Materials relating to various Algonquian languages (Northern Arapaho, Turtle Mountain Chippewa (Cree), Northern Chippewa, Abnaki, Potawatomi, Menomini), obtained from informants at Carlisle Industrial School, Carlisle, Pa., winter, 1911-1912. 1 portfolio.

dog  ḗmantú
bear  ḗumú
wolf  ʷmú
man  ḗvainú
woman  ḗvainú
white man  ḗvainú
French  ḗvainú
English  ḗvainú
Habit  ḗvainú
deer  ḗvainú
lynx  ḗvainú
bird  ḗvainú
lake  ḗvainú
river  ḗvainú
gun  ḗvainú
trap  ḗvainú
old woman  ḗvainú
eagle  ḗvainú
earth  ḗvainú
fish  ḗvainú
rain  ḗvainú

1  ḗvainú
2  ḗvainú
3  ḗvainú
4  ḗvainú
5  ḗvainú
Mémé

6. ni kwäni-ta
7. nəwihigan
8. swäšik’ (?)
9. ságäwə (all night)
10. metə-tə

11. mə-nə
12. kwə-nə

13. wə-kə wə-nə

14. wə-kə nə-nə

15. wə-kə kwə-nə

my father mə-nə
... mother nə-kə
... father’s brother nə-tə
... sister nisäki
my mother’s brother nisë
... sister nisä
my elder brother mə-nə
... younger mə-si
... sister...

deə mə-nə; elder or younger
mə-kəsæme my brother (boy/other girl)
my sister (girl) nə-təjä (said by girl only)
my father’s brother mə-nə-kənə
daughter nitaśkimi-nej.
my father's sister's son...migwóonim...daughter
my brother's brother's son...némaat...daughter...nímē
sister's son
sister's daughter
son...míkís
wife...níntemnoosin
husband...nítanimim
my hand...mí
arm

Roue...wégiun
Máŋjus...má...népíns
stick...mètig...mètigwén
abore...opénjya
below...tita kva

my mouth...nitoon
eyes...miskésigem
ears...nítawag ("k" k)
we (pel) are come
we are coming
you are coming
as a canoe
the river is big
muddy
the sticks are large
walked by

I watch you dig

I am asleep
then I am asleep

we are asleep

are asleep


(Lois says - we are at end when full sounding, but
usually whispered; - press mi-ni-pa-ma-wa')
we exel - thee. kīwāfomīmināw a ?  
we exel - you kīmīxaminiminimināw ?  
we exel - jon kītēn<i>ap</i>mīminimināw  
we exel - him mīnāwōnāw  
we exel - him nīwāfomīnāwā  
we exel - it, him mīwīpātemināw  
we inel - him kīwāfomīnāwā  
... weel - them a. kīwāpamīnawag  
we inel - it, them a. kīwāpēte  
then - me kīwāpamī  
then - him kīwāfomīmāw a (an ?)  
then - them a. kīwāpamīwag (g slightly aspirated)  
then - it, them a. kīwāpēt e  
je - me kīwāfamīminimāwā  
je - us exel. kīwāfamīminimāwā  
je - him kīwāfomīmāwāw (distinctly heard)  
je - them a. kīwāfomīwag  
je - it. them a. kīwāpētēmīwag a go back at this  
ke - me niwāfamīg  
ke - thee kīwāpamīg  
ke - us exel, kīwāpamīgīmāwā  
ke - us inel kīwāfomīginināwā  
ke - you kīwāpamīgīwag a  
ke - him mīn wa a heard wp. same lips indicate it.  
ke - them a. wāfamāw a  
ke - it, them man wāfamātūm.
They go. - me niwpaminigug
" - us wop niwpaminigug
" - mel. kiwüpmigumur̓ag
They have the kiwüpmigumur̓ag
They say kiwüpmigumur̓ag
They say, kiwüpmigumur̓ag.
They say, It is, It is, w Amp'mag, pain,
They say, It is, w Amp'mag.

The men looked at the hog.

âmûmâ wâmâmâ a imánîwâ. (heard the wa's)

The man's dog is dead.
imánînâ utiswâm ketsúmâ

The man's dog killed deer
imánînâ utiswâm kesnâmôwâ & fossâm

Come (sing) Gryânânu
Come (pl) Gryâkan
Let him come Kâsawâ (distinctly wâ)

When I came this man was dead
pâi iânp kesnîpwa imâmnîwâ
When he came this man was dead
pâiyât Kâyas kesnîpwa imâmnîwâ
+ as Eng. T.
ye - two  wàpamni'k' (? y ?)
ye - them an. wàpamí'ga'
Ye - it, them an. wàpamí'ga'
He = me wàpamí'te
He = us and wàpamí'ga'
He = us not. wàpamí'ga'
He = the wàpamí
He = you wàpamí'ga'
He = Him wàpamí'ga'
He - them an. wàpamí'ga'
He - it, them an. wàpamí'ga'

They = me wàpamí'te
They = us and wàpamí'ga' na'wò
They = us not. wàpamí'ga' u's
They - the wàpamí'ga'
They - you wàpamí'ga' u's
They - Him wàpamí'te u's
They - them wàpamí'te u's
They - it, them man. wàpamí'ga' u's

[question of after time?]

Louise tells me she can understand Sac and Fox, Chipp and Potawatomi, but Sac and Fox best.
we - the k'w:n'minmin safety
my rabbit dead miw'p's'mn mifor
the man's rabbit is dead
im'mm'm in'ur po's'man k'w:n'mn.
we went - it, kiwâspa'oo
we went - it nîwâspa'tamíniywâ'

Sipâwâm wiwâ nánî kamíwî. It is deep and unhappy
Sipâwâm wiwâ nánî kamíwî. They are deep.

He daughter otâ nîwâ otâ nîwâ kâ mîfùgâ
His daughter is dead.
He said to him, nîwâ hinâto'n

They went by running
Yośpi mîpâ'ta gyo
They stopped running
Kâmîpîmîpâ'tawog
They stood in a circle nâmî wîgâpowâwâg

They stood still potcêski gâpowâwâg
They gave me mîkûpînîgwig
Gîlme! mîsinâ'ê
They were fighting together mèkâlîwâwâg
They bleed with me nâmânîtônîgwig k?

I knew it nîpâkînîg
He fears me nîkô'ô'nîg
I fear him, nîkô'ô'nâw
Let us turn back kiwâski!
I feel sorry nî kâshêkînitê
I am unwilling nîtâtôkêtê
I sat down nîtâpîm
Menominee

Let us eat kìmítcísí
I remember it nímátámenítašna?
I heard you kíšéšínam
They are dancing némowéq
I tied him níkíškepínam
He swine about jímítcínimíw?
He crawled in kísíptí kétácígo
He is lying down dá kísín
I hit him níkíšpášk från
-nípášpášk från÷. I hit him repeatedly
he kicked it posíkúpyétam÷
I persuaded him ními kwátechíwa
the caught him késtöfínam
he is chief ókímam÷ awi÷? lead of the dance
Chir atá tóyén÷
I told you kí̱kíškúetcamíš
I was told níkíšmétašákúñam.
I am named
my daughter nítam÷

÷ s nítan
your d kítam÷
... s nítan÷
his d oto mám÷
÷ d otañam÷
our d nítämíng÷
... db nítämínam÷
from old Kitánima

... ds. Kitánima'aug
your pl. daughter Kitánawa

Then d'ofánawwən

... ds.

This man went to where his daughter was
Mii'isiit st'anes a'simii

O'kan mi'hi Bone lis o'kenan apl
mi'Kan my' Bone ds mi'kenan
Ki'kan they ...
O'kanawa'wən their bones.
yi'loj bone' Ki'kanawa'wən

I see his bones
Mii'nánimnən o'kenan

I looked at mi wəf'pat anam

pipitawig in the winter
Tagwe kénig in the fall
Sizwanawig when the leaves begin to turn
nánimnən tobacco
o'pi' Ki is smoking
me = tig = 3a = rong = me = tig = stick, me = tig = man = stick.
I am Musty, ni kek = Place.
I walked on, ni keki = Place
he walked on, ni keki = Place
I walk = ni firi = Place
go on! = me = teki
I looked in, ni ko = Place
prepare
give it & me! = misi = Place

rum = 3o = Place

firi = Place = flute,
kekeg = Place = to break it.
Puur = me = tig = Place

my arrow, miniki = Place
mit = 3 arrow

duck = 3i = Place
looked at the ducks
wepame = ti = Place

wepame Ri = arrows.

black, brown, red, blue, green and colors.

Men, distinguished by special names.

other expressed by circumlocation or litus or many.

my grandfather, nimi = Place

my grandmother, o = ko = Place

Ri ko = Place = woman
It is said Kréitam.
It is cold kë nim.
Agent = Chief
Councilors = kilowag
I judge is the one who pronounces the sentence.

Natówey Omídas
wöpmun wëg Storebridge & Munce.
<table>
<thead>
<tr>
<th>Tense</th>
<th>I</th>
<th>we</th>
<th>you</th>
<th>he, she, it</th>
<th>they</th>
<th>we</th>
<th>you</th>
<th>he, she, it</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inf.</td>
<td>-yen</td>
<td>-yen</td>
<td>-yen</td>
<td>-yag</td>
<td>-yen</td>
<td>-yen</td>
<td>-yen</td>
<td>-yen</td>
</tr>
<tr>
<td>1st</td>
<td></td>
<td></td>
<td></td>
<td>-yen</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td></td>
<td></td>
<td>-yen</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td></td>
<td>-yen</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>-yen</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Louis's phonetics were demnable but his table wasn't. Didn't even make one for the

subjective.
them on - us each now. Us. If they us me
them on - usual C.
you C. F. O.
him then F. C.

I it C. A. Oj. At.
we ad it is our correspondent.

then it C. A. Ot. Oj.
Ye - it no correspondent

I - it F. P. C. N. Oj (1st pm) 5th.

they - it F. P. C.

be them mean, objective tone form

As in F. C.

F C 0j

F 8 4

F 5
3d from en. Rl. only +
Rpt. of one body (Burton). Monl.

(futurie of body of Horden
Eastmore Ene of Horden

[i.e.] present support of body only
of Eberne
<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>me</th>
<th>usi mel</th>
<th>thee</th>
<th>yin</th>
<th>he</th>
<th>they an.</th>
<th>it</th>
<th>They inan.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinit</td>
<td>-yan</td>
<td>-yo</td>
<td>-yo</td>
<td>-y'en</td>
<td>-y'g</td>
<td>-t</td>
<td>-t'au</td>
<td>-n'o</td>
<td>-n'o</td>
</tr>
<tr>
<td>me</td>
<td>-iyan</td>
<td>-iy'g</td>
<td>-it</td>
<td>-t'au</td>
<td>-iye</td>
<td>-iyame</td>
<td>-iyem</td>
<td>-n'go</td>
<td>-n'go</td>
</tr>
<tr>
<td>usi</td>
<td>-igo</td>
<td>-iyo</td>
<td>-iyome</td>
<td>-mo'g</td>
<td>-n'go</td>
<td>-n'go</td>
<td>-n'go</td>
<td>-n'go</td>
<td>-n'go</td>
</tr>
<tr>
<td>usi mel</td>
<td>-iyan</td>
<td>-iyo</td>
<td>-iyame</td>
<td>-mo'g</td>
<td>-n'go</td>
<td>-n'go</td>
<td>-n'go</td>
<td>-n'go</td>
<td>-n'go</td>
</tr>
</tbody>
</table>

*arithmic*
It will be seen that Menominee has many forms quite peculiar to itself, and that the agreements with Cree-Montagnais are far more numerous than with any other languages of the Central subdivision; those with Fox are next in order of frequency. For the agreements with Delaware see the section on that language. Details follow:

