mātci
 ōmā i tōt mēlitci ōhō ltimwā
 mōcak māga ki mips hign wāgupan
 per ēga wēlā i mōcihātci
 pōwāni utihtigutci ōhō ltimwā.

Patrick, Albany Cree reads syllabic texts. Wm Allan
 translate. Patrick uses l. says Albany same as Moose:
 attawapiskat n, or English River (?)
 syllabic text in 1930 III. p. 117. 1-7 near bottom
 phonetic text in 1934 II. 112-132.

p.1 Long ago in the olden days when the Indians
 were using their bows and arrows at Albany,
 and they got together to have war with the Huskies,
 and when they got together they went out searching
 for the Huskies. They had their bows and spears
 with them. And there was one headman in
 the band. And they went away rejoicing.
 While travelling they came to some very high
 rocks. While travelling among these high rocks
 they heard thunder, it was a fine clear
 day. And this is when they heard the sound
 of the thunder: among these high rocks.
 And they thought they would have a
 look where this sound came from.
 And they went up where they heard this
 sound on top of the rocks. And when
 they came there, they saw something.
 They thought it looked like an eagle.

And they saw 2 which they thought
 were young ones. They had hardly
 any feathers on p. 2. They looked like
 a young bird, the same as a young eagle
 which has no feathers. And they had
 beaks the same as an eagle. And they had
 their nest there. But they did not see the old
 one. And when they saw them, there was one
 young man there who was very foolish,
 and who always played tricks upon those
 with whom he was living. He always tried to
 make them angry. And he held his
 arrow up to his nose. This young man
 was always playing tricks. At last
 he closed his eyes. And the arrow went
 in pieces, it made no noise. And he did
 that at different times. This is what the
 young man did whenever he wanted

to play any of his tricks, although the head man would tell him not to do that. And he would not go away & leave him. And when they were a long way off they heard thunder making a noise, that is where they heard the sound of thunder. It was a fine clear day, and they never saw that young man again. They thought that the thunder must have killed him. And they said "it must be something that we could see" when they heard the thunder. And that is ^{why} they thought that thunder could be seen. And they said that the thunder was like an eagle. And they called thunder "game." And that was how it was known that thunder was a bird that you could see. This was a story told by the

Indians while they were using bows and arrows. This is the story told about the thunder. They had not arrived to the place towards which they were going to war. And they lost this young man who would not listen or do what he was told. And the head man said, "That is what becomes of any one that does not do what he is told." And he told his men to be very careful when they went away, when they came to where the Huskies were. And one of them went ahead to see if he could see any signs of the enemy. He went to spy to see what signs he would find, where they were. And they camped a good distance from where they were waiting for the next day. At last they saw the tents

The fight supposed to be on the east coast.

The Huskies

The next morning. And they were not up yet. p. 4 And one came out of the tent holding his bow and spear. He was going out to hunt early in the morning. & he saw those who were coming to kill them. And he ran back into the tent. And he called out very hard to awake the others. And when they ran out of the tent with their bows & spears. And they were fired at before they could defend themselves. Although they ran out with all their weapons, they could not defend themselves. And they were all killed. And after they killed all the men they speared the women & children until they killed them all. And after they thought they had killed them all, at last they thought

that they heard one of them making a screaming noise up in the air. And they started to spear the top of the tent and they would hear this screaming sound. At last they found him. They had a hard time in killing him. He nearly got the better of them. And they killed them all. And then they started to eat them. p. 5 They started eating from the head, from the scalp, every one of them. And they said they were doing the right thing when they did that. That's what the Indians did long ago when they were using bows and arrows. And they finished their fight thinking they had done wonders, and they went back.

At last they came to the place from which they started, and found their wife & children all well. And they thought they were living on nothing but their conjuring at the time. And this story came to an end.

