

William Woutitt - Ft Albany - 1927

Folklore

albums

houses

my "Wamasus" .. 1927

see large sheets

fourth albamay 27

arrow

Eagle skulls

(in rock hole)

township Albany 27

Reynolds - F. W. W. W.

sea serpents - horned
has a horn *

(- pale skin)

rules all animals
in sea

* 1. between the eyes

William Loutitt

Of Ft Albany, is official interpreter for Hudson Bay Company. Is also employed by company. Speaks both English and Albany Cree perfectly. Very intelligent informant and interpreter. Data obtained from him on July 10 and 11 at Fr Albany.

Abbr. W L

Terrestrial

Toutok - Albany - 7/10/27

Albany Indians used to come from as far as Swift River or Albany, others from as far as Foxes.

In Toutok's time, Ojibwa used to be spoken at Swift River and the Foxes.

North - came ^{from} as far as Opinaga, near Cape, to Albany.

Cree language has extended up Attawapiscat R. - now spoken about $\frac{2}{3}$ of distance from Bay up to lake Attawapiscat.

South - come to Albany from about $\frac{1}{2}$ way down to Moose.

N, many intermarriages with Moose Indians.

Territory

Louise - Albany. 7/10/27

used to come (some-
times?) from Atta.
Wapiscat, Opinaga,
and Etowah Rivers to
Albany - all cree

William L. - Albany - 1928

Cree call selves ✓

imäskē'gōwīg

optwa wrongly call them
muskigo

W L - Albany - 27

Tattoo

Still occasionally tattoo.

Tattooing not done by mere puncture but with a bit of thread with charcoal on it, a stitch being made on the forearm or hand.

Rattle

Did not use caribou

skin for rattle, but used to use the

skin of the māraī, called apparently

malaskucic.

a fish

W L - Albany - 27

Material Culture

The Amak used as snow shoe needle. Pijuwapit formerly used.

^{from} String of beads made out stones. inside a white berry, called wāpaskōminīn.

Lodge is always conical - no beehive-shaped lodge. Used to be covered with bark, never with skin -- now covered with canvass.

W L - Albany - 27

Bear Ceremony

When bear is killed a handkerchief is put around bear's neck, and bear is given smoke to please him. Bear eats soles of feet and paws during the winter -- keeps some berries under his tail to live on.

A couple of men whom WL knew had the following dream and belief: during the dream a bear appeared to the man and told him that he would lose as many of his children as he would kill bears; and actually nearly all the family of this man did die.

W L - Albany - 27

Religion

W L had never heard of
dog sacrifice.

He had never heard
distinguish between Atcak and Mis-
tabeo. Had never heard of Omicagisio.

P. Bon
x

Albany - 1827

Mosquitoes at Albany
usual last of August
or early September

Language

Most Indians at Albany use N but many use L. Those from the North all use N and formerly all at Albany used N, but those at the Hudson Bay Company are now beginning to use L, and now mostly use L. This change taken place just recently. A good deal of intermarriage with Moose Factory Indians.

W L does not understand well Indians from Rupert House, Eastmain or Ft George, but understands well those from Moose factory.

Death and Burial

If one of family dies clothes of deceased are neither used nor sold but just put away and packed up.

At English River a boy died when W L was a boy there. The father of dead boy put up gun, axe, cap and kettle at boy's grave.

Relatives would not mention name of dead person but would say instead, e.g., of a deceased father -

ní níghigobán
of better
ka ki o níghigoyaban

Above avoidance of names is only for relatives.

W L - Ft Albany - 27

Child

A child often named according to some word frequently used by the child.

"Wisana" not known to W L.

*e.g. peraban
to coming daylight*

W L - Ft Albany - 27

Girl's Puberty Rite

Unknown to W L.

W L - Ft Albany - 27

Hunting

No deer at Ft Albany

now. They come north only as far as English River. Caribou are found at Albany -- formerly plentiful, but now less so.

W L - Ft Albany - 27

Government

As far back as W L

had heard of there had always been

a chief at Albany. A coat with

brass buttons was given to the

chief by the Hudson Bay Company.

W L - Ft Albany - 27

Tradition

W L remember the old men talking about early wars with Eskimos. Indians used to call these people Nodawes who used to come for scalps (not sure if William is confusing Eskimo and Iroquois, or if he distinguishes between Eskimo and Nodawes - J M C)

Tcipai or Ghost River is called such because skulls of Indians slain in battle were found in numbers on the shore of the river. The Iroquois got up this far.

