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Phonetic texts & translations

JIM AND JIM



T A B L E A

Revised translations

inserted in Mother's Customs, 1880

Phonetic texts on the subject of
the boy and dog

1890
May 1st
1890



~~1890~~
~~May 1st~~
~~1890~~

a. Schistose
 talus & fine

For papering of the interior of a building

papering of the interior of a building
 papering of the interior of a building

papering of the interior of a building
 papering of the interior of a building

phonetics of Tom Scott

Title

page 1. an illustration. p 2. a tacijogita-
 meg^{usc} a cawiwatc^{uc} me to sinisun-
 wag^{kec} a fene etiwatc^{uc}. #1
 na schiwen^{nie} ariwagi jagi tagig^{ki}
 aghane ki, manemegu, ma-
 med^{uc} tina^{uc} i a^{uc} wi^{uc} de^{uc} a^{uc} not^{uc} u^{uc} wa^{uc} de^{uc}.
 manemegu^{uc} a^{uc} manawatei-
 watc^{uc} a^{uc} ma^{uc} wa^{uc} de^{uc} t^{uc} c^{uc} in^{uc} a^{uc} wa^{uc} ma^{uc} wa^{uc}
 de^{uc} i. i^{uc} ci^{uc} megu a^{uc} i^{uc} ci^{uc} wa^{uc} de^{uc} a^{uc} man^{uc} a^{uc}
 wa^{uc} de^{uc} i. a^{uc} ci^{uc} ma^{uc} ta^{uc} g^{uc} wa^{uc} ma^{uc} ta^{uc} ma^{uc} ni^{uc} te^{uc} c^{uc}
 a^{uc} g^{uc} u^{uc} a^{uc} sa^{uc} ma^{uc} de^{uc} i. a^{uc} wi^{uc} ku^{uc} me^{uc} a^{uc} ci^{uc} g^{uc} ta^{uc}
 a^{uc} ke^{uc} t^{uc} c^{uc} in^{uc} mi^{uc} wa^{uc} de^{uc} i. ma^{uc} ka^{uc} de^{uc} i^{uc}
 t^{uc} c^{uc} in^{uc} a^{uc} wa^{uc} ta^{uc} g^{uc} ki ka^{uc} t^{uc} c^{uc} in^{uc} mi^{uc} ta^{uc} g^{uc}
 wa^{uc} ce^{uc} ki a^{uc} wa^{uc} de^{uc} i a^{uc} ta^{uc} ne^{uc} g^{uc} a^{uc} ni^{uc} de^{uc} i.
 a^{uc} ta^{uc} ne^{uc} g^{uc} a^{uc} ni^{uc} de^{uc} i a^{uc} ta^{uc} ne^{uc} g^{uc} a^{uc} wa^{uc} de^{uc} i. ma^{uc}
 me^{uc} de^{uc} i^{uc} na^{uc} megu a^{uc} wa^{uc} te^{uc} g^{uc} a^{uc} ni^{uc} wa^{uc} de^{uc} i.
 a^{uc} sa^{uc} ma^{uc} de^{uc} i (p 3 illustration partly) #2
 a^{uc} ta^{uc} ci^{uc} jagi ta^{uc} me^{uc} a^{uc} ci^{uc} ta^{uc} g^{uc} a^{uc}
 ta^{uc} g^{uc} ki a^{uc} sa^{uc} ma^{uc} de^{uc} i a^{uc} wa^{uc} ta^{uc} g^{uc} a^{uc} ni^{uc} de^{uc} i.

wō' cē' kē' eddāig' kīc' tō' ā' mā' jī' wā' dō' cē'
tō' nā' k' dō' cē' ā' nū' s' a' wā' dō' cē'.

(4) mā' nā' nā' wā' g' kīc' mē' tō' s' u' n' l' r' i' -
wā' g' kīc' tō' ā' c' i' g' e' n' i' g' ā' c' u' w' a' i' g' e' g' n' cē'
wō' nā' p' i' cā' c' l' i' m' e' g' u' wō' k' i' l' m' e' -
dō' cē' k' i' tō' nā' ā' w' i' t' e' i' g' kīc' tō' g' u' i' -
g' u' c' c' l' i' m' e' g' u' i' g' i' n' nā' p' e' t' e' g' kīc' -
ō' n' i' tō' n' i' g' kīc' ā' i' g' u' n' i' n' ā' cē' p' e' kīc' -
m' e' g' u' mē' c' e' m' e' g' u' nā' i' nā' k' dō' cē' cē'
mā' n' e' l' m' e' g' u' k' i' s' i' n' i' wā' n' ā' i' g' i' g' n' -
c' i' p' i' tō' g' u' i' ā' n' e' k' i' m' e' g' u' wō' s' i' n' i' wā' n' cē'
tō' g' i' n' nā' nō' p' e' k' dō' cē' mā' nā' k' dō' cē' cē'
tō' m' e' g' u' i' s' nā' mē' c' e' nā' m' e' g' u' nā' nō' -
p' e' k' dō' cē' s' i' w' i' wō' s' i' n' i' wā' n' u' n' i' g' a' cē'
ā' n' e' k' i' c' i' ā' w' a' t' e' c' a' n' t' a' dō' cē' ā' n' e' -
k' i' m' e' g' u' wō' nā' nā' ā' c' nā' l' i' g' kīc'.

tō' n' i' n' e' g' a' t' u' wō' cē' ā' c' i' m' y' ā' cā' h' a' -
wā' g' k' u' s' (5) 413 ā' t' a' c' i' p' a' g' a' t' o' wā' i' wā' dō' cē'
p' a' g' a' t' wā' t' e' i' g' kīc' mē' nā' t' a' l' m' e' g' u'.

wāpā¹ k'atcig² Ric andin je Kwā³ Ki⁴
ā⁵ p'agi⁶ cīmonig⁷ Ric ānā⁸ Kā⁹ wā¹⁰ k'ē¹¹.
k'ē¹² k'ē¹³ agig¹⁴ i¹⁵ meneta¹⁶. ā¹⁷ mē¹⁸ c'at'ā¹⁹
mowā²⁰ d'ci itep'omegu²¹ meneta²²
ā²³ nā²⁴ Kā²⁵ wā²⁶ d'ci nā²⁷ Kā²⁸ k'ē²⁹ tō³⁰ Kanag³¹ Ric³²
ā³³ mē³⁴ c'ā³⁵ amowā³⁶ d'ci itep'omegu³⁷
p'ā³⁸ nā³⁹ Kā⁴⁰ wā⁴¹ d'ci itā⁴² Ric [illustra-
tion. p. 6] ā⁴³ yowā⁴⁴ d'ci nā⁴⁵ p'agi⁴⁶ ā⁴⁷ tō⁴⁸
wā⁴⁹ t'eg⁵⁰ k'ē⁵¹ ā⁵² t'ē⁵³ Ric ā⁵⁴ nā⁵⁵ ā⁵⁶ c'itē⁵⁷ k'ā⁵⁸
hām⁵⁹ t'eg⁶⁰ (illustration ā⁶¹ tō⁶² ā⁶³ i⁶⁴ c'ā⁶⁵
nā⁶⁶ tō⁶⁷ wā⁶⁸ je Kwā⁶⁹ Ki⁷⁰) p. 7 tō⁷¹ Kanagi⁷²
ā⁷³ ā⁷⁴ nā⁷⁵ wā⁷⁶ d'ci nā⁷⁷ c'omegu⁷⁸ tō⁷⁹ Kā⁸⁰
nagi⁸¹ megu⁸² ā⁸³ wā⁸⁴ s'ch'iwā⁸⁵ d'ci. (illustra-
tion) tō⁸⁶ Kā⁸⁷ nā⁸⁸ anā⁸⁹ ginā⁹⁰. t'ū⁹¹ ā⁹² c'ē⁹³
tō⁹⁴ Kā⁹⁵ t'ā⁹⁶ g'ic t'ū⁹⁷ k'ē⁹⁸ k'ē⁹⁹ agi ā¹⁰⁰ ā¹⁰¹ nā¹⁰² tō¹⁰³
wā¹⁰⁴ d'ci k'ē¹⁰⁵ k'ē¹⁰⁶ anā¹⁰⁷ ginā¹⁰⁸ ā¹⁰⁹ ā¹¹⁰ c'itē¹¹¹ k'ā¹¹²
t'ā¹¹³ g'ic" (8) mē¹¹⁴ c'omegu¹¹⁵ wā¹¹⁶ i¹¹⁷ c'ā¹¹⁸
mē¹¹⁹ nā¹²⁰ wā¹²¹ s'ch'iwā¹²² d'ci mē¹²³ tō¹²⁴ s'ā¹²⁵ mē¹²⁶ nā¹²⁷
i¹²⁸ c'itē¹²⁹ k'ā¹³⁰ nā¹³¹ g'ic. t'ū¹³² ā¹³³ c'ē¹³⁴

pagitā mowā dōc' me tōsā' nemi-
wag' kī āgwi hōwya' a wī fūa-
wī wī sēu dōc' inā nēmē dōc' mē
ke giōne cō mēgu wī wī sēu i-
wā dōc' inā s' dōwtaig' kī tā' sūa
mābī wī dōc' nā nēmāwā dōc' jōgi-
kē mēdōc' mē inā nēmāf' āgwi
nā s' wī wī dōc' nēmē wī cā jōnā-
dōc' inā nēmē dōc' mē hōwya' a:
mē sō tā' wī mēgi wī wī sēu i-
wā dōc' inā nēmāf' mē tōsā'-
nā nīwag' kī, (9) mō cō mēgu afēnā
ag' kī, mē cō mēgu ā cī sēng' gūa' iō kī
āgwi hōwya' a kōtā wī sēu kōmī kōmī
mā nēmē dōc' mē. Ke giōne cō mēgu
sūi fī ā nā nēmāwā dōc' sūi ā cī
pagitā sūi kī nā kōtā dōc' mō cā tē sūi
tōg' kī 94 āgwi kōmāgūa' jōtōgē
wī inā pī wā dōc' tēpōnā mēgu