I - you no correspondent; nearest N.
I - him agreement with C., F., D.
I - them an. agreement with C., F., D., N.(?)
     agreement with
I - it/C., A., Oj., Ot.
I - them inan. agreement with C.
We(excl.) intrans. no correspondent; nearest P., Oj., A., Ot., N.
We (excl.) - thee no correspondent: nearest P., N.
We (excl.) - you no correspondent; nearest N., A., Ot. (?)
We (excl.) - him no correspondent; structure as we(incl) - him.
We (incl.) intrans. no correspondent; nearest P., Oj. cf. also C.
We (incl.) - him cf. C.
We (incl.) - them an. cf. C.
We (incl.) - it no correspondent.
We (incl.) - them inan. no correspondent.
Thou - us (excl.) no correspondent.
Thou - him agreement with C., F., D.
Thou - them an. agreement with C., F., D.
Ye, intrans. no correspondent; nearest P., N.; cf. also Oj., Ot.
     A.; for last syllable cf. C.
Ye - me no correspondent; nearest N.; cf. also A., Oj., Ot.
Ye - us (excl) no correspondent.
Ye - him agreement with C., D.
Ye - them an. agreement with C., D.
Ye - it no corressondent.
Ye - them inan. no correspondent.
He - us (excl.) no correspondent; for the structure cf. he - us (incl.)
He - us (incl.) agreement with C.
He - you agreement with C.; F.
He - him agreement with C., F. (N?)
He - them an. agreement with C., F. (N.?)
He - it agreement with C., F., P., N., Oj. (one form).
They an. - us (excl.) no correspondent; cf. they an. - us (incl.)
They an. - us (incl.) agreement with C.
They an. - you agreement with C., F., D.
They an. - him agreement with C., F.
They an. - them an. agreement with C., F.
They an. - it agreement with C., F., P.
They an. - them inan. agreement with C., F.

It should be specially noted that Menominee, Cree, and Fox agree in having the objective forms of it and them inan. expressed by a single form as opposed to Ottawa, Algonkin, Ojibwa, Shawnee. In subordinate modes the forms are expressed by single pronouns.
we (excl.) - it no correspondent.
we (excl.) - them inan. no correspondent.

Thou -it agreement with C., A., Ot., Oj.
Thou - them inan. agreement with C.
Flora Martin about 1/2

father fast French, fast Alsatian
mother 3/4 (father 1/4 partly French)

going on 15.

Been at Carlisle since 1809. Had also been 7 years at convent.

there are a few who come from Canada every summer.

my father didion

my mother agan

my grandmother nömous you këkëmous

my grandfather nömëm

kënaming I see you (or Flora. You must be he-you.)

he sees you

I see him kënaming kiyawa

mi kënaming I see you (or Flora later)

egnam kënaming you saw

he sees us sick?

his grandmother is sick

këkomus t'ëwomass

1. pesuk
2. nda
3. mas
4. ya
5. malam
6. niyāmit'ës (as the fin nearly)
7. t'amas
8. bi sëg
9. moniwë
10 midâla
3 niya

braîn, agra

dog almas, almasâk

kerâmioogâké: they will see you (sing).

Yege a têy, aye ki-râkâmâk
I am, 1* sekânâm

*Un audible h åc, stic ci-ab sewage

Little sticks abâcâk

Horse hââs, a distinct aspiration

man zamânâ

woman

my wife ni-kâ mimum

he see us?

they agra aâk

bread a boem

meet wigus

chicken aâhâmâ, a week. slight pause

my aunt minis, either maternal or paternal
are you sick? ramâdâmânâsí

Re wants to see you. kâda gnaming le, some aspiration

window tâsângân ph. tâsângânal

house wigum ph. wigumânal

chair tâsâkabun
shoes  Kamasonal
your home kwisamuk?  K?
laughing  amado  (what form?)
rescuing  marisha
mimi ogadzu  thing will see me.
boy  skinning
girl  maskura
god  ta bulldog
Devil  ma denker.
your mouth katon
feet  sidal
foot  li sit  (evidently li
eyes  sis gul
my hands  ngisial  1 hand ngalz
your head  ko Kop koanal
read  kadup

Her phonetics were damnable. Words uttered without any life. She could not recall verbal forms systematically. The words here were all she recalled.
Kicksapar full bin speaks P. as all young people are Kicksapar. Old people still speak Kicksapar.

At Carlisle since Nov., at School 6 years...

Men went men men men men
Woman Kwa Kwa Kwa
Child Tegs Tegs

I walk around kpinban (T'ingon't walk)
You sing kpinban
He walks kmosé wá

Not he is walking, icima kpinban sen

They are walking kmosé wá

I see kwa pam in
I see you kwa pam in
I see him kwa pam in
I see them kwa pam in
I see us kwa pam in
I see them man kwa pam in
I see one kwa pam in
I see the kwa pam in
I see them man kwa pam in

We see you kwa pam in
We see them kwa pam in
We see him kwa pam in
We see us kwa pam in
you pl. are walking around

we in - ci - thun in kwap'sumomin
we in - ci - thun
we in - ci - it kwap

te - hin - te'af'omin
ke - them
ke - me - m spaces
ke - ci - it kwap'sumag
ke - yun - kwap'sumagwa
ke - it kwap'sumagon

- thin
- thin
- thin
- thin
- thin
- thin
- thin

They - me - adawap'sumagogy
They - it kwap'sumagon
ey - yun - kwap'sumagon
ey - it kwap'sumagon
they - thin
they - thin

sin - stone
mečasim - big stone

'ingår stones
stpe - chin, chuk, pl. ro'gan

The Potawatomi call the for at Tama
"Shwa'ri; Kickapous call them at
mestna'kia"
I see it (man) mèng há'ta'wà
I see you (sing.) mèng há'beden
I see him mèng há'wa'
I see them mèng'háhi'wà
they see me mèng'hawwò'wà
they see him, her mèng'háwi'ò
they see us mèng há'be'nà
they see us and you mèng há'be'nà
they see us and me mèng há'be'nà
they see us and them mèng há'be'nà

It, they see inquel mèng há'be'nà

Le sees one mèng há'be'nà (Bruce not final & which
would make the and they are
you mèng há'be'nà (same as they - you: or former)
us mèng há'be'nà

It, then inque, mèng há'be'nà

He sees us mèng há'be'nà (release almost same as they are

? (Bruce says that Kafachi doesn't

distinguish inclusive inclusive in verb), forms!

[But they do in possessive pronouns]
you - one mèng há'be'nà
us mèng há'be'nà
you - have, mèng há'be'nà
you and me, mèng há'be'nà
you and them, mèng há'be'nà

you - it mèng há'be'wa' (w vocales w
'invented' afterwards.

you - them han. mening hatam - come as you - I say, Bruce
you pl. - me mening hatam
you - us mening hatam
you - him from mening hatam

(you = it, then meaning 'wun'?
we see you mening baim!

