



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

NAA MS 4332, folder 6
Truman Michelson field notes from Bersimis, Natashquan,
and Seven Islands, 1937
National Anthropological Archives, Smithsonian Institution

Please cite the material in the following format:

"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"

For example:

"NAA MS 2108, National Anthropological Archives, Smithsonian Institution"

Seven Islands II

T. Michelson



KENNETH
WIT

Continued from bottom p. 34 of Seven Islands I.

Kaiyāmuwit departed in a certain direction.
He saw many Indian families in his trip.
He remained and hunted with the others.
In the springtime a woman and her daughter
came. Aicin had killed her husband.
And at the end of some time Aicin
came with his son. And arriving
he recognized the woman. And Aicin
said to the Indian that he wished his
son to sleep with a girl, and to make
a little cabane. &c. And the Indians
said, "yes." They made a little cabane.
He chose a girl himself to sleep one
night with. There were many young
men there. The next day, they told
the young man to go with the others
to hunt the caribou. They departed, they
had killed the son of Aicin. And the
old men killed the old man.

English: 7 islands 1
dictator p 29 utsg

Indian writing Seven Islands Sept. 1885 II. p. 1 et seq.

linguistic
notes
p 5

5

"Tciga gō s'pina'mu Tciga wi'wā pā'manu"

2nd
A
tēgu
m t

б. 2 tcegwān ētūtamen? nōšp̄n itēu
Kaiyānuwit. tce tigošp̄n nāp̄t
tce tce paus̄it, itēu. ē Kū mīk̄m, itēu.

15

20

II.2.23

3

5

II. 3.1

10

different 15
word in
pp.

scritt
ATELONISAT

script.
Pl. 4.1 20

25

11 4

not in script. 10

Sept. 6. 2

15

20

1 not in script

Aug 7.

[mixed blood on dock of St. Is. says twin, négu said.
says St. Margant has 1]

Aug. 8

Davis Inlet man 25 yrs
nomadic, thunder

tōe m x n d u ' t c i m x 5 m o t e r o f d a y s e t c
s t r a ' i g e n a t 7 I s l a n d s -
n x t w i y a ' s u a t D a v i s I n l e t .

Ring -

Alec. Fontaine.
 7/1/03 this was notes on p. 2 et seq.

$\bar{e}^n$ Kun
I. enkun
this is
I. making
only

1864 to set: he did but that
 Kāmānimeu he kept, it guard
 uk muk = and afterwards,
 tēta'tcipulat to fatten them - tatchipm
 pi'ik^w one L. + she.
 nipieu he killed Cree h. tatchipoyew
 tcek ^{Lemone} pi'tak he heard said. ^{pi'tak. sell}
^{g.} ^{2nd} ^{of Cree h. peten hear} ^{Dist p. 273}
 nānund it out dit ^{form: Lemone. h. p. 18.}
 Kwa tat he said (they said)
 P. w. nantow thereabouts.
 i. nanito, n and o

- identity
 - L. Nong
 - T-shoku
 "who" in text
 Cree
 L. de Kany
 better
 it cost

ōtcerim his father in law
 ō preferred & u - ^{see p. 46 of his}
 tciḡaḡōspitnu ^{they were going to "mountain"}
 In the woods is implied. ^{see on p. 189 & 190}
 tciḡaḡi wāpīyana an attempt will
 be made to see him.

pasat (for sat) at a embarki-
 kwe wāpimat and he saw him
 pīpumat in the water
 ētēmniat he had (his mittens) reversed.
 ōtēstō the mittens ^{see L. Dietrich}
 tigušak he arrived.
 tiguš' n' arrived from?

kwe bonjour
 nōš'ām my grandchild (= crenōsisim)
 tciḡnān ētēmniat what are you doing?
 ndesēn I have nearly trampled ^{cp. d. p. 189}
 tciḡōbimim you will come
 tciḡepan šit tomorrow morning
 wāpāt tomorrow (not it)
 ēkū mīēm yes, c'w bon ^{see p. 189}
 ēḡu tciwet he returned
 māpāt tciwetut the men return
 ēti kūs'ak he arrived (i = x)

wi'test Chez eux
 ō tēskwēm hi's wife
 & pēmen ^{have cooked}
 tcišwēt she cooked them -

one the Cree words
 how related to
 Cree h. Kakkigaw
 Cree h. Kā Kēyow
 Cree h. Kāk'ina
 Cree h. Kāk'ina
 Cree h. Kāk'ina
 Cree h. Kāk'ina

tcišwēt she cooked them -
 tciḡmwanē they wish to eat
 Kā's in u all d. Kaskina p. 269
 mōš' kwešmī le bonillon ^{mushtkūmī}
 sēḡimann
 tciḡa mīann that will be drunk
 mēnā mī drink
 Kātci tciḡm wēk if one can not eat.
 tciḡepīfē i kuno he will kill me