wā ināpinā¹⁰ on sā' kua' ōgipi
 feteği wā ināpinā¹⁰ mā' ce' k'a' su
 to' k'ie' ōmipi' a' cāwina¹⁰ 95/1 ni wā
 kumā¹⁰ wā¹⁰ t'ai' i' fā' c'ē' k'a' anī' d' pēnī
 wā nāwā¹⁰ i' k'egime' sī' megu
 wā kumā¹⁰ wā¹⁰ t'ai' i' ; āgwīgō' (10)
 kūtō' ya' ēpi' p'wahi' m'ā' m'ā' wā' ō' k'in.
 m'ā' ō' k'ie' k'at' c'omegu' k'egime' sī' m'ā' nā
 wā' k'ie' wā' kumā¹⁰ wā¹⁰ t'ai' i' ; a' g'it' tā' ō' d' nā
 fā' c'ē' k'a' anī' m'ā' p'a' s'wī' d' gō' t'ag' k'ie'
 t'imi' at' c'omegu' fā' s'wī' k'ie' ō' d' gō'
 a' g'it' m'ā' wā¹⁰ i' wā' k'ūtō' wā' k'ō' r' nī
 wā' c'ē' k'ie' c'k'ē' c'te'ig' k'ie' ō' d' wā' kumā¹⁰ wā¹⁰ t'ai'
 wā' kumā¹⁰ wā¹⁰ t'ai' i' ; m'ā' c'omegu'
 mā' yā' c'k'ē' wā¹⁰ t'ai' i' wā' kumā'
 wā¹⁰ t'ai' i' ; ā' g'it' m'ā' k'ā' ō' d' m'ā' c'
 megu' d' nā' i' ; c'ā' c'k'ī' megu' mā' yā' d' nā
 wā' wā¹⁰ t'ai' i' ; t'imi' megu' wā' kumā'
 wā¹⁰ t'ai' i' ; ā' g'it' m'ā' c'omegu' s'ā' i'

ya'ekai'na'wa'ak'a' a'neni'cilit'ku
Ma'wa'ak'i (11) ⁴⁶ pa'eto'ca' aglamega
attimo'ca'teig ¹² nu'cate'sim'ak'i
i. agwi ne'ce'megu'peni-
wa'ju' sa' wa'ak'in'ic. Ki'ci nu'cate'si'
wa'ak'ini' nau'ak'e'megu' Kenwa''ca'
aiya'ak'e'mo'af'i' wa'icita'ca'
wa'ak'ic' na'ka'ak'ic' wa'mam'wa-
wa'ak'ic' wa'te'na'wa'ma'wa'ak'ic'.
wa'to'ak'ic'ig'na'ata'penaf' wa'te'
na'wa'me'ak'ic' a' memvaveti'wa'ak'ini'
wa'te'na'wa''tewa'ak'ic' ig'wa'ca'
wa'ce'ki'etewa'ak'ic' na'pa'ca'm'
ak'ini' a'na'wa'ma'wa'te'e' mu'megu'
a'na'wa'tewa'ak'ic' ig'ni'a'ic'ic'ic'
Ki'etewa'ak'ic' (12) ig'ni'mu'megu'
wa'ak'ic'wa'pa'ca' a' memvito'ta'wa'ak'ic'
wa'ce'ki'etewa'ak'ic' a'na'nenemete'c'megu'
mu'megu'ne' na'pa'ca'm'ak'ini' ig'ni'

a' inu' neme d' i' i' na' mu' ca' d' d' e' i' e' t' a' ,
o' ni' w' o' na' a' c' h' a' d' d' i' m' a' i' a' w' a' f' i' t' a' -
c' k' a' c' t' i' t' e' d' d' e' j' a' k' u' w' a' c' i' g' a' n' i' e'
n' a' k' a' d' d' e' i' k' a' j' i' i' n' a' k' a' d' d' e' i' s' t' s' e'
j' a' k' i' w' i' m' e' c' e' w' a' m' e' j' o' n' a' i' e' m' u' t' d' d' e' i'
w' e' n' i' e' t' a' g' w' i' g' a' i' a' n' e' k' e' i' m' a' m' a' n'
m' e' g' u' , n' a' n' a' n' o' p' e' k' a' m' e' g' u' , w' i' -
i' c' i' m' e' g' u' n' e' g' u' t' a' w' a' i' m' e'
j' y' a' t' a' t' a' h' u' n' i' d' d' e' i' s' t' u' i' t' a' s' w' i' k' a' c' k' i' -
t' o' w' a' d' d' e' i' k' a' j' i' i' a' d' w' i' n' a' d' d' e' i' ,
m' a' n' e' m' e' g' u' s' o' j' a' k' u' w' i' a' n' a' k' a' d' d' e' i' i' i'
137 n' a' n' o' p' e' k' a' m' e' g' u' o' ni' k' a' c' i' -
m' e' g' u' m' a' n' e' t' e' n' g' i' n' i' o' ni' a' w' a' t' e'
w' a' d' d' e' i' i' n' i' y' e' m' e' g' u' a' t' a' c' i' m' u' -
c' a' w' a' t' e' a' k' i' n' e' t' w' a' d' d' e' i' o' ni'
m' u' t' c' a' d' d' e' i' e' g' b' r' a' d' d' e' i' c' i' m' i' i' m' i' n' i'
a' d' h' i' m' i' d' d' e' i' k' e' g' i' m' e' c' i' m' e' g' u'
o' ni' a' w' i' j' i' n' a' n' a' w' e' a' w' a' d' d' e' i' i' m' i' i'
m' u' t' c' a' d' d' e' i' e' g' b' r' a' d' d' e' i' i' c' i' m' i' a' c' a' w' i' -

wā dte^{ic} ā kē cagn dte^{ic} megu tēpā rē
k wā dte^{ic} tōnī ā wā jīmā nūt cā dte^{ic}
'ē dte^{ic} ā mās mās dte^{ic} mē cā tē sī wā
ā gmo^{ic} dte^{ic} megu tōnī pē kī megu
ā kē tē cī tē nā wā tē wā dte^{ic}. (14)

47 nā kē dte^{ic} kē kē nō nāt^{ic} wē mē cā dte^{ic}
ē mē dte^{ic} nī kē nō nētā āngē megu.

mās mās ā tōnī ā pētige ā kē cī āpī
'āpī dte^{ic}, nā kē āpī wē mās mās āt^{ic}

āngē megu tōnī ā pētige ā kē cī
āpī āpī dte^{ic}, nā kē dte^{ic} nēgūtī megu

nā nā ē sām wā wē sām wā nē. nēgūtī
mēn wā, nēgūtī i k wā wā. tōnī ā cī

mē cī wā dte^{ic} nā nā ē ē k wā tē g kē
nēn wā ā mēpī ā tē g kē. k wā wā

cā c kē megu ā ā nēnī wā pātāg
ā pētē tā nīg ā mē dte^{ic} wā nē

ā kē cātāg ā s dte^{ic} nī nēn wā
(p. 15) ā pē k wā nāg kē. tōnī nēnī nā

ci miogam^{mic} mānē megu a Kivān-
wā dē^{ic} nā^c ka^d dēi dē^c sū^c mā^c hānē.
Kī^c kāmā^c cō^c nī^c dē^c mī^c mō^c gū^c megu
mē^c cē^c megu^c nā^c i^c a^c jē^c mī^c a^c cā^c m^c dē^c
mē^c cē^c megu^c nā^c i^c nā^c a^c mā^c nī^c dē^c
nē^c sū^c mā^c hānē^{mic}, nā^c ka^d dēi nā^c i^c
Kāmā^c nī^c dē^c mī^c mē^c cē^c megu a^c jē^c
cā^c mā^c a^c dē^c mē^c cē^c megu^c nā^c i^c.
ā^c gū^c i^c kāmā^c gū^c ā^c gū^c i^c u^c wī^c yā^c a^c
dē^c sāmā^c rā^c i^c nā^c dēi, u^c wī^c yā^c a^c
mē^c cē^c megu^c nā^c i^c nā^c ka^d dēi nī^c fī^c
u^c wī^c yā^c a^c mā^c nī^c dē^c mī^c mī^c -
nā^c megu a^c Kivā^c pā^c a^c mā^c nī^c dēi.
T^c pū^c dē^c mē^c megu Kivī^c gā^c pā^c wā
jū^c mī^c a^c cā^c mī^c dē^c Kī^c jē^c nē^c megu
u^c wī^c yā^c a^c mī^c a^c nī^c kāmā^c dē^c mī^c ā^c gū^c
Kāmā^c megu u^c wī^c yā^c a^c ā^c gū^c i^c cā^c
nī^c nā^c sū^c mī^c u^c i^c cā^c i^c yā^c nī^c nī^c
ā^c gū^c Kāmā^c gū^c u^c i^c dē^c i^c ā^c pē^c

wā' megu, aī, i' wa' i' wā' yū' a' tui
ā' ne' t' cini' na' cū' ai' yē' megu
w' t' cī' f' yā' t' cī' k' a' wā' gī' megu i' t' m' g' k' i'
fā' cī' t' m' i' : ā' g' wī' megu k' a' k' u' -
nā' t' e' g' i' n' i' e' m' e' t' e' n' o' i' k' a' wā' gī' megu
t' m' g' k' i' i' s' i' t' i' megu a' i' g' i' n' i' t' e'
i' cī' t' cī' g' a' wā' t' t' e' a' cū' ai' yē'
ā' cū' ai' h' i' t' e' m' e' t' o' s' a' n' e' i' wā' i'.