.. - you for mening baim? we see him, then an. mening wave
.. - it, then in an. mening hatam (...

I - you (sing) mening beke
I - you (pl.) mening beke
I - him, him mening wave (after release of almost a
I - them an. mening wave
I - it, them in. mening hatam

He sees the dog = he sees him = hiddebit, mother

He himself.

'wun mening hatam', hiddebit; he sees his dog.

He sees Yellow Calbi's dog

Mening hiddebit, menk in hta hiddebiti
He sees my dog mening hatam, metdebiti
any error mete
I sleep haste e
mountain sheep + well as domesticated.
parfleche Ra' u wani y
rock rush Ba' ná a grazing

East mité hí oí sat e where the sun comes up
West mit ná í oí sat e... set

thanks as special names for north & south
Wind River hó' é mité kí e Sheep River
Little... le tca' a te... Little Sheep River

Lander hó' e awin where there are many houses.
Bisbee Agency tca' a yee a' owin' the Issue House
Arapahoe hí man' é e town
Riverton hó' gán i i e Cross the River
Hudson hó' u wí' e Red Water.
agent tca' a gíthí the man that issues

I heard you sing
ná mi tá me dére tini bé ni
I heard him sing ná tání ná tini bit
the man heard him sing tani" hinen ni ná tání ni
ti bé ni' bi'

he heard me sing
ná nítá ni nóá tini bé ni

sing! mi bé' si' o (pl.) ni bé' e.
I scolded him. mëtroón. 

Pobgy tê yâni? 
It rains. màsâ.

It knows më bï'tëi. (my famt, perhaps due to faulty hearing of release)

It's thundering. bòxâ mënhà nûñûntë (X² surely.

It's lightning. tê hák'íttë (he's working? 

I note: during thunderstorms, men & women prefer to as far as they can & a tent. a sleeping person is always awakened. this last is because they must not lay down during its progress.

I one must not ride a jëmbbi heroic in rain. 
Both horses & men will be killed by lightning
He is sleeping. *megahit*

They are in *megahit.*

Let us go to sleep. *hetipoei.*

Let us dance. *het, hetame.*

He is dancing. *patit.*

They saw each other. *mi nehe be did.*

We saw each other. *mi nehe be oten.*

She looked at herself (in a mirror).

*mi esakahitet.*

Weak.

*mi ne esakahitet.*

That she looks at herself.

He walked out. *mineshit.*

Strong aspiration.

Let us go out. *sakete na a chin.*

The he didn't go out. *hi hawa kou.*

The dog went to where the man was.

*limidebe mi 'ihat,* *mi fanimite hinehe.*

The man went to where the dog was.

*mi ney imane mi 'ihat,* *mi fanimite heb elo.*

The man went where the dog went. - *bi.*

Note: *mi - Fop mi.*

The dog ate the ducks. - *hadi.*

*himie heb mi binale mi si 'ginu.*

The ducks are swimming.

*himie sisignu rimine button.*

With note: *distinctly aspirated.*

Arrow *bet.*
Ku sau. Their dog = he owns his own dog.

Jan 20 Bence.

The man I saw is coming

The one whom I saw is coming

Këdâk, if he, she comes I k distinctly expected

Këdâgami', if they can come.

Këbënë "usânak" if I come (then) ("tinge", every open

tëmë "usâmek") ("tinge", hardly to be differentiated from k

if you come.

tëmëse "ap" if we come (k and k)

I repeat no distinction between inclusive –

exclusive.

tëmëe "tanâk" if you got come

tëmë so këgâmë' if they can come (all right.

tëmë "usânak" if I come

më'ce thin an. Këni' rutâ'ë tere men

më' ce' ruan. Këni' ian. For ever.

Thus the only demonstrations Bence knows

tëbé he ke to wunin: don't tell him,

të to wunin. Tell them.

Thë'ë tawunin. Tell him.

më'ë tawunë'. I told him.

Këtë më'ë tawunë'. I will tell him.
I told yer (sing.)  ni e k'i a t'urewelen
I tell yer (pl.)  monik'e i a t'urenle
I'll tell you (sing.)  hite e k'i a t'urewelen

[i t'oe i y e] found in rubbish

I see the man who struck me
monkwe' himic himic ni x to'cegi

I am afraid of that man because he struck me
kiwiyo' ni x a'c himic hineh haka' mete be me

I am afraid
strike him for me... tawa
strike it for me... txat'a to wini. This is the really sense, say Bruce, that can be applied to a man.

The chief's daughter is good looking
himi' matc' hiteni me ni eni' (directly aspirated)

I see the boy
monkwe' himic hame' chi i' I see him the boy

The man sees the boy
himi himic monkwe' hame' chi i'

The man sees the man who...
hame' chi i'

two men see the boy himic hineh e monkwe'
hame' chi i'
The men see the boys

my dog mete bēli

your dog lele bēli

his " ha:nā:n bīle bīn

their " hite bēli-bīn

our dog " hite bēli-bīn

your dog mete bēli-bēli

your dog lele bēli-bēli

these " hite bēli-bīn

these " hite bēli-bīn

he saw as oni

he said " mete bēli-bīn

afternoon

we are walking by teet-sānē

we are going to see teet-sānē

we are walking past to teet-sānē

slowly gâko sānē (to clearly long)

we run slowly gâko gâhâno

I am tired from running

nemt gâno

I run slowly migâko gâno

I run slowly migâko gâhâne

I run by ar tek gâhâte

I walked by ar tek bōtāte

Note: pronounced by x affixed to t a
Every year the Mapaches celebrate the fourth of July. The tribe is divided into 2 parts, as are the two tribes. The Meeting basters hold a meeting and discuss where to have the celebration, and after they agree they notify the people where they are going to have the celebration. The date is set for them, and the people are to be there the following day. The program is carried out. First of all, a dress parade is held, then the rest of the program is next in order, such as horse races, foot races for men, women, and children. The women also have a race in putting up tiflis, and climb a greased pole. They also hold a broncho contest. They dance every night. This celebration last from 3 to 4 days, and the tribe disbands and goes to their homes from which they came.
Jan. 22nd

