

**GUIDE TO THE MICROFILM EDITION  
OF THE OREGON PROVINCE  
ARCHIVES OF THE SOCIETY OF  
JESUS INDIAN LANGUAGE COLLECTION:  
THE PACIFIC NORTHWEST TRIBES**





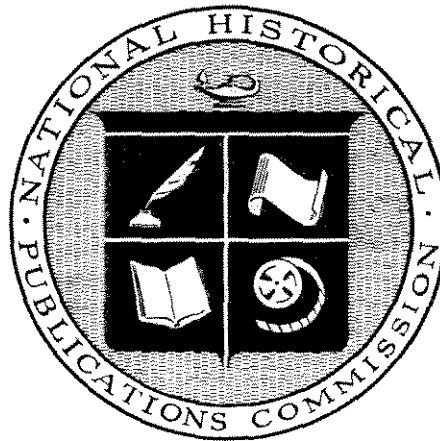
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Gonzaga University  
Spokane, Washington  
1976

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## ACKNOWLEDGEMENTS

Appreciation is expressed to the following people whose help and cooperation were instrumental in the completion of this project: Dr. Fred Shelley of the National Historical Publications and Records Commission; Father Anthony P. Via, S.J., former Academic Vice President of Gonzaga University; Mr. James Stoltz, Director of Libraries at Gonzaga University; and Mr. Paul B. Rayburn, Jr. of Northwest Microfilm Co. where this project was filmed. Finally, in the true sense of an "acknowledgement," the staff of this project, plus generations of Indian scholars to come, are much indebted to Father Wilfred Schoenberg, S.J., the collector of these Indian language manuscripts. Without his foresight and perseverance there would have been no Oregon Province Archives of the Society of Jesus Indian Language Collection.

## INTRODUCTION

*THE INDIAN LANGUAGE COLLECTION* of the Oregon Province Archives of the Society of Jesus was assembled only in relatively recent years after having lain, scattered and often abused, for half a century or more in remote mission stations throughout Alaska and the Pacific Northwest. Through the dedicated efforts of a few Jesuit historians the precious linguistic manuscripts of more than a dozen tribes in five Pacific Northwest states are today preserved for the education and edification of many hundreds of present and future scholars, Indians and missionaries.

Curiously, the collection of these language texts coincided with the assemblage of documents reporting the history of Gonzaga University for its Silver Jubilee of 1912. Father George Weibel, S.J., undertook the task of preparing an historical volume recounting the successes of that Jesuit educational institution. In addition to college documents, Father Weibel also gathered a diversified group of general Northwest Jesuit historical documents. All of this material was stored, unclassified, at the library of the Gonzaga University Graduate School of Philosophy, Mount St. Michael's, on the outskirts of Spokane, Washington. Here it rested, only occasionally being perused, until the 1920's when Fathers Paul Sauer, S.J. and John Sullivan, S.J. took an interest. Some organization followed, though the documents remained in old boxes.

It took a curious Jesuit scholastic to generate a sustained interest in locating, preserving, and using the Society of Jesus' records of the Northwest. In 1938, under the direction of his advisor Father William L. Davis, S.J., Mr. William N. Bischoff, S.J., began to collect and sort additional Jesuit historical records. There also surfaced, among the historical documents, a small collection of writings on and in various Indian languages by several Jesuit missionaries.

Meantime, Father Davis, a member of the Gonzaga faculty, maintained his interest in the now growing collection of Jesuit records and, in 1942, was appointed the first Oregon Province Archivist. A year later Father Davis appointed a young Jesuit scholastic, Mr. Wilfred Schoenberg, S.J., as his assistant. During the next several years Mr. Schoenberg showed such enthusiasm, resourcefulness, and good judgment in the acquisition and classification of documents that he was sent to the 1946 Seminar in Archival Administration at the National Archives. That same year Schoenberg personally canvassed the Pacific Northwest Jesuit missions and forty large cartons were added to the archives. Among the materials gathered were several score Indian language manuscripts. This suc-



cess in locating historical and linguistic documents continued unabated for the next one and one-half decades. In 1952 Schoenberg was officially appointed Province Archivist, a post he retained for twenty years.

In its present form the Indian Language Collection is housed in sixteen file drawers in the Oregon Province Archives in the Crosby Library of Gonzaga University. Some forty-two tribes are represented in the complete collection, which contains both original manuscript work and printed material.