Another story about Indians long ago when they had fur for their clothing. They had their bows & spears made out of deer bone, made like a spear and a bow made of hard wood. And the back of the bow had a strip of deer sinew on it. And this bow was very strong. You could kill anything with it. You could kill a deer, moose, beaver, & other f.b. And those people were doing this. And when they did this long ago they made an axe

out of a beaver's back bone, and they made a file out of a beaver's tail. And they made a knife out of a deer's rib. And they made a needle out of porcupine quill. And they made thread from a deer's sinew. And fish - They had no net, they had a basket and fish spear. They tried to make use of everything to make their living. And clothing was made out of furs. They made suits with other skins, and beaver skins, fox skins, and lynx, & marten & mink skins. They used all kinds of fur in making suits. They had all kinds of fur for their clothing. And rabbit skins were used for blankets. And they made sleeping-

bag with deer skin robes. And they had feathers to sleep upon. And they deer + moose skin for their moccasins. f. 7. And they had a deer's stomach for their kettle. And they a stick cut out for their plate. And they had spoons made out of wood, different sizes. And their plates were different sizes. And the Indians were very happy in those days when they were using bows and arrows. The animals were not afraid of them. And they would shoot at them with their arrows as they made no noise. And they thought that that was an easy way of hunting as it cost them nothing. It was not as it is now. Everything is dear with which are hunt. And we think it is very dear. And the

white man seemed to be very pleased when we met. They were very good to us when we made use of the articles which they brought to us -

Patrick uses final of a couple of hands rather badly.

^{at Albany}
^{at the old place}
Pä'terik st'om, Kēci tciwānūhk ^{little}
wī'skē Kōgēmēgwātē ^{into - spread} tcihtē h'tā fī -
^{and syllabic for - 1936 III. 1 at sq. 2 sq. above}
^{to 103 at sq.}

tciq ililīwsg Kē'sitei wānūhk ihtci
ēgn pēpāmāwstōnītwag Kiti-
nīpē hī'tutciq xskimēcos Kiteinīpē
hā'tciq itē ihta'litci ispi'māgs
Kāmāwstōnītwag ēgn Kē'tuhtitciq

ahtcápiya nēste mihtcigwst ētkku-
 nātcig pēyag māgs ihtān tēpēli-
 htēk tāpiskute iss' pīgn kātōtcigā-
 tīg ēnstupeli nāniwstK ācai
 māgs kituhlēwag nāspite īmilnē.
 lihtēkKig kinwēc iss nēwētcēpimaktē
 tcig nāspite tāpawē t wāpēhtēkKig
 kēgnan kagē pēhtwēwag unimēstē
 wē mitūni t wā'sēstkwstK nāwēte

māgs tēciāspāpiskag ētk twēwstēk
 ēmē unimēstēyū ācai māgs itū-
 hēwag kātētwēwite militei
 tētku tāpisk iss' wētēhtēkKig
 ācai wāpēmēwag xwēnihtēnē
 tāpiskute migisēyū tēci nāgn-
 ēlētēci nēciwag māgs ēmēgi
 aiyēhāciē cēwēwag iēnāgn-
 siwag nē mē wēlē. ^{ki sūpēlla} | Kē Kālaē
 (but against usage of mōre)

upiwāwīwag tāpiskut p. 2 isā pīgu
 aiyshācic pīlēsya ēgā kā upiwāwīt
 ē aiyshācicwīt mīgīsyū māgs
 tāpiskut ukūt icināgwāmilayn
 wātcistun nēstā ēndā tāgwāmilayn
 ispī māgs kēm swāpā mātcig pīyag
 ēndā kīihtan ūskimīgīu ēgā ēyā-
 pīst nēstā ē mātcimāt wītce wāgma
 ēn mā tīhkhāt mīcag kīgē

dele sayp kllan

Kāgē ūkutihk icitēci neu
 utgāskwā ēnē ūskimīgīu
 mōcag kāmā tēlīhtēgīt pashtā
 pīn Kāgē ēnā kōkēnā wāpēmīt
 mīsiwē māgs ē pīsīpēlit
 ēndā xgāsk mōlē wīkē mōhtā-
 gūsyū mīhtēstuwā ēnīnā
 tōt wēn ēnē ūskimīgīu ē mātcī-
 limāt ē nēnā tūkhāt ātē

uhtcihigu lanihi Kāni Kānisilitci
 mōns māgs wēnagāteu īnagētā'militci
 Kēgs wā'lan ēihtātcig pēhtewēwag
 unimiskiw īmōhtāgubilitci īgūtāni
 māgs ētētewēwiktahk lūs unimiskyu
 mitāni kēwāsēs kuskhk gwāni māgs
 īgā mīns ēihtci wāpēmātcig
 lānihi uskīmīgōw pīgu nīpēhigu
 itē'lihtemusk kitwēwag māgs