Language

The Indians at Albany used to come from as far as Ghost River, and others from as far as the Forks (that is, junction of Albany and Kenogamy Rivers). Ojibwa used to be spoken at Ghost River and the Forks - this within William's own time and memory.

Kemabigo is not a Cree word.

The Cree spoken at Ogoki comes from the former freighting. Ojibwa men from Ogoki came down the river and married Cree women.

From the North Indians used to come to Albany from as far as Opinaga near the Cape. At Attawapiskat Post on the Bay it is entirely Cree now.

Cree has spread up the Attawapiskat River instead of being pushed farther toward the BAY.

The language now goes about two-thirds up the River to Attawapiskat Lake.

On the South, Indians come to Albany from about one-half the way to Moose Factory.

W L - Ft Albany - 27
Family Hunting Grounds

Before the Treaty the family hunting ground system prevailed all over the Cree territory. The hunting ground was called Nításkík (my land). The Indians were very strict about trespassing. There was no trespassing. They used to give permission to one another to hunt. For example, one man would take pity on another man whose land was burnt ^{over} ~~up~~ and give such permission. Since the treaty they can hunt anywhere and no one can stop them.

The used to hunt one-half of their territory for a year or two then would leave it fallow and would go to another part of their territory; or a couple of hunters would club together and do this.

Formerly conservation of beaver always practiced - they would leave a couple of beaver to breed, killing the rest in any lodge/

W L - Ft Albany - 27

Family Hunting Grounds (2)

Now all beaver are taken and killed off.

When a man died his hunting territory went to his sons but if there were no sons he might will it to a friend when dying. If he had sons he never willed his land to a friend. If he had no sons but a brother he was free to give the land to a friend but usually gave it to the brother. If the man left a widow but no grown sons usually she married again and took her new husband to her deceased husband's hunting ground -- W L knew one or two cases of this kind.

W L - Ft Albany - 27

Hunting

No shooting of birds allowed after sunset or before sunrise, as the flash of the gun scares the birds. This prohibition now passing away, although many Indians still observe it.

W L - Ft Albany - 27
Arrow Release

Mediterranean release

is the one used. Small boys are

taught use of bow and arrow with primary release. Later they are taught to use the Mediterranean.

Canoes

Birch bark canoes common. Not all Indians knew how to make them. If the canoe made by one Indian he was paid an otter skin or something else.

Pitch pine bark canoe sometimes used by Indians who came into Albany in such from the North, Cree Indians from Attawapiskat, Opinaga or Ekwen River. Pitch pine bark for canoe cut in June - cut made down tree and bark skinned off down tree.

"Plank" canoe. Some used to come into Albany in canoes made of split sticks of pitch pine made into canoe and gummed. Wood was pitch pine, not jack pine. Was cut down to thin boards and canoe made same shape as ordinary bark canoe.

W L - Ft Albany - 27

Bear Ceremony

When a bear was killed pipe was put into mouth of bear, all the men squatted and smoked, a speech was made and a plug of tobacco put in each nostril of bear. All this was done in order to please or appease the bear. The bear skull was hung up but no black bars were painted on it.

W L - Ft Albany - 27
Hunting Observances

The women got certain part of all animals but not the same part as the men got. The women were allowed to eat only the hind half of the animal. Men ate the fore half of the animal. The head especially was taboo to women. Above applied to all animals.

Birds. If a goose (Canada Goose or Wavy) was taken it was cut up, the men took the heart and lights and cooked them on a stick over the fire -- only the man who shot the goose was allowed to eat these. One part of the bird, namely, the wind pipe had always to be burnt. It was not allowed ~~to~~ to let it lie around.

Bones of birds or animals had to be picked clean, tied into clean bundles and hung up on willows.

Hunting Observances (2)

(con.) Even now this custom is observed/ Wings with the feathers on are hung up for a while in order to be used later on but are not hung up for good. Tying up the wings and hanging them up as is done farther up the river had not been seen or heard of by W L around Albany.

No bones of any animal or bird are given to dogs, especially head bones. Moose bones may be given but no caribou or bird bones.

Moose shoulder blade and head are hung up. If the shoulder blade is put into the fire and the figure of a man appears on the blade this will bring bad luck. The tip of heart of moose is never hung up.

W L - Ft Albany - 27

Material Culture

Wooden snow shovel used at Albany until recently.

Sturgeon taken with hook not with spear.

Chiseling for beaver practiced. Recently at least no conservation of beaver.