k' a' wā' gī' megu i' cī' t' cī' g' a' wā' t' t' e'
m' e' c' k' wā' k' i' c' a' g' i' t' i' n' i' nā' k' a' t' t' e'
i' k' wō' wā' ā' nā' wā' t' t' e' - (17)

w' t' t' e' c' a' n' o' m' e' t' t' e' . ā' k' o' nā' n' o' i' -
wā' t' t' e' m' i' t' c' a' g' i' megu i' k' wā' wā' g' k' i'
k' o' nā' n' o' i' wā' g' i' , ā' g' wī' n' e' m' wā' g' k' i' .
m' i' t' c' a' g' i' megu i' k' wā' wā' g' k' i' m' a' n'
ā' a' i' t' y' j' o' t' a' m' a' wā' t' t' e' i' ā' m' i' m' e' s' a' ā' t' t' e'
wā' c' e' k' i' e' t' a' k' o' nā' n' o' i' . t' m' i'
k' i' c' p' t' k' wā' nā' m' e' h' e' t' a' i' wā' p' t' -
k' a' t' t' e' i' ā' p' a' g' i' c' i' m' o' n' i' g' k' i'

a' tsa' ka' dte' i' oni, o' cha' ci' kwä' wa'
niene' ta' a' ma' sa' wa' dte' i' a' fangi-
ci' monigi' a' tsa' ka' dte' i' (illustration
p. 18) nyi' weni' a' p' tci' sa' a' wa' dte' i'
a' a' ni' i' to' wa' dte' i' me' ne' ta' me' gu'
nyi' weni' p' tci' sa' a' tci' gi' ki' ki' cko' kwä'
wa' gi' gi' a' p' tci' sa' a' wa' dte' i' me' ne' ta'
ime' me' gu' i' a' ni' i' to' wa' dte' i' ni' ki' dte' i'
o' cha' ci' kwä' wa' gi' me' ne' ta' nyi' weni'
a' p' tci' sa' a' wa' dte' i' i' ni' gi' ni' a' a' ni'
to' wa' dte' i' [illustration: Konano' ag' ki'
Konano' me' teg' ki' p. 19 a' nyi' wa' dte' i'].
[Kwä' wa' gi' a' ci' gi' p' wa' dte' i' a' kwä-
wa' gi' a' ta' ci' a' dte' i' me' e' dte' i' ka' ta'
Mit' ga' te' ka' gi' ca' cki' ki' wi' dte' i' ni'
te' p' wa' dte' i' ka' ta' a' kwä' ta' te' ka' gi'
ma' kwä' dte' i' ki' wa' dte' i' ni' te' p' wa' dte' i'
ka' ta' me' gu' p' tci' ni' a' dte' i' ni' wa' gi' a'
a' kwä' ki' dte' i' (illustration) ki' wa' dte' i']

no' t'p^{wa} ma' kw'at'oⁱⁱ, inapi n'wa' d'ci
 wi' d'ca'no' t' t' t' t' g^{kie} a' n'ni' t' t' p' r' i' y' t'
 n' d'ci' n' i. a' g' w' e' m' u' y' t' t' e' Re' t' e' n' a'
 t' t' k' w' a' d' c' i' n' i' m' a' k' w' a' d' c' i' n' e' g' u'
 w' i' d' c' a' n' u' t' i' w' a' g^{kie} (20) k' e' t' e' n' a' a' t' c' a' m' e' g' u'
 w' i' n' i' r' a' n' a' m' a' m' e' d' c' i' n' a' i' w' i' d' c' a' m' e' g' u'
 m' a' w' a' g^{kie} i' c' i' t' w' a' p' i' t' a' t' a' w' a' g^{kie} m' e' t' e' s' a'
 k' e' n' i' w' a' g^{kie} t' n' i' a' i' c' i' g' e' n' i' g^{kie}
 m' a' m' e' d' c' i' n' a' m' e' g' u' n' a' w' a' d' c' i' n' i' p' i' t'
 w' i' d' c' a' m' i' n' a' w' a' g^{kie} n' a' p' i' t' a' i' n' i' d' c' i' n' i'
 t' a' n' a' m' i' n' i' t' w' a' d' c' i' n' i' k' e' t' e' n' a' m' e' g' u'
 t' y' t' i' t' a' n' a' n' e' m' i' a' w' a' g^{kie} t' e' i' n' a' i' r' o' m' a'
 t' e' i' g^{kie} a' m' e' t' a' e' m' a' i' y' o' w' a' g^{kie} t' a' i' n' i'
 n' a' a' m' e' t' a' g' a' i' a' g' w' i' m' e' g' u' k' a' g' r' i'
 i' c' a' w' i' t' w' a' d' c' i' n' i' m' a' n' w' e' t' a' t' a' t' e' i' g' i'
 k' e' t' y' t' k' i' n' a' w' a' d' c' i' n' i' a' g' w' i' m' e' g' u'
 k' a' g' r' i' i' c' i' n' a' s' a' t' a' i' i' c' a' w' i' t' w' a' d' c' i' n' i'
 t' n' i' m' y' t' i' t' a' w' a' t' e' i' g^{kie} m' a' i' y' o' w' a' g' i'
 m' e' g' u' t' n' a' i' t' a' c' i' n' a' i' n' a' i' -

pagiméneⁿⁱ dcinⁿⁱ ternaⁿⁱ wāⁿⁱ wāⁿⁱ dcinⁿⁱ
(21) tniⁿⁱ memwiⁿⁱ meⁿⁱ tⁿⁱ sⁿⁱ mentaiⁿⁱ wāⁿⁱ dcinⁿⁱ
aⁿⁱ pagitamowāⁿⁱ dcinⁿⁱ, kiⁿⁱ cāⁿⁱ gⁿⁱ dcinⁿⁱ megu
memwiⁿⁱ kiⁿⁱ cegateniⁿⁱ wiⁿⁱ miⁿⁱ mwiⁿⁱ tⁿⁱ aⁿⁱ tⁿⁱ
gⁿⁱ tniⁿⁱ tniⁿⁱ dcinⁿⁱ ciⁿⁱ wāⁿⁱ pⁿⁱ eⁿⁱ tⁿⁱ aⁿⁱ gⁿⁱ dcinⁿⁱ
tⁿⁱ aⁿⁱ tⁿⁱ iⁿⁱ cāⁿⁱ wⁿⁱ wāⁿⁱ dcinⁿⁱ, miⁿⁱ gāⁿⁱ cⁿⁱ
kiⁿⁱ cegateniⁿⁱ wiⁿⁱ. tⁿⁱ cāⁿⁱ tⁿⁱ cāⁿⁱ tⁿⁱ aⁿⁱ tⁿⁱ kⁿⁱ emāⁿⁱ gⁿⁱ
niⁿⁱ wiⁿⁱ, tⁿⁱ gⁿⁱ tⁿⁱ meguⁿⁱ iⁿⁱ cⁿⁱ iⁿⁱ miⁿⁱ gāⁿⁱ cⁿⁱ kiⁿⁱ cⁿⁱ
gateniⁿⁱ wiⁿⁱ. gⁿⁱ tⁿⁱ meguⁿⁱ pⁿⁱ aⁿⁱ cⁿⁱ memwiⁿⁱ
kiⁿⁱ cegateniⁿⁱ gⁿⁱ iⁿⁱ gⁿⁱ iⁿⁱ, aⁿⁱ tⁿⁱ eⁿⁱ kⁿⁱ wⁿⁱ iⁿⁱ meguⁿⁱ
iⁿⁱ cⁿⁱ iⁿⁱ miⁿⁱ gāⁿⁱ cⁿⁱ kiⁿⁱ cegateniⁿⁱ wiⁿⁱ, miⁿⁱ tⁿⁱ cⁿⁱ
āⁿⁱ memwiⁿⁱ kiⁿⁱ cegateniⁿⁱ gⁿⁱ iⁿⁱ tⁿⁱ niⁿⁱ aⁿⁱ cⁿⁱ.
meⁿⁱ gⁿⁱ niⁿⁱ aⁿⁱ tⁿⁱ aⁿⁱ wⁿⁱ iⁿⁱ aⁿⁱ miⁿⁱ gāⁿⁱ cⁿⁱ
kiⁿⁱ cegateniⁿⁱ gⁿⁱ iⁿⁱ. tⁿⁱ niⁿⁱ memwiⁿⁱ tⁿⁱ aⁿⁱ tⁿⁱ
aⁿⁱ cⁿⁱ gⁿⁱ tⁿⁱ niⁿⁱ tⁿⁱ aⁿⁱ miⁿⁱ gāⁿⁱ cⁿⁱ kiⁿⁱ cegateniⁿⁱ
niⁿⁱ gⁿⁱ iⁿⁱ aⁿⁱ tⁿⁱ kⁿⁱ eⁿⁱ tⁿⁱ kⁿⁱ emāⁿⁱ gⁿⁱ niⁿⁱ meⁿⁱ
cⁿⁱ tⁿⁱ aⁿⁱ meⁿⁱ gⁿⁱ aⁿⁱ iⁿⁱ cⁿⁱ (22) miⁿⁱ gāⁿⁱ cⁿⁱ
kiⁿⁱ cegateniⁿⁱ gⁿⁱ iⁿⁱ niⁿⁱ aⁿⁱ cⁿⁱ meⁿⁱ gⁿⁱ
niⁿⁱ pagitamowāⁿⁱ dcinⁿⁱ aⁿⁱ kiⁿⁱ cāⁿⁱ

gndci mmmwike ceginig' a' mmmw-
ta' nig' ki' smi a' cawwa' d'cini
pogitamo' wa' d'cin' ⁴⁹ in' d'ca' wa' d'ca' mmmw
ano' kama' wa' d'ca' na' a' nag' d'una'
momi' d'cin' nic' a' a' d'ca' a' d'ca' mmmw
d'ca' wa' d'ca' wa' 'ceta' a' wa' d'ca' in'
mman' d'ca' wa' d'ca' wa' d'ca' ka' d'ca'
wa' in' mman' d'ca' wa' d'ca' pogitamo' wa' d'cin'
agwiga' no' mag' we' ra' d'ca' d'cin' -
' d'ca' mmmw' kama' c' mmmw' pemi' a' lo-
tama' wafi' in' mman' d'ca' wa' d'ca' wa' in' mman'
mman' d'ca' wa' d'ca' wa' d'ca' wa' p' waf' mmmw
mmmw' mman' c' a' k' mman' k' mman'
wa' d'ca' i' a' mman' (23) ⁴¹⁰ smi
smi' mman' c' a' d'ca' d'ca' mmmw' p' mman'
pemi' mman' a' d'ca' d'ca' a' a' d'ca' mmmw
' d'ca' d'ca' mman' a' mman' d'ca' i' mman' c'
mman' mmmw' na' i' a' a' d'ca' mmmw' d'ca' d'ca'
mmmw' wa' mman' mman' d'ca' d'ca'

mi' tci na wa' na wa' tci' i. "mi' na -
wa' i na go' na tte' i" "me' tte' i"
a' fci' tci' ta' ci na na' i ta' tte' i"
a' mi' ca' tci' tte' i' a' gi' na' mi' na'
ta' ci' na' ca' tci' tte' i' wa' tci' i.
ma' me' gu' a' vi' mi' na' i' mi' ca' -
tci' tte' i' wa' tci' i' na' na' i' ta' gi' na' -
tci' i' i' na' na' me' tte' i' tci' i' mi' gi'
na' na' i' ta' tte' i' mi' ca' tci' si' wa' i'
a' me' tte' i' a' gi' na' ne' ki' a' gi' na' -
gi' i' na' na' na' na' (24) a' ci' -
me' gu' ta' ta' i' a' a' na' me' tte' i' wa' tci' -
na' tte' i' tci' i' na' na' tte' i' tte' i' na' na' -
a' na' na' i' gi' na' wa' tte' i' a' na' na' tte' i'
ka' ka' na' me' tte' i' na' na' i' me' gu'
na' na' tte' i' na' ka' tte' i' ka' ka' na' na' na' -
me' tte' i' tte' i' me' gu' tci' na' na' i' ta' ci' -
ka' ka' na' na' i' i' ka' ka' na' me' tte' i' .
na' na' i' na' na' me' gu' i' na' na' i' -

te' paiga ka ka' netafi. ki' ci ka kano-
ne' heini nyawenwi a' teteju' sa'
wa' dte' nyawenwi ki' ci teteju' sa'
wa' dteini a' pemi no' wa' dte' i' a'
'ndai kwi wa' kuma wa' dte' me' ce-
me' gona' i' ni wa' dte' i' ki' ci ki-
ya' su' wa' dteini a' mawi (25) nana'
ga' pa' wa' dte' a' ag' ta' ng' i' jo' se' ka
an' ni' i' ng' i' me' gona' a' no' wa' netafi
wi' sen' i' wa' ni' wa' pa' me' gona' ana' eki'
e' ng' i' i' ng' i' me' gona' ni' kume' dte'
ji' a' nana' a' pi' wa' dte' na' le' dteini'
me' gona' me' ce' me' gona' i' i' wa' sen' i' ng' i'
a' me' gona' i' a' na' to' ma' dte'
me' ce' me' gona' i' a' i' a' ma' ma' ka' dte'
me' ce' me' gona' i' a' me' ce' me' gona' i' a'
me' ce' me' gona' i' a' me' ce' me' gona' i' a'
me' ce' me' gona' i' a' me' ce' me' gona' i' a'
me' ce' me' gona' i' a' me' ce' me' gona' i' a'
me' ce' me' gona' i' a' me' ce' me' gona' i' a'

1 "wäpi wä dco" nüt' lto' t'at'c'f'ana
g'it'ci' i'ci' k'ci' wä dco' nüt' wä dco' nüt'
a' f'eni' f'eni' wä dco' nüt' t'at'c'f'ana
~~wä dco' nüt' a' d'w'ig'ant' nüt' lto'~~

When & how they do ^{not} give
an adoption feast when the people
are sent away. Those giving the
adoption feast have much food. Not
a small amount but much of it.
They are playing together for the last
time for the last time they are playing
with their relatives. They play the kind
of games the dead liked while
alive. Those invited dance heartily.

And those who are relatives are those who
dance heartily where those whom they
have adopted are dancing. Where
(the adoption) dance (the relatives)
dance. They are dancing with their dead
relatives for the last (3) ^{times} How it is
fixed up inside where they have an adoption
feast. And this is how those adopted
sit. That is how they sit. That is

is also how they walk around. There
are very very people when that happens.
A long while ago only those invited were
those there, for back it was not simply
any one. Now today they are just
simply any people and there is a
lot of food. And long ago it is said
it was not so, there was a little food,
it did not need to be so much. Surely
today there must be a great amount
of food. When any one cooks a
small amount he is blamed. That is
one mistake we have made. (5) Those
who play ball play Ball there. First
those who throw the Ball throw it to
the west. The K'icks first when
they touch it with a stick, first
throw it in that direction. And
when the To'kanis touch it

they throw it in that direction. Those who play ball use a lacrosse stick. That is what they are called, (lacrosse stick - Indian ball illustration), p. 7. When the T^o Kams win they are supposed to eat. [Illustration 7. T^o Kam bowls: that is what they are called. Third when the Kicks win they are called Kick-bowls. The people are supposed to eat good food, so (the givers of the feast) feel. That is how (8.) the people give an adoption-feast. No one is supposed not to eat. Everyone must eat, ~~any~~ who are there, as many as many as want to play with the one for whom the adoption feast is held: that is what is thought (correct for) then (to do). The thought is that no one thing should go away ~~and~~ still hungry: the idea

Regime or bigger dinner
+ tea

is that everyone of the people should eat, even children, no matter what they eat. No person is thus thought of "Don't eat." That, it is said, ^{is} those giving the adoption feast, those adored in finding, think of everyone. ~~It~~ ^{It} is not lawful ^{for them} to look inside. They must look straight ahead. It is said that it is against their religion for those adopted to look backwards.

⁹³ That it is said, is what they did.

⁹⁵ When they start to give Calicoes to those whom they invited, every all those whom they invited: there is (10) no one whom they would fail to give (present). Surely they give to all invited. The calicoes are counted. As many calicoes hang (on the poles), just so many inviting sticks do they go about holding in their hands. Those to be adopted

then invited the ones they invite, any
one they first come to, they invite.
It does not have to be any one they wish,
it is merely the first ones they come
to. Now as they come in order (or
turn), they continue to invite those
whom they invite. (1) ^{PC} Old men are they
who speak to those arrayed in finery
(i.e. those to be adopted). It is not just
anytime the adoptees start to walk
on. After they are arrayed in
finery, they stop to give them thorough
instructions for a long time what
to think of and how they shall regard
those to whom they shall be related.

It seems (the one adopted) is selected to
^{be} a relative from among the (adoptors)
desire to be related to. So they
adopt each other in the way they were

related to the dead. That is how they
adopt each other (12). And from that
time on the person adopted is well
treated, exactly as they thought of
the dead, or they think of the person
adopted in finery (i.e. the adopter). And
he later on begins to buy flour, coffee,
and sugar any kind of food and
it shall not be ^{a bottle} but much of it, bounti-
ful so the coffee as much as he has
bought and brings when the adoption
time, shall last a year. Moreover the
sugar¹³ shall be abundant and plenty
of it. Now when there is a lot of
it then they take to the (adopter) and
give them when they brought it. to the
one by whom they were attired in
gay apparel (i.e. the adopter). Now
will indeed begin to frequently
visit

the ones by whom they were attired
in fine costume. That is what they
do. They love each other dearly.
And they ^{often} repeatedly ~~to~~ array the
adopted in gay attire and to constantly
give him finery. They are always
(for ever) very closely related to
each other (14). And the one who is
to speak at length to the one who is
to be attired in gay clothing, the one to
be spoken to, already has been seated
there ^{in seat} early in the morning. And
the person who is going to make them
dance already has been seated there
with us, early in the morning. And
one person attends to the cooking
of the food - one man and
one woman. So there are 2
who attend to the cooking.

The man fetches the water, and the woman merely continues to look while the food is being cooked. When the cooking is done the man says, "That is all."

(15) He takes it from the fire place.

Then the man goes about with much "smakings" on him, and after much chewing tobacco. As he goes along he feels like tobacco to any one that cares to chew tobacco, and of any who cares to smoke he has smoke. It is lawful for any one to ask for tobacco from anyone and it is lawful for any one who drinks to ask for water. He himself dips water out for him. He always stands around, that is the one who does that. If however any one is tired it is not lawful

for him to say, "I will not do so."
Always someone says, "Allright." That
is what he was told a long time ago,
and even today it has not changed. Even
today things are still what the people
did a long time ago - The Meskwa
Ries still do that way. ^Q And moreover
a woman is made to play (before leaving)

(1) When they play the double ball game,
only women play the double ball game,
no men, only women play this.

The adopted throws the double balls
in the air. A Kicker woman first
begins to throw it to the west, such
is the direction she throws it. When an
Ockac woman first touches it she
throws it to the west. ⁽¹⁵⁾ Four times
they throw it in a goal. Then they
win. When the Kicker women

as the first to
who throw the balls in, when they throw
them in the goal four times, then they
win. And when the Ockia women
are the first to throw them in the goal
four times then they win. [Illustration
double balls, a double ballstick] Mar they
use. When the women stand that
way, they are told: Do not fight. You
must only play together. Do not be
angry at each other. You must play
quietly with each other. Let no one
be angry if she is accidentally hit.
(Illustration).¹⁹⁹ You must play fairly,
they stop to tell the players who Kwieken
made to play with the future ghost. Surely
no one is angry. They play fairly with
each other. (20) They are playing with
(the dead) for the last time, so the
people think. That is the way

it is. For the last time they play
happily with the dead. The relatives
think their relatives are truly there.
Some cry at that time. Some those
who feel happy, do not. By that
sign they do not do anything mean
and those who have done evil to the
dead cry when an adoption feast
is held for their relation. (2) And ^{when} they
live properly, when they hold an adop-
tion feast, those who ^{are good hearted} feel good, it will
be a very fine day. And when
bad people do this it is a bad
day. Sometimes it rains. It is a
bad day in some respect. It is
not a good day, it is bound to be some
kind of a bad day. Even if it is a good
day it changes to be a bad day.
And when they are good hearted

even when it is a bad day, when
it rains hard, or when it is any kind
of a bad day ⁽²²⁾ when are about to
hold an adoption feast, it comes
out to be a good day, the sun shines
well, when they do that, ^{that is} when
they hold an adoption feast. **99** That
is why they hire some one familiar
with (public) speaking. They will desire
to be instructed, ^{as they} will think to get
each other and know they they should
think of the one for whom they
are holding an adoption-feast.
They are not instructed for a short
~~time~~ while; they are told for a
long time (the thoughts which they
should think of the dead), and they
are told never to speak angrily
of them. **(23)** **100** And those attached

in fine apparel are instructed
while they are being clothed,
They are told that they will be re-
lated to the relatives (of the dead)
and how they will be related to
those who are to be their relatives.
"This is how you will be related
to them," they are told while they are
clothed while they are being attired in
fine clothing. They ~~can~~ must not
clothe themselves there. There are
(people) there by whom they are clad
in finery and by whom they are
dressed and who are hired (for
the purpose). Now those who dress
(the adept) are given a little finery,
not a great deal (24) Because
they have been hired is why they
are given it. After he has been dressed
on

they stand up. They stop to talk
to him. And they stop to talk again
to him for a long time. It is as
if the ghost (of the dead) were
spoken to when ^{the} the living is spoken
to. The ghost is spoken to for
a very long time. After (the adept)
has been spoken to, they walk
in a circle four times. After they
have walked in a circle four
times then they start to walk out.
When they are out they go about
giving invitations any one they
happen to see. After they
have walked around then they
stand with a firm foothold when
the calicoes hang. Then the
food is carried out. Then they
begin to set the table. Then those

invited sit down properly. Then
some one says, "Eat." He invites
any one, not just those whom he
wishes, the whole crowd is
summoned to eat. After they have
eaten then they begin play all
sorts of games with each other.
After they have played with
each other they go home, each and
every one of them. That is all.

