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Phonetic rest of a text written out by E.O.
dictated by E.O.

ma'ina a'ingag ke Kanai'ing ke a'man'a ca'eca
matwigag ke a'cawigag ke manan anim na mitaga
mamana' timi'eg ke a'udapenigag ke ra'gi'to'ke
a'me findAll go si dta' 1917 a'weniti'yik ga

ciga eya'man we'mingag ke ta'sawiganigag ke
ma'ing ga'maini a'udapenigag ke timi'eg kai lato
man' inagionen mu'ota'vag giy a' timi'eg ke
ma'fomiyag mitagi'ke a'pobi'fagi'ke a'ke teki
sagi netai megina'a ga'maini de ne ya'minga
wipobi'fagi'ke kikweckeri'ke tap ni a'pobi'fagi'ke
katobwa'cik ke freno'minga' wi a'nesta'vagi'

one 'cena' katobwe' nen'i ca'penapena (2) a'fensi
pobi'fagi'ke neksawiganigag megn megut
wai' sekuton'a a'Ku'ki'sten' eico nen'a wan'pwa
nen'a'ni. inagionen ka'go' a nen'a wai'pena.
Kaita watog megn man'i tepe' ka'gii' ini'mana
mitagi' a'wa'pi'fani wajotag' kai nen'a wan pu
nen'a'ni. Katobwe' ka'megn fensi'ata'pena
mwi a'pa'Kanosagin' nite' ki'shi'Ku'mi'
Kai'ni memegn' ane' a'Ci'dta' anie'megn
a'wa'pi'fani wigag'ke, megule megn a'Katiwii

unparseable text
Kurrajong, Monday, 2nd May 1948

Kemari, "It's rains, Kemari, "It's rains."

As a little bit.

Kemari, "It's rains, Kemari, "It's rains."

As a little bit.
A régés győzelmégénél népszerű volt a pólyák. Távolra utaztak a köttők és a katalógusok.

A kármények közül a legismertebb a Szent István. A kastélyokban és a várakban, a történeti emlékekben is főszereplő volt.

A kármények újabban is népszerűek, és azok az emberek, akik a kármények erekedelmét kutatják, nagyszerű erejük miatt is nagyon törekszik.

A kármények közül a legsikeresebbek az akik a társadalom hőseinek, a katalógusok és a várakban is főszereplők.

Képes voltak a katalógusok és a várakban is főszereplők.

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Fred and I,

What happened to us when he left. When we left School at Circle, the time when we left, Tama. It was Oct. 10, 1917, Wednesday at 9:15 P.M. when we left Tama. There were many Indians in Tama the same as when we got to Braid (the train). They shook hands heartily with us. Then the train came it was time for us to get on. Then we got on from the train, went. In some way we got hungry when we were on the way. We took along one suitcase full for our lunch. We had all kinds of eats. It was pretty chilly midnight. Then it was when Fred began to eat all the time at our lunch. Very soon, by

He picked it up. He opened the suit case. He made me feel like to. Then we began to eat, it was somewhere nearly at midnight. (p. 2) We ate

fast vigorously. May be it was only 3 minutes when he finished them. And then Fred ate all the cheese and crackers. I only add sandwiches by the while we. Very soon our bellies were filled.

Then we slept! If soon Fred woke me up.

“Will we have pretty nearly come to Chicago?” he told me. Then he woke me up; soon we
Arrived at a large depot in Chicago. Then we got off (from train). Then it was Thursday, October 11th. Just as soon as we got off we went to another (depot), Union Depot. We went to see at what time we would go. Then we found out when we would go again from there and we stopped to eat again. And we ate mostly in the restaurant there. (3) And after we had eaten we bought bread and fare. We filled one fruit case up with them. After we were through we walked around in the street. Sometime we were just walking at times. It rained. We went back to the depot. We stayed there in the depot. Soon, before it seemed as if we saw Indians. We asked slowly to where they were standing. Some of them were Indians. We shook hands with each other. There were 6, 3 boys, 3 girls. They asked us where we were going. " Truly we are going to Carish", we said to them. "We also", they said to us. And they asked us from where we come and to what tribe we belonged. We gave them the information. "We are from Iowa. And we are called Sioux and Foxes." We said to them. And we asked them from where they came and to what tribe they belonged. "We are from Minnesota, we are called Chippewas." (p. 4) We were going to school at Carish." They told us. At 11:30 we again left from Chicago. The Chippewas continued to get on with us. Then we left Chicago. We continued on the way by the Penn. R.R. Penn Handle Route. We were traveling all day. And one and the Chippewas talked about their travel the other. It was midnight at night. We nearly midnight we came to Columbus, Ohio. At 4:00 a.m. we came to Pittsburgh, Penn. The train stopped a long time there. And soon it went on. Soon after we were traveling it became day break again. It was then Oct. 12th. Friday. We were traveling all morning (5). And when we reached
Harrisburg, we all got off - and we went to the depot. After we had hired we went to the depot. Soon we got on a train again. When we left we went to Carlisle. We went by the Cumberland Valley R.R. When we came to Carlisle, in the afternoon we got off. After we got off we went to the school building. The school building is one and 1/2 miles west of the town. At the time we arrived at the Indian school it was Oct. 12, 1915. We were very tired when we came there. That is what happened to us, Miss Evans and I. When we came to this Carlisle. That is all.
I am Edward Peartree.
...
25th, senegalese 11th cb. st. pag xii
500x, c. c. plot xii. tawagane
2.75, otto. ko 10.5 10, you am solo
10cb 3.76, tabari sego. mo yani
ca. ciki mani a talete ija. cini
ca. cwiwani. ami. minati a em ota
Edward Lampert
Once upon a time a very long time ago, this is the thunderers did. As they did their own village and one of them went out to talk a walk. As he was walking he came to an Indian camp. As he came to the edge of the camp he saw something whirling around it. He saw a band of young men and they were shouting at it. And they were going around in the camp. And the boy thought they were having a good time. And later he looked in another direction. As he looked in another direction he saw a band of young men. 

"But it's funny," he thought to himself, "He looked at them. Then he went home. As he was going to did not forget what they did. As he was lying down he wondered how it could come from that he could be with them and have a good time like them. Right then, thinking they knew what he thought of. Soon later, he went out walking again. He came to the same spot he had been. And there he saw two playing balls. Then he saw them playing. "Well," he thought, "They are looking on good. And he began to get kind of discouraged, wondering if he could get the with them. He was thinks all this time looking at them. And it seemed to be that they were throwing a frisbee. Figured around with long bone in it. Soon he went back to this home. And then he got back home, wondering and thinking about. He was wishing that he could go them talk with them. Later his father came in. "Well, here you can," said the old man. But the old man knew what he was thinking about. And the old man said, "You are power, and you can do nothing. And the old man said, "You can go almost anywhere you wish as good have the power." And the old man asked his boy to told
And the old man said, "Whatever you wish could be done," he said to his son. (p. 4) And then he went ahead, what he thought, "Like the way of those men very well, the way they are doing around the camps. They look like that all gone. They certainly look good," he said to his father. The man said, "If you want to go on then, you will be changed. You will now have the power which you have." And the old man said, "They have a hard time to make their living. And you will become as they are. And can catch your clubs, you can not take it with you. And you will now do what you have done." His father said to him, "You are a man. No people can do as much as that. Of if they are not made to be men," he said to him. "And this is why you will be." And later the (youngest) went towards where they people gone. And he also took his thing, along with it, him. And his father began to tell what to do after he got there. And as he went on he came to where the people were. When he got there he heard the noisy people. They were talking and singing. He himself began to sing. The old man laughed at him. Finally he took good notice himself. As he took notice of himself he turned at a bird. And he was with a bunch of birds. At first he thought they were cutting not him and, after him, they all turned with birds, be devil after the Indians. As the was going to happened. He went to Indian village. He made up his mind. He would wait with them. And he went into the first village he came to. It was a little. And he sat down at the fire-place. A woman told the children, "Drive him out. He must belong to somebody." So they drove him and they struck him. And they
told him to go out. And they struck him in his leg. And he again took notice of his self to keep notice of his self. To keep notice of himself. "I've felt like a dog," he thought, "Well," to himself. Then he thought to himself, "I guess I will never come to human beings." And he started on again to look for people. Christians again. As he was going to happened to come to a camp again. And he walked in to anyone of those wigwams. And then he didn't know that he had charged to a man. Of course it was planned out by his father. And when might come they all went to bed. And he searched among the boxes stealing things. And he searched all around. Finally he saw a cover with Indian corn. And he thought to himself, "I know I would eat this meal. And when he began to eat. One of the women