Bruce,

1. every year the dancers

2. begin the 'miisimce', white turkeys,
   big holy day

3. every year's men's dance, men's net dance, men's new dance
   like tworends and they talk and they know

4. the 'miisimce', men's dance, men's new dance, they perform
   at first, after they know

5. men's, 'miisimce', men's dance, he's the 'miisimce',
   then they motivate them, when they gather

6. 'miisimce', men's dance, they gather, the dance, men's, i day
   they start

7. men's, teesee's, 'miisimce', at first

8. men's, they're around, men's, men's, teesee's

9. 'miisimce', they begin the performance

10. men's, they race, they race

11. women's, men's, men's dance, they race

12. they race, they race, Tipis, and children

13. they get paid, we taught them, men's dance, they try

14. men's dance, men's, they get paid, dancing, night

15. 3 or 4 days

**Notes on the text:**

**Aspiration through me**

The word is *nà* not *nàk, nàk*

*nànènibè* they talk. I talk *nànènibè*

He talks *nàntihè*. I talked with him *nànènibè* nèfè

*nee mèw* they know. We know *nà inè*

I know *nà inàwà*

We know *nà inàwà*

*ee t à èwè nàbè* they notify them

I notify him *nètì àwàndà* (a)

They notify us *nètì àwàndà* nèfè (a)

tè *nàbe* pole, *nàbe* (b) poles

I climb it *nàwànà*

I get *pà* *nà tènà*

*nà* *tè* *tè* *ìbàtâ tè* *mi*.

They begin their performance

They stop their performance

*nàtèntà bì*

*nè mi* *tè* then (or!)

We scatter (dispel) *nà bìtìnà* (Bruce says can't use any form like nàกกà nètè they scatter
my hand in't eit
my foot mêtô
my ear môngɔmâc
my heart metâ
my arm bisi (a distinctly long)
my thumb me tâ (I tried, not true)
my nose me e i fi (I think, not altered)
my mouth me e ti (nearly?)
my eyes me e šiši (my eye on side)
my hair ni te e (my hair)
her te e
my face ni tax' dive
my knee ne e te e ti egi (my very open)
my leg ni te e ak
my fingernail na e ôx

I looked at him mi ne a hâva (weak, only?)
Be looked at me ni ne a kò be ni
wake up (ang) hâva' t aít (fall) hâva' t a ô x he is blind nà nim nà kù t ė (as Eng.
they are blind nà nà nim nà kù t ė
me whid nā mīnō ku mā a
he hit us mixtā'wē'mā a
ke come here running
mītxinā gā hit. (tringe only, sit, attend, much)
ke come here walking mītā'mā 乎 sā ti
come w! te te
bow te te.
arrow te te, arrows te gā
my arrow te te, my arrows me gā
old man te ti he tī
old man te ti kā ke kā
gum dance, Rāse lāwā te
i Cheyenne hītēsi
Cheyenne hītēsi mā a
whit man nā tā bō
mīnō mā nā mīnō
Mexican fe hā te mānō men (Breed Man)
Choshom sā ṣāmō i
Crows ṣā ṣānē mā
Sioux Nāmē mā e?
cattle wā te tēcī
baktā mō tu
snake sin ji
igpan corn beskā tī
fire tisitā
water mā tā, rarely seen
mīce mā tā'c
office sīc itēc  ṣā
little techet'eya
leggings 5z'wo 7'kax (or more than 1 pair)
goose K'itch'a
forasc isad'â
coffee urn awka 5z'ten'wile
waat'eyu
flies bi'ti'it closely long romne
flies mi'kame
bone 8k'î

He walks slowly mi'gax ca'arî
he foot mi'nie inasî'te
we walked by mitche' adâ'2
he fell down mitche ni'îe
doon he'io, don upper teeth, nearly on gums
hup' he'io, is tongue only, / often / clearly aspirated
waxhax he'io waxhax eli / clear
man hinn, hinn'he' / a = on i bon mouth, i = weak utter
woman hii, / o distinctly long) hii'ma' e'
boy he'na' e'ki / long ha n'elio'
tipi ni'me' a / n'i mona'
blanket hii / o as in nose.
tipi fo'la ha'gax ha' gax na' e' tipi fo'la
rabbit na' ku / rabbit na'kut'e'
duck a'sag'ax ducks a'sik'ax' / a modification,
buffalo hii'matic' / ce without aspiration, nearly i'

stone la' e' no'g
stones ha' a my gan'a'

paddle ha'gax a
Bear no'x a
Wolf hax'he' a

my younger brother ni'che'e' / a voice, not uttered, clearly aspirated,

... mother na'eg

... father ne'x e'

... my older sister mëh'li (br. truly strong)

my father's brother = my father

... my sister më'he'
my mother's brother: nē'ē
my father's father: nē'ē kēkē (very close)
my father: nē'ē kēkē
my mother: nē'ē kēkē

wife: nē'ē kēkē (cannot be said addressing her; but can be while talking to one another, one would say Pā teki = old woman)
my husband: nē'ē kēkē (I long) [not used addressing him; use me]
my daughter: me ʻa tā me
my bōn: me ʻa (very open) [when addressing him, use me]
my daughter's husband: me ʻa ʻā ʻē (clear)
pone: wife: nē'ē kēkē
my son's son: pōne
my daughter's daughter: me ʻa kēkē
my daughter's daughter's daughter: me ʻa kēkē

I am coming: tē me ʻā (not pronounced, taste only you + I are coming: tē me ʻā
they are coming: Tē me ʻā
you (my): Tē me ʻā
If he comes, Tei mo’o sehek

They come, Tei mo’o sehegan

I see him, ter, manâ hâ war

you say, him, manâ hâ war

them, manâ hâ war

I killed him, mi maysâ ti

I am swimming, tenawo war na

one, Testâix

two, mi (is long)

three, nô’ose

four, yei (is tigeon)

five, yaïon

six, mi’ntaïx

seven, miâtaïx

eight, nô’ôtaïx

nine, bin & tax

ten, bô’taïx

mi-si’â-war-sâ’êbi = 2 horses

dog, catêin, mune, hardly &

horse, ke’i auve &
ni ga ku ti e thon ride around fast
(mi ni ga ku ti e thon ride around)
hot us race hâne múxti (weak n, not vowel-vowel
we raced ni ng mútimo (left out me ou hâ)
I notify you long mi ê tâ wunen
I think if mi w. Hunga
I will come let men n’sâmâ

am coming yeting

ni gî ng night i in i day - ou Kâi Kâw i 1 è 76,
noon gâ n’sâmâ ni (half-day) exact, at noon
afternoon hu kâ ni múmâ ek
midnight Bâ’tete è o 19 38.