The Jesuit missionaries of the Northwest not only met the challenge of a foreign cultural environment, but they turned it into a fertile intellectual field. Ordered by their superiors to learn the language of those to whom they ministered, these Jesuits exceeded expectations and developed dictionaries, vocabularies and detailed grammars. Out of these language studies eventually came the Bible and catechism translations that brought the Native Americans closer to God through a familiar tongue. Problems abounded, such as the fact that the primitive native languages were exceedingly material and lacking in abstract words and notions such as "grace" or "scaraments." And, of course, the languages were not written. But these difficulties were solved in time, and before long, sermons were being given in Indian languages.

One of the crucial problems faced by the Jesuit missionaries was learning an orthographic system as well as a language. Father Edward Griva, S.J., premier Jesuit linguist among the Salish tribes, remarked: "I need it [a keen sense of hearing] to get the intonations of some of the Indian tongues. They speak so fast that one has to follow them closely. But if one says it slowly, the meaning is distorted."

Whereas the Protestant missionaries in the Northwest conformed the transcription of all Indian languages to the John Pickering Alphabet, the Jesuits felt such a method led to oversimplification and loss of accuracy. Thus they devised individual systems, frequently using symbols from European languages. Interestingly, a preponderance of the Northwest Jesuits who prepared Indian language manuscripts within the Oregon Province Archives collections were European born. This is because for many years the Province of Turin, Italy held authority over the Rocky Mountain Missions. Where these Jesuits were born and schooled is useful and sometimes necessary information in determining overtones within the orthography as well as the complex linguistic methods employed, even as it is important to know the previous experience of these missionaries with other Indian tongues. Therefore this pamphlet contains brief biographical sketches of all Jesuit linguists who wrote Indian language manuscripts.

Three books have ably sketched the movements of the Jesuit missionaries of the Northwest. Father William N. Bischoff's *The Jesuits in Old Oregon* (Caldwell, Idaho: The Claxton Printers, Ltd., 1945) was the first academic effort to research this area. Also worthwhile are two books by Father Wilfred Schoenberg, S.J., *Jesuits in Montana* (Portland: The Oregon-Jesuit, 1960) and *Jesuits in Oregon* (Portland: The Oregon-Jesuit, 1959). Dealing more directly with Indian languages is Schoenberg's *Jesuit Mission Presses* (Portland: Champoege Press, 1957) detailing the pamphlets and books on Indian languages set in type by Indian boys at the mission presses of Sacred Heart, Idaho and St. Ignatius, Montana.

No book at present evaluates the Jesuit missionaries' contribution to linguistics. Prerequisite to such an endeavor, of course, would be a broad study of their efforts. Within this microfilm project, then, lies the first necessary information for such an undertaking. Though none can pre-judge what such a study would conclude, the overwhelming inclination is to give the Jesuit efforts high marks. Notwithstanding the physical hardships of a frequently capricious climate, few comfortable possessions, and incessant travel by horseback even in advanced times, it is the triumph over the mental punishment of loneliness and lack of intellectual stimulation that is worthy of respect.

All documents have been classified within each tribal designation as to (A) dictionaries, including vocabularies and word lists; (B) grammars; and (C) texts — a gathering of sermons, prayers, and translations of religious doctrines. Inasmuch as all of these manuscripts will have more significance to the scholar and layman alike if they contain the author's name as well as the date and location of its composition, a special effort has been made to accurately determine that information. It was not a simple assignment to locate specific information about manuscripts that were, by and large, unadorned with details. Overall only 35 out of 231 manuscripts were signed and a mere 34 had both places and dates attached.

To overcome this paucity of hard information the staff of this project diligently researched the Society of Jesus' catalogues. The Italians were primarily responsible for the missionary activity in the Pacific Northwest until 1907. Then the California Province took over the Pacific Northwest region until 1932 when it was superseded by the Oregon Province, which was created in that year. The names of the various missionaries who worked with each tribe were ascertained. Then a sample of each Jesuit's handwriting was taken from the files of the archives and a comparison begun. Each tribal collection was worked independently by two staff members at different times and then once more by a committee of four staff mem-

bers. The names of the Jesuit authors placed in brackets are the result of that investigation and indicate our belief that a certain man wrote the unsigned manuscript. Only reluctