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I. de La Vallée Poussin,

Indo-European and Indo-Persians. Paris 1924

D'Inde aux temps des Mauryyas. Paris 1930

Exquisse d'une Histoire de la

Bengali Foucre

Joseph Masseon - Paris 1931

\[
\begin{align*}
1920 & \quad \text{AP. 4} : 17-1 \quad 265-274 \\
& \quad \text{Mahatma is derived from a dialect not distant considerably.}
\end{align*}
\]

\[
\begin{align*}
\text{AP. 32 : 441-443} \\
& \quad 442 \text{ a supposed Vedic Abharam in the manuscript A 871}
\end{align*}
\]

333 Argument is on 80% or all wrong.

(i.e., cappella)

337 Note 5. Chapala cannot be divided

* Mitra does not have a fossil form because

* Mahatma is regular

* derivation of *a-farana from *a-tka

* moraina - not monad + fregile

* harkap apara (hardly) a habitat

* in regular grammar in As. Mahan

* Michelon, AP. 82, p. 492 -
F. BALLHOSEL, Alphabet orientalische und
occidentalische Sprachen (Leipzig, 1859)
"Originally must have been some local dialect". References to Geiger, Walser, Winter and Ostern. Lihde, Michelsen (Lebende Völker) 1: 101 et seq. Probably it was the parent of the Prakrit which was afterwards known as Mahābhārata.

Originally the Buddhist scriptures must have been preserved in the Māgadhi dialect, not Pāli.

What cannot possibly stand for heart. This is forbidden by the parents. What is not to be die of. What does not settle the case at all. What is not to be done. See Wackernagel Arch. Ind. 1916, 320 in mehā (mēcā) see JAOSS 31, p. 239.

M. 33: "derivation from Pātfinder", dān.
B. 7 Pārni da × Pārni (B) sundri.
127 mishmāt: mūrtamb, tail.
187 ashvagōsa yā
201 moina: idea really from translation.
203 sāthārya, not necessarily, etc. kāla
Lātharīa.
205 - Pārni kā, etc., etc.
206 Pārni kā, etc.
209 mummiā: word with but.
212 hāthe etc., restored by F. von., etc.
943. Nfl 3. mitigaun - mitigaun

a misprint somewhere. see Hull with Kabiga
from p 3 4. mitigaun for second
365.
875-374 m sitta vigadahchi. good mental
but glitches present = lottini, r
+ godar in vigada doubtfull i was a
beside my data so common.
but + far is Chapsenka.

Now m now my father's.

children of father's sister are my mother's

+ sister, also father's mother, also
mother's sister also ' children.

mother's brother's children.

ni do n m new my father's brother.

34. D. M. Irvanish, 1927: 250

siders or no mini

mini = manor. since = art punch

when match made 271.

see Senet Ms. Entremi de Rinis (3H 1896)

Pat. Na si laka tabanatma. bahus-seema na puni, atta se majadilibane, riviresa-sonyena
no. Ed. P.T.S. P 39. no: 271

del Rinis na bilavat amatra. bahusakana
na mano

achaa samadilibane riviresa-sonyena na.
Louis de la Vallée Poussin
La Bhaska et le Sanskrit Mixte

Tanner, Bailey, Morgenstierne, Doderer, Jain, Tusatoro, Chatterji et Reinhold im Streitberg Fest-
schrift.
Langmuir 41 (1928)
Bloomfield at The Pas
mihtku - hed etc.

N dialect

C. R. Graham

Champlain

Dr. All of

Ezra B. Goddard

C. R. Graham

Dr. All of

Ezra B. Goddard
Cross-Cousin Marriage in the Lake Winnipeg Area

Prof. A. I. Hallowell has just published an interesting paper with the above title in P. Phil. Anthrop. Soc. I: 95—110. He apparently has overlooked the fact that Duncan Cameron over 130 years ago had noted cross-cousin marriage among the Indians of the Nipigon country as well as other facts of their sociology (e.g., exogamy with male descent); see L. R. Masson, Les Bourgeois de la compagnie du Nord-Ouest, etc. Deuxième Série, Quebec, 1890, p. 247. In contrast, Peter Grant in his essay on the Saulteux (circa 1804) does not but gives other important data (e.g., family hunting territories) mention it. His essay is available in Masson, loc. cit. 303–356. In fairness to Hallowell it should be stated that Masson's work is not easily accessible; (save Alexander Chamberlain who used a few lines in 1906) nor do modern anthropologists seem to have utilized, at least in print, the information contained in either the Première Série (Quebec, 1839) or the Deuxième Série. I will therefore say that the journals, letters, etc. of George Keith and W. F. Wentzel are important for northern Athapaskan tribes (female infanticide, polyandry, etc. are noted).¹

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