Sun hu sâ for Kâce (sun am ni gê w. 153 (night sun)
star hêbâ n. stars hêbâ n.

they looked at me ni nê ‘â ho wubâ
tâk mâvâ a

hâ kâ hêbâ wâ

Buffalo i te mâ n. (I don’t if care e)
calf nâ keleisâ

live hiis

neck hi sâman

Swine Hedge tê. Pi. tê.

I shut the bird mix te ba ni ê hi ?
house betâ li ce betë n’wa
belt ë kî tê hit

knife wà xeâ
Re is hungry hâ's mât
it is rough wâ woyâ yâ

Em word like it wâ which can be used as applied
to roughness of skin I

Re is hot hâ sitâ yâ
Re is hot hâ's hâ' â'tâ

He washes himself mâ hî sebel itâ

I wash myself mîhî sebelîng
He is angry hâ's monâ' yâ
They are hâ's monâ' hî (did not keep 12; only 12
We are hâ's monâ' hî (again says pellium

and exclusive are not distinguished)

You are angry hâ's monâ' hî
I am angry hîs mon' nô'â (italics an error)

He is not angry hâ'mô' sô'â

They are not angry hâ'mô' hâmô' sô'â

He is sick hâ'tâ wô' bê'xtâ

He is not sick hâmô' sô'ô'vi' i mô' nô'â' bê'xtâ

I am sick hô'sô'wô' bê'ô'vi'nô'

I am not...

I am not angry nî' hâmô' sô'ô'vi'nô'

You are not sick hê' hâmô' sô'ô'vi' bê'xtâ

We are not sick hê' hâmô' sô'ô'vi' bê'xtâ

You are not sick hê' hâmô' sô'ô'vi' bê'xtâ

They are not sick hô' sô'ô'vi' nô'â' yâ
If he is not sick, he should work.

He doesn't work because he is lazy.

He does not work because he is lazy.
Matémagán.
Turtles. If you take legs, tail it can't swim.

 prototypes Chipewyan dialect
Has been Rye 2 1/2 yrs. about 7 years at school.

Dog, antelope
Horn men inini

Women i kwé wi i kwé
Mothers pa wa
Father's brother (or twin)
Mother's brother

my daughter Indanis

Rabbit wábing
Bear my kwa
Horse i epin

French te mok kumá i kwé
American anguswi i kwé
Negro mokaduliyas
Sioux Bréa 

You ask indokúng (surely sonant)

You am

He is sick fenguín

We will

I am you kinábaomin (true sonant)

I you

I see you

I see them, níwába mi nígiwí
animine dog
kionc ima kikan yon (my) ear whispering
you look at him kikanavapìmàw
I look at him kikanavapìmàw
he looks at me kikanavapìmàw (lips whisper)
I run gipimal tam (industriously, ki-
he runs kipma attaw
he looked at you
kiwópì'me gunàn
they look at me kikanavapìmì giwag
I look at you kikanavapìmà
he looks at it wàpìbìmì (ot as for 'at')
he to look at him, him wàpìmì u (shook it out)
he looks at them on...
Wici kîtek' Wi
I look at you sing. a niya kikanavapìmì
I look at them gikanavapìmì niwag
if he comes pêtubèyì (i absolutely full standing)
if i come pêtubè yàni
you come pêtubè yàni
we come pêtubè yàk
we me, come pêtubè yàk
at they are come pêtubè tìwàni (real Cree form)
pêtubè tìk' (nearly Chippewa)
if he looks at us gikanavapìmì kunàn
wàpìmì it
Le is sick. "tûkcîwá" very faint.

He is dirty. "wîjîcwá"?

"wîfâwâ" (wîfâwâ)?

[Narrative text in Cree, mixed with English]

"mîjmâgàt an. I am tamañoy."

"mîfâwâ ehtâwâm. We are."

"jümâ ehtâwâ? He is."

"gûmân têwed kîtâbîyîkîwâ."

"is... kîtâbîyîkîwâ?"

Wôta' he

"pëktîcyâm. gum (no Whisburn final sound)"

Kîstêimô-tûmân. Wîtâmân.

Maskwâ. Bear.

Jan. 25

I am going, we are. The otshîcâ bûm (cîw = xî mëkh)

Kú pépigât si. He entered.

Rôpi für âjôi yîwâ. (fani, tînge)

Kà kîngâwâ. the name of the Cree Chiefer Whîbîh WH.

"full-blood. Doesn't speak English. No French. about 40"

Louis Belgardis lives Dam's Heath, North Dakota.

His wife is a fullblooded Creek. She speaks Cree, Eng. French.

She talks a little French, uncle. Mary Belgardis is French Canadian.
Cree

if it means "Kimowaki"
my daughter nitensis, nitamisitk,
my son

he saw his daughter
wapaemin nitensis, wapaemin nitensis.

his daughter saw him
utensis wapaeminig.

mictik (regto Chippewa, not Cree) stick,
mopenu
niciinici my sister, my brother.
my Father Capoo
mother mina
mother ninamne
sister micimic e (older or younger than De)
multiply

They killed him, her Kini pahêwág
If he kills him, she
Kecpi Rini pahêwág? (Note the intonation of the slow, to 2 at time alm. If he, he kills him; her
Rini pahêteik? If her, she kills him man.

niyo 0
kiyo Then
miyo R, she
we in el.