^{allan}
 misik^hwisyu ētcigs unimiskyu
 Ki itē'lihtemusk gwāni p.3 māgs,
 "nīkt wāpēmān unimiskyu," kitwē-
 wag, "mīgīsīhk icināgudyu unimiskyu,"
 kitwēwag, pīlēsyu Ki icinīhkātē-
 wag, īgūtē kāhtci kiskē'lihtci-
 gātēg, "nīkt wāpēmān unimis-
 kyu," ēitwēwag wēsktc itē'lihtemusk
 wēsktcōmē xtc līhtkām mīgūtē

ahtcafi nēste nihtcigay iya peti-
 sita gwañi wila unimiskya mōne
 eskas utihtewg Kāwini pāhtcig
 ācai Ki wāni hēwg Lāiki egagāwi-
 nē tūhtā gūtcig wskimigāw & egwāni
 ē ikti Kītweu Lānē Kā mī Kānisit
 egagāwianst fhtxhk nēste Kāwimā-
 lēlihtcigēt Kītawēu Kāiyāyāgwāni-
 nēu ispi mūnē Kītūhtētcig

ācai Kāgē wālan iāhtātcig i fi-
 mūtētcig Kāgē Kāgē nemēhēwg
 askimēus ēgn pēyeg nigānit
 Kīmēna tawāpēmēu Kīmūtē ācai
 māgē Kīmāpēmēu ē iāhtālitci
 ēgn wālan mētawinipātcig
 pātimā Kicōpāiyag wipētc
 pitcēlēg ētiwāstēyag ācai
 Kāgē wāpāhtēmēu mīgimānē

mōns ēskus wāniškāwag aski-
 mēwag ācai ācai pēciwāpēht
 mēwā p. 4 mīgiwāma ācai pēyag
 wēhtei wēlēt utēhtēpiyē ētēhtē
 nēhtēstē umihtēgiwāw quāni
 ēwīndē mēnētut ācai wāpēmēn
 ēwīhi Kāwī nēp-higut pēhtēgēpēli-
 hī mēgē mōns ēss ēhtē ēcōwag
 wēlēt wān tēpētē ēlīgūht ēgūstē-

nāt mēhtēwāgānā ispiēmāgē wēlēt
 wī pēhtēhtēg utēhtēpiwāw ēsītē
 umihtēgiwāw ēsītē tēcinē-
 pīgē Kē pīmēwāgēmīwīwag pēwē-
 mēci nēstēhtēg wēlēt wān ētē-
 mēsilwē tēwēlēt pēhtēhtēg
 mēimēgēmīwāw tēwēlēt-
 pēhtēwāhtēg (1) quāni ēgā wāwātē
 ēgīnēstēhtēg wēlēt wān pēlēt

^g ^{or} ^{Allen}
 ẽtcāgihĩhtcĩtcĩg ispi' māgā kā-
 tcāgihātcĩg māpēns ẽgn iskwēns
 nĩstē & wācica ẽmukci ^{Allen} tātā hka-
 mātcĩg pĩlic ẽgĩtcāgihātcĩg ispi'
 Kātcāgihātcĩg ẽitēlihtē hki g Kēgā
 Kāgē Kĩpēhtēwōwāg ẽnohtāgusilitēi
 frēyāg ẽsāsāskwēlitēi icpimi-
 hki ^{Allen} wān & ^W ^P ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ 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mēgwāte ēntahtcāpīteig ililīwag

ēgn Kā pīchtāteig untupeliwag

"nīmiliupeliwān" ēhtēlihtkīg

Kīkīwēwag māgs pīlic pīntīht-

ma^g Kā pīhtcīkituhtēteig ēmilu-

ntīhtāteig ntswācīmīcīwāw

nēste wīwā pīcīcīg māgs ēmtē-

wīteig "mītahtcīpīmā'tīsinān" ē-

itēlihtkīg āiyōwīn ēwīlāht-

htkīg mēgwāte āmīn (ē)gwāni-

māgs ōmē wīls ēgīpīhtcīnē<sup>slan
long</sup>

gāht & tē lōh kēn.

Kūtēg ātē lōh kēn. T'skūw ililīwag
mēgwāte āiyōwīn ēwīlāhtkī-

g nēste &htcāpī nēste mīhtcīgyn

& tīhtnōkēn mīhtcīgyn nēste

nōkēn & gōsk wān & skute

tāpīskute mīhtcīgyn ēcī māgwīht

āhtcāpī māgs nt-tāwāg āpāten

pima tcihuteig áigjowin kiwiláhtamwag
 misiwéskigan ucihtáwag nigigw-
 yān uhtci nēste x misik nēste
 x misikwaiyān nēste mētkēsye
 nēste jōtēye nēste wāpistān nēste
 cagwēsye misiwēise kōt htuwaiy-
 gināgwātk áigjowin misiwéskigan
 isēk ucihtáwag misiwē kōt htu-
 yēgināgwātk áigjowin kiwiláht-

mwaq ēgu māgs wāpūsawaiyān
 wāpuyān x tihkuaiyān nēste ki-
 yēgwāniwag nēste ki x nāck-
 cimuwag upiwaiyān nēste
 ki x nāck cimuwag x tihkuai-
 yān x kum x kisiniwag
 nēste mōswaiyān x kum x ki-
 siniwag p. 7 x tihk upiskwātai ki-
 ut x kihkuwag mīstig kintōlāgsni-
 wag mīstig tēmihkwān misiwē-

pign nana'kau ē ispihtigiti'caig nēste
 ula'gana nēste ēmil kwānag nana'kau
 ē ispihtigiti'caig nā'spita ta'paw
 Kimilwēlihtem wag ilūliung mī-
 quāte lūmme shta'pī ēyā'pētisit
 mōcag mōnā uciānuwag awīcīcag
 ē pīmuhtig ēgā'gīgwan ē pīhtahkig
 mīwhtīsinān nēste Kīstēlihtem-
 wag mōnā Kīgwan mēhtāpālin

mēstak mōnā tāpiskute xmitē Kā-
 ihki mīsiwē i mēhtāpālig Kīgwan
 Kā āpāhtahk nēste nā'spita ēyā-
 limag ^{wh grammar & klar} ētāpāhigāteg āte nā'spita
 Kimilwēlihtem wag ispiht wīyāpā-
 mātcig ^{lv} tēmīstīgrāius āte
 nā'spita ^{lv syllabic text} ē sāgihiguticig nēste.

Albany Cree - Patrick Steven informant.
 Willie Ablan Translates.
 July 27, 36

phonetic text 1936 II. 137-142

syllabic text in 1936 III. p. 7 bottom - p. 10 incl.

The beginning of another story. Everything went all right, and they were quite proud of themselves for what the white man had given them p. 8. They thought that they were very good to them. Although long ago they had leggins, and they had breechcloths, men, but not the women as they did not keep the warm when it was cold weather, they would freeze. For tenting they used deer-hide; and also they had brush for their tenting; also earth, and mud. And they had wooden tents. And all this agreed with them. And again, Indians long ago had lots of trouble in those days. Sometimes they would starve, and when they had plenty of food they played games + had good times. As for what they had, they made very good use of it. They would dance, beating the drum + singing at the same time.

