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Words, sentences, myths and songs 1879-1885
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Isleta.

Terms, sentences, texts and myths of the Isleta Indians of New Mexico, obtained from
Henry Kendall, an Isleta pupil at Carlisle, Pa.,
by Albert S. Gatschet,
1879 and 1885.

613
Ludere or Henry Kendall, Oleta de San Augustin...
13 years old.

Tu'ide sun pa'idé [moon], napakan bright. P. špakam jani.

Paxillan stand, paxilla-ide one star.

Tu'ide shanna the sun is rising. Turé shamba ti sun ba open.

Tu'ide tía the sun is setting, evening.

Tu'ide huaninnat the sun shines.

Utérhuaninnat wácidi'ina sun shines hot there.

Paxillani wákam the stars are shining.

Pa' turemi the moon is shining.

Miniat [place] the place where.

Tu'ide špakam the sun shines bright.

Ti'ndak morning, morning.

Kimmig evening, la tari. Kimmwebek too'dke evening.

Pi'en [noon]; mi'án pi'en [it is twelve o'clock].

Shewèbak, Oleta, and Tur'á; Tayude, iron island.

Nafsat natu'ei, at Sand'a pueblo.

Lewui naba'he'í Albuquerque town ab pueblo.

Pi'en'á-i a maballe i Santa Fe town.

Hiemmai natu'ei, Homus pueblo. Hiemni'n Handus men.
The document contains handwritten text in English. The text appears to be a collection of notes, possibly related to geographical or ethnological observations. The handwriting is dense and written in a cursive style. Due to the nature of the handwriting, it is challenging to transcribe accurately into plain text. The content includes terms and names that seem to pertain to places, people, and possibly language or cultural observations.
lewa coat; pl. lawan
lewa doroi, hurui, a thick coat (pl. hasindu)
todalikun (coat) pl. sunu
soba suke nataoba. I duck; i hara. I duck.
lewa oshumiri, a thin coat, or, cloth, pl. dahuniri.
heit, kite, pl. hite, I duck.
to bokke dahuri. We were the baby - hukka mawa
ni dahuri dahuri, we the baby suckle milk.
naralatu panta loonu; ki me or kime, hukka. (top) (top)
hand in stickings, mawila, koma left, that dat come it.
ki dibu, shoe, kwe mulu dancing.
mai kiab two shoes. ekiishie sol (shoes) kwe.
Saman, man.
mai diniin two men.

kaide chief, lawa, big chief, government, huka.
duharide White doctor (Spanish), kaide manin a
klaiyu chari, pl. sayan
nata. Waya, atuway ak. O sit on a chair
plaiyu, pl. tall, not certain sound.
phide, pl. rimin, cloud.

plaide, plaide, pl. Dima, stone.
mata naye ukuway, These noises pl. awne.
mata naye ukuway, Where is the noise? I hear
a big noise outside.

Top a noise? Is the wind blowing there? (topo pof)
Top a noise? It is hard.
Ko, ko, ko.

nyau konshidze, it is thundering.

The button, button (push, up)

""
pou pitch "snow-flies", celt. for flur., [Rhy?]
kruse bat the "white owl", otter.
Kawonide "red fitch", m. kawon.
Karnide sunny, p. karnav.
na tema li me I watch myself
na kimena liya me I watch each other
na temalike ciket I scratched
kite amon tema like we, somet. I stretch me.
a temalale ama enale, cay to stretch.
fawve, natiga, I make;
natiga ve lamargi (constk).
ruballas rope; napal uke finge spider's web
un blood; pa i (water) blood.
is-ka willow; ("corn-wood" becomes soft).
d-at, pre-tree. kil rein, gum, prehl (wich).
ta a game tree, 20' ak
parowry of swee potato, pl. vin
a-ri sweet, chintu, plum, teahi, chile.
makina-i apple, pesa pear, dorowitzi peach.
Ta bean, pricks; tabari pea, round bean.

rubvra) ind, 2) mungya, 3) seed, 4) choppe rape
klaka arrow; baka bow, h. tere-inalungwa
le tabri, a short bone, flat, thin piece.
Paltik natinei las Felipe pueblo
Paltik nosquina a San X. bay.
pa ilki 1) cold water, 2) ice, pa-isk.
pa akine, lise-i, hek water, neke, po.
pa (po), quitchi-i clear water, paliak egg.
pa lapa, mudy water, npa mud (ninc.,
a chikil, climate. npa mud.
ag an-
ag an na, water.
ag an na, water.
pa bote lakes, pa xiti salt.
toba cree. natetaxhun I sleep. (pis die.3)
matetui na jalk (new wa)
matetaxhun. I run.
matetaxhun. I run.
matetaxhun. I run.
matetaxhun. I run.
matetaxhun. I run.
matetaxhun. I run.
matetaxhun. I run.
matetaxhun. I run.
matetaxhun. I run.
nati water, kawuna, I drink wine.
nati water. I drink.
nati water. I drink.
nati water. I drink.
nati water. I drink.
sad bad bad be paper in white
na bad this natu thieves white paper.

natupu gain black paper.

coined red, yellow, blue.

faith green, jealousy blue, death.

natupu inside I steal.
nate ranu kwini’s fanwi. I steal black bag.

natupu laugh, play, go, stay with.

nate at least two, I take mine own.

nate anu bee, natupu lawan. Still we by

nate kwan! kwan! kwan! I kill many bees,
navi kwan kwan kwan! I kill all bees.

natupu kina! kina! I kill 2, too cats.

kadu an bina ni kwani. I kill two kittens.

in arm, ham pow, your arm.

the one is nice.

the many hand many finger, mathiere next time.

the nose I know.

kewanga throat. On leg, both knee to spot.

the belly, the hand, elbow. I should know.

nate wolera. Wala fact my hand.

nate number pafun sigit. Shopp with, some.

nate kwini Kwini, kwini, kwini! I kill many bees,

nate kwini Kwini, kwini, kwini! I kill many bees,

nate kwini Kwini, kwini, kwini! I kill many bees,

nate kwini Kwini, kwini, kwini! I kill many bees,

nate kwini Kwini, kwini, kwini! I kill many bees,

nate kwini Kwini, kwini, kwini! I kill many bees,
W. Kendall  
Sept. 1, 1885

nāké umpelwé ünordëba ëgat pamõ ëk u bëg,  
ride mean one king.

Thurin (mang) one son. thëdie (mang)  
Panõn (mang) mean. fa-iide (énk)  
iiwã-un (mang) boy;  
iiwã-üde one boy  
whi iiwã-un two boys.