k'itnaan you
piwawa they

They are sleeping mia pahêwág
He is mi pihan
He is going to sleep mi mi pihan
I am going to sleep mi mi pihan
mecatine he walks around
come here wita-pe-yiten (at very clear.
-01.3k you. ft.)
my opinion of Pat Kym

if you look at me wəpəm i ni
if you me - us wəpəm iti ni'
up you - him wəpəm itic (full rounding)
you sing - then wəpəm eti
you sing it, them man

you pl. - me wəpəm
you pl. - us
you pl. - him wəpəm
you pl. - them an
you pl. - it, them man wəpəm iti

it - thee wəpəm iti nk (i full rounding)
he - me wəpəm itic
he - us exel wəpəm
he - us inc. wəpəm iti tək I form at Washington
he - you pl. wəpəm
he - him wəpəm iti (i full rounding)
he - them an" weak
he - it, them in, wəpəm iti tək ("

of they - me wəpəm iti nək, wəpəm iti
they - us exel" weak
they - us inc. wəpəm iti nək
they - them wəpəm iti nək i, in?
they - you
they - him wəpəm at
they - them an
they - it, them in, wəpəm at, wəpəm iti, wəpəm iti...
Note: Mary's Ee doesn't compose with Patrick. She had the 'prompted' us to about how a word would sound frequently. And her grasp of persons not at all to be compared with his.
Mary Belgarde 8:30 - 10:30
1:30 - 3:30.

age 19

I write Mountain Chippewa.
Speak at home French usually.

1/4 Blood Father French-Canadian,
Mother 1/2 Cree.

She has been about 2 years at Carlisle
and 4 years at Fort Totten.
they are nice: a'kuliwag
... lazy.
kitimiktiwag (did n't hear 'a'

They - me: niwopa migezag
They - us excl.: niwopa migezag, 'nig' (clearly)
They - us incl.: ki wâ po megunâ mig;
They - thee: kiwâ fâmegzag 'nig' or 'gi'?
They - you: ki wâ fâmegzag
They - him: wâ foa mi wâg
They - them: wâ foa mi wâg
They - it: wâ foa stamwâg

(q in final syllables harder than medially,

nearly like k)

I am sick: tä'kuëin 'man sick (mo ni-
we excl. are sick: tä'kuëin 'man 'nig'
We incl. are sick: kêtä kuëin 'nig'
I come in: pepitâgwa'n (!
We came in: pepitigwa'nan (1
we excl. - kín. niwápa mánás
we... - thém. niwápa mánás mág
we... - niwá fo' tén án
we...- thém in án.

we incl.: kín. kiwá fo' mán án
we... thém. kiwá pa mán máág

(informant says this is past time; it ni- present;
a mistake somewhere)

kiwá fo' tén án we incl. - it thém. án.

(you losing) am sick: ki tá kúcírc (note: t. án.)

kiwá pa mánás
kiwá pa mán án
kiwá fo' mán án (did not hear wá)
kiwá fo' mán áwá g
kiwá fo' tén án
SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY

ye are back
ye are lazy

ki wâfâmì nän
ki wâfâmì
ki wâfâmì a wâ wa (heard)
ki wâfâmì wâ wëg
didn’t hear

ki wâpë Oîmân
ki wâmickâwâ (heard a
cûcûwâ (not heard
niwâmì mig
niwâmì gûnâm
ki wâpë migâ (¿)
ki wâmì gûnâm

1. ye - us
2. ye - me
3. ye - him
4. ye - them an
5. ye - it, them in

he is lazy
he is sick
he is big

he - me
he - us kâ kl
he - us well
he - thee

he - you
he - him
he - them an

ti - it, them in an
Wi'carkēk kinâpamâganī

kiwâpamâgan W

we iel. su W

kiwâpamâmângi' (pretty surely)

we - them (an

we excl. them am mi -

kiwâpamêtin'm - thee

kiwâpamêtinâw a 2 - you

miwâpamâwag 2 - them am

3 - him

gan sâwâpetâm Iam looking at

miwâpetâm 2 - it

we - thee kiwâpamêtin'm

we - you
Patrick Azure (father 3/4 ind.; mother 3/4) age 22

sick  métigue; métig, tooel
dog  àtim
horse  nêcàtim

my father  mó' taw
my mother  taw
my younger sister  métic  (c' slightly aspirated)

... older sister  nêtic  (c'

... sister  nêtic

my father's mother  nêmô'côn

mother  ?

father's sister  têcìer

mother  ?

my grandfather  nêmô'côn

grandmother  mó' kôm  (j as ñ, kox

my brother's son  têcìer

sister's daughter  têcìer

my

cogâ' gâ
cogâ' gâ

my head  nêch'gwana

my foot  métì

my hand  tê/or'tó

my arm  nêch'pitun

my ear  nêch'kwàí

my eyes  métigue

my eye  métigue
my tongue
my teeth mepika
my ear nikiwan
my mouth ton (in my mouth tonik)
my eye
my stomach (belly) natii
my navel dici
my leg nickat dickatae my legs
my knee tekk wani (timm, not thing)
from kneecap to arm
my waist neewik
my chest nakkigan
my chest jotaegwa
two onions dack (cleanly k + aspirated)
jacket
belt bakwete win
my knife mikiwun
white man wopaski woci
Frenchmen memetigociwa
English man agaiyaciwa
Cree ni kowiiwick
məpə'wəg' ('rather than')
mən məpəwə (a full sounding)
woman iškwe'nu (I didn't hear a; but I ad evidenti.
children, a'pen'kəyəg ('rather than e', but forget
child, a'pen'kəyə, a'pen'kəyə
meet wi'gəc' (clear aspiration
pig ko'kəc'
beaver mon'kəg' (? g, rather than k; instead
bear ma'skəw