They made all sorts of noises, just the same as the white man does when he enjoys himself. - Another (story). This is what I have seen myself, Patrick Steven. Long ago when I was hunting during the winter, I had a very hard time when I couldn't kill either fur or provision. Sometimes I was nearly starving p. 9 while trying to make my living. Lots of times I had nothing to eat. Sometimes I would have nothing to eat. Sometimes I was 2 days at a time without anything to eat, and sometimes three days, ^{with} only warm water to drink. And when I was travelling about sometimes I got afraid; I would get very thin, and get very poor. At last I hardly could walk. And I would have no feeling. I'd have to suffer hard times for the whole winter, only having something

to eat now and then, At last it got summer
 when I would be in this state of affairs.
 At last the game used to come south. And
 my wife used to be pretty ^{sick} bad, she would
 be senseless for a long period at a time. And
 she used to be afraid of us, and I would
 be ^{out} a long distance hunting in the bush. I
 used to have very hard times, although at
 the same time I expected to pull through,
 although once in a while I would kill
 something to eat, just enough to keep
 life in me. Once again, I saw an
 Indian. We went off hunting for
 partridges. And I saw 2 partridges. + I
 killed both of them. Now I went away +
 took my gun with me. - p. 10. At last
 I heard a shot while passing under a
 tree. The shot went off into my hand.

All I could see when I looked at my
 mitten, was smoke. I did not even feel
 anything when this happened. I did not
 knock 2 of my fingers completely off. I
 cut them off with an axe. I had no
 medicine. All my children + wife started
 to cry when they saw me. They say that
 same night my wife jumped into
 the water + she didn't know that she
 was doing this, trying to make away with
 herself. And I could not do anything
 myself. At last my wife killed herself
 when I could not take care of her.
 She set fire to three pounds of powder
 while she was standing on her feet. In
 a very short time. She only lived seven
 days after she did that. It took the
 whole summer before my hand could heal.

And I had to hunt for my living, I had a
hard time + I suffered very much as
my hand took a long to heal. At last
I got well when winter came. The end.

Phonetic restoration of Albany Cree of 1936 ^{collm} III. 7-10.

English translation above. ¹⁹³⁶ II, 133-137

Kutig amācipahig āt l'hlān,
misiwē Kigwān Kiatimilupahig imisti-
gōciwag uhtci nēstē māspitē Kati-
māmahatāgusiwag ililiwag t'iyātāig
imihī Kamūlīgūtāig wēmistigōci-
wag p. 8 mimi lūtātāgunān ēitēliltēhki-
kīāpētō māgē Kigwān wēskātē
Kintāsiwag nēstē Kintāsiyāniwag
nāpētāg mōl wēl iskwētāg
mōw sōhke Kimilūtātāgusiwag
^{allm} itēhkaiyāg uhtci mēskē wētāiwag
nēstē t'igumāgē & pēhkwāsun

st. h'kwaiyān utēpēhkwāniwag nēstē
tāstāhkwān utēpēhkwāniwag
nēstē & skiliu nēstē & cickiliu nēstē
mistigōciwāniwag misiwē imihī Kī-
militūtātāgusiwag ililiwag tōm
māgē mōw wēskātē ililiwag
imihī mēgnātē Kiatimisiwag
t'igwāh Kētītāig nēstē āskau
ē mīcihtātāig imitcimilyu t'igwā
mēgnātē ē mīcihtātāig Kime't.
wēwag imilwēliltēhki-
tātāgūtāig imihī Kāpētā-
tāig Kime'niwag imētūhskū-
gūtāig imitāig imigāmūtāig
pēskic imōhtāgusitāig ēāspitā-
milwēliltēhki-
tāpiskūtē isāpigu wēmistigō-
ciyū Kāispitāci milwēliltēhki-
^{allm}

ē metwētcig itēlihtagusiwaq. mīns
 kūtēg Kéguar ntlē Kāterit Stāpān
 nēskato ēndamīnchuyān ēpīpukht
 ēliwēht mīgtālimisīhtai ēliwēk mī.
 gtālimisīhtai ēgā ēgtāhtcitiwāmān
 mītcim nūstē digōwin pīlic ēga-
 wshkētēyān tōms ēgtāngagwēp.
 (9) pīmāhtēhuyān mīhtcētwan ēgā
 Kéguar ēmītcēyān ā'skan
 pēyagwē ēkī'cigāg ā'skan mīcwan
 ēkī'cigāg ā'skan mīstwan ē-
 kī'cigāg tēliqht māgs ēyāpē-
 tēyān pīcicig ālsīpt ēmī-
 nīhtkūyān ā'skan mīpāpāgu-
 mun Kwānimān Kēgs māns
 ēpīmāhtēyān nīcēgisin ā'skan
 Kēgs pīcicig wēcēgai nītaiyā-
 wan Kēgs mīstē mīgtāhtēin