(8) as she woke up early in the morning, at day break. He heard someone making a noise in a box. It was in a bigger box, and she wondered about it could be. And the woman stopped chewing then the old lady built a fire. began to cook breakfast. And she went off for a bucket of water. After she boiled the water she raised up that bucket by and she pulled down ears of corn out of the box. As soon as she was pulling a sack of corn out. Fire was the mouse running out. As she ran out, they got after him with a club. They chased his brother. Finally he got away. When I ran outside. And he looked at himself and found he was a man. He started to go. "Well, it's funny about myself," he thought to himself. So he thought that he would never come to be a human being. "But I'll try it anyhow," he said.
to himself. He started off. He came to an Indian camp. There were quite a lot of people. As he came they heard men singing. They were sitting down. And they came a lot of small boys gathering together. Finally they asked each other to go to the pond. "Well you run and look for frogs. They said. He went to the pond, and they got there. And they found a lot of frogs in that pond. As they got back they began to kill the frogs. The man was sitting by the water. He looked at himself. He was a frog too. As he looked at the frog the frogs were killing frogs towards where he was sitting. And he started to get frightened. So he jumped into the water and swam beneath the water. After he had gone a while he thought the boys had gone home, and went about the

wrote again (11) And then he looked at the frog. How they were killed laying in the ground. He thought to himself. "I guess that is what they would do with me. He was wondering what they do. And then he was then standing around some lake. He started off again. He was so hungry. He thought he would hunt for some game. As he was going on he was hunting for something. He came to a big bluff. And there he saw a ground hog (groundhog). And he struck him. And he killed it. It was a very fat one. And he went down the hill and killed after the root. After he caught him he ate his dinners. After he ate his dinner he was full. "Well," he said. "I have my meal. I will not look for the frogs."

And he started out again. And he came to a place (12) where he saw people. They all had large voices. And he tried to pretend that he had a big voice. And he slept with them. Suddenly some one struck their wigwam. Right
The boys, at first, thought of abducting the boy, but then he took notice of himself. He found that he was a human being. He could become a human being. And he made up his mind, "I shall free the Indians hereafter. I am going to take care of myself, so as not to be changed into some kind of an animal," he said.

He started on. He did the best he could. And then he was looking for the Indians. As he was going to come to this country. As he came, he looked himself. He looked at him. And he was sure they were Indians. He was an Indian himself. And he looked at the wigwam and then saw family wigwams there. Finally, he started on.

Towards them. And he walked right into one of the places. And by went on and took a back seat. Finally, they were done. They looked to the back seat and saw him. And it was a cat. They said to each other: "Here is a fat face." And then they asked each other to kill him. And they struck him. But they missed him at the time. And they closed him again. Finally, he flew out (19). As he was out, someone took notice of him. He found out that he was a cat. "Oh! It's nothing," thought he. He thought he would never come to meet Indian. And he was considering what to do.

"Well, hereafter I am going to be a real human being. And then I started on again. And he came to a same and walked right in. That's where he turned into a toad. As he walked on, a little boy happened to see a toad walking in. And they asked the boy what thought the toad. They told him that it was his grandmother. They told
him to get some tobacco and go back to his place. And he was very ashamed of being told. He was their grandson and

He took good notice of himself. He was a tall, thin man with a slight air of superiority. Then he went out quietly. Then he went on his journey again. And he said to himself, "This time I am going to be a human being."

The Indian camp was not far. It came to the river. It was a real Indian camp. The Indians were coming to the river to get water. It was a good place to play games. And they went out to get water again. As he was going to drink a drop. He asked, "Who is that man?" And he asked, "Who is that man?"

"Well," he thought, "they are having a dance. And I am not a long string of them. I am only the singer."

The Indians were having a dance. And the singer was singing. And the Indians were singing. And the singer was singing. And then he went back to his place. And he said, "This is the first human being."

"Well," he said, "I will ask the first human being if you come any nearer."

"Will you keep away from these Indians?" And then he was not afraid. As he was going to run across the river, he was

But, presumably there being none, there was no one. The Blackfeet are powerful. "Do you love to look around, you who have fairs? They have Blackfeet (Indians) on their hands," was the song. This is what they sang. And that man got his dancing with them. At first notice of himself, he found he was a man. And he looked all around the other, and the fingers. And he saw they were only hair, floss, and fur. And they were not warming them at get out separately. While they were having

Then they sang, one of them got that down by one and one. And one of them said, "This was the reason I asked you to look around. And then man went off. (7) And he thought to himself, "How in the world can I become a human being?" And then he sang, "I will ask the first human being if you come any nearer."