WT - m
"wefou" /

Teipe 'Ku' 'Kwa' 'wem' ^{nie}
Phonetics of Tom Scott & Harry Smith

91

mel'ta^o si^o awi^o waji^o a^o ne^o p^o e^o u^o d^o e^o
 t^o c^o i^o n^o a^o w^o a^o m^o a^o d^o e^o i^o a^o k^o e^o c^o a^o g^o u^o a^o t^o c^o i^o m^o e^o g^o
 k^o a^o t^o u^o s^o i^o d^o t^o e^o . t^o o^o n^o y^o a^o t^o u^o g^o e^o a^o w^o a^o f^o i^o n^o a^o
 m^o e^o k^o a^o t^o a^o w^o i^o t^o e^o a^o m^o a^o w^o i^o m^o a^o d^o e^o i^o
 t^o c^o i^o n^o a^o w^o a^o m^o a^o d^o e^o i^o a^o j^o e^o n^o a^o d^o e^o i^o m^o e^o g^o
 a^o m^o a^o k^o a^o t^o a^o w^o i^o g^o w^o a^o m^o u^o d^o t^o e^o i^o k^o e^o k^o a^o c^o a^o
 w^o i^o a^o z^o a^o j^o o^o n^o a^o w^o i^o m^o e^o g^o k^o e^o t^o c^o i^o m^o a^o d^o e^o i^o
 k^o e^o c^o e^o s^o i^o n^o a^o d^o e^o i^o k^o e^o c^o i^o w^o i^o c^o i^o d^o e^o i^o c^o i^o
 a^o k^o e^o c^o i^o t^o e^o k^o e^o c^o a^o w^o i^o g^o w^o a^o m^o u^o d^o t^o e^o i^o a^o c^o i^o
 m^o a^o g^o u^o a^o t^o e^o i^o w^o i^o m^o a^o g^o u^o a^o t^o e^o i^o m^o e^o g^o a^o c^o k^o u^o
 t^o a^o g^o k^o i^o c^o a^o w^o a^o w^o a^o d^o e^o i^o p^o l^o g^o i^o n^o a^o d^o e^o i^o a^o w^o i^o m^o e^o g^o
 t^o a^o w^o i^o g^o e^o s^o a^o m^o a^o n^o a^o w^o i^o m^o e^o g^o n^o a^o i^o m^o e^o m^o e^o c^o u^o
 a^o k^o e^o t^o e^o m^o a^o g^o e^o s^o i^o g^o a^o n^o a^o w^o i^o m^o e^o g^o , w^o i^o u^o d^o t^o e^o i^o
 k^o e^o w^o i^o c^o i^o m^o e^o g^o y^o a^o n^o a^o w^o i^o m^o e^o g^o n^o a^o w^o i^o m^o e^o g^o
 m^o a^o w^o a^o t^o c^o i^o n^o a^o w^o a^o m^o a^o g^o a^o c^o i^o m^o a^o d^o e^o i^o a^o i^o n^o a^o d^o e^o i^o
 a^o c^o o^o u^o t^o a^o n^o a^o s^o i^o m^o e^o g^o n^o a^o g^o u^o a^o t^o e^o i^o m^o e^o g^o
 m^o a^o w^o i^o m^o a^o t^o e^o t^o c^o i^o n^o a^o w^o a^o m^o a^o d^o e^o i^o m^o e^o g^o
 i^o n^o i^o m^o e^o g^o a^o j^o e^o n^o a^o d^o e^o i^o a^o c^o a^o w^o i^o m^o e^o g^o
 a^o c^o i^o m^o a^o d^o e^o i^o j^o o^o n^o a^o w^o i^o m^o e^o g^o k^o e^o t^o c^o i^o m^o a^o d^o e^o i^o m^o e^o g^o

syntax unusual,

nykt a'ō : see
spotted alf.
not in Reatt
cur.

(2) Kū'Ce'fōm'ō' Kū'cī'amegū' nā-
 gu'atō' mānāwā' Kānū' ā' Kāwāwā' gi-
 tō'atō' dū'wā'wā' #2
 myānā' tō'wā' tē' Kēnē'gu'ānū' sīnā'ā'
 i' Kē'Kā'netānā' ē'gu'atō' ā' cā'wīn'atō'
 ā' cī' myānā'wā' nē'gōn'atō' mānētān'
 ā' nē'gūt' sīn'atō' mānētān' myā-
 nā' nē'gū' wā'atō' cīn' ā' cī'atō' Kā'ō' tō'wā'
 ā' mī' cī' sīn'atō' wīn'wā'wā' i' ā'
 mēnē'wī' mē' tō' sīn'ētān' wā'atō' wā'ō'
 mā' ā' nī' cī' wā'ō' sīn' ā' Kētē'wā'gī' ā'
 nā' atō' wā'ō' mānētān' wā'wā' sīn'.

Kū'gē'wā' megū' mānētān' hā'gī' ā' pīnā'
 ā' nā' ā' ā' pīnā'wī' mēnē'wā' hā'gī' ā'
 nō'wā' atō' nī' pīnā'wī' megū' mēnē'
 wī' tō' sīn'ētān' gīn' ā' mānētān' sīn'
 wā'atō' sīn' Kētē'wā' sīn' nē' sīn'atō'
 myānā'wā' tē'gō' tē'gī' (3)
 Kū'cī'atō' gō'atō' nā' wā'wā' tē'

Oce una skao
w. he lays a floor

stems

correct?

odd list of stems

my top

Trigi manetowagi t'kina t'ca'i
 Kegeni ma'ajimi myan'ine
 mego'wa'at'ai'i: ma'weni'wag^{ke}
 Kene'wane 'senanag^{ke} " waji-
 tejowa'negow'at'ai' ma'at'ai'wame-
 to'ha'i: myi'wonamegi tejowanegi
 wa'at'ai' to' kune' to' wanam a-
 matome'at'ai' ⁴³ a' matome'at'ai'
 mitenig^{ke} a' ya' ya' ya' at'ai' Pent
 ta'i' at'ai' ina' a' at'anigi a' ta'ci
 nanama' kwam'at'ai' tafowa'ni-
 at'ai' i' k'zi' a' a' feni' f' t'iga' at'ai'
 mo' ca'gi ter megi me' tari' nemi'wa'
 na'na'guta'gi a' a' na' 'cha' at'anig^{ke}
 " " " " " " " " ma'ani' ci' in' ma' a' a'
 gu' megi a' y' i' a' i' at'ai', ke' fi' 'k'w'at'ai'
 a' wa' w' kwam' sa' o' i' at'ai' mitenig^{ke}
 a' w' i' p' kan' a' i' m' i' at'ai' o' ci' samani-
 at'ai' (4) ke' t' e' i' g' i' m' i' at'ai' a-

odd list of stems.

add to some list
M

syntax

myi'ci memec'hoic aiyaniwe megu
 u' i'ikanawimide' k'itcagi p'el-
 taraw'hoic a'noho' m'ideic' imona' det
 'iji a' jemi'foa' segi'hoic m'ite'ma'
 ga' agni'pana'gua' w'ha' no' 'ci' semi-
 m'icita' 'ckita' a' m'awa'gwam' nic
 t'cagi k'ic' m'ina' i' calvi'wen' nic
 no' 'ci' sena' neta' nemawa' a' 'hoic'
 me' ce' m'ana' a' 'k'ap'ina' amiy'
 t'uge' ka' ckita' m'agwa' m' ka' ckita'
 ta' am'awa'gwam' a' 'hoic' m'ot'ei
 t'ungi' awata' w'awana' nemi' sa' no' 'ci'
 sen' mac' aigt' i' a' 'ci' m'iy'ig'kuc'
 u' i' na' hoic' j'en'lonow' hoic' m'ina' 'ter
 si' j'on' no' ta' t'igini' i' na' hoic' m'awa' w'ent'
 w'iwag'. k'ene'gwane' s'ana' na' g' on'
 a' j'ap'awa' ta' m'ide' me'gite' n'ini'wani'
 'no' i' a' utota' m'iy'agwini' (5) a' m'igana'
 k'ic' m'ide' wa' p' = 'na' m'ide'

nina owa'otma'i Kesipinapeli
 a'ki'eko'iyagwe a'o'cha'ciwiyagwe
 a'ini'ette'pajpanu'atamim'de'cim
 tni'amingaw'i a'ciw'it'ka'waku'de'
 m'it'ca'wa'fagi'wama'wagi' a'ant'g'
 wa' a'ci'ni'it'ca'w'it'at'ci' Wi' sa'ka'
 nu'at'ci'ke'sipyanigi'oni'at'it'ma'anc'
 wa'ke'inawa'kwamigi' Wi' sa'ka' a'
 wita'ma'at'ci' a'at'am'meg'u'
 a'ane'mi'fagi'at'at'ci'ka'guya'meg'u'
 a'ane'ki'isim'it'ci'ka'guya'meg'u'
 a'f'ot'elom'eg'u'ane'ki'is'it'at'ci'
 ka'guya' a'at'ci'f'um'agi'de' a'ini'
 wa'm'it'ci'ka'guya' a'ny'it'wi'wa'de'
 a'wafi'at'ci'f'um'agi'de'ini'wani'it'ci'
 wa'na'it'ot'sitafi'ni'aw'at'ci'
 wiga'tafit' a'ini'it'ci' (6) wana'
 ni'it'ci' neno'ci'roni'ni'aw'at'ci'
 wiga'tafit' a'ini'it'ci' ka'guya'

a' ne so pa' o wa dte' i' tci' wian' Ki
a' u dte' pa' a dte' i' Wi' sa ku' a' ma' lagi
wina agni wi' pa' napa' ma' gin
a' i' cita' a' dte' i' neguterwi tci' pi-
nigwa' a' dte' i' neguti a' a' gi' a' dte' i' a' c-
ni' ci' wa' a' dte' i' c' muna wina agni
wa' agi' agin ni' a' i' cita' a' dte' i' a'
'Keta' per' o wa' dte' i' m' onilomegu
a' i' tci' pi' nigwa' dte' i' a' a' gi' a' dte' i' b'
a' Kewi' renya' ma' sa' dte' i' Kabotue
a' ka' cka' cke' tawa' dte' i' meda' c'
mequ u' si' ni' egi' a' i' me' tawa' dte' i'
nant' ekwe' megu a' tane' tawa' dte' i'
a' i' kifemi' femu' dte' i' m' ya' w' u' megi
femi' femu' dte' i' u' si' ni' a' ni' dte' i' a'
a' aneni' nani' ke' (se) tawa' dte' i'
"Ka' cinagwa' wi' so' ke' ne' ce' se
imugi' a' ne' agi' a' i' sim' dte' i' (9)
"tate' pi' wana' a' a' w' i' yam' ?