1. pəyik'
2. mi'cət
3. mi'sto
4. mi'nu
5. me'änən

1. kʷənəl I mi'pən
2. bi'təkəsən
darkly, long, close
3. kətəkələn, kənən, kənən, kənən
4. ku'kəl kənən
5. ku'kəl kənən

we ex. ku'kəl kənən, kənən
we ex. ku'kəl kənən, kənən
iel
we are hungry. ki mō te katāmān
we anel. see him. kiwāspāmōmān
... then an. kiwāspāmānāq
we - it. then an. kēpō tāmān
then - me kiwāspāmin
then - us kiwāspāminēn
then - him kiwāspāmānā (e2)
then - them an. kiwāspāmāweg
then - it. kimūjōtāmān
ye an - siké kitā' kucčāmānāw
ye - me kiwāspāmānāwē (though so often lost in this
ye - us kiwāspāmīnēn
ye - him kiwāspāmānāwē. perhaps an
ye - them an. kiwāspāmāweg
ye - it. them an. kiwāspāmōtāmāwē
ki is hungry. nōtdē katēu
he is at home. nipāwē
he - me kiwāspāmīnēn
he - us excl. kiwāspāmīnēn
he - us anel. kiwāspāmīnēn
he - the kiwāspāmīg (k?)
he - you kiwāspāmīnāwē (softly vs.
he - him wā spēmēn
he - them an.
he - it. them an. wāpojētām
They are sick a'keneinweg
they ar. me niw'sonimweg
they ar. us evk. niw'monigan'ang
they ar. us mid ri;
they ar. the niw'sonimweg
they ar. yo niw'sonimwe'vweg
they ar. them wapi'minweg
they ar. them wapi'minweg
they ar. it. Then wan wapi'minweg

my son garcie
my daughter darcie
his daughter is asleep utamica nipa'wa (surely
his, an asleep utamica.

his daughter saw me utamica kiiw'sonikwiy'wa (?)
I met his daughter is utamica, but it is not heard in the
sentence; due to Patrick's to make the isolated word
clear.)
wapi'minig + wapi'minu = fox - egm + -aw
it is cold koe'n'n
it is snowing jiicpaun (mistake for m-It was snowing
it is raining kimiwn
pimm'w'tig arrow - tug'usag arrows.

nipi'wat
the water is cold nipi ta'ka'un
múminic' berries

the berries are green

úskúminic'

the berries are fresh

múminic' wá lá kíte wá ' (× = c, except a little thing)

the 's drop out when pronounced in a sentence.

"if i am asleep  núkipi yáni (i clear; full sounding)

.. then ut .. núkipi yá ni

if we excl. .. núkipi yá 'ku

if we incl. .. núkipi yá 'ku

if he is asleep  nípatí (i

if they are asleep  núkipi wání

if i see you mi  wópamí tó

i - you  wópamí té'gu

i - him  wópamáki

i - then an  wópamá kwá

i - it  wópamá pin

we - then wópamí tó 'ku

we - you   (á 'ku

we - him  wópamá jí 'ku

we - them an, wópamai yá kwá

we excl. - it  wópamai yá kwá

we incl. - him wópamai yá 'ku

we incl. - them wópamai yá kwá

we incl. - it  wópamai yá kwá
than - me wāpamíyáni (in full sounding
than - us wāpamíyá'ku
than - hin wāopamátei
than - them wāpamátwáwi
than - it, them yām. wāpamátwáwi
you - me wāpamíyégku
you - us excl. wāpamíyá'ku
you - hin wāpamíyégku
you - them wāpamátwáwi
you - it, them yām. wāpamátwáwi
sometime 4th
Re - me wāpamátei
hi - us excl. wāpamíkuyá'ku
he - us incl. wāpamíkuyá'ku
le - the wāpamíkewí
ki - you wāpamíkuyégku
Re - hin wāpamátei
le - them wāpamátwáwi
le - it, them yām. wāpamátwáwi
they - me wāpamátwáwi
they - us excl. wāpamíkuyá'kwáwí
they - us incl. wāpamíkuyá'kwáwí
they - the wāpamískwáwí
they - you wāpamíkuyégkwáwí
they - hin wāpamátwáwí
they - them wāpamátwáwí
they - it, them yām. wāpamátwáwí
coniyas money
coniyas muncitei if the money is good
mucfu'ki if it snows
kuniwe'ki if it rains
p sincerity
sun
it grows cagacka'n the grass is coming up
ma etweag cattle, 1 ma etwe'
wahruc' rabbit
manita' god
aiyami k'augamig church
the (meat) is raw
wii kewa'kan
- asleep
- you, kinōpanit inānawē
- him, niwakamāw

ye - kinōpaninawē, you are asleep, kita kweinānawē

ye - me, kinōpaninawē
ye - him, kinōpaninawē
ye - them, kiwakunāwē wēg
Thom - him, kinōpaninawē
he is asleep.

he - nipāwē (heard very distinctly)

he - you, kinōpaninawē, tried to complete
he - him, wē panā wē
he - them, wē panē wē (apparent not -ēwē)

it -

They want

- it, them, you, kinōpaninawē

winākamāw

The water is dirty

The sticks are long (metigunsē, slides)

Kininātigwēwā, these sticks are long, this is the best way

The sticks are large (mieteasgwenwa, metigun

The stick is large (mieteasgwen, metigun (somē

If ye are asleep, nipaiyēwē
If ye see me, wēp emiyēwē
Jan. 30, 1912

If there was it, then man.

ki'ipin wap'tamani

If I saw it k. wap'tamani: (or -a pa.
<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>me</th>
<th>we</th>
<th>thou</th>
<th>ye</th>
<th>he</th>
<th>they or</th>
<th>it</th>
<th>they or</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intrans.</td>
<td>mi-</td>
<td>mi-nårn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>ki-nårn</td>
<td>-u.a</td>
<td>-u.wag</td>
<td>-u.a</td>
</tr>
<tr>
<td>me</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>mi-årn</td>
<td>mi-årn</td>
</tr>
<tr>
<td>us erel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>mi-årn</td>
<td>ni-årn</td>
</tr>
<tr>
<td>us indl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ni-årn</td>
<td></td>
<td></td>
<td>ni-årn</td>
</tr>
<tr>
<td>thee</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yon</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>him</td>
<td>mi-årn</td>
<td>mi-årn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>-ō u</td>
<td>-ō wag</td>
<td>-ō wag</td>
</tr>
<tr>
<td>her or</td>
<td>mi-årn</td>
<td>mi-årn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>-ō u</td>
<td>-ō wag</td>
<td>-ō wag</td>
</tr>
<tr>
<td>it, them or</td>
<td>mi-årn</td>
<td>mi-årn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>ki-årn</td>
<td>-ō m</td>
<td>-ō m</td>
<td>-ō m</td>
</tr>
</tbody>
</table>

From the Cruy Pat Azura
Pres. Indication
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.