

stream you ordinarily keep to it - a bit for the good
walking, at least slant across, but here you must
square across, as you would tear a piece of
cloth. I suppose that was a striking thing to the
early Indians about cloth, it would tear straight,
you know how meanly skins behave,
"Tear-cloth-rip" was the answer, hardly for us
vocabulary people to reach.

Down here the matter-forms are not so bad, are
apt to be labelled by the rest of the name; our vice
adjectives are *moⁿ* - + *sqwaⁿ* - : They are very
slowly emerging somewhat.

Your shamon talk touches a field I have wan-
dered in from the first. These things are hard to
be definite about. Various names of early chiefs
show the - *ando*, or - *anto* of *manitô*. The idea
shades down nearly to a plain superlative.
We say (north) *manitô skâshu*, he works very hard,
"Tao *manitô*!" my man let off in a scrap with
with an unusually large pike he was trying to get
alongside. Everything that has entity, to a boulder, has
its *manitô*; the *atshâkush*, soul, is another matter.
It is something to keep on terms with them all,
as needs be: the (Indian) soul is exacting in some
ways, + as one may have two or three one
needs awareness. Yet beliefs don't seem to me
so very different, wholeness of accessories. It's a
lot of notes in this, thirty years old + now your
own.

Your eye for the historical side in all
these doings, name doings, abases me; what I
come to of it? slide off.

very faithfully yours
W. B. Catot.

many thanks, about the
Arbory etc.: I should suppose
there would be photostat
facilities in Beland, if one
could stand the cost.