šē t/šm' he was afraid
 tciḡm the old man
 tciḡm wāt they ate all
 Kātci mī tciḡm when they finished
 eating.
 ēḡu tciškwē yēntakut there was
 a storm
 unš'uk he departed ^{form = ?}
 mīwīstet' I wish to depart
 ēḡu tciḡm wēk he arrived
 p. 3. šēḡitcē mīš' frilleur? something about
 cold, and shimmering.

itugust o-gis-ah and the sea said.
he was told by his son

m-ming-tce I don't think so
e-tce' it must be
st-gat-ci-tce sa's he must be frozen
at this time. ^{Cree L. sa'say dja. w. coon. already}
_{of shashien of L. a long time ago.}

e-t-m-x-m-x-neps n Ilav's misse turned
o-tis-tis his mittens ^{note Cree w. mato yonder}
Ka-m-x-kwat he found

pe-gu-ne-s-a-gu-e-tce-it he cut through the
ice

ask-t with 1. ashits, Cree L. asitji
tcigust your boys, sons

i-d
it-t he said to them. ^{part wmp. then-then}
Tce-tce-x-m-tu-a-p-e-t-tet to look for ^{= d. -its. su p. 20 penman}
_{L. m-ut-wa-p-e-t-tet = -kato su p. 19}

-mi-tu-a-p-e-t-tet they went to look for
o-tu take (out of the water)

ot-cine-s-kon his ice-chisel

tc-i-fit-u-wen he picked him

es-t ^{Kwe} for m-x-gwat he broke through the

ice. in many times, 1 once

pi-a-p-am-p-e-n at a voyage

s-k-kⁿ sur

L. tchifritu
under her
p. 193

im-pit he dies

itugust-inet they arrived.

m-kust-k-mu' the arrows.

pe-muti-gwatat he shot at them

Ka'sim' all see p. 7

e-ta-sint (the number they were)

ten t'sinika's one was called

m-wi-k-ta-si' ~~father~~ z'iz'er an yu'r=?

a Kusin he hung

ex-t-swet he said

ne-pi-yaganit they have killed

mi-wi-tci-ma-gat my friends

mi-mi-agen ^{Cree L. namayeur} cost ^{it is not you}
_{Cree w. mato chase now mato's}

Kan-a-sotan ^{Walla Regis}

[Mixed from 7 ntelim my father-in-law-

God-bent Katefeld-kk seems clear. the bay

with short leg + twisted foot]

Three families there says Fontaine, 90 miles west from here

like Balsimis.]

Ka-it-l-ma K-m-tau when he could not

tap him

pe-m-ot-a-gu-zat he shot at him

i-gu-e-ti-kus-nit he arrived there i-d

eg-vent-x-wa-p-mat he went to find him

24.

2
 confers. ^{tripan} manikāśut ^{than} a ^{Calcutta} ^{aside}
 aside L. manikāśun build for one's self.

Hunt heard people of Michigan speak.

xi' land. (at Mingan same).

xi' nte po seated on the land -
namilwetten I like it

Ka tipeld (he once with h; several
times with simple - R.

misak^u big fish
Kali^u Kasi^u nien the boss of the
caribou.

misak^u the boss of the fishes -
ndetagus^u soul.

ntegata^u K star (didn't hear^u)
mistapen^u

An Indian dreams of Mistapen; that
is why they Rusa Mistapen is here.
He is the one who will ~~say~~ ^{interpret} what
the boss of the caribou & the boss

of the fishes will say. He will serve
as interpreter as fortune teller - will
tell if caribou can be killed - Mistapen
is in the conjuring lodge. Kusa^u p^u tei
gan.

Taka^u pi^u Ke^u t^u t^u k^u ate
the parents of Te - a kind of elephant.
The nose had break upwards
(No reply & statement some say it was a big bear)

says he knows not what the snore was made of -
episode of the giant & beaver, & also that of being
swallowed by the fish known.

Aiyasi^u was married. He had 20 boys.
The boy remained with his father - & his married
another woman. That woman was a martyr of
the boy. She lied. She lied to her husband.

And his father wished to kill the son. His
father took him in a canoe to an island.

He said to his son, "Let us look for eggs." He
sent his son to look for eggs in this direction.

And when his son was gone, the man left
him on the island. His son saw his

father going & cried out, "are you leaving
me on the island?" the man replied, "yes."

The boy asked his father why he was left on
the island. His father said, "You scratched

the thighs of your aunt (teit^u). And his
father departed leaving him on the island.

The boy saw a horned bear^{beast} coming.
And the bear said, "What is the matter?"

The boy replied, "My father left me on the island."
The horned one replied that he would bring

him from where he had come, if he

(the bear) didn't see clouds.
 The boy was told to get on his back
 + hold the horns. "If you see clouds
 strike my horns." The bear departed.
 The boy said, "Grandfather, I see clouds."
 The bear told him to think (fessu) on the
 horns. The boy said, "A storm is coming."
 The boy was told to fessu on the horns
 again. The boy was told to jump in the
 water & go ashore. Then the bear said
 there are all sorts of difficulties in seeing
 your father. ^{boy} He went ashore. He went in
 the woods. There was a little cabin. It
 was the cabin of his father. It was
 one; the real one was further on.
 He opened it. There were 2 old
 women on each side of the door. Their
 elbows were pointed + they tried to pierce
 him. Kaitcin to skunē skēute was the
 name of the 2. There was a little dog.
 He passed his little dog between the
 women; and they tried to pierce even
 harder. And ~~the~~ one of the old
 women said to the other, "You didn't

strike the son of Aiyāken. The other replied,
 "I did." She struck the other woman.
 The 2 old women killed each other. And
 the boy passed on. There was a barrier,
 made of ice. The little dog was sent on
 + the little dog made a road for the
 boy. He passed on. This was all done by his
 father to keep him from coming on. He
 met supper legs of men all over,
 + they flapped by each other. The boy
 knew his father was coming to him.
 He ^{the father} made a large cabin. ^{the way} He brought
 in caribou grease + the boy would be
 pleased. He feared his son. He saw his
 son coming. He put caribou skins
 for the boy to walk upon to the place
 where he was to sit. His true mother put
 down skins of muskrat. His father had
 a big drum. And when the boy entered
 he was told to walk where the caribou
 skins were. He kicked them aside. He said
 he had come a long way without
 caribou skins on his feet. The boy found
 his mother. + sat on the muskrat skins.

^{had}
 They ~~took~~ a meal, after the meal
 his father beat the drum & sang -
 That was to kill the boy. When he had
 finished the man gave him ^{the} drum
 to sing. The boy sang. Fire
 appeared everywhere. The fire
 burned the rest. He sang, "The
 fire will take you." His father said
 that was not what he should sing.
 He said to his father, that it was
 the song which he the boy had
 when angry. The calabash took
 fire. The man said, "What can be
 done?" He told his father to go to
 the ^{but man} ~~caribon~~ grease, & he fell in the
 grease. All burned, & the earth also.
 One daughter & his mother were not
 burned. His mother asked, "What are
 we to do?" The boy became
 a great bird & his mother also.
 I what became of the girl? I
 nota' my father
 ne gaw' "mother
 ne mo' sum' my g. father

ni' kum' my grandmother
 ni' kum' paternal uncle
 " maternal "

ntō's " foot aunt
 " " mat aunt
 nt cenim' my f in law
 ni' qūš " m in law
 aige' " wife
 " " husband
 ne qūš " son
 ndan' " daughter
 nōsim " grandson
 " " d.

nito žēm " brother's son eqv male
 " " sister son eqv "

ni' stan' my brother in law } eqv male
 ni' tēm " son in law }
 na' tēm " son in law
 nāgs ni' k'wem " d in law
 " ~~father in law~~ ^{eqv}
 ni' tēm " my f in law eqv female
 " " my sister in law "

70 as informant.

written by Fontaine. Pierre St. Laurent informant -
 see p. 21 at seq. in this vol. ^{of Shelter Bay -}
 for ^{phonetic} ^{strikes Sept Isles -}
 was found see Indian writing p. 6 at seq. in
 Sept. Isles II.

Once there was a hare. He wished to
 marry. He found a girl - a marry.

The girl's name was Alikiskwō's
 (female tone). He married her. After
 they were married his wife said she
 was unable to walk p. 2. in the
 portages. He said, "Never mind." They
 went into the woods. They arrived at
 a portage. He carried his wife on his
 back. He took her in the direction he
 expected to hunt. And when they arrived
 he commenced to journey to hunt. In
 the winter there was snow. He saw a
 porcupine. He feared that porcupine.
 He arrived at his cabane, he entered in
 fear. And his wife asked, "Why are
 you afraid, my husband?" He replied
 to his wife, "I saw a porcupine." And
 his wife said, "Go, look for it to kill
 it." He departed. He saw the porcu-
 pine, he brought it home, after he had
 brought it home, his wife cooked it.

He said to his wife p. 3 after he had
 seen that the porcupine was being
 cooked, he said, "Sleep, I will look
 after your kettle." After the porcu-
 pine was cooked, he ate the porcu-
 pine. He kept a shoulder for his wife.
 His wife woke up. She said to her
 husband, "What about my kettle, which
 I had cooking?" Her husband replied,
 "Your brothers came, and I fed them,"
 so he said. And his wife said, "Feed
 me." He replied, "What have I to feed
 you? Your brothers ate all." She said
 to her husband, "If you don't feed
 me, I will call my Brothers." p. 4 Her
 husband said, "I have nothing to feed you."
 She called her brothers. The hare doesn't
 wish to feed me. After she called her
 brothers, the owl came - He cried ^{allegorically?}.
 And her husband was afraid. And his
 wife said, "Give me something to eat." And
 her husband replied, "What do you want me
 to go feed you?" And the woman called
 to her brothers, "The hare doesn't wish

Do feed me, p. 5¹⁰ And the owl hooted
near the cabin. And her husband
said, "I will give you something to
eat." He had concealed the arm
of the porcupine in the branches.

He gave it to his wife - After her
husband fed her, "My husband
has fed me," she said to her brothers -

And he departed. He carried his
wife on his back - And his wife
said to him, "Do not jump while
walking." She said to her husband,
"You gain me in the abdomen."

And the husband was angered.
He was angry enough to kill his
wife.

Story of wá'pú. English preceds. 21
to be written in Indian script Sept. 18, II - 6 et seq.
English preceds. this vol. pgs 18-20.

Pégwan taganu wá'pú. wíwíwí,
é'gwe m'škwat íškwen tēwítcimat.
wá'san lík's íš'íníká'sunu ó'tíškwen.

p 71 script 5 é'gwe í'tegut ó'tíškwen, "ap' tēg's tē
pēm'ō'tēgen pē'pūt." "ap' m'gūt"

tē'iga' ó'tē pātēmí'tín é'gwe Kú's'pít
é'gwe m'í's'gāt tē'p' tēgen é'gwe
wí'tē'mat é'gwe m'í's'gāt nē'pē wá'í-
sēmēt é'gwe ó'ní'tcēt. é'ku pē'pēm-

10 m'tet pē'pēmūt. Kwe'míšk'wat Ká'k'w',
é'gu é'tcī wē'tē's'ēmūt Kwe'pí'tí'p'tat
wí'tcēt tān é'tm á'ígi nīwá'pēmāu

high 5 - low. Ká'k'w' é'gu é'tcī wē'tē's'wat ó'tē's'kwem
é'gwe nī'pāt Kwe'tcī wē'tí'gāt é'kwē tē-

tá'kw' 15 s'wāt ó'tíškwen tāt'k'w' p. 8 é'gu é'tat
ó'tíškwen, "nī'pā, m'ík'ana Kē'tu wē'tēn
tē'tí's'uk Kāt'cī'tcī's'tēn é'gwe m'wāt
Ká'k'w' pē'g'muk ó's'pí'tm Kē'm-
wē'tēm'wē'u é'gwe m'í'nd é'gwe í'tat

20 m'wá'pēm tāntē nī'tí's'k'w', "ítē'u,
"tē's'tē's'ít tē'g'í's'í'pēm é'gwe s's-
m'gān", "ítē'u, "s'ā'm", "ítē'u. é'gu í'tegut.
"tē'í'gwan tē'pā s'sēm'í'tm tē'í'gwan
tē'í'Kā's'ím' m'í'tcī'p' tē'í's'tē's'ít,"
= 1 = 2

na Kawi
 nota' (tried nota, corrected!)
 no' Kum.
 mama' said Obe Nihigan for
 mother!

Aug 12. 37. ^{born at Sheldrake, 36 years at}
 Moipie ^{born at Sheldrake, 36 years at} Father's birth place unknown
 at Manulo a long time. Has been from
 Berimis to Mingen.

nin' O

tein' then.

as i land.

na' pen, pl. na' pent

a' kusie he is sick R not lk

ni' t'itci' my hand. etc

ot' t'itci' his hand. o' not long, but pitch

peculiar.

notan' my father after m' us notan

na' Kan' mother

na' mo' sum' grandfather

no' Kum' mother o' my pitch? R + LK

no' Kumis' paternal uncle

muk na' gan' notis' maternal
 no' Kumis'

nto's = my paternal aunt.

na' te's my elder brother

na' mo's sister

na' sim any y. brother.

na' simo's y. sister

na' sim y. sis.

hte's Kwen' wife

na' kis' son

nta' n's daughter

no' sam grand son

no' samis' daughter (son's daughter)

no' sam

nto's am my brother's son

nto's am is' Kwen' daughter

nto's am sisters' son

nto's am is' Kwen' daughter

descriptive terms necessary to distinguish them.

na' nat' am my son in law

na' gen' is' Kwen' d or law

nt' en' am father in law (female)

nt' s' gus' brother in law

nt' s' tan' (sister's husband's wife's brother)

nítim my sister in law (my wife's sister
 nítim " " " (sister's female
 all sides)

a child will not address his or
 her father by personal name, nor speak
 of him by name. Will be rebuked ^{later} if
 he or she does so. And a father will
 never pronounce the name of his
 daughter or son, a boy or girl to
 mother & reverse; never pronounces
 true name: kinship term. Brother & sister
 don't pronounce each other's name, except
 if in a store I would ask if so and so [by
 personal name] has been there, or on a dock.
 In a house or cabane of an Indian village,
 if I ask if she has been there, the true name
 is used. But if the speaker
 begins to speak not asking a question,
 uses kinship term, as, "my brother etc is
 sick." The name of other relatives
 avoided also: kinship term is the ordinary
 rule.

niwápehtem I see it LT
 nuwápehteti I have seen it
 naminevinter I am pleased.
 -ante. I was "

ni'ka noetine

Kuśápehtcigen the juggler's cabane
 m & i n á h ^{there} the boss of fishes
 h make

WK

Nápehtcuásicu the boss of Caribou
 Mistápeu is the name of the "interpre-
 ter."