Pitchéwiiwã-un three boys.  
Win'â iipiu-üde one girl.  
Upip-un (mang) girl.  
Win'â iipiu-üde we-i you no girls are here.  
Yëdëlad iipiu-üde the same girl.  
Yëdëlad pip-un the same girl.  
U-üde a baby; u-ün babies.  
iw-ün-ë-mi my baby.  
Awa i-ë my baby.  
Thëmiri Pëbun Edënds, Tëbite on P dib.  
Pëpën all other Indians; Pëndë (ëy) shëpëdë  
Taydë, on Këndu Eëndë, Tëbun, Taydë Tëbë 23.
Thimba all
nation a few. which come.
Lú-e-de Hengege ( pueblo) 12 m. from Tetó.
Lú-e-de hite an Abó man. (acquaintance.
Lú-e-de Hechanide an Abó woman.

pa-kú-ay village paperi, paperi!
pa mión (many) villages.
Tú-e-de Hite pueblo (abó dental) are at次要, many.
Pa-e Lóxhehene 4 Ar. Grande or the people there, "thine."
"mother-in-law" it just him the town.
Rion-á Santa "pili."
Tú yuxtekhun all pueblos above Cochiti.
(not Coch. itself).

yuxtekhun, that is above, root (Idiotism) uncertain.
Tú kuhun! the pueblo below Ileta. (nation justice)
Tú ló-e sit "Down wards", tec hun village "from"

kúíi, above.
netip, north. straight downward.
tú-e ti-ic, north
Hecháie East; túyixi tu-íen South east in 251
Hecháie West
Túyixi tu-íen South east.
pałahue hākari mo shell of an egg. 

na pałahue dōshig. Tú yolk o faaneg.

na pałahue pāhake o waar white of an egg.

ānua pałahue ēka hē. Cato an egg.

ānua pałahue lēm hē. Cato many eggs.

ānua ipaļahue kāra. Shimbha hē cato all the eggs.

(mot-ava pahue ēka)

pałahue mure-l o rotten egg. P mane we ʔmpo. o. ʔpe. ipahue mure-in o many rotten eggs.

yēde pałahue mure-l. Tāt egg o rotten.

wāde pałahue 'enurum. Tāt egg o are rotten. (ʔipahue)

Himnīnu ʔa Jēsu people. ʔip-ʔenurum

Himau Jēmu pueblo ña ai pueblo.

Hiem kānde a Jēmu kānte. Kannin (ʔenurum) pl.

nati kānte, pl. nati kānte

debulē kāl u. ʔabulē 'en. pl. ʔabulē 'en Cuva ja

Tīm-ai Sante Domingo pueblo.

Tupuquido S. Dom. man.

Tunijun ʔa Sante Dom. people

Tupula ʔa S. Dom. language
Tahka B'ta: Tlato' language. Language.
Nambe ab. "Nambe" pueblo.
Nambe: a Nambe man. This he quiche.
Nambe kin. The N people, man head country.
Puyulie. Puyaque pueblo.
Puyulie: a Puya man.
Tebi: its the Tebi people.
Tebi-: almost all the Tebi words.

Tse: noun: (floor, tabe-takei, Walmi.
Pechi, Pechi: San Felipe pueblo. (untranslated.

Pechi: "down in the water by the river."

Tshili: ab, Tshili: (a River learn.
At place, where a river is built. (or place).
Nambe. Sandia pueblo.
Nasip: Sandia pueblo.
Nasip man. Sandia man.
nas: to let place (when near), nasip (for off).

Tlana: watermelon.

Binani: cantaloupe, melon.
Bunai: Laguna pueblo. Binani to pueblo, at.
Tlawa: Seona pueblo.
Tlawa kin, Seona pueblo. (untranslated.
Tlawa: a Seona man.
Tlawa: Seona pueblo.

Mwu: Acoma pueblo. (untranslated.

Shinipe: Rio Puerco.

Kanyon: canon.

Peita: river, PH peitlan.
Pe-itlan: bottom of river.

Peita: a river bridge. "over the water"

Tshilale: the other side. (or other

Peita: top of the river. "on the other side".

Peita: the river is up (present).
P. tell. the men and dry up.
Peita: the river is dry up (present).

Sahara ak. Secum pueblo.

Xudeme ak. Chivira (reason: pueblo, new sign.

(Mea: water)}
San Juan ab. Tewa. pueblo.
Santa Clara ap. Santa Clara pueblo.
Te-ké-pí-dzé a Pueblo man
Te-ké-pí-dzé the Tewa people.

Te-ké-pí-dzé without piti, hard-mind, the Tewa people.

San Mateo, piñab. San Mateo mit'ri, ridge.
pia kag (kág) tip of mtn.
pien kag, kag top of mtn.
pien poob base of mtn.
Tomé di, Tucumcari di. Tomé, Las Tucum.
Luit kum. Á-bi owl living on mountain.
Lé-mú-teh long owl.
Skitchuvidé mouse, pi Skitchuvidé.
napap flower.
yu'ide napap ña'agüi, tsa fáwimmit'poó.
yu'ide napap ñen'á báquim, ti, ña'agüi, bat
ne na' set-goó. (rom 2a. Móchan yu'ide)
ib e' ñásmi corn, pake' corn talk.

Skitchuvidé small birds (general), e' Skitchuvidé
ep. Skitchuvidé
Skitchuvidé large birds, ep. Skitchuvidé.
Lfit kewá song
be' ná'agoa, þípo', le koer.
be' tsimágüin red feathers, to, ña'agüi
be' ñëi-in black feathert, ña'agüi, one black feather

Lspentchíkí Te Comanches
Kínav kí yapo.
Lá'pe-ide a Mexican man, his annual mouth
Yamú month.

Español innam wést to Mexican County.
Mëntánuikide, Mënta, American flag.
We'ñat United States.
ñam land.
Hem pe'íla, James River.
ske' mop súnsápi, gí, ña'agüi, spoon
pañu' lake; pah, dam. poj
nánteüi island.
hi-eu rock; "Stone
hi-eu yeare, a landing rock.
ichi-eu kuan-zrat many sandy rocks.
hi-eu yore-i a hard stone.
shimba +uchi-eu yowen allstone are hard.
we kbe yore-i a soft stone.
ka-wa crow. Ph. 3a-won (Afr.) Quelle.
Kawon ab crow head, nom. Ph. 3m. Resolute of Map.

Addenda
Note 12: Bukinj, op.
Ora. 3i Bubu.
pâi ai pôranic.
tabie force, satat be scale (op. 4-7). Dope 6 (v. 4.7.3)
kwe-nde privi, d. Ph. kwa
Pâ liwem ab ponar d. Ph. 3a-biite opada.
Gâa-aye Ph. 3a-biite. Wànta Ph. 3a-biite.
Harjan. Tenriite utida. (Ndariite Ph.)
B-e-u tail, or small
B'e way, uniform

"l' grace. ma'd won.

Phamâke. Il kara. It enters: grace. (Sam. Rasenni)
Natufer paper; newspaper book (let natutu)
Nalinta nd. C'pan.
Note a note. Nalintafe, Iam. writing.
ma 2. tema am ding, tufafe (writing.
scrachiki a saw (pan.).
huyka scrachiki muu'i a large saw.
ya-a-alem scrachiki muu'i a small saw.
muu'i "kala the size of it.
scrachiki lyer. chee a harmless saw.
we u s.w. a dull inner.
Nafene tiwe scrachiki da, tent with a saw.
(resent for Iding.)
martile hammer (gan). bidere glass (yen).
"ide club.
na telu a kusa. 3lawa with a club.
mindeli hat.
loth point); indiena. cobico cloth.
Koafia wawo, ko-aide kep, Ph.kamniin s'liu.
The text on the page appears to be a mixture of handwritten notes and possibly a diary or log entry. The handwriting is dense and fills the entire page. The content seems to be a narrative or journal entry written in an indigenous language, possibly a native tongue. The text contains several paragraphs, each beginning with a new line, and includes dates and terms that might be names or place references. The page is well-structured, with each section clearly delineated. Due to the handwritten nature of the text, understanding the exact content requires familiarity with the language used.
rabi' la-ka-kus duko. I put a stick near it. rabi' la-kus pe la-ti-tu-kus. I put a stick along it. la rabi' knob of the tree. la rabi' root of the tree. rake leaf.

(pump ceremonial candle, used atop a Large platform, as ever other platform, across raft, hole?)

Tolond: guardian family: horseman, rump hostler
Eagle family: their trainer - "eagle people"
Each f.: nam trainer,
corn g.: ice trainer
black eye from people: the funning practice,
red eye people: the corn, for mixing,
Sambu's have same trainer: 20 miles off.

people can marry not any clan but please,
very one of the clans has a religion chief, matriarch,
chiefs and kabalde: each man chief, x.c.e. p. kitchen.

rabi' la-no k-e - kwepelel kubla I put work apart of.
natokhatawe  I am sleeping.
natokhatawe  we are sleeping.
nawat natokhatawe  they are sleeping.
natokhatawen danaq  I had a long sleep.
whit man-in American, Deniel = Mexican.
Tresedside, one Frenchman, ph. Rentsdelsmild.
naköñ nezepkawi  a round hole for ft pound.
naköñ ti-te  a log hole, a dug hole.
naköñ ti-te  in  a dug hole.
naköñ  hole, a fort, or a tube, or for.
p'at, del manmah, waterfall.
p'at le re  muddy river.
p. fre  rock, stone river.
p. wui  river (w. not flowing only).
we  p. wui  shallow river.
pelakaide kawon mawi  a rocky river.
pelakaide kawon mawi  I went a river.
nebakpyre ustebu  I went a river.
nebakpyre ustebu  I rode on horseback.
lit. ka torn  I rode on horseback.

ali  going all about action.

bienyu  diw ty kam? how do you call this?
natafya-umim  name
awit  of black.

Pike'le, men at Taqo.

Sircce, now head, ph. now.
Kanska, the Sugars call them.

Acape, hear the near Taugce, i feel it have been
a puffy, pufel, callts Skupen.

Siya, sellator, by detit.

pahabi gray.

sun pahabi, deep gray.

patkis pahabi  light gray.

fallew  red-blue purple.

f. ma'i  blood-red, scarlet.

fe fë fës

fe feumeu fë red.

natuki color, all colors.

natuki ph. Lem furrok, eddy

nalekvand  I paint a picture.

ritutaliide picture, ph -tum.

nari, neki rae, pre-smoke.
ni de mati'eda-i a man lit.
ta-ini mati'edan'in u'kwariri.
siide umatiema a man akkia.
si-unin i-umatiema (menn) na u'mma,
matematema i lit (ph. of imuni-em). 
matematema Valt (op. 1 + 1)
a dua ni myself, na ndan Senere.
i dua yourself, i nnit ci man.
a dua kuma-chi, dua niti ci he, eu a.
a dua ni medel, na dua w. we a.
i dua ni yundu, i dua w. ye a.
a dua ni yundu, i dua w. ye a.
a dua ni yundu, i dua w. ye a.
a dua ni yundu, i dua w. ye a.
a dua ni yundu, i dua w. ye a.
ima ni uu ni mykud inha in mykud.
na dua ni yundu, i dua ni yundu.
a dua kuma-chi, dua kuma-chi.
i dua ni u mkin' ci his.
na dua ni yundu, i dua ni yundu.
na dua ni yundu, i dua ni yundu.
na dua ni yundu, i dua ni yundu.
na dua ni yundu, i dua ni yundu.
na dua ni yundu, i dua ni yundu.
na dua ni yundu, i dua ni yundu.
mid yellow point, black paint, red paint.

On the legs, upper leg is black, lower leg, red. (On the face, other)

Note: red face.

She is a bird.

Red eye, blue wing, red eye, black wing.

Red and blue, green and blue.

Red cloud, blue cloud, green cloud.

Black cloud, white cloud, yellow cloud.

Pink cloud, red cloud, white cloud.

Blue cloud, green cloud, black cloud.

Red cloud, blue cloud, green cloud.

Pink cloud, red cloud, white cloud.

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Black cloud, white cloud, yellow cloud.
Wim a buda-ide wii awi tsi wem
wii a widow with four children. (childen)

Nate uvekden Shuwipah sin tomatt ualate
naye uvekden (uvekden) Shuwipah is a son at.
Kevak tekaek, won-ypu lip
K'ekap lekak icki wu-si lip.

Nate va ju na inki wem I have a horse.
Kevak kan wem ta'ilem wem we have above pub. ta'ilem "by car"; ta'ilem car. ph-ke.

Leen tu-ique by; ph-teken
Egede bekay; ph. Kirden, and Kirdo.

"Kevak kan wem, tellbii wem we have above pub.

"By car"; ta'ilem car. ph-ke.


Egede bekay; ph. Kirden, and Kirdo.

"Kevak kan wem, tellbii wem we have above pub.

"By car"; ta'ilem car. ph-ke.


"Kevak kan wem, tellbii wem we have above pub.

"By car"; ta'ilem car. ph-ke.

horinu something anything

ja amon somebody

pajamed ba te fellaham somebody sit my throne

amor son, savell (prayer not sounds or scream)

note kambwa kambwa kambwa went to eat something.

note kambwa kambwa kambwa I don’t want to eat anything.

note: why food he is happy. why eat always hungry.

boy are 90 pieces the cat is hungry.

kuennam the boy he is always hungry. they are 90 pieces.

Auntie akwa went I had a dog.

Ludita kom kwam were I tie two sisters.

Ludita a kai Diama I has a good mother.

Auntie kyuwa a-donat ke went they have also done.

not the house.

Auntie ya-a-donat innat ke went they have something.

have had huge ban! good morning (to one page)

for your morning prayer (to one page)

knee mad a huge ban! (to many)

ka it to kida miten went, good night! (to one)

your peace night (peace be with you all night)

mom for ka (the offering to many)

The duo (inside) is nothing by kwam taking great care

from the cage and prick it half; each musician

man has a bag (5” long, 2” wide) of tasselling, fill

them with that cornmeal. what is left is put

on the ground or floor before the public, the people take

it up, breathe in it, then they do it from their own body

what “(bitmap) by it) they then throw the cornmeal

at a “road” “rescue” along the ground to the sea; after

this they all out of this hardly, they leave into the land

again to receive health from them. (All public, on

tops, act this way constantly) All that is done by

Ludita man fast 4 before the cow begins, at night,

is a house officially made for this. It musician man

watch it for days, without eating or drinking, just smoke.

one of these ceremonies (3-4 times a year) is in

September, one December one in February (known: 1)

Mend. They play white) is another key important one.

After the 4 days come the dance.

None of the white mark dress is allowed. With henna, we

show, meandering, short hair, woman go with boy

(auntie) with bag.
In the ceremony they present the cigarette (cigarette) of the East, North, South, West, and North. They place the Lean, the Lean, then the bed, then the bed.

Joeleta, Totemic group, 1869.
Month 10th: 27, 47, 47.8.9.