"Will you keep away from these Indians?" And then he was not afraid. As he was going to run across the river, he was
looked at him. Finally the tiger saw the man. He got very angry and growled. And the man thought the tiger was angry. And he thought, "I will run away."

But the tiger said, "If you want to fight with me, come on!"

But the tiger says, "Oh, that is only my mouth wide open showing its teeth. And the man went towards him. And he grabbed him by the back of the neck. And he took him from the tree. And the tiger even smashed to pieces. And the man said to the tiger, "You are not worth anything." And then the man told the wolf. The wolf was coming to the herd. And the man said, "Wait until," and he said, "I am going to ask you something."

"And then they all do."

"What do you wish to ask me?"

"I want to know what you are doing."

"I want to know what my life is."

"I want to know what my father is."

"I want to know what the animals are."

"I want to know what the plant is."

The wolf said, "Oh, little one, I don't think you can do that."

"I have no idea," said the wolf. And the wolf said, "The people have a hard time to make a living. And you would have a hard time as they. If you live with them," said the wolf. And the wolf said, "I can't do anything for you. The only way is to go one and see..."
The one that has that盼望 (20) and he said till you what to do? I said to him: "Will I shall go over," said the man. And then he went one thing. Of course Wolf foolish him in what he had said. It was not a fact. And he also knew all about this man, that he had the spirit nature of a man. The reason he knew it was because the man said that club, and the man went in on the stage. Then he arrived at the place. Then he sat down, and he failed to ask that fellow. And the one who owned the store 

"You have come here for some reason. What is it?" Of course, the one who owned the store knew what his trouble was before hand. And he said to him, "Go ahead and tell me what you want to do. Why you are here," let he said then. "Well," said the man, "This man to ask you about this matter. I could become a human being." And the pipe owner said: "I see. Where do you come from?" He man said, "I have come from the South." "Oh, sir," said the pipe owner. And the pipe owner said, "Well, what is the matter with you? You are a human being now." The man said, "No, I am not. I have failed to become a human being," he said to him. "Every time I come among the Indians, I always find that I am not like them." So I don't know. And the pipe owner said: "Well, I don't think I could do anything for you. But it is hard for these human beings. Indians to live," the man told. And the pipe owner said: "I do not see any way of getting into the Indian camps." (22) he added. "But I will tell you this. I will direct you from here to the Iroquois place. He is the only one who will know of how you are to die," he was told. "Go on then and see him," and then the man went to see Wicki.
The man arrived at Wicks' house. He walked in and told him, "You are here for some reason. He wants you. Wicks said, "I am afraid you are a funny boy." And the man was frightened. "Well, tell me what you are here for," the man said. "Well, this is what I want. I want to join them. Indians. I like the way they live. And I want to be with them."

This is the only reason I have come. I have been here for a long time, but all this time I couldn't join the people," he said to Wicks. And W said, "Don't you want to be an Indian now?" You look as if you were one. But W always said that he was just for fun. He knew all about them. That thing was a thunder. It is a fact that the Indians have a good time when they are doing their dances. When they play ball. But they had hard times. If you ever come to join them, you would be the same as they. And you would have many of the people which you have now," he said. "And you, D, I don't know when you could become one of them."

"I don't know what you would have to do to join them," he said. "I became one of them."

"But I will direct you here to the sky. Where the hole is. There are four old ones there. And that's where I want you to go. They are the ones who will tell you what to do," he said.

And after he next, up above, and he came to the place where it was a little in the sky. And he arrived at the old man's place. "The grandson is here. Get some water," said the old man. Of course they knew all about him. "Will they send child tell us what is the news. You are up here," said one of them. "Well, this Wicks' directed.
Have a hard time to make their living. I suppose you would become as they did if you did with them. They told him to go to Great Manitou. And he will tell you what to do. He had control of everything. And then he went to the Great Manitou's place. And he said when he lived, he walked in. Hello! said the great Manitou. So the man sat down. "You are here for some reason," said the Great Manitou. "I have come to ask you about my way. Why I could not go in and I am with the fakir. I was told I must fail to do. The only reason I wish to be with them as they play games which suit me, and I want to be with them," he said to the Great Manitou. Oh yes, I see," said the Great Manitou. I don't hardly think you could join them. They have hard times to make their living. And you would.
I was told, "And you would not have the fame that you have now if you were with them. And now all the Indians know you. They also know what you think about. They all have thought against you so that you could not get in with those Indians." He was told, "But I will send you back to where the people are. I will meet some one, and he is the one who will tell you what to do. I don't do it myself," said the Great Manaton (22). And then the man went back where the Indians were. And he got back to the Earth. And then he went around looking for the Indians. As he was going he came to the prisoner. Then he said, "I am going to the Earth. I am going to the Earth. I am going to the Earth." And then he thought it himself to suppose this is when the Indians are. He then followed up the path. As he followed this path he chanced to meet a woman. She was after water. She was nice-looking. She had yellow hair. "Boy gook!" he thought to himself. He met this woman and spoke to her. "Where are you going?" "Just a little way from here," she said. "Will you bring any water back let me drink some?" he said. And she said, "Oh, no. I have a very prosperous husband." And he said, "Well, we won't know anything about it." "Oh yes, he will know." And she went after some water. Soon late, she came back with water. And he said, "Please give me a drink of that water." "No, don't do it," said the man. But anyhow he seized the bucket and drank. Just as soon as he quit drinking he saw some one coming with horses on—and then the man ran away. But this juston with horns
And I want you to go to a wigwam where a young man lived. It was told. And he was told the reason why he could not become an Indian on account of his club. But now you can go and join them. But they certainly have hard times. You will be exactly like them. Now I want you to go out. Then they went in different directions. That man went to the forest where the Indians were, and he arrived at that place. He went into the wigwam. He went in where a young couple lived that had only recently been married. Finally the woman's son married. Finally the woman had a child. And the Thunderer knew he was born there. Then reincarnation. The Thunderer sat there and took it from him. He knew it was himself. And when he knew it was himself. And
that couple were glad that they had a baby boy. And the father of the young couple came there. And one of the old women named the boy. She named him Sietuka. And then he became an Indian. Finally he grew to be a bigger boy. His mother loved him. They made a bow and arrows for him. The boy was very glad of it. (33) Now they told the boy to stay with other boys. This was what he wanted to do. He said at his father to the boys went to shoot birds with their bow and arrows he was with them. Finally he was 10 years old. Then the people moved. His parents went along with them. He stayed with his grandfather and grandmother. And the first camp those who moved made was where his mother was killed. She was killed by a man. And this man had wings and a fawn-pointed tail. And he was the one who killed the boy's mother. They went out getting wood. That is where she got killed. (34) The woman happened to go through when this man was claimed the land. As they were going they heard one of the woman screaming terribly. And they saw this man had dragged her. Then they saw a big tree with a hole out of it. This is where the woman was taken. The other woman ran away. When they got there they de- fended that she killed. They said she was killed by a man with a spear, and his arrow and he had their on his back bow, said they. The man cried for his wife. Right away they were getting ready to go back home. When they got there, they told exactly what befell them (35). And then that man was crying. And then he went back to his parents. And he told his little boy, "your mother has been killed." And the boy cried. Also the
old people, his heart cried. They began to fast. So did the little boy. They fasted throughout the winter. Finally, the boy was blessed. He was blessed by his father. Finally, he walked around and he got the men who were his former father. "Well, here my grandchild," he was told. "Now, my grandchild. (32) I have taken pity on you in the same way I have come down. Now the one that made you cry is nothing. And you shall kill that beast. And if you don't kill him, to shall continue & kill the people. And I want you to kill him. And when you go on back home I want you to ask them father to make a call for you. And that the call you will not fail him. Whereas you are near that heart, make three motions first. The fourth time you must the sick him. And now I want you to quit fasting. As soon as you get back home, tell your father to make a call for you. And after he makes it for you, on the 4th day you must go towards where your mother was killed. And ask your father to take you there your mother was killed. I want the ask your father to take you over. But of course your father will refuse you. But tell him that you are going to kill that beast (37). And tell this to your father." After he was told by his grandfather, then he went home. His father was a thimber - when he (the boy) got home, then he said, "Now, my father, I want you to make me a call." His father said that the old man. He began to make red for him. It was very good one. Then it was already made. And he said, "I'm going to quit fasting myself," he told his father. "But I will descend," again. His father answered, "All right." Then on the fourth day he said to his father: "Let us go and see that beast who killed my mother. I want to go and kill him," and the old gentleman said, "No, don't do it, son. He is a false monster." "But the boy said, "Now, please, my father."
went to groan." Finally he got his father to go. Finally they got there. Now they saw a very large man. The father said, "Then it is now." And the old gentleman said, "Now, son, don't go near that. I will surely kill you. Go in my daughter's. And the boy said, "No, he is nothing," he told his father. He started on. And the man was very mad at his boy going. Now the man got the axe and hit his boy going. Now the man got the axe and hit his boy going. And the man said to himself, "Here is the beast." He said, "And the beast hurt him. And the boy said, "Son, you are so mean, I am going myself to kill you." And the man said, "That's right."