N L - Albany - 27

Material Culture

Snow goggles of wood

used.

Wood^{en} spoons of different

sizes used.

Wooden dish formerly used.

W L - Ft Albany - 27

Hunting

In the muskets are

found mostly otter, mink and foxes.

Conjuring

A man was conjuring recently out North. Another man laid the Bible down outside the tent and the conjuring came to a sudden stop at once.

Witago

Even today all the
✓ get scared

Indians see Witago. Witago does not come near people but his track is seen. He tries to get near to destroy people. His track is twice the size of a man's foot. Indians take to flight if they see Witago's track. Are bothered if they are out in the bush. If a man takes a Testament and reads it and prays the thing will not come near them, and if the Testament is taken outside of the tent and Witago sees the Testament he goes away at once, for he cannot stand the sight of the Testament. Generally, it is the conjurer who first knows of the presence or nearness of the Witago, for it is the conjurer whom Witago is going to see. If the family is religious the Witago will not come near them. The Indians keep fire going

in order to keep away Witago. Witago is a cannibal who eats human beings.

One good conjurer was so strong he could kill Witago.

As soon as the Witago was killed a fire was made right over it and it was burnt up. When the ashes were stirred up the unburnt heart of Witago was found of solid ice. The icy heart was then chopped up into small bits, another fire was built and the bits were all burnt up again.

A Witago is a person who has ^{actually} ~~scarcely~~ eaten human flesh in time of starvation; a man of this kind becomes Witago even before his own death.

Witago's track sometimes dumped as a woman's.

Wm. W. - Albany - 1927
1 hunting

nimāban : of caribou
skin - three strips for
head piece - fastened
on to long single
strips

pitāsīnān : large car-
tridge pouch - over
shoulder and stuck
in belt

pitēpīwānākwān :
small cartridge
pouch worn around
neck

Pagaskogan

One man had had a dream, and during it Pagaskogan had spoken to him. To see Pagaskogan in waking time, that is, when not dreaming, meant that surely something was going to happen to you.

W L had never heard of its destroying anybody, but to one man who had seen Pagaskogan while awake and who had had no knowledge of Pagaskogan thru his dreams or his conjuring something did happen. Pagaskogan came and alighted on a stump and asked the man: "What kind of sound do you hear?" The man said: "I hear a rattling sound." This was the rattling of Pagaskogan's bones.

Sometimes during a big storm Pagaskogan is heard passing and calling out as he passes.

There was one man who knew Pagaskogan thru his dreams. Pagaskogan

used to come and alight beside him and the man would give tobacco to Pagaskogan. The latter did the man no harm, as he was known to the man through the man's dreams.

WYDE (M 113)
BOND
HAWKINS

Education

If a boy stole a fish his parents would ask him: "Where did you get it?" If he said from another family, they would ask: "Did you have their permission?" If not, they would send him back with the fish and would talk to the boy

Parents talk a great deal to their children and this is apparently the main medium of moral education.

Sometimes they will say to them: "If you are not a good boy some day a bear will come along and get you. -- or "a wolf" -- or "a crow" - or "you will be ~~burned~~ turned into a crow".

Children are seldom punished or scolded: they are just talked to quietly. Children are usually very obedient. If a child is caught in a lie, they will say to him: "If you keep on lying, nobody will believe you. They talk a great deal to their children.

Education (2)

Children are told never to touch a robin's nest or eggs nor to kill frogs, nor to touch the young of birds, nor to kill old birds while their young are in the nest.

W L - Ft Albany - 27

Play /

Boys try to shoot birds

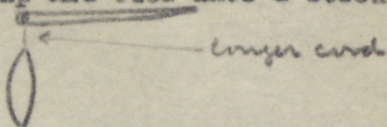
if the birds are full grown with bow

and arrow. Use pointed or blunt

arrow.

Nabawan

Game is played at Albany;
if they have no bones with which to
make the Nabawan they use a bit of
brush tied up and tied unto a stick
(ill)



Any kind of brush may be
used. The brush nabawan is easier to
hit and is not used much except by
smaller boys. Men use the bone naba-
wan.

Religion

According to W L the pagan Indians did not seem to have any idea or much of an idea of the Great Spirit. They seem to believe mostly in conjuring.

In the conjuring Mikenak was the being who did the interpreting. He interpreted for some one else; this some one for whom he interpreted was a very old man with a white head and a long beard. Even now the Indians have a certain reverence for this old man. But the old man is never spoken of as Kitchimanito.