LT
 WK

the man who enters does not utter a word.
 Ká Kuśápehtáhk is the designation of
 this man. It KK both very plain.

I didn't pronounce the word at all.
 Ká'tependáhk who is the master, higher
 than all the rest, master of all
 'tce'maniti' is god. I asked if the Kate-
 fendáhk was the same; got only that
 the 1st meant master of all, the second
 "Dien".

WK

atíhk^{we} = caribou (one
 atíhk^{we} = caribou
 nímašp^{we} = ground hog
 šekáhk^{we} = skunk
 wápuš = hare
 plén = partridge
 Hci Ká^{we} = vision mink
 Ših Kuśá^{we} = ermine

WK

ǝtcišk^{we} muskrat.
 ntčéK fisher
 m'aktciš^{we} fox
 Kwekwatci^{we} wolverene
 ntčúK^{we} otter
 amisk^{we} beaver
 wápištan marten
 mōšK^{we} bear
 niéx^{we} wolf
 KáK^{we} porcupine
 xmeKutciš^{we} squirrel
 a'fouš^{we} mouse
 mistápuKuš^{we} ~~muskrat~~
 peš^{we} wildcat? lynx
 ohó owl
 notciš^{we} falcon
 KáKawápiš^{we} a little owl. carachia
 ofo'nnKutciš^{we} flying squirrel
 ofáw a'fuk^{we} a kind of mouse.
 nēšpátniēš^{we} ~~woodpecker~~
 papáštui woodpecker
 wápiš^{we} cup and white fortidge
 jēš^{we} ~~fish~~
 alik ^{Lennox} ~~fish~~ ^{trout} ~~trout~~
 Cree W. unēK frog. L. ayek
 genouille

umatcišk^{we} frog
 namēš fish
 ma'tciš^{we} trout
 ološ^{we} cod fish
 páp Kēteš^{we} flatland halibut
 ǝtciš^{we} salmon
 KóKum^{we} Tauradit lake trout.
 ǝtciš^{we} white fish
 m'aktciš^{we} red cap
 KūšKum^{we} capling
 Kawaš^{we} flatfish
 KáúšKum^{we} herring
 tēš^{we} Brochet mickel
 namēš sturgeon
 mixed blood of Tills. Has been in Shelta Bay,
 St. Margaret; and at Mingan long ago
 in Tein.
 itciš^{we} ^{most} muskrat bl.
 nēš nápiš^{we} nípiš^{we} mēšK^{we} sing.
 nápiš^{we} itciš^{we} is Kwe^{we}
 the man mother
 nēš is Kwe^{we}

Sat. Aug 4 Pärkäpö of Mangan but at 7 hrs 7 years,
 Sēpuk^m Canadian class. at Seven Xmas

pagōs at Mangan.

Joseph of St. Margaret mixed blood, born there.

tcōn' at St. Margaret

nin' at ..

nin' nōstati c'est moi.

usānyā^m iškūēs very good.

iškūē woman.

nīs^v nāpū = ?

1 pēyuk inu.

2 nīs

3 nōst

4 nēu

5 pētāt

6 Kiltuā

7 nīs^v wāš

8 nīs^v wāš

9 pēyuk^m ustē

10 Kiltuā

11 šv' pē

špōmit

šōm

ntcīgatak star. didn't hear K^m or hē^m.

mīteiwahp hp rhetorical?

iškūatem didn't hear Pt.

ntcētē my hand; not htc.

te^v kāpēš

~~15~~ Stamp

$$\begin{array}{r} 1 \ 00 \checkmark \\ 50 \\ \hline 2 \ 00 \\ 50 \\ \hline 2 \ 50 \end{array}$$

Stamp 15
push 4
envelop 3

$$\begin{array}{r} 80.25 \\ 80.0 \\ \hline 71.45 \end{array}$$

GRAF ZEPPELIN

The Graf Zeppelin is the most successful lighter-than-air craft yet built. She is 776 feet long, with a diameter of 98 feet and a gas capacity of 3,708,043 cubic feet. Her first long voyage was from Friedrichshafen in Germany to New York and back, with 20 passengers and a crew of 40. Later she completed a cruise round the world in 20 days, 4 hours, and at the present time is running a regular passenger service between South America and Germany. She is powered by 5 engines with a total horsepower of 2750. Her range without refuelling is 6200 miles and maximum speed, 80 m.p.h.

Mar 1st 3/15.

Seven Islands IV.

:: EVOY'S ::
SPECIAL
EXERCISE BOOK.

NAME, G. Truman Michelson

SUBJECT, Smithsonian Institution
Washington, D.C.
Bur. Amer. Ethn.