see next page. syll. i di si ki ka li ko = ?
 i'ci = ? a'pigu²

From last 10 diall
 ermosis

add to verbal stems
 substitute: a'Kigima
 Tca' in a'pigu

Hl from here

nese segogika'i ma'agi k'atci-
 maneto'nanagi, a' i'uidfo' i'mimegu
 a' j'omika'che' tawatto' i'mi
 itep' a' pa' u'gini: ma'atci ma'wen
 i'meniwa'wa' tene'wane' su'ana.
 a' anemi pegi'pege' tca' k'agi
 me'nyi' e'ni' magna' ki'wan: ma'
 tci ma'weniwa'wa' j'aya' j'ya' j'om-
 m'at' a' a'iji' a'ijayima' cha' tenig
 a' ta' e' kawonete' e' usi'oma' ani
 w'omai' jogini a' i'ne' cha'at' i'
 me' so' ta'w' megu a' m'enge' t'agi
 m'ani a' ki' e'nat' a' k'agi' w'ina
 i'ci' b'ogi' k'apigu, a' i' t'watto' i'
 moneta'wag' ki' a' na'atci ma'weni'wi-
 wagi. peni' k'ukiga' j'at' i' na' ka'
 w'it' t'ka' a' w'omai' jogini' a' i'
 ne' cha'at' i' a' k'ataw'omegu
 t'at' ki' an'at' e'ka'w'at' i'

additions?
- syntax,

(8) monētowa g^{kie} "ai yigwāmi-
gū, wina keta ka i Remātkina
wafwa Wⁱ Sa Ka^{ca} jo simegu
nāma kigi i 'ci segi kapiḡi;
ā^tigini : inā atcimā wēnwa gi
monētowagi. Ke tēnā megu sāgē si-
gini : inā atcimā wēnwa gi aneta
ā sāgē simegu jo si.

45. a nāgwātkai Wⁱ Sa Ka^{ca} a wigo
inā atcimā wēnwa gi jo simegu
wātkai ca chi a sāgē ci matijoni

46. Kwinigi pemi jo tigo^{tkai} "ci nā
a nō ku aige megu t'igigā tēgi-
gwā sgi, a inā do wāgūnā nō ci a
jo t'igigātkai a gwī mē sgi gā wāna
me t' sāgē iwagi aige megu
tēgi-gwā sgi a inā atcimā wēnwa gi
me sū om wānāi (nop. 9: f. 10)
me t' sāgē iwagi tēte cīta e.

Text modi e
not-i

King + imig
Syntax for

manetona gima Kingami gi, no a a
 " o a wa na maneto Wogwa igi
me to sa neni agi ku nete ci to
e ano ku, a ima to o Kume sa
ani. agwi no ci, manetona gi ku,
a igu to o Kume sa. Ami na ta
ifimi a mona a cigi W sa ka a
pepaya ku cigi a afidci,
pe kuta migi peno de omegu a
ka cki a teki uro ya ani mi co
migi pe kuta migi ke de ina me
menima i a ku ka cki adci
wa na igi tuge a ci a to me
nomegu jo de omegu ke aine
ka cki adci ni sa fi gu na mi co
ma a a ci a to me ya a to me
pe ya adci (11) ka ta cha o gu tuge
a ci a to me ma adci fi gu me
na re ba pi na me a ci

W. add over some slant,
Cree suke close,
sathu hore condr.

ta¹⁴ "ta¹⁴ "ta¹⁴ " nyä¹⁴ wä¹⁴ neme¹⁴ ge¹⁴ fe¹⁴ "kuta¹⁴ -
mgi¹⁴ a¹⁴ "jy¹⁴ tewa¹⁴ neme¹⁴ ta¹⁴ "me¹⁴ ge¹⁴
k¹⁴ t¹⁴ e¹⁴ n¹⁴ e¹⁴ me¹⁴ ge¹⁴ a¹⁴ "k¹⁴ w¹⁴ a¹⁴ t¹⁴ a¹⁴ me¹⁴ ge¹⁴ a¹⁴
sa¹⁴ "ka¹⁴ "neme¹⁴ a¹⁴ "ta¹⁴ "na¹⁴ i¹⁴ ne¹⁴ se¹⁴ "fe
pe¹⁴ "kenä¹⁴ mawinu¹⁴ "a¹⁴ "igu¹⁴ ta¹⁴ "ca¹⁴ "cki
"ku¹⁴ "ki¹⁴ "cigi¹⁴ . na¹⁴ ka¹⁴ me¹⁴ ge¹⁴ a¹⁴ "ca¹⁴ wä¹⁴
"ca¹⁴ "ci¹⁴ "ku¹⁴ "ki¹⁴ "cigi¹⁴ . na¹⁴ i¹⁴ , ne¹⁴ pe¹⁴ ge¹⁴
"enig¹⁴ ge¹⁴ "ku¹⁴ i¹⁴ "keto¹⁴ "na¹⁴ i¹⁴ "ki¹⁴ ta¹⁴ "ce¹⁴ -
maneto¹⁴ "nānagi¹⁴ "a¹⁴ "igu¹⁴ ta¹⁴ "ca¹⁴ "m¹⁴ "ta¹⁴
"mi¹⁴ ge¹⁴ "pe¹⁴ a¹⁴ "ci¹⁴ "ku¹⁴ "ki¹⁴ "cigi¹⁴ : a¹⁴ na¹⁴ ta¹⁴ ce¹⁴
na¹⁴ wä¹⁴ ni¹⁴ wä¹⁴ wa¹⁴ "k¹⁴ en¹⁴ ge¹⁴ n¹⁴ e¹⁴ ge¹⁴ -
na¹⁴ na¹⁴ "no¹⁴ "ta¹⁴ "ca¹⁴ "nyä¹⁴ wä¹⁴ n¹⁴ e¹⁴ me¹⁴ ge¹⁴
"k¹⁴ n¹⁴ e¹⁴ ge¹⁴ ta¹⁴ "ca¹⁴ "sa¹⁴ "sagi¹⁴ "ka¹⁴ "ca¹⁴ "cka¹⁴ -
ni¹⁴ ta¹⁴ "si¹⁴ "ma¹⁴ "an¹⁴ "na¹⁴ i¹⁴ , ne¹⁴ se¹⁴ se¹⁴
k¹⁴ "ci¹⁴ wä¹⁴ "na¹⁴ "k¹⁴ te¹⁴ "ca¹⁴ wä¹⁴ (12)
a¹⁴ "pu¹⁴ wä¹⁴ "pe¹⁴ "kenä¹⁴ me¹⁴ "wi¹⁴ "yari¹⁴ ?
a¹⁴ "igu¹⁴ ta¹⁴ "ca¹⁴ "m¹⁴ "ta¹⁴ "ca¹⁴ "ne¹⁴ "si¹⁴ "i¹⁴ a¹⁴ -
ge¹⁴ "wi¹⁴ me¹⁴ "ca¹⁴ "na¹⁴ "i¹⁴ "wi¹⁴ "pe¹⁴ "kenä¹⁴ me¹⁴
"nāni¹⁴ "a¹⁴ "ia¹⁴ na¹⁴ ta¹⁴ "ca¹⁴ "ci¹⁴ "tāni¹⁴ ta¹⁴ ce¹⁴

= nepwa Kaiyow ?

wellnow

= ?

Cwethana a " ciketemagi adai
 neke ena nagi neke sa ena
 na i, a " igu dte " na i, ne se i,
 agwiku i Kagi i icimamitana
 wita a " yanini wa afi afite
 ja na wadteiku izyowe kegi i
 na nagi ke ci sa " managi a
 " igu dte " na i ne se i ke kwaiya
 ke ku i fo sotawina awiawene
 nekwaiya ci motagagi manitowago
 agwiku i Kagi i " cilwawotami
 Ina minawita a " yanini, wadte
 jawawitute te ne fawayami, u se
 ma am. na i, ne se i, tuidte
 megu wa icifawifo kenamotna
 min, a " igu dte. mana dte i ^{red. ?} mana
 manitowita (13) a " wa sa yanini
 jomisi giat a " anemine ke dte
 inidte i wa mawipetawonate

~~Handwritten scribbles~~

- look up.

same as before

add to verbal stems
na m p i k u w o
n

Keg' enanagi Ke'ci sa' enanagi
 a' i ma' d' a' i' ⁹¹⁷ a' fani ja' Segur' a' i'
 a' m' senagi u' ci' ci' gwan' wari
 na' ka' a' ataps' a' d' ki' utu' ki' ki'
 wawani na' ka' megi a' n' a' p' i' ⁿ
 'ckunagi u' p' e' p' i' g' u' a' 'cku' a' w' i' g'
 t' ni' utu' a' 'cku' a' m' e' k' i' t' e' n' w' a' w' i' . i' m' i'
 ne' s' i' i' , a' 'cawa' d' e' n' a' m' i' , a' i' ¹¹
 na' d' e' i' . na' i' a' ne' s' i' i' , ne' k' u' a' t' e' ^{I = need}
 gi' i' a' 'ci' p' a' n' a' p' a' t' a' m' a' m' i' ne' h' i' s' e' i'
 w' e' n' e' n' a' m' i' u' 'c' i' t' a' ' a' 'w' a' n' a' d' a' m' i' ,
 t' a' w' a' 's' i' k' u' ' n' o' t' t' a' i' w' i' ' i' ' a' -
 w' i' ' w' e' n' e' t' w' i' e' w' i' ' s' e' i' w' e' n' i' . w' i' ' a' n' e' m' i'
 j' y' a' t' a' t' a' w' i' ' e' ' k' i' K' e' g' i' e' n' a' n' a' g' i' K' e' -
 'c' i' s' a' ' e' n' a' n' a' g' i' n' a' ' k' a' m' e' p' u' a'
 t' e' g' u' t' y' u' t' u' g' e' , a' 'c' i' p' a' n' i' k' a' m' a' r' ^{a' i' s' a' m' a' w' a' i}
 y' a' m' (4) , a' 'c' i' t' a' ' a' m' a' n' a' m' i' s'
 ne' s' i' i' , a' p' s' e' n' a' ' d' a' i' k' u' k' i' n' a' K' e' -
 'j' a' p' y' a' ' t' a' g' o' g' i' K' e' g' i' e' n' a' n' a' g' i'

=?

add to Plums?