William had never heard of a tribal image or idol such as is common among the Ojibwa farther up the river at Ft Hope.

Language

A good many words

used at Moose are not used here at

Albany but most words are just the

same.

W H - Albany - 1527

language -

Kicācpin wābāntiānē.
if you see me

lāwīnākwān } "it is
wālō } far"
pīscā°

mōlā : morse } "no"
mōnā : albany }

nākē = ocheipwe - not
an albany word

Sacrifice

William W - Albany. 7/10/27

throw ~~out~~ bit of meat,
or bit of grease, or bone
with bit of meat on it,
into fire, and say:

"Kinwic kitci

pimādisiān" =

"so that I may live
long" - and have

luck - so I may

live to the age of

my old grandmother

Religioni - Boys Puberty Rite
William W. - Albany - 7/10/27

Boys fasted at puberty -
made a stage or scappold
between trees, with a bed.
Spent a certain number
of nights on it for some
time during summer

maque

William W. Albany. 7/10/27

Tent - barrel-shaped.
a little bulging
in center - with
hoops - called

tušabätčigän

Drum used in inspiring

Magie - Conjuring
William W. Albany - 7/11/27

needles thrown in black
magic at a distance
also dart thrown in
distance at man at
night with intent to
kill - a conjuring device.
no small magics
made for sympathetic
black magic

Albany words:

kōsābīteigēivīn =
conjuring in general

kōsābīteigān = con-
juring lodge

mītēō, also mītēō

ininiū = conjurer

midewin with
stages or classes in
earlier days

Magye. comparing
William W. Albany. 7/11/27

Story:

An Onaburgh Indian
offended an Albany
Indian. OI forbade harm
to AI in winter. AI towards
spring went off one early
morning to hunt, and felt
something in moccasins
pricking him. Found a
needle there claimed to have
been sent down from O.
AI enlarged needle & sent it
back to O. OI did not come
down river next spring.
The needle, thrown by AI,
struck OI in vital part
of body and OI died.

All above needle
throwing was ~~in distance~~
at a distance

[500 miles from Albany Fort.
to Onaburgh]

Magie. Comparing
William W. Albany. 7/11/27

Story

In older days F. & B. Co.
at Osnaburgh used to
send down boats with
Osnaburgh Indians to
Albany Fort. Albany
Indians assisted boats
up river as far as Martens
Falls.

An O Indian wanted
to play a joke on an A
Indian (Story told to William
by two old men). O Indian
challenged A Indian to
compare. Bark started to
dream. A Ind. caused O
Indian to fall sick. latter
lay in ~~trough~~ canoe,
breathing hard; had to
be carried - until A Ind.
ran thought it time to
let him off.

maque. Conspiring
William L - Albany - 7/11/27

One conspirer will dream
he's been from one end of
world to the other end.

Another claimed (by
dream) he was so large
the world was not large
enough to hold him.

Sometimes one con-
spirer could kill another
man by conspiring

magic - conspiring
William L - Albany - 7/11/27

never use word "mani-
tu" for conspiring power.

Each conspirer has a
particular friend, called
"ni tūtēm", the one who
does most for him. Only
conspirers have such
friends. If in trouble,
conspirer calls on this
particular "friend".

Magie - Conjurung -

William L. - Albany - 7/11/27

Someone comes into lodge
who does not talk - Mike -
talks does the talking and
"interpreting" for him
This someone is a very old
man with white head
and long white beard -
Even now Indians have
a certain reverence for
this old man - is never
spoken of however as
Kitchi manito

Mikemak speaks
well, tells people the
what to do, how to
live rightly, etc.

At English River you
could hear different voices
from different places - not
from tent - one voice from
near railroad

magie. Comparing
William L. - always - 7/11/27

When conjurer calls for
spirits, the first who ar-
rives is M^uññōk. He is
the interpreter for the
other spirits and it is
he who does all the
talking about what
will happen, etc. He
talks and preaches just
like a missionary.

magie - Conjurung

Pertham 4 - Albany - 7/11/27

Recently out with
a man was conjuring
when someone laid
down a bible outside
tent. Immediately
everything stopped.

magic - cradle charms
William K. - Albany - 7/10/27

1 thing on cradle

Carbon teeth

1 heads of ducks -
dried - for luck

Speculum (bright)
of duck wings -

top of head of a
scarlet headed
woodpecker

John K - Albany 7/11/27

Rabbit foetal in-
clusion - dried &
hung on cradle
of ~~child~~ boy
only so he
would become
good rabbit
hunter

Crace - Cradle charms

William W - Albany - 7/11/27

Bit of navel-cord
or navel-string hung on
Cradle formerly. was
kept until child left
Cradle and then hung
up on some stick in bush
at place where child was
born. If child died, was
hung up as grave or
buried with child.