And it groaned fearfully. And the thunder began-thinking. And the man was very glad of it. He thought himself, "Well, that is a monster." And again his son made the motion and it groaned again. And of course the beast was slowly eating out of his face. He was a fierce looking beast. Four times the boy struck him. And it groaned, and the man saw lightning against the beast. He was struck by lightning. And the two men lived to shook down. And the two men lived to shook. And the man was very glad of that. And the boy said, "This is the only way that the people can live peacefully. We must all treat each other.

(40) said the boy. And then he killed the beast. And his bell was gone. And if he had not used that bell of his, he would have been powerful against his enemies. This is the only way that the people are all alive. When they arrived back at their home. And the father said, "Let us have a feast." And at that feast they will announce that you have killed that beast. And the people speak them. Also they were when the beast had been, looking at things when he
was killed. And the people are very glad of it. (41) This is how the Mosquito story ends. He was the only one that came directly from the thunderer. This is what he got from his hard time I join the Indians. That is all my friend.
 transcends the Rock Island
memorized air

Kumingøj "Songyù" (at the Rainy)
Abayl fo Kamey "Njafu" (at the canoeine)
Micawor "Jör" in one "Indian Town" located West of Montron,
(about '69 just before the people walk bying)
men who Manga. [mutter runs from his room.
me "cin' through" Manchil in I with another]
me' "ợgī te'c fo'j" ki' Doreky "edge of the mess"
men'oso'gī Montron
Ke "Kasjo" ago in "Survy.

me' "e'k'we' këb' "Kicsa River" diego
ting back to me. "Kasjo" was a
me ki' te'c a ne' wi't be
me' "e'k'we' Kem'fì'ki' Cedar River "cedar tree"
c'ga' miri' fi'fù'l' Mudek River "will do something onit's place"
me ki' te'c kà' was "Recon Farm (so)

ke' "e'k'we' këb' " did you cut him (i.e. hoy)
ke' "e'k'we' këb' " my (green)
ke' "e'k'we' këb' " I'll cut it for you
ke' "e'k'we' këb' " did you find it?
me' "e'k'we' këb' " I found it
I see now i'm no more a student for long ago

Me 10 to 10 years ago we da ax age any more 10. We ax age by, nice time was in the past a long time ago I got drunk

Me no a king we, me ga K. K. A da a ye age they asked them and tie a lot ofным drinks

Me da ax age ma. No, me lo 10. It held a long time ago

Ref: neminita Kuma. I know there I'm to neminita Kuma's we. This is the move Kuma the. He was known by neminita Kuma's we. I'm me neminita Kuma's we. Meni Kuma was I'm move from me. T here was life one Kuma. That's the son is me and Kuma K. 1st. particle

In a forest te I did with it. 

K. Kotone I will do to you

In me not tarnow I kem I to tegmke 1.

Aut: sau en a of the form in to? + I'm man.?
I e ye di me ta. A b. A bi ya ka. Ta lo tewe ni, e ka lye me fa ka ko
na meki.

A yu ci megu apri sipigaye Kaboruni a foga me ekawa megi.

We were seated, they suddenly came to us

Yu ci megu pena o negni yage Kaboruni a Ko Kas apo

Yarge, while we were driving. We suddenly tipped over.

Kaboruni would be broken.

Me de ta, ko thi wi na, na ka

Fo lo tewe i bye we.

Ma me ci, ka kuttwina ma ka Kaboruni ap fuwra.

He may come back again sometime. Kaboruni would

be broken.

I e ye di me thi, Pa b tewe ni, a be mi.

We are go. While he was doing, he started to go out

A yu cini midi ko Kaboruni. Kaboruni a penino veti.
Mrs. Davenport's wife, her name was Mary Jane, and she had 5 children.

Her family had natural出生
Her mother unknown.
No. 2830

Stock Algonquian

Language Fox Dialect

Description: (words, vocabulary, dictionary, grammar, text, legends, notes)

Collector Dr. Michelson

Place Tama, Ia. Date

Remarks Vocabulary; phrases; syntax; legends (listed on card in File). Texts, 103 pp., trans. 80 pp. 8 x 7".
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