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Joeleta, Totemic group, 1869.
Month 10th: 27, 47, 47.8.9.
Square hole for the site this in. [300] In was cut into them. No one knew.
No moon rising. Someone outside with the rope and
Allegation of the medicine men to the fire, including
moon & the fire of light. No, I cannot see the com-
mand. It is my write.

[Redacted text]

\[\text{Delete to leave last}\]

I. J. H. John J. Spencer / fe 37

1. No part, neither is a "sense" medicine
2. In fact, in Kegum, or called

because they heard the art in Legum.

They are checked once by the site of war, 8 o’clock.
4-5 in each division. On the ceremony, the two
men advance in each division.

Series of medicine men, supplement each other.
The ceremony. Differ a little - both medicines,

each from 8 AM to 4 4/5 AM. Now one can
leave before this, when the conquerors allow them
to breathe fresh air. There is no fire down
right, but at one end, left from entrance
in the ceremony, the medicine moves from
East to West, the entrance being East.
(a) ma te, a watch, ph malbun, na berja war (you) 
nate malbun, samamuran.

deva te malkeve, he watch me

deva a malkeve, he watch you

deva i malkeve, he watchs them (us).

deva ma malkeve, he watchs ye

deva malkeve, you watchs him

i-te malige you watchs them

i ku mune, kunku you wear ud standing

na i tuama, I speak to you

na i tuama, I speak to them.

deva i tuabuwe, I speak to you

deva ma tuabuwe, he speaks to ye

deva i tuama, he speaks to them.

mathe banam te, outside the house

mathe tawarari, Bedou; n. tawarari (nom).

The deva me different kind of paint on dress

black: white, red

red eyes: red x white blue: black.

cell box: white yellow,

can clani: white, yellow, red; combining black to:

East white, plantation type, btt. North:

black: the blue, South red, p. North, center &

Nad; all KOTO (H) are mixed

(kin) pienn ai centre (H), center), being half bete, Z ou Nand.

Kiep up, & North

dap, down, Nadir

poaka ball for play; ph. pohua

nate polatanu; Wall ball.

poaka be-iwekitekite, to ball a globular.

nyupa maniase be-iwekite, the ball in round

nake garment, dress, ph. nakanud.

pi-uma-re agy, rubber pi-uma-re very big.

pi-piwan.

salginu, rougher level; nia suki-ini (plus);

pa suki-ini on the peace of level

pa suki-ini level, piwan.

kotche-i rough to the touch; kweci kotche-i very rough.

pike-i smooth; nia pate-ini (plus)
I can talk Elita, can you? Can't understand Elita.

I tia palu, mi ne'lele. Tia water.

Pela ti, ola hot water.

I tia na nobama, i make level. Mi 43.

I tia na nobama, na nobama, i make level.

Na te na nobama. I make soup. I make soup.

Na te na nobama, I make soup, I make soup. I make soup, I make soup.
In this world, I say.

 Wrapped in my houset, (or no, we iun)
 I ka-ni natuu wa afi 2 hours,
 dave (au) natuu we his
 na kiwa we over lowly
 ima n natuu we your i
 arm, we natuu we win (wen) their houset.

 Kawa sot, pl. kawan.
 nate pituu we I hunt deer (pl. deer)
 K'amu, to. K'amu. jack rabbit

 pin-uuide, pl. pin-uuide. cottontail rabbit
 Don k'kii we. don k'kii hunt jack rabbit,
 thi-uuide, pl. thiu-uuide. hunter

 nathu, hunt, chase

 niwii, thi-uuide. hunting dog.

 ti thi wini ita. because I am hunting.

ti pih sa mi ita because I am fishing.

ti thi wini ita because I am shooting.
(not in Russian) With Sam hunting
(b) to fish with Sam fishing
(x) to shoot with Sam shooting
via to fish with Sam fishing
via to shoot with Sam shooting
py-per side of pyrosamnina isager
napp'sa nap'sa, pl. napp'orominina Tapa
Petelina at to, et
wet, to wet, to wet
moe wexn (all lit.) gaaqngisng, "leading the head down"
vi patched seated, vi shapping, vi shochen shakti
wet to, maafiri we, shoon the head down
plant, require more
pat to, wam to wam, (all gaaqngisng)
man to, wam to wam the land, (shoon the land)
[End]

Dima, malivin all the apples.
Vina a Dima to, vi to, vi.
Vina, wam to, wam, the whole country, (shoon, yotia.
Vina a Dima to, wam to, the whole house.
qua-xu hin wam-ak? where is my son?
qua-xu hin shu-xi? where is my daughter?
be to, the husband
he to, his wife, ha, pade, fore, for wife.
man-sa, married couple, "they went male, hool the land."
ye to, many man, shoon, "I, the land together, with him,
tashite, pl. ta, her, Catholic forest.
The poor of, Luma-si, were chased from the fleas, to be
have a lawyer in rescue.
Katchina (1) image or person invented a word, has been derived from Katchi, a word used by us, na-a-fa-ti; probably a Tewa word; about name as hard tooth (Tewa).  
Ma-a-ta-ji means really root medicine.  
Katchina in a Tewa, Katchina (Heiltsuk)  
Katchina, worship, etc. Author by Tewa & Jowey.  
Katchina, American Folklore, 1901, 81-96.
Sketch of Old Pueblo.

These few terms were obtained in Sept., 1867, by Col. James Stevenson from 2 Pueblos near the only survivors of the tribe. One was about 80 years of age, the other an alleged 100 years old. Both lives at Jesus Riitos.

Valatuco, Old James Riitos
Tuyu-o modern Jesus Riitos
Peki (Pendale Pagi) Pecos
Suyaguer, (now? Sylvia, Zita
Turbaitsi, (be) akita pueblo
Ganuwa-at, Ganuwa-at La Clara
Sawd Jum (now Jum in Jesus)
Sanpai, Tusa-epayna, castigator.

Capt. J. C. Hill, of Washington D.C., who is chief of the Indian Division of the Secretary of the Interior's Office is in New Mexico endeavoring to ascertain the sentiment of the citizens of that country relative to the Pueblos becoming full-fledged American citizens. The Honorable Secretary of the Interior is of the opinion that the Pueblos are and ever have been citizens and wards. So says the Citizen.
II. Funeral song. (in Arabic Style). Written in English.
They never burnt the dead but bury them now in the churchyard 1 day after death. The effects are placed on a truck.午 7 to 11 pm and 11 pm unless it is a funeral, to induce the spirit not to come back, which might result in his having the relations as.

Tu ten kwa lula (then) said funeral song. I said: bukaya, bariyay, buk, buk, buk, buk, bariyay, buk, bariyay, bariyay. maweri.
Husayn takhayari inma na sake. Ani takhayari.

Takayni nalla, Anasume maw na god. Nawa wata bi a i.

abiyay, abiyay, abiyay, abiyay.
Then the women begin song, because at the end after.

The song has finished. men are taken up to the room.

Then 2-3 men come now, stay they speak to the

And man then koffa his food. The food begins after.

Then they run home as fast as they can. Because it.
Fruity. Sufi is the name (in Moagi).

Kurna is called by all Moagi. 

1. any Kurn man (Tutty)
2. any Kurn lady, especially young
3. any Kurn Doctor.

Kusa, Kusa, is the Faba call the Moagi (Type, People). Amusn, Chemo "all people", is the Moagi all.