Some still keep cord
in small box, as long as
they can

tecanomaney
Wm. Treatt. Ft Albany - 7/10/27
I had never heard of it

Scapularmaney

William W - Albany - 7/10/27

If shoulder blade of
moose put in fire and
figure of man burns on
it, bad luck will come.

Scapulimancy

Wm. Foubert. Albany Ft. - July 10/27

Use rabbit shoulder blade especially, but also caribou, fox

scald against fire -
it browns - judge from
burns.

To find what luck they
will have or if anything
in traps etc.

If burns in shape of animal,
will have luck in hunting
animal.

If burns in shape of
a man, there is trouble
ahead - a windigo will
come and try to kill
them.

Only oldest and head
of family allowed to do it -
children not allowed.

called
mātinisā

mātinisāwēō 1.2.

"he is punting it, drawing
it with the fire"

Still done by some Indians

Magie - Conyuring
William W. Albany - 7/11/27

English River Post.

Case observed by W about
20 years ago there:

Each who came brought
a string of tobacco - all
men and women sat
around lodge and had
to smoke all the time.
They were not allowed
to touch lodge or to come
too near. A pipe was
handed into lodge now
and then.

Purpose: an Indian
wanted to find out if
he was to be married
Mikmak spoke and
told him he would
have no wife this
winter.

William T. - Albany - July 10/27
Albany, Ore -

most use n - but many use
e. those from north use N
surely - but these at company
now beginning to use e - formerly
n altogether. mostly use e.
good deal of intermarriage w.
morse Indians. change just
lately.

W does not understand well
those from Rupert or Eastman or
Et. Gorge - but well those from
Moore -

If one dies in family, clothes not
used or sold - just put away
& packed up.

at English River, boy died - father
put up gun, axe, cups, & kettle at
his grave - W ~~was~~ was boy's place.
Cave w. marks of buried in rock (?)

Relations would ^{2, 3, 4 - dead father} not mention name of
dead - say, "no sawibau" - or
ni ōŋiŋigobān - ya or better
kā ki ōŋiŋigobān -
instead of no sawibau - the only
formal ones.

William 2 - Albany - July 30/27

namini -

acc. to certain word chief
used - a name often spoken
by chief - some word " "

" " Petaban - in coming
daylight. ~~For~~

wisana - not known.

burli pub. ceremony - ditto

Boy's party at puberty -

made a stage behw. hills, bed,
spent nights, certain w. 4, or
some time in summer -

no deer at Albany at all -

only on par as English R - but

carbon - formerly plentiful -
now less so -

William L. - Albany - July 10/27

throw lit g. meat on fire -
or lit g. grease - or bone w. lit g.
meat on it. "Kiwic Kitchi
pimādisiān" - "so that I
may live long" - and have luck.
So may live age 9 - has old
grandmother.

Always a chief here -
as far back as W. Beard -
coat given to chief by WBC w.
trans buttons -

W remembers old men talking
about early wars w. Esquimaux
Indians call these people
Nedawes - who used to come for
scalps. Short R. called such
because skulls - slain in battle
found on shore 9 miles in winter.
Scipar River. Squaws got here.

William F. - Albany - July 10/27

Scap. especially business carbons

Rabbit ~~at~~ ~~scap.~~, deer,
fox, - held against fire -
brows - to find what
luck, is anything in trap, etc.
used Scapulariancy. Some
shall keep up. Judge from
buns - buns shape of an
animal. It is .. in shape of
a man, double coming -
a worker will come & try
to kill them out. Only older
& head of family allowed -
children not allowed to
do it - mātinisā

mātinisāwē

"he is printing it
drawing it

scapular.

has heard of it

w. the fire"

William L. - Albany - July 10/27

used to come from as far as
Shore R. - where as far as Fores.
used to talk Okchapee at Stat
R. + Fores. - in W's time - Kema-
tyo is not Cree - Cree at Grose
from frequency - One Cree man
came + married Cree woman -
From north came as far as
Opinaya (near Cape) to Albany.
now at Attawapiscas entirely
Cree now - Cree has gone up
Attaw. R. instead of coming
down - about $\frac{1}{2}$ up to take -
on S. come to Albany from
about $\frac{1}{2}$ way to Norse.
on muskety mostly after,
musk + Norse