Ke'ci'xi' l'ntānagi' ¹⁰ nane'ci'wēyātuge
 a'ci'na'gātānami' neto'ci'ke'gā-
 gā' enāmi' a'ci'tā'ā' wanāmi,
 ne'si'ā'āwa'siku'ā'wā'ci'ca'pi-
 tei'ā'ki'genōwē' wē'anemi'pōyā'
 totāwē'elki'kegi' l'ntānagi'
 Ke'ci'sā' l'ntānagi' ¹⁰ a'ci'na'ā'ci' nā'ka'
 ne'si'ā'ā'āwa'sita'swi'ke'ke'gāpi-
 inā'net'ci'gāmi' manānā'ntōwa'
 ā'ne'gā'c'ā'gāpi'ā'ntā'ā'wā'ke'
 gāpi'tei'mi' k'ndōnē'gā' mltōwē'
 nā'ā' nā'ōnō'gā' ke'ke'gāpi'ā'nā'nt-
 te'gāmi' ¹⁰ a'ci'na'ā'ci' nā'simō'ā'ni.
 "e'wā'nā' ne'si'ā'ā'ke'ketenā'nānāmi'
 ā'gāpi'ā'ā'ketenā'nānāmi' wē'
 wē'ā'ci'mē'to'sā'nōnē'mā'tōyā-
 mīgi' nā'nā'gāpi' ne'si'ā'ā'
 ketepi'no'ā'ci' wē'ketenā'gāpi'
 mē'to'sā'nōnē'mā'ā'wā'gāpi' (15)

odd volume
of WPB?

~~Wagi~~ wi dka'i me to sa' neni-
ma' i syamigi. Ke' Keteminama
widka'i me to i, wi' nana to-
ta' sutinagi syamigi. aiyā ponu
wi' wi' cūti dka'i. ian dka'i a' mā
nelan awiyani. Tūm megu
wi' i dka' wagi a' nana mānā to
mi' a' cū megu. Keteminama wi' t-
nanāni. wi' wi dka'i me to sa' neni
mā' i syamigi. nana mānā ku' si'
4 a' dka' ketepel. nā' Ketemagi me to
sa' nenti fana, a' i nā dka'i, me to
i i nagi dka' mānā a' femi wagi
ke' cūyani mānā wadka' megu
ke' femi wagi se. kaka wi' wā-
panatā ^a femiyani i nā nē ni' kani.
ke' cūi pe' cūi, me to i, nani
wi' kegi ke' nene' kaka nā, nā' ke'
kaka nā' kaka dka' fa' a' nani

add stems.

=?

i'ci'ta¹¹ a¹¹ Kani, ma¹¹ Kwa He¹¹ megu
 wi'ci'megu menuta ma'cimi-
 yami (16) Ki'ci'ta¹¹ e megu megu
 gu Ki' inafi co'cki. Korta megu ta'i
 wi'ci'pyan magigwa'ckaiyami
 i'ci'ta¹¹ a¹¹ Kani a¹¹gu watawami
 mani Kigenani wi' me na Ka-
 netamanini. Ka¹¹ a¹¹ wata'wi'eni
 yami yowe nene Kanetaganini
 Ka'ci totamani ma Kanetamegu
 imag¹¹ Ki' Kepemi waji Kawu'se
 Ke' ta' jwa' tawomegu wi'ci'ime-
 nani. Ke' nene Kanetal megu
 a'nenani. Katarne' si' jwawi
 nene Kanetaganini ma¹¹ ni¹¹ megu¹¹
 a' ta' ci' cimenani. ¹¹ ni' ¹¹ ni' ¹¹ ni'
 ne' si' isme Kwameti watti'ani
 ma' yafini Kegi' ena nagi
 a' jwa' a' dala megu wi' wi' cwi

add vocabulary

odd

wi^ottai

natita setowagi wi^oseriweni
wi^owe' kutanettiwa^ottai ne' euwa'
megona' i panate siweniga' i.

(17) me' ceme^ogi a' n^ometamaw^ota
na' mi ki' ma' n^ometamaw^ota. wa^ottai
me' to' ga' n^ometamaw^ota ki' wi' kitemage' si
wagi yusuna, ne' si' i, a' i^ottai.
46 iii i^ottai ne' to' ma' na' ne' ne' ka'
netaga' ka' to' ana' ca' ca' f^omi kima
aiya' ne' sa' n^ometamaw^ota te' ma' na'
mata' yo' ttai panate panate, a' toyo
wi' ttai. o i^ottai wa' na' wa' ttai
f^omi awi' awi' ta' netaga' o to' n^omi
wa' ttai. o to' ga' kuti a' ttai
te' sa' wa' k^ottai i. aiya' o n^omi
i^ottai. o to' k^ottai i^ottai a' f^omi
q^ottai f^omi o to' o na' ka' no' o to'
n^omi a' o to' ga' o to' ttai
a' n^ometamaw^ota. o to' o to' ttai

2: a 7 2:2

no^o dci noⁱ ci pwa^{wimie} kwina
wa^{su} dci Aiyaf^{pa} to^a a^{sa} ma^{wani}
nigani pa^{to} puate (18.) wi^{ne} ne
kunawa^{sowa} u^{gute} e^a u^{se} s^{it}to^{ie}
"ci ma^{pa} e^a u^{se} sa^{iyand}le, ki^{Retem}
nawani, netegwa, uⁱ cita^a wa^{ma}ni
na^{ka} wi^{senilweni} pyatatawi^{egute} e
tyaⁱ ugi^a i^u ci^{sa} aⁱ tm-
megu wiⁱ cinene^{Kinawa} su^dto^{ie}."

Kinagwi dci no^o dci no^o dni
tepe^{kw} neni^{wani} apeto^{kanito},
wi^{anenu} pa^{ke} k^{una} w^{imagi}.
"pa^{ke} k^{una} w^{imagi}" in^{apizju} mani
a^{ciwawite} men^{witeigi} - sm^{dca} i
wiⁱ ci^{aiya} p^{otiga} pa^w dci.
wi^{nageni} gapawa^{nigani} wawita^{ne}
nen^{iwita}, wi^{men} fanni^{Kano}-
nawa^{oni} i^{ce} megu^{Kano} n^{aweni}
wawa^{dci} a^a wawita^{teigi}.

urite'ka'si'nanuani (19) urite'ci-
ga'pawade'ke' urite'atofamewade'
da'gawade'ke' mo'kuwago'uride'mi
nanaga'ke'megu'na urite'ci'atkei
urite'atwade'ke' gijifa' ta'au'ni' .
mani'ku'wina' a'ci'mezame'ke'
ma'ku'wama'gymetaigi' a'ku'
ta'kamigi' na'atkei' gijade'kei' kitemagi'
kanagade'kei' urite'na'wagi' urite'wente'
nigi'amegu' urite'iman'ama'wage'ke'
nete'ci'megu'nanag' kei' , kenwa'ci'
megu' urite'atkei' met' i' g'nenigi'
wade'ke' . Thi' a'ci'natota'ci'yame'ke'
na'ka' urite'at'fa'kw'amegu' ke' kya'
wade'ke' a'ci'te'nanaw'at'wade'kei' .
urite'ka' mo'te'megu' mani'
urite'ne'ckamag' kei' a'g'p'p'mi' urite'
pita'ka'wage'ke' (20) nete'ci'
natota' g'ig'ig'ina'wag' kei' urite'ka'

function

common ceremonial phrase

wina a'cuar mentane wawatte
 māmyā ci kanone gūnā dōcin
 āyāgi menatama gūnā mā
 kana mā wina a' pēnā wū
 wō mēwēnātama āge dō, in a-
 yāgi a'ci nūt yame dō. tōcōgibō -
 megu a'ci megu menwigeni
 gi sete'ci nato tā zēgūnānāgi
 mā Kwāmenizāme dōigi, nō dō
 nō inā wā dō āiyāfō tā'ari.
 #10
 tōtoniwā k'is wina nō dō
 Ke'cināwē megu māntōwā
 tōyō i tā'ci wā dōime tō sānēn-
 mānāgi. nāpōwā me'ci megu
 wāwēnāme tō sānēnēwē dō

#11
 mā nō inā nēmenāgūwe netegūnā
 nāg (21) mā Kwāmenizāme tō
 g' mānā nō sūnēn me' mānā
 nō inā wā dō nō dō

The Ghost Feast.

It is said that a person feels very badly when a relative dies. Now it seems one begins to blacken his face (fast) when he/she wails over a (dead) relative. He, she always blackens his, her face with charcoal before the sun rises. When he, she has painted him, herself when he, she has painted their face with charcoal, then he, she departs. Before leaving he, she throws Indian tobacco on the fire. "Now, my grandfather, as I am wretched and sad, I am about to go around crying, I shall wail over my relative. He, she says to the Spirit of Fire. The person who wails over his, her relative then departs. That is always what he, she does. Before the sun rises, (2) he, she has already departed. He goes around in the forest crying -

It seems that he ^{the} made our nephews
so sorrowful when he was instructed
how they felt when they were evilly
thought of by manitous. There was one
manitou who at first thought evil
towards them. Soon ~~there~~ were two.
They themselves were living happily;
he & his little brother both treating
their fellow manitous harshly.