C. Fishing song: kimana tolal
   mi isalu, nyaiwa, ba a ni
   dae ma, dae ma, binkson, [li]
   kane da re, (ali to the mouth). [kente dance]
   waride be-umun
   k'alu, for the sake of
   k'alu la be-un (after health) berem
   ge ch'ini be-un (if it can)
   naatma be-un (of the child) berem
   k'alu la be-un (of the wife) berem
   k'alu fa be-un (of the bread) berem
   k'alu la be-un (of the wife) berem
   la k'alu fa be-un (of the wife) berem
   la k'alu fa be-un (of the wife) berem.

Drum: with playing, we go out

Song by the traders, each of the customers, after
the deal. We buy from them.

man ud back of hand, p'ana back of hand
p'ana, back, me, p'ana
Je, shun, dya p'atuemine, just, p'atuemine.
Ké Chambak.
"Came up on outhill (and looked over)."

2. Kapio反倒ide naduwisan Kambag

He take chief and passed through. When he came
"outland", he washdown the fire after talking. They count three or
was forty six people who gathered around him.

3. Pahide mudhii, huba raibane, Dhaba fumata

a taba kẹgbe, don ko nari t' "Fare black place"

4. Huba yete ital melhaw nabat hii tunci. Vedi kii

ton yee thoro k' took of white people. Von
Câleto x tso night say at like was in black, allat bifonlit.

5. Takan, win a naubii me-ri naduwun tunci

Very kind, another people went there, yellow things

6. ya' lễ tounin kumbi k'faa-in it kipan di.

while people workin were (stay) living.

7. 8'kumwamba awain, natu him Ibin

Hubak naduwun tunci na dienini e'eu tunic el
Afterward yellow ville.

Note: The text is handwritten and contains some spelling errors and variations in handwriting. The content appears to be a narrative or description, possibly related to a historical or cultural event.
(author) dented naḥat hi tewi natakiwe ni ink (incurred) invited to the white people the people

2. (man) Wēk. ith gab dēma sa ṣamāba, (and with them) four days then prepared kumihe, gave back the key designate main name (my name) and the land to present there.

3. Kihak kumbe bēdēbi bāba ṣabkā bōtān xin all they gathered then they went.

4. watarii tewi. No kihak tewi tawin an with the yellow people. As who p. people and the yellow people.

5. watarii tewi tawin an yellow room, kihak put the clothing, and then the.

6. (sena = Ṣanibab) kadaha watarii tewi tawin an they did the job then to y. people I thought

7. (kumshār) watarii tewi tawin an Ṣanibab homework want but (four footnotes) the y. p. p. this lōg (lōg)

8. bow, kah mār pack a Šimba-i Šekeši-ad (ab) but staying (that) who want both and the front
1. tuba-9e cirmimik ane 9e jieke
2. t.-East, sta 9e she lat 9e nee 9ig by
3. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
4. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
5. el-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
6. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
7. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
8. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
9. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
10. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
11. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
12. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
13. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
14. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
15. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
16. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
17. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
18. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
19. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
20. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
21. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
22. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
23. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
24. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
25. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
26. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
27. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
28. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
29. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
30. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
31. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
32. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
33. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
34. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
35. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
36. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
37. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
38. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
39. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
40. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
41. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
42. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
43. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
44. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
45. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
46. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
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49. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
50. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
51. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
52. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
53. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
54. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
55. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
56. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
57. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
58. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
59. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
60. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
61. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
62. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
63. le-ambard maak du9e 0e-49e 9e nee 9e me 9e 9e 89e r
2. He told me, "We must go to each other."

3. "Emile, I am going home."

4. "Goodbye, my dear."
1. MwaiorksDK.  
   On a cottonwood tree.  

2.  
   *Speaker:*  
   "Hakani amwaa, pani ami?"  
   *I:*  
   "Yes, just like that, ma."  
   *Speaker:*  
   "In this way, this man  
   must become a free man of his own."  

3.  
   'bwe activities  
   do to each other.  

4.  
   Mwani taarida bana dana  
   ata sana iwa na, na ma.  
   Again the antelope rolls itself (or  
   multiple activities)  

5.  
   *Speaker:*  
   "Hakani amwaa, pani ani?"  
   *I:*  
   "Yes, just like that, ma."  
   *Speaker:*  
   "In this way, this man  
   must become a free man of his own."  

6.  
   "Mwani taarida bana dana  
   ata sana iwa na, na ma.  
   Again the antelope rolls itself (or  
   multiple activities)  

7.  
   MwaiorksDK.  
   On a cottonwood tree.  

8.  
   *Speaker:*  
   "Hakani amwaa, pani ami?"  
   *I:*  
   "Yes, just like that, ma."  
   *Speaker:*  
   "In this way, this man  
   must become a free man of his own."  

9.  
   MwaiorksDK.  
   On a cottonwood tree.  

10.  
    "Hakani amwaa, pani ami?"  
    *I:*  
    "Yes, just like that, ma."  
    *Speaker:*  
    "In this way, this man  
    must become a free man of his own."  

11.  
    MwaiorksDK.  
    On a cottonwood tree.  

12.  
    *Speaker:*  
    "Hakani amwaa, pani ami?"  
    *I:*  
    "Yes, just like that, ma."  
    *Speaker:*  
    "In this way, this man  
    must become a free man of his own."  

13.  
    MwaiorksDK.  
    On a cottonwood tree.  

14.  
    "Hakani amwaa, pani ami?"  
    *I:*  
    "Yes, just like that, ma."  
    *Speaker:*  
    "In this way, this man  
    must become a free man of his own."  

15.  
    MwaiorksDK.  
    On a cottonwood tree.
68

1. wanaubu tiici, te-nde wari, weni wamu
2. Taniwak wari, waan a nakauk, te-nde
3. wamu te-nde, bai, Nukudo. Waiwaa wina a
4. nakauk naboru tiici, anibale wibale, tashen
5. kwi mutchabu, nacikheb tiici, of alban, Nukudo
7. Naboru tiici, takho (buk): "Naboru tiici, nace,
8. wanaubu tiici, te-nde, weni wamu, wamu

69.

1. nakumu ne, nukodo, inibale nabalala 3
2. to meet the meat, them, they met
3. whose meat they smoked
4. Nakubu tiici kahuti, atik a, tibani shamba
5. Kukwari tiici, we sikenini ku tiri, Botoo tiici, ina
6. well, it was, many people were gathered (and) over
7. Nadaib shabadzi, f高中, Betchu wina a we-i
8. Shemizi, we that towa, shula we, "Nadaib shabadzi, f高中, but, we want to go,
   we do not want to come.
9. "Nadaib shabadzi, f高中, another man, sing it to this like, we can (i.e., sing)
   and from this to this like, we can (i.e., sing)."
1. Hamaniku, yana, matangi, ne ai, kudu.
   (They can be) somewhere a while, then.
   (Note: it is repeated.)

2. Wiwi, u amin, t'lik, le, gile.
   By their children, lived. (two)

3. Wiwo, la a kwamban, yana, amsayi
   get me pregnant not one (place) place hunting
   (two)

4. Human, dansuk, lepape, u, me, palai.
   (At) the village. My father, my brother, my parents.
   (Note: numbers do not match) Impepa has metter, now is poor.
   Impepa where my younger brothers.

5. Macebebe, ka da lo k'pebe.
   Wa'ni be form me.
   For her, there. She was the one who cut the butter.
   (Note: one line is missing.)

   She was brought to look for milk. She left the milk.
   They, the children. I have somebody.

7. Win a l'ora, ike, kubake, kudai, kula, win.
   We find antelope. Next week, then.
   (Note: it is repeated.)
Thimba tu-waide, after their division all the village into column men and females with

in a chau-monen, in the old a tamahen bar, went to hunt. They found the antelope (f) and took the.

hushanubon chushon. But they were tóto (left side). The gander with a visit to the.

lunch, needed something to try it. (f) to try it. Rashon, nd i-waide. (in left side).

to the bor-aide bamboo. (g) hushon divva-0. The act (round). How to try

sixta, left bamboo. And it's hanging. To the tension she called not to get away from her. Then the cattle

in a pot. I put amadon the two weaik nesita.

ail okaide, nipa-umine. Salan hapi write

Natchechehewa I am dreaming

tokweshe: there-in, down rural

Ndakaburimi: looking: ghost

Nabinhwa, p., man comb

Natachewi: I comb myself

Natachewi: I comb another.

Natachewi: I comb a person. "La kembe a job.

Tthe nda kembe like the house

Tthe nda kembe like a person.

Nchosende: catch the "evil eye"

Ntho: man, me I push

Matshwisi: me I pull, frar

Ntalwira waya: I drag after me.
v. Nouns:

- tekkipat: foot
- tüchö: second
- šen:nä: midde one
- wi-zi: last one

3, 4 Thir, fourth (no ordinal).

talk. Day, every day.

ask with remember, do separate from.

may: move. indt. Why don't you come?

huqen: game? Why don't you eat?

hia yia ha si daw? Why do you laugh?

ha? Why?

tab ña put ka baba? Did you lay catch?

tab yë put la na bai? Did you not lay it?

dwa ken ne he is not bad.

dwa wi ken he is bad.

venene, parton, (of any kind)

nata venene, weère I pesen, sometime, the store or shop, where we go, where we buy, the place of business.

met honey, milk, sugar, molasses.

ph. bëwà, also a bracelet.


natalele-të. I will fly.

natalele-wo. Expect soon. south.

natalele, x, natalele. To jump, to occur, to happen; ph. phuë, phuëdë, ava piñen, piñen, he dies. natalele-wë (31). In a field, at the river, in the bush, etc.

ava yëhö, plasma, they die, or upset.\n\n\n\n
Henry Kendall, one of our Pueblo young men of promise, left Carlisle yesterday to enter the preparatory school of Rutgers College. This is a rare opportunity and no doubt Henry will do his best.
Nam pickish, 1 m. west of station, red & white paint.

Tu riunak, hill 2 m. west of station, may be unknown.

Natup'kanu "Little Bear Hill", 2 m. north of station.

Natup'kanu "Little Bear Hill", 2 m. west, across bear lake, at end of lake.

Tohe'ne ok "Little Sharp Point", nearly due west.

Shikshun at stone finally cooked, SW of Tolteq, 3 m. (they look black).

Ku'pe, "mother-water", to pa, ar.

Ku'mu'i, "erip", 1 m. west of Tolteq.

[1869, people "mostly tribe" Dolto, all same tribe, 1st report of the object at the Fe.]
Henry Kendall

A Pueblo boy, followed Dr. Gates in these words:

My home is at Loretta, 12 miles below Albuquerque, New Mexico. I helped my father to herd cattle until I was 10 years old. When there were some children taken to Santa Fe, to school, I was taken there by my parents on horseback. I was there 3 months in a Catholic school and studied Spanish with very little English. Aug. 23, 1879, we had our examination, all our parents were invited, my father and mother came on horseback, there were no railroads yet. After our examination we returned to our homes. I was at home until some miners came to my father to get some workmen and a boy to carry water from the river to the camp. As my father was the Governor of the Village, he spoke to some young men and I volunteered to carry water. I worked there until spring of 1880. About the last of January 1881, I heard of the Albuquerque Indian School. I stopped working and went home. I gave the money to my mother.

I told my parents my intention of going to school. My mother gave me money to buy a suit of clothes. After securing the school a lady teacher told me that there were some children going to school who showed me some pictures of the students there. I thought of coming if my parents had no objection. I sent for my father and mother and they came. I told them of my desire to come east. They were not in favor of it. They said, "You want to go to a country that we do not know anything about, among strangers and that I would never get back." I had not made up my mind whether to come or not when my sister came to see what was the matter. She too discouraged me, saying that "It was a shame to leave my mother crying." With tears they talked to me. At first I made me feel like staying by them. The children were to start on Monday, the Saturday before starting a mate at Santa Fe came and told me that he was coming east, that he had left his parents crying like mine. Then we talked with parents and as they would not consent to my coming east I told them or death or sickness would prevent me from coming. At last they consented and stayed till the car started away with me. I told them we would meet if God spared all our lives. I arrived in Carlisle, February 8, 1881. I got very homesick and regretted that I had left my parents in tears, but soon got over it. February 19, my father came to see me and was so pleased with the improvements I had made in such a short time, that he did not speak of my going home. He talked to the children, and I was called up to interpret his talk, but was unable. In 1882 I was sent to Chambersburg, Franklin County, Pa. I worked four months and a half. I learned how to plant all kinds of vegetables, as the man was a farmer. I think I served well for he gave me $45, and wanted me the next year. When I went home, took the money intending to pay my way back if no other children were to go to Carlisle. This time my parents shed tears of joy, and I was glad to find that they had been improving their farm and me.

From Washington Star, January 6, 1900.

Ready to Fight for Water.

Assurance, N.M., Jan. 6.—Sixty Pueblo Indians armed and in full war paint rode up to the house of a white man on the main road of the Rio Grande irrigation and colonization company, inahoma county, and demanded that the water cease, as the proposed system of irrigation would flood it and seriously injure the lands and waters over which the Indians exercise exclusive rights. They said they have come here to consult the authorities. They say the Indians are not armed Indians ready to begin hostilities if resisted.
Tekla, N.M.,

(Extract from N. Webb's record books, belonging to the town of Shiprock Collection.)

In a pueblo of the Tewa (Tejano stock) on the west bank of the Rio Grande, about 50 m. above Seco, 19 g. away, and formerly the seat of the pueblo's minister of San Ignacio de la Bolota, during its visitations by the Franciscans (from mission to the Pueblos of Tewa), pueblos of Delrio and Torre (now) in 1580.

A number of its inhabitants were taken to Bolota del ace, Zavala, by Governor Arrieta in 1580-81. A similar date in original pueblo of Bolota was abandoned, carrying the pueblo revolt. The present pueblo was built in or near the site of Telaka (Bandeirin) in 1709 by Father Juan de la Torre, who collected some scattered families of Tiware and settled them there.

(Brazile, H.B.) Bandeirin states that the pueblo of Telaka was abandoned instead of the town of some of the early Spanish author, and vice versa, it is followed by En Neta.

According to Bandeirin, Neta was at least four hogs among which and White Sheep, Red Sheep, Blue Sheep,
a corruption of Chinook.