Albany - William ^{me. 9/27} ^{me. 9/27}

Parr. Hunt Jr.

nitastik

Beaver treaty, had purely
hunt grounds - all over Cree
tern. here - ^{very strict about trespassing} no trespassing -
permission given to one
another - ^{if} hunt out, one
took pity on ~~as~~ hunt out
man, - since treaty, can
hunt anywhere, & can't stop.

always conserved beaver -
left a couple to breed - now
killed off (all taken)

stunted $\frac{1}{2}$ q. territory
for a year or 2, then left it
"fallow". & went to another
part. ^{or a couple hunters together}

When man died, it
went to sons - or if no
sons, might give it to a
friend when dying - if sons,
never to friend - if brother,
was free to give to friend, but
usually to brother.

William L. - Albany - July 10/27

of widow & no previous ones,
usually she married a worse
man to deceased husband's
family grounds. We knew one
or two cases of this.

(no shooting of birds after
sunset or before sunrise -
as flash of gun scares birds -
now passing away - tho many
do not do it now)

Mediterranean release -
small birds caught w. primary
release - later - to use the
Medit. release -

William L. Albany - July 10/27
Cave

Parch bark - not all cured
make - if made by one, was
paid an other skin or something -
sometimes Indians from north
came in w. parch pine bark
Cave, cut in pine, cut ~~to~~ down
tree & skinned down tree -
from Attawapiscat, Picaqa,
Skewen River - all Cree.

Some came in w. Cave &
split sheets made into a
Cave & gummy (or soft pitch
pine) - not Jack pine - ~~no~~
same shape as ordinary bark
Cave - cut down to thin
boards.

William L - Albany - July 10/27

Bear hunt. - all men, ~~comes~~
when bear killed, pipe put in
mouth & - bear, all squatted &
smoked, a talk, bear must be
pleased - plus, & - tobacco in each
nostril (2) Women for certain part
& - ~~the~~ annual (all animals) but
not some parts, men ^{women} - not
allowed to eat from 1/2 bush of
annual to head - men ate
other half & - annual (of all
animals) esp. the head was
allowed to women. Birds -
& goose (Canada or wavy)
cut up, man took heart &
liver & cooked in duck over
fire, only man who shot it
allowed to eat this. one
part of bird always to be
burnt - i.e. the woodpecker -
was to lay around.
Bones of ^{or animals} bird had to be
picked clean & hung up

Albany - William T. - July 10/27

to } had into clean bundle &
bring up on willows - even
now this custom observed.
Ways w. feathers or bring up
for sometime to use later on
but not bring up for good.
egg up ways as farther up
never heard or seen.

no bones of any animal or bird
given to dog, esp. head bones.
Moose bones given - but not
deer or birds. 1 day up
skull of bear - no black
bars.

1 day up shinned blade
& head of moose. " " "
put in pie, & figure of man
appears on blade, will
bring bad luck.

William L. - Albany - July 10/27

Wooden Snow shovel used.

unlike recent birds -

Tip of beak, more never being up

enough to take w. hook - not w.

spear -

chiseling - never seen any

recently -

W. DEWING
BOND
J. E. BRADY

Albany - William H. - 7/10/27

new spoons of wood
used

wooden spoons of
different sizes

also wooden dish
formerly used

Similar Rites: Case
W x X) Below me (w/element
Albany, July 11/27

1. res. happened -
man company - ~~1st~~
{ Des. laid down outside
tent & everything stopped
typ. off - rec. only -
happened out north -
2. Even today Indians
see caribou (w/old pro)
doesn't come near people -
train seen - get scared
then even today - this
to get close to make it
destroy people - train
three days - main foot,
sometimes identified as
woman's track - ^{Indian} free, 4
seen - worried you in
bush. A man takes
testaments & reads &
says prayer then says
will not come near.
In test. when one of same,
and woman can see
get appearance. can't
stand sign of it. Usually
company know that it
is .. ^W thing is coming to
see - by families religious,
won't come near.

Keep fire going to keep ^{away}
windy - witāgo -
cannibal who eats
human beings - one
good computer could
kill ^w as soon as killed,
fire made paper over
it & it was burnt. By
ashes stirred up, heat
left & solid ice, melted.
Then chopped up into
small bits, another
fire made, & all burnt
again. Witāgo comes
from person who has
actually eaten human
flesh in starvation.
Becomes worse even
before his own death.

Wm. Forester - Albany

C. other names in

"Black and White Book"