mōns īox mīnīstusīn mīskēmīht
 īskēlīpē^{allan} pūn tōms nīgtīhtēin
 ēgāwātē ēpīmāhtēyān ā'skan
 pīgu ēyāyān Kēmītcēyān
 pīlic ēti mīpīn tōms ēhtēyān
 Kēgs pīlēsīwēg pāhpēlāwēg
 Sūmīs māgs īspī ēgā Kwāi-
 jēsk ēhtit mīwīgimāgēn
 mīktēkwen itēlihtagusiēn
 mīwīkūstīgūnān mīstē māns
 nīdīēlīmānān wālaw mī-
 gwē'skēmīht ēhtēyān tōms
 ēliwēht mītālimēlīhtēn māns
 ā'ts wīls mīpēgūselīmūn
 Kītcipīmāhtēyān tōms mīgtātē
 ā'ts wīls nītaiyān ā'skan
 mītcim Kāwātē Kītcipīmāhtē-
 yān tēliqht ēgu māgs māns

^{dearly}
 pēyagw Kēgwān nīgīwāpamau
 ililyu nīgīwānāwāpamā-
 nānig pīlēwag Kēgē niwāp-
 māwag nīnīpāhāwag nīcū ēgū
 nīte lī Kētuhātān mīte fūhtēnī-
 gān nīpāskisigān p. 10 Kēgē
 wēhtē mītwēteq ēcipāskūwag
 mīstīg onwēte fīgū nītehtēhtē
 īcī mītwēte Kāpīpōsūt nītehtē
 ēgān wāpamag mōnē wāwātē
 nīmōcīhtān mēgwātē ēnīmē
 ēlīhtīgān mōnē nīmē ēnēlān
 nītehtēhtē ēgū māgē nīkīmā-
 nīgshēn nītehtēhtē nīcū tē-
 gē dīgān nīhtē mōnē Kēgwān
 nētāhklulūn nīsīwē Kīmān-
 wag ēnīgī KāKēmāwāpamī-
 tēg ēgū ēnīmē ētīpīskag

Kē Kēpāstewēpālīhū nīwīgīmāgōn
 ēnīmēhtīsūt mōlē nīlē
 nīgīgūckūn Kēgāt Kīmīpēhtīsū
 nīwīgīmāgōn ēgā ēgīnāgētē-
 hēg Kēgē Kīmīpēhtīsū fīhku
 nīhtē mīstū tīpāfēskūhtēgān
 ēpāhtīsūt nīgīstōkū fīgū ēgū
 Kēmāwāpamī nīcāwān Kēcī-
 gān fīgū Kēpīmātīsū ēstī
 ēnīmē ēskēlī nīfīn mōnē
 nītehtēhtēgān fīcīcīg māgē
 ēndēmīnē mūyān ēgā ēgīgōyān
 ēlīwēhtē ēlīmēn ēnīmē
 ēgā ēgīgōyān ēlīwēhtē nīwē-
 ēgīlīhtēn mōnē Kēgē māgē
 nīgīmēlupīmātīsūn Kēmānī

mikt'ikān wood pile - wān allan.

mōla Kiskēliman mēn'htegwē

I don't know if he is chopping wood.

mēn'htegwē he must be "

tēt'mān'htegwē he ought to be chopping wood.

k'iga mām'htāstānan ^{moder}

māht' mēn'htegwē I see ^{we ought to} as chopping wood.

k'iga kāt'guc'inxān

k'iga kāt'guc'inox nē

} so at last year have course
both equally common.

note - at Albany māti g'ickemā look thru! | sr Allen.
Moose tē'cēmā " " 178

Moose Cree. #33. wān allan interpreter

ego female. brother's son ndō'cim

" " sister's son "

" " brother's daughter nahāgeniskwem

" " sister's daughter ndō'simiskwem.

ego male my step-son ndō'cim

" female " ndō'cim

ego male step daughter ndō'cimiskwem

" female " ndō'cimiskwem

male + female ^{ego} my step father nō'kumis

" " mother ndō'sis.

my step brothers + step sisters are my brothers

+ sisters irrespective of sex of speaker. "Flying
shots" (i.e. bastards) are included (^{"flying shots"} applying this

Also to ^{legitimate} children of his, her father). ^{step}

A "Flying Shot" will call his, her ^{step} father's
father "grand father" etc.