Tschibich - loc. Fishing, Information 1884. fish-people, from Tschibich fish, one, here, high, land, view.


Kapi. John J. Bandeit. Has the following Chakta (bands), or Jarral People. Jarralo 1876, p. 117;

Corn. Eagle, Sun, Water, Childbirth.

Dear. With Ere. Rabbit, Watermelon or pumpkin.

Crow or Turkey. Cyclo (or fowl), Snake (extract).

In 1821 thirty to fourteen of these natives - 14 weeks in

Completely unhappy. Bandeit also gives the names of San Felipe (10), of Santa Ana (10), of Zin (10)

of Jemez (10), Cochiti (12).

Nam beads 10, Pueblo, Señora don Álvar. 1776, resp. 5.

Táchnada (for Tácna) phi Tójap, Táchna, phi Tácna fish.

Táchna, Origen of Táchna and Albuquerque.
Tâñe, a pueblo after which Newell has named a Mrs. Trini family, formerly occupied the country about Galisteo. It was here that Santa Fe, in Taos County, probably from there, the founder of the pueblo "Tâñe," is the abode of Father and Son. Henderson reports there out of 2,600 to have been numbered 4,000 souls in 1850. Before Coronado's advent they had suffered greatly, from the invasion of a wild tribe supposed to have been the Taoschak, or Káwa, or Sêneh (1825). "Besides the four pueblos where they certainly occupied at the time of the French Conquest, I have found the remains of five more, all which destruction a few years previous to the advent of Coronado. I secured a very definite tradition." The fifth was destroyed almost entirely taken up by the flood-sweep of 1812. Of the Taos language is new spoken by only a few natives at present seated in the lower and upper pueblos. The Taos and Pola, Texas, are probably a part of the pueblo Indians settled there by 1831.

Henderson further states: "The Taos villages are completely devoted to-day, to trade being

mainly to the Mission after Aug. 9, and the last remains had lasted out with small-par with early parts of the 19th century. The source of "Galisteo" (one of the actual villages, but the remanent is 1 and 7th miles W. E. of 8th (1820).), of San Cristobal, San Ildefonso, and San Marcos, also in all probability there at the old hacienda city of Santa Fe, belonged to that tribe. I land, the site determined. The five pueblos formerly in the site of Santa Fe are Taos, Ranch, Ranch. (280, 1820). The Indian names are unknown to me. Bosque (the town Re's pueblo), the pueblo at the Taos or presidio city, and that of Taos, opposite Domingo, and San Felipe, were also inhabited by the Taos, the former certainly in 1806. (Mitchel, New Mexico, p. 301-1882).

The pueblo formerly occupied by the Taos are as follows: Ciénega, Galisteo, Río Arriba, Río Grande, San Cristobal, San Ildefonso, San Marcos, San Pedro, Tresco, Túnez, Túnez, Los Airbus, Ysagüe, Ysagüe, of Pueblo names: Band (Stevenson) p. 49.
Tigna, was a pueblo people of the H. U. speaking a dialect of Taos. Granada (1536) called this country, where they had 12 houses in both sides of the Rio Grande.

Tiquex, their principal town, occupied the site of the present town of Pecosville. The province of Tiquex was also known as Tiquex. In 1626 they inhabited 5 pueblos (Salinas), they were identical with the feast heard by Bernard in 1626, having world, 7,000 souls. In 1627 they were said to have 3 pueblos, in 1630 only five: Tiquex, Maray, and Sandia. In 1658, the king sent ambassadors, a post occupied by Liles, 1659, put together with the Pecos and Maray.

Near El Cedro, another signal post, says: "North of the first came the Tiquex in three clusters - one near White êô, the principal, near Pecosville, north of Tiquex of Granada, and two near the east, near San Pedro. In various accounts of Tiquex, Tena, Tiquex, Ticona &空白, these names have been almost mysteriously confused by different authors. Look here, three pueblos; (extant now)

Tiquex, Tiquex Tica, Tiquex Tica, Tiquex Hill, Tiquex (Tic), Tiquex, Tiquex, Mar next to Tiquex, etc. Téche Tica, Téche Tica, etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc,
Ts. H. looking has the Antelope race story in a more extended way; it represents the power of the rain upon the earth, upon the other elements, and on the game. The rain is one of the big game animals; it gives its hammer account to the rain. It is like the lion, the lioness, instead of the Antelope. Other animals also are restrained, in the way they become impeded by the force of rain. By storm, by snow; by wind, by gale, press better. Light is young, brother of the world; on account of the covering matter of both; that every elementary force has an animal, similar material, as a younger brother (Skil & Skilahing also? Kihari?)
Craibi; one rock - oni "place of"

Maki dead, Shinniomi (written) (or"

Hearnoki; The Comanches -

Huaki; eastern "people; Huaki Shinnamu

Apache.

Talhada; K Navajo's residence at morning

Navaha; L Navaho

Hokayabi; Acoma: "table place"

Because of tip of the mesa. There are

Large sleeping cattle cattle (Hokay)

Navaha; Kajuna;

Siu -ki; Liví pueblo, Re; house

Kila; his house; Mogol; (1)

(3. In my house); one Ria; My house;

Tongko ali; their brothers

Alewi; Tanta; K; prof. the Spaniok;

"alta villa"
Kolki = Cochiti

Hemeli = Zuni

Alko Tewaki = great Tewa house

San Juan (Tewa name)

Tehelpi = Chilki & all pueblo

San Juan

Papupki = Sandia, settled 1743

from the middle Mesa, ruins.

Tabiti = Tewa, Zuni name.

Mt. Kachi = Altozquez

Tobie

Pikuri = Sande west.

Nem = Rambo.

Bokwi = Tewa.

Kapo = Sanda Clara, in John & Kewi.
San Domingo, in Kewa.

Pothi-nue = San Ildefonso, & ruin.

Tetochigi = Tewaqui (-gi, -ki, kwe).

Kwin near Mogol

Awhorvi = dwilaw, -ovim berndi.

Sikiatki = yellow sand, dikiat yellow.

Rikitchi = yellow bird.

Rikelchumio, foot mound, foot print

mount, riku foot print.

Tchence mound.

Homolobi, rounded mound

spots of mound; homol round.

Shakwabaya = £, green = running
water (horse).

Kwaki, green & blue.

Tchib Kwikhalobby antibi =

match = place; tochibi antibi.

Kwikhalobby match.

Kwaikwampi = eagle's place,
Kwaikweme = eagle.

Kwaikwame = eagle.

Kwaikwame = eagle.

Mama, man's name, ob men (naqy).

Mama, man's name.

Kachio beg, kachio tamburrini beg.

Taka = man; (ta-ta) to, men.

(Chakia)

Wima, onSpanish, written by man, Kachio, unknown.

Wima, on Spanish, written by man, Kachio, unknown.

(Chakia)
The Buffalo Dance.

AN ARTIST’S VISIT TO SAN IL DE FUSNO.

BY EDWARD HILL.

Illustrated by the Author.