P. J. EVOY,
141 ST. JOHN STREET,
QUEBEC.

Bastian 5 upapishun 9 1934
 Mc Kenzie Stiprusu ssash
 mestassash
 tsokspash isinikshu

for a long time Bastian was
 at Mc Kenzie.

tsokspash utoci kie ukshu
 nipi kuper kstetrussk
 kstetrussk eku emust nepu
 ishuru ke no pier trokspash
 amish ukshu spuk teek mistu
 aspih kshu agimunt amol
 ellu etur tus suts utu tsopi aspi
 teekshu eku netupimutshet
 amikuntosh nipdeen ellu pash
 mut mebtuk pastess. citursh
 nipoti st shu mu ellute ellusit
 amikuntosh ellute ne nil mikshu
~~nikshu~~ ellu agitrikshu tusu
 shu amish spuk pashut
 amish ellu nst st polossim
 nilshu me midutitrikshu
 pashpash isitshu ellu mid
 ke mut mebtukshu

elle knepikuit amish amiken
 elle nautuopmuden amish
 neta kussapn netimusen usom
 mestetrispe tomm mitkosp
 tompekkute teissosom uskoti timusen
 elle uspats must task/peshumi
 siqun amiskanu petten ossikeapn
 ciputemote tamixeen uspatsom
 uskum mskitsm amish taskapen
 nonokomom uskan mksotiep to
 mson nish amish uspi' tapene
 tri' skosniku amish sash te' skos
 nen termuseu elle pektoen nsta
 nmesh uets upi' spunt taskapen
 Trekt pestugum nish eten
 elle etukit amish usotaton
 elle tri'konstisow tri'kashu elle
 mamen etate amish miqusti
 a timen utstespia elle etukit
 amish eldscip nipa'it
 twlls etuten etukit elle the

luntet manskist elle mestamet
 mesk no mu nautuopmuden
 uskoti usk ossisuen petten twceen
 vstaitusku pietutet vstaitusku
 uspamuden taskapen taskapen
 elle uspist utstespia nipa'it
 see passish utstespia petten elle nistun
 kut otepitsm taskapen teim' u
 pissu usmot utetst nistespia
 tapue upi' ssu usmuden elle
 petri' sk' sash nishu upi' ssu us
 muden elle petri' sk' utstespia
 uue missotet utnen utstespia
 smien vstaitusku tom espash
 misken som eten misin vstaitusku
 uue pppentulle stst piku pipu
 vstaitusku miqusti citomuden
 tan masin espash misken si' on vstaitu
 sken ossisuen masin ssiminen
 enen tri' skoski ministi pimentusku tom
 taskapen upi' it piku pipu ssini

iten umish niaspsten meks
 nu natsmunt eel etumit
 umish astunip pishummeskone
 iten umish toptas nismoeke
 iten umish rek etst umish
 matrianscepten ssistuk eten
 eel mofullut umish ssistunip
 epum uenim naspit eel
 mist nismuntet eel eentst am
 kusn eek tiscet umish astepne
 siten eten umish eel nept
 eel neuntst pishum eel mete
 pismopits amish pekumken umi
 tekusmesimskuts astunip uesd
 tuis nini koon nimise iten
 tentenene nuskstreush elite
 etumime uic titi kssism
 aesi sciam eisinokusit
 stutetse nimise iten natsmunt
 amum nistam seenam asketie
 ush papato tam sosh satissim

usn nu tieci piskotsmek nimeken
 sapit iten nepe usikem
 papack itiscen aesi mscoti
 tertut nupin ushamte siten
 eel mastep etst mastep ues
 pisset apum sish eel putstot
 nete umimont epum piskotsme
 pete umumneken espigit nte
 posomuts ssite umish kue utssok
 kusn apiti eel et ispatokue
 pipen uet mskutits papen utish

ssapstien meentie
 ushats

ne tsh e sh nim at R. Margaut.
ntcenim² my father in law. Moise

ntcelim .. Godbout
ntcénim .. Sheldrake.

[proto-Alg. *necēdehsa]
Anp. Ats. Alg. Oj. Men.

Micmac 'Vchilch . Rand.

(Abraki Laurent. ngihlos; cognates in Penob. It.
in Speck's schedules).

'Vchilch = V | chil | ch diminutive
ntcénim = n | tce | ni | m poss.

Hope you had a good
stay at Bersems, and
that we have the pleasure
of a visit from you next year.
Yours faithfully
A. J. Campbell.

24 août 1937.

"Vieux conte."

tucapueche le père et la mère
il on tue le lépion il la mange la
homme et la femme et la femme
a tucapueche et sa sœur il dit
reste ici a la maison a terti
moi ia il dit ge va mes fier
une fille après qu'il sa
fait une fille il a été
auzequeure il na tue des
zequeure après sa il a
tormi une sonni dans
son saimelli il la rêve
qu'il monta sur une boia
sec après sa il dit a sa
sœur ge va te lise ici sa
sœur lui dit reste pa lon
tein prie lui il le loute pa
sa sœur ge va aller
cherche des amie la il

2

arrive au barre de rivière il
sa mi a pêche au pêche
il avari une poisson il sa
fait avalle par le poison
la sa sœur il le cherche
il le trouve pa il sa mi
a pêche a son tawre il
li que son petit frère isa
fait avalle par le poison
iva dit dengar a son petit
frère isemen a pêche a cor
il avari une poisson au
son fore etain il la étripe
le poison il dit a son petit
frère ge te le dit vava
lon an aster auva alle cherou
il dit a sa sœur ge va
aller auzequeure la dans son
germain il avari 2 fille avrain
arache la prabiche pi les fille
il on sœur a tucapueche pi la

bonne femme a ~~été~~ ~~ster~~ fille
 la sœur a se fille se dit mon
 chanteur qu'il a la pi la les
 fille ilon dit atucapelle auva
 réentre a la maison auva
 donne a mange le mange
 qu'on va donne du le mangera
 mange pa sala que naut
 mère va donne le mange que
 ma mère a se pa du bon
 mange il tue du monte se
 ste mange la qui mange il
 la brève aussi se le brève du
 du ~~bonne~~ montre pi la bonne
~~fille~~ femme il dit atucapelle
 aster ta mange auva se
 parti aster qu'il leze qui
 vanétre plus for naut deu
 pi la la bonne femme avau
 lui chète tucapelle aterre a
 pa peu pi la tucapelle

il dit a la bonne femme
 ge va asille a monture
 a ~~este~~ telhete par terre
 la il chète aterre il l'atue
 la bonne femme la il dit
 a les deu fille auva alli
 shenou il avine ara chezu
 il brü a sa sœur il dit ge
 ame ni der ami sa sœur lui
 dit ge peu calhe da tue les parai
 a ste fille la le laiskan
 il a sa sœur ge va alli
 anzequeure dan son chemain
 il avou 2 fille après balancane
 pi il van lhantran aprai
 bouvie pi la mère a ste fille
 la iaeri a se fille qui se qui
 et la le fille au dit auve
 apren der pi la la vieille
 aserdit diavre a et voir

il dit atucapêche aura
 balancene tucapêche il dit
 moi je va balanceni le
 premier pi la il balancell
 tucapêche ila sante - louban
 du chantran pi la bonne
 fame a voulu fère travail
 a la sante dans le chantran
 tucapêche a la chée une
 tance a bonne fame ala
 loupé la carte pi la bonne
 fame et morte pi la
 il lezame acar 2 le fille
 il dit a sa soeur ga amene
 des amie pi la sa soeur lui
 dit je peu cache dan tui
 acar le premier a s'te fille
 la pi la il a sa soeur geve
 ale anzequeure il la tra
 riste lontan a demande a sa
 soeur de c'lon calain

la il dit a sa soeur gar seu
 des bon chemin de live
 le lan terrain aura allé
 voir nancalair ila pui
 la lune se lui sa
 tucapêche qui les dans
 la lui pi sa soeur et
~~et fosse kassimo~~
 pi les deux fille pi la ila
 partee acar pour allé anzequeure
 dans son chemin ila crié
 catutanc ila demande se
 sita lui qui ava tui sa
 mere et son pere lui a
 repondu que non s'te pi
 lui ilan envoillé che lui
 il crié acar pour se lui
 la quiava tui son pere
 et sa mère il arivi ila
 demande a l'elipon ila repondu
 que oui et tucapêche

a demandé qu'en ma qu'il était
 fort et l'elipon a répondu
 qu'il était aussi dire comme
 une pinette sec la
 tucapuehe il a dire ~~une~~
~~pinette~~ car une pinette
 sec après qu'il a tiré sur une
 pinette sec il la ture sec
 l'elipon il la ture l'elipon
 après sa il a étrépi
 l'elipon il a trouvé le
 cheveu a sa mère et a son
 père après le cheveu a sa
 mère il zammouille sur
 une harbe se prave sa
 qu'il a la mouche sur des
 harbe et le cheveu a son
 père il zammouille sur
 les harbe il sa retourner
 cheveu

les indien a st margueritte
 a le parlé

st. Margaret nimen
 di uelst.

i l no
 tsh: n
 na p e o t
 ka te pel tak.

je ilrie le mots son ban
 père et sa belle mère
 n e tsh e sh n: m
 n e sh e k o sh
 n: t o m
 n: s t o
 n e m o sh o m
 n o k o m
 se tante se que gai
 peu avoir les indien
 ste margueritte

Elié Fontaine chef

ARITHMETICAL TABLES.

Numeration Table.

Units.....	1
Tens.....	12
Hundreds.....	123
Thousands.....	1234
Tens of Thousands.....	12345
Hundreds of Thousands.....	123456
Millions.....	1234567
Tens of Millions.....	12345678
C. of Millions.....	123456789

Sterling Money Table.

4 Farthings.....	1 Penny.....d.
12 Pence.....	1 Shilling.....s.
2 Shillings.....	1 Florin.....
2 Shillings & Sixpence	1 Half Crown.....
5 Shillings.....	1 Crown.....cr.
10 Shillings.....	1 Half Sov.
20 Shillings, 1 Sov. or	1 Pound.....£
21 Shillings.....	1 Guinea.....

Arithmetical Signs.

+	Plus; Sign of Addition.
-	Minus; Sign of Subtraction.
×	Sign of Multiplication.
÷	Sign of Division.
=	Sign of Equality.
:::	Sign of Proportion.
√	Sign of the Square Root.
∛	Sign of the Cube Root.
°	Degree, "minute," "second."
∴	Therefore.

Troy Weight.

For Gold, Silver, and Jewels.

24 Grains.....	1 Pennyweight <i>dwt</i>
20 Pennyweights	1 Ounce.....oz.
12 Ounces.....	1 Pound.....lb.

Apothecaries' Weight.

For Mixing Medicines.

20 Grains.....	1 Scruple.....scr.
3 Scruples.....	1 Dram.....dr.
8 Drams.....	1 Ounce.....oz.
12 Ounces.....	1 Pound.....lb.

Avoirdupois Weight.

For all goods except Gold, Silver, and Jewels.

16 Drams.....	1 Ounce.....oz.
16 Ounces.....	1 Pound.....lb.
14 Pounds.....	1 Stone.....st.
28 Pounds.....	1 Quarter.....qr.
4 Quarters.....	1 Hundredweight <i>cwt.</i>
20 Cwt.....	1 Ton.....tn.

Hay and Straw Weight.

36 lb Straw.....	1 Truss.
56 lb Old Hay.....	1 Truss.
60 lb New Hay.....	1 Truss.
36 Trusses.....	1 Load.

Long or Lineal Measure

12 Lines.....	1 Inch.....in.
12 Inches.....	1 Foot.....ft.
3 Feet.....	1 Yard.....yd.
2 Yards.....	1 Fathom.....f.
5½ Yards.....	1 Pole.
40 Poles.....	1 Furlong.....fur.
8 Furlongs or 1760	Yards.....1 Mile.

Cloth Measure.

2½ Inches.....	1 Nail.
4 nails.....	1 Quarter of a Yard.
4 Quarters.....	1 Yard.

Solid or Cubic Measure.

1728 Cubic Inches=	1 Cubic Foot.
27 Cubic Feet =	1 Cubic Yard.
24½ Cubic Feet =	1 Solid Perch
mason's work.	
12½ Cubic Feet =	1 Solid Perch
brickwork.	

Imperial Heaped Measure.

Lbs. avoird. of water.

8 Gallons.....	= 1 Bushel ..= 80
3 Bushels.....	= 1 Sack ..= 240
12 Sacks.....	= 1 Chaldron=2880

Imperial Dry Measure.

Avoird. of water lb. oz.

2 Glasses.....	= 1 Naggin = 0 5
4 Naggins.....	= 1 Pint.....= 1 4
2 Pints.....	= 1 Quart.....= 2 8
4 Quarts.....	= 1 Gallon.....= 10 0
2 Gallons.....	= 1 Peck.....= 20 0
4 Pecks.....	= 1 Bushel ..= 80 0
8 Bushels.....	= 1 Quarter =640 0

Square Measure.

144 Square Inches=	1 Square Foot.
9 Square Feet =	1 Square Yard.
30½ Square Yards=	1 Square Pole.
40 Square Poles =	1 Rood.
4 Roods.....	= 1 Acre.

Table of Motion.

60" Seconds.....	= 1 Minute.
60' Minutes.....	= 1 Degree.
30° Degrees.....	= 1 Sign.
12 Signs, or 360°	= the Circle of the Earth.

Table of Time.

60 Seconds.....	= 1 Minute.
60 Minutes.....	= 1 Hour.
24 Hours.....	= 1 Day.
7 Days.....	= 1 Week.
4 Weeks.....	= 1 Month.
365 Days.....	= 1 Year.
366 Days.....	= 1 Leap Year.
52 Weeks.....	= 1 Year.
12 Calendar or	
13 Lunar Months=	1 Year.

Days in the Months.

Thirty days hath September,
April, June, and November,
All the rest have thirty-one,
Excepting February alone, [clear,
Which has but twenty-eight days
And twenty-nine in each leap year.

MULTIPLICATION TABLE.

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

TM
Bureau of American Ethnology
Catalogue of Manuscripts

No. 4332

Stock: Algonquiam

Language: Cree (?) (Seven Ids. Natasquan, Weenusk,
Bersimi or Bersim Id.(?).)

Collector: Dr. T. Michelson

Place: -

Date: 1937 -

Remarks: Misc. ms. material taken from Dr. Michelson's office shortly after he became ill and prior to his death on July 26, 1938.

Includes: Four notebooks, marked "Seven Islands, I, II, III, IV," containing a total of 96 p. (2 - 23 cm., 2 - 20 cm.); loose cards and memoranda.

Four notebooks, 21 cm. marked "Natasquam I, II, III, IV," containing a total of 132 p.;

Two notebooks, marked "Bersimis" (?), I, II, with a total of 35 p., 23 cm. Also 30 cards, 16 cm., (Weenusk notes ?).



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.

- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.