Finally some of the manitous could
not exist in peace & comfort, thought
they could have a happy life. Then sud-
denly there were (3) who hated the
brothers. After they were four, it seems
of those manitous, then was the time
report has ^{it} that then our nephews
were hated fiercely. Their fellow manitous
took council against them: ^{the} fourth
times did they ~~take~~ council against

Then their little grandmother was sum-
moned ~~to~~ the Council. ¶ The old
woman was summoned. When she
came ^{on} there ~~there~~ was a long lodge
was there where those holding the Council
spoke with roaring voices. It is a
fact that when she entered there were
only men there. In the centre where
there was a carpet, "Here" she was
told by a ceremonial attendant. But
she said "Here" and the old woman sat
down heavily at the seat. Then they be-
gan to speak, telling how her biggest
grandchild (p. 44) was hated by
them. They all spoke in the same
strain. After she had listened to what
they all said, then it is said the
old woman started to rise to her
feet. "It is not possible for you

to kill my grandchild. I think
my grandchild has made all his
plans," she said. However the Runner
is the one you might contrive to
kill if you were to kill ^{either} any of them,"
she said, "Even my grandchild will
not fail to know how you have
spoken to me," she said to them as
she went out. Then at the time
they heard no more of it. Such is
the report concerning our nephews.
Then one man went around
crying out, "Now we who are
brothers together shall go with each ⁽⁵⁾
other in opposite directions," he
said. "We are bragging who are
Ka'ckos + O'ka'os," said the crier.
Then they who went with each
other went in opposite directions.

As they went in opposite directions
Wi'sa'ka'ac went north, and his
little brother south. Wi'sa'ka'ac
kept on losing those whom he
accompanied. Finally there were a
few, a very few. Finally they
made all sorts of excuses. Finally
they were four. Finally they made
all sorts of excuses. Why I must
stop to tie my moccasin string
carefully, they said, "I must
stop to tie my legging^(s)-strap carefully,"
they said. Finally there were 3
running. Wi'sa'ka'ac was running
in between them. "I shall not lose
sight of these," he thought. Once while
he winked an eye he lost one. Then
they were two. "Well I shall not
lose this one," he thought. They

were running at full speed. Now
as he wiped he lost me. He stood
around for a long time. Soon
he discovered his little brother in
the way he heard him. He blindly
started to run towards where he
heard him. The fourth time he
started to run he heard his little
brother fainter and fainter. "Now
Wi'sa Ka'a, my elder brother, now
is the time when they are killing
me," said this little brother. (7)
"Where are you? These fellow man-
tous of ours are killing me," he
said. Then (Wi'sa Ka'a) stopped
hearing him. Then he ran that
way. Such is the report concern-
ing our nephew. He leapt from
crest to crest of the great

mountains on his way: such
is the report concerning him. When
he arrived there, the grass was
all twisted where his little brother
had struggled. He gulped as if to
cry. This whole earth shook.

"Well, go deep down in the earth,"
the mountains said to each other.
Such is the report concerning
them. Wi^osa Ka^{oo} started to stand
and turn. He gulped as if to cry.

"All the mountains nearly fell out
(of their holes) (8) "Do your best, for it will
be your fault as you started this
on Wi^osa Ka^{oo}, you must get very
far down in the earth," was said.
Such is the report concerning the
mountains. They surely were afraid.
Such is the report of them. Some were

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very scared. Then W T sa Ka a left
for where ^{the people} they lived. When he arrived
where they lived they were merely
deserted lodges. As he started to
enter, he said, "Well, grand mother,
where are ^{all} those people who were here, (they
left quite a while ago," he said to his
grandmother. "What is it, my grand-
child," he was told, "Where are all
the people who were here," he said to his
grandmother. "Oh did you think
(10 ins p. 9) they were people? They
were manitous my grandchild. "Oh
yes they must be have been manitous
(I thought they were mortals," he
said to his grandmother. (H. Bombardier)
"No, my grandchild, they are truly manitous,"
he was told by his grandmother. ⁴⁶ "Then
it is said Wise Ka lay down.

He lay down bent where he belonged.
At night he heard some one far off.
The second night he heard him not so
far away. "Why I wonder what it is,"
he thought. The third time he heard
him very near. "Why, younger brother
had been killed," he thought, "Some one
has come and played a joke on me," (1)
He thought. "I am very positive my
little brother has been killed," he
thought. The fourth time at night he
thought some one was coming. He thought
a person sure enough had come
to his door. "Now my older brother open
the door for me," he was told. He merely
changed the position where he lay, and he turned
over to the other side. "Now, our fellow
manitous have given me up," he was
told. Eventually he turned where he lay.

such is the report regarding our nephew.
The fourth time he was spoken to, his
little brother had his finger nails showing.
"Come my elder brother, what is the
matter that (I) you do not open the
door for me," he was told at the time.

"My little brother I must not open the
door for you," he said to him.

"Why, what a serious mistake ^(and) you have
made in making our aunts and
uncles wretched," he was told. "Now, my
younger brother I did not sup^t & think that
our aunts and uncles would come to
life again," he was told. "Now my little
brother, by chance I have already
wailed much over you, and the man-
itous by chance have already heard.
I did not unless think of anything,
that is why I do not very smart."

he said to his little brother, "Now
my little brother, I can not open
the door to you," he said to him.

"Where this shining monitor who
gives light when it is daylight (13),
where he continually sets, then you
shall go and kindle a fire for
your aunts and uncles," he said
to him. ⁹⁷ Then he started to rise to
his feet and he took down their rattle
and he picked up their drum and
he hid their flutes out of a bundle
and then their burning fire stick.

"That, my younger, is what I
had to you," he said to him. "Now
my younger brother, if ^{you} think I shall
lose sight of a bit of ^{your} meals, your
food will be much nicer. Our
aunts and our uncles will continue

to bring you much food. If you
think ⁽¹⁴⁾ I shall do my smoking,
my younger brother, always our
aunts and our uncles will it to
you. If you think, 'What a lot
of our goods I have lost,' my
younger brother, as long as the
earth is green (fresh) our aunts and
our uncles will continue to bring
more to you," he said to him.

And my younger brother you
will have more power than these
others who are called manitous (pre,
but the sense); ^{and an oia a haural saue} they will not have as
much power as you. You alone will
have 5 fold power (i.e., five times that
of the other manitous), he said to his
little brother. "But my little you
must have pity upon my

those who are to be my fellow-
people. ~~My~~ my little-brother, surely
my people will be wretched. (15)
You must have pity upon them.
My little brother, so they will ask ^{what} each
other what they covered each other
with (free). So as you think of my
people, so they will do, what ever
you think of them + what ever way you
bless them. "I and my future people
are going to live wretchedly," he said
to him, "My younger brother, when
you start to leave me this day, you
must walk away quietly. Do not think
of looking back at me for fear. Only
think towards me what is good, and
do not think of being down hearted.
You will think quietly so you may
have a good step in your walk,

(16) You must look only ahead.
Do not think 'I will look side-ways'.
You must not think uselessly of
this our dwelling. Do not remember
your former possessions. Let them go.
Today you will quietly walk away.
You must believe what I shall say
to you. You must remember what I
say to you. Do not fail, my little
brother, to recollect what I have
told you this day. And, so be it,
my little brother, eventually, when
our aunts remember each other, they
will always ask each other ^{up} for food and what they cover each
other with (free, blankets), or anything,
even life. In what ever way you
are to bless them for my sake, you
must bless them. That is why

my people will be wretched, my
younger brother," he said to him.

¶ ~~8~~ And for anyone (literally, this one) who
thinks of it is told (by the other people),
~~for~~ "Do not think you have separated
entirely from the relative of whom you
have lost sight. And that is why
they (gran. ling, pl. ing) do not think
of feeding their mouths [that is, they do
not think so much of feeding themselves
as of feeding the ghost by having the
ghost-feast.] That is why they place food
by the fire place for their (dead) relatives.
Even at the present time the darkness
comes and stands. (That is, when it is
dark the dead relatives take the food.)
And so be it, they also place water
besides, which the dead desire. How
will it be that, ⁴⁹ "Aiyabota" a well

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Kiyoma is explaining

not be made mindful when he puffs
the tobacco. First (18). He will be made
mindful. ^{but} He was told his elder brother.

"Well then I had an elder brother, he told
me, 'you will bless them for my sake,'"

He will think of this. As Rebas brought
this ^{thing} for them, his uncles and aunts,
he will be made mindful thereby.

And after (or be it) the darkness comes
to be midnight, (the ghosts) will make
a fog smoking this tobacco (free, but
the sense) on their way. It is said of
those named (i.e. the ghost), "They
are making a fog smoking."

And so they ^{ones} will stand in single file.

No one named first will stand ahead.

He will shame him first. And they
(the ghosts) are spoken as they are
named. (19) (On returning to Kiyafoto ^{etc.})

They must stand in the order they stood
(at the ghost feast) and they must tell
what they were told by the one who
remembered them - They must exactly
that to Aiyapata" (19) "Oh this is
what they told us, who remembered
us and whom we left in misery
in the face of the earth," they will
say to him. We must think something
good of them. They asked of us that
they might live long with their fellow
mortals. That is what they asked
of us, and that they might reach
an old age, (that is what they ask)
of their ~~respective~~ respective relatives.
And furthermore ask of us that
we turn back to them our clothes (which
they put in the grave) (20). And when they are
spoken evilly against from accusers

the earth, also they ask us. (That is
will not happen) Also they asked us to
remove disease from them. They who
remember us ask from us everything
that is good," they, so he it, will say
to Dyapā-tā^u a. They will live
with person with the manitou
(di-yā-fā-tā^u a) there. They surely
have a nice life there. They who
think of us ^{remember us} ask that we bless ^{with this food}
them that way (21). That is what
they (the ghosts) will say to Dyapā-tā^u a
who lives with them. Now they (the ghosts)
make the food increase. Such is
the report concerning them. They
ask ^{us} to increase this food in that
way" (spoken by the ghost named).

[The speaker at the ghost-feast proceeds]
They must coop them. And now

as many of us as are invited, will
sleep pleasantly, & will live in health
and, so be it, we will, so be it, con-
tinue to each and every one of us
to see the marvellous earth as he
continues to change its seasons,
all you to whom I am related.
That is all. ✓

4 ✓
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