The Buffalo Dance at San Il de Fusno will be the event of the day. The dance is performed by the Shawnee Indians near the town of San Il de Fusno, New Mexico. After thinking the matter over I decided to go, and as it proved to be all that I—had promised I thought the public might be interested in a description of the “Buffalo Dance.” Taking the night express on the Denver and Rio Grande railroad we arrived at Española, New Mexico, the next day at 6:25 p.m., after a pleasant journey and thoroughly enjoying the grandeur of the scenery through which we passed. The morning of the twenty-third of January was bright and sparkling, though cold and give a beautiful day. A light wagon with a pair of good horses stood at the door of “Herman’s,” while one of the laggards was finishing his breakfast. Manuel, our driver, was fast getting out of patience and muttering little curse words in very bad Spanish, which reach in at the delay in starting when the late enter comes. As his men were flinching and it is announced that everybody is ready, Manuel’s face brightens a little and he casts up the reins, clucks to his horses and away we go.

The road to San Il de Fusno was down a steep-grade, but the driver, on the beautiful valley of the Rio Grande, a feisty in the handling of a team.

was over the people repaired to the plaza where the dance was to take place. Stationing ourselves on the sunny side of one of the adobe buildings, we amused ourselves while waiting for the dance to begin by studying the different types of people in the motley crowd. Here a group of cow-boys are engaged in an animated discussion on the relative merits of their bronchos they bridle, and bantering another for a trade. At another spot a group of Mexican rancheros, with their families, seated in their wagons, chatted gaily together, the elder members, both men and women, sporting a cigarette meanwhile. One bashful young man is stealing timid but amorous glances towards a dusky beauty seated in another wagonbox, downcast eyes and heightened color tell the tale that she is conscious of his attentions and is not wholly averse to them. At length a shout goes up from the crowd as a herald, mounted on a mustang and looking not unlike a circus clown, dashes into the plaza and announces that the dancing is to begin at that part of the plaza at which the dancers will go to another part of the plaza, so that all may have a chance to see. He is away and out of sight before we have hardly had time to understand what he said. The dancers, numbering about eighty, come in pairs out of one of the largest adobes, keeping step to the beating of five toms, each about a little as he gathers up the reins, clucks to his horses and away we go.

The road to San Il de Fusno was down a steep-grade, but the driver, on the beautiful valley of the Rio Grande, a feisty in the handling of a team.

distance of about ten miles from Española. The river, gleaming through the cotton-woods which fringed its banks, sparkled like molten silver in the dazzling sunlight. Groups of men and women on horseback, whole families in wagons all dressed in their best, Indians from the pueblo of Santa Clara, bedecked in all their finery and mounted on their small but wiry ponies, all going the same way, made the scene bright and cheerful and thoroughly enjoyable.

On reaching the scene of the festivities, we repaired at once to the Mission church of San Il de Fusno. It is built of adobe and in a style of architecture peculiar to the Indians of Mexico. We entered the church and found it already filled to overflowing with Indians, mostly women. A number of women of the Mission and Indians were standing or kneeling on the bare earth floor. At the farther end, on a platform, was the altar, where the officiating priest, in deep and solemn tones, chanted his orisons for the day, the interludes being filled with music from an orchestra composed of a violin, two guitars and a mandolin, and while the melody corrupted not, such as would have delighted the ears of a lover of orchestral harmony, yet it was weird and solemn in the extreme, and in keeping with the whole scene. Just outside of the church were stationed two or three of the oldest men in the pueblo, with guns loaded with blank cartridges, and as the first strains of music reached their ears they discharged their guns in the air to keep off evil spirits and imaginary foes, their faces lighting up with all the enthusiasm of days gone by. After the service in the church good time together. They marched down near where we were stationed and stood for a moment in double line, like soldiers on dress parade. The men were magnificently caparisoned in a slight covering around the loins, and the fur and ornamentation they wore. Not only were their faces painted in the most fantastic manner, but could be imagined with glaring vermilion and green, but their bodies, and even the legs and arms of some, were painted in the most fantastic manner. There were need and women who took part in the dance. They wore short dresses reaching to the knees, white buckskin leggings and rich head-embroidered mocassins, with a fringe of black bear skin around the ankles. The shoulders were thrown a piece of gaudily colored silk, in place of a shawl, an enormous head-dress of eagle feathers, waved like an outspread fan, adorned the head, and to heighten the general effect a spot of brightest vermilion smeared on each cheek about the size of a silver dollar; in their hands they carried curved branches and gourds full of pebbles, used as rattles, to keep time with the movements of the dance. The leader, a magnificent looking fellow, the muscles of whose legs and arms stood out like bunches of whipcord, attracted particular attention. His face was painted from a line drawn down the forehead through the nose to the chin, one side a bright red, the other side black. His body was painted with broad stripes of yellow across the chest and back, his legs painted black from the thigh to the feet, which were encrusted in a piece of richly beaded mocassins. A gorgeous head-dress of eagle feathers extended down his back below the waist. The skin of a prairie wolf hung from the waist to his heels, and broad bands of silver encircled his arms above the elbow, while just below the knee were tied bits of glittering metal, jingling bells and skins of brilliantly colored yarn, completing his make up. As he stood there in his savage pride and glory he would have made a fine subject for the brush of an artist.
At a signal from the leader and the first beat of the tom toms they all, as though moved by some subtle piece of mechanism, began their curious and fantastic evolutions. The movement at first was measured and slow, accompanied by a wild, weird song or chant in subdued but solemn tones. Gradually quickening their movements, as the beating of the tom toms grew louder and fiercer, their voices swelling louder and higher like the surging of a mighty tempest, working themselves up to such a pitch of frenzy that the perspiration rolled down their faces and bodies and they resembled fiends incarnate more than human beings. It was a wild and savage sight, almost impossible to describe with words, but once seen never to be forgotten. The women played but a small part in the dance; unlike the men, their movements are the personification of decorum, not the faintest smile on their faces, their bodies upright to rigidity, never bending even the knee, taking the most mincing steps and hardly raising their feet from the ground, they paraded from end to end of the line, meeting in the middle and exchanging civilities, describing a circle at the same time, shaking the gourds filled with pebbles, and keeping time with the movements of their feet.

After dancing for about an hour the Indians marched back to the large adobe house, where they broke ranks and refreshed themselves with something to eat and drink, while they rested and smoothed their ruffled plumage, after which they went through the same performance in another part of the pueblo, keeping up the festivities until late in the afternoon, when, thoroughly tired out, they broke up and each repaired to his own adobe.

The declining sun warned us that it was getting late and we were a long way from home. Manuel brought up the horses and we took our places in the wagon and were soon on the road back to Espanola, whence we returned to Denver feeling fully repaid for our trouble by the novelty of the sight we had witnessed.

Alderson & Young,
Montrose, Colorado.
Invest money on Alfalfa Ranches for eastern parties.

Stock Ranges and Cattle for Sale.
Information cheerfully given concerning the celebrated Uncompahgre Valley.

A San Il. de Fonso Fairy.
Animal 10.12.18.23.

Pueblos names 11, 19, 20, 21, 24, 17, 16.

Plants 10.22.

# of camps 16.
No. 613

Stock YUHAN

Language Isleta, Jéjá

Dialect Taño.

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

Collector A. S. Gatschet (Harry Kendall)

Place New Mexico

Date 1879-1885

Remarks Terms, sentences, texts, and myths. In notebook 7 x 8½", containing 95 pp. Also clipping on the Buffalo Dance pasted in back of vol.
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