Sororate after wife's death, even up to the present.

often gets his sister in law pregnant during wife's life;
marries her often after death of wife.

Levirate. occurs. Indians disapprove.

A man can marry father's sister's daughter - is the only
girl cousin a man can marry. Not mandatory.

nitōcīm utānise = nitāniskūtāpān
" ugnīse = " "

Albany Cree
Patrick Steven
in form of
from Allan
interpret

nīw = nīwīgimāgan = nitāikiciiskwēn - nitāimōtāgēn

nīnāpēn " nitāikiciiskwēn " "

my G. in law = nitīm with ego female
(Sister's husband + husband's brother)

nitāniskūtāpān^{utānise} = nīcūwāwānāniskūtāpān
{ ugnīse

with ego female nitīm ugnīse = nīhāhkiēm

" utānise = nīnāhāgāniskwēm

sororate after death, formerly regularly. occasionally today
doesn't know if it occurred before the death of wife.

levirate: formerly occasionally, irregularly. He knows ^{informant} 2 ^{calls} in his life

it often happens a brother in law will copulate
with his sister in law (wife's sister + brother's wife)
even if she has a husband.

SB Moose Cree.
Wm Allan
ego male

Albany Cree - corrected July 25
93
Patrick Steven informant
Wm Allan interpreter
old

my brother's son = nīstēs, nīnāhkiēm

" daughter nīnīse, nīnāhkiēm

my sister's son = nīnāhāhkiēm

" d = nīnāhāgāniskwēm

my son in law nīnāhāhkiēm

my d in law nīnāhāgāniskwēm

my father-in-law nīsis (= mother's brother)

my mother " nīsigus (= father's sister)

my wife nīwē, nīwīcīmāgan

[my husband nīnāpēn or "] ego female
my brother's wife nitīm nīstān

my wife's sister nitīm

my wife's brother nīstān

my paternal aunt's husband? nīhāhkiēm

girl does not pronounce brother's name. girl does it pronounce (mother's name)
boy " sister's " son " " "

ego male
nitīm utānise = nitōsimiskwēm

nitīm ugnīse = nitōsim

nīstān utānise = nīnāhāgāniskwēm

nīstān ugnīse = nīnāhāhkiēm

nótkawiyá my father. ^{Moose} ^{egg male}
ník'k'wiyá .. mother ..
Moose Cree 1836. egg.

his wife = n'ó'sis

H S B. my paternal uncle n'ó'k'k'umís - his children are my
brothers + sisters.

my maternal uncle n'isís. ^{his wife is} ^{n'isígus}
^{n'itím} ^{utá'nise} ^{n'it'isim}

n'isís utá'nise = n'itím (= my sister-in-law, male speaker)

n'isís u'g'isís = n'istau; (= my brother-in-law, male speaker)

n'isís w'í'wá = n'isígus

n'isín'k'k'icím = my son-in-law.

my paternal aunt = n'isígus

my maternal aunt n'ó'sis

n'isígus utá'nise = n'itím ^{n'itím}

" u'g'isís = n'icím ^{n'istau} ^{etc}

my maternal aunt's daughter = n'icím

" " son " "

n'im'isim my grandfather

n'ó'k'k'um .. grandmother.

n'ist'is older brother.

n'icím .. y brother

n'im'is older sister

n'icím .. y sister

at Moose Allan says
woman uses n'istau
as well as n'itím.
Not so at Albany &
Athabasca.
H S B. agrees as far as
Moose is concerned.
said nothing about the
other places

that is, child born
from paternal
aunt and her brothers &
sisters
the children
are my brothers + sisters

egg female
my paternal aunt's daughter
n'istau

my p. aunt's son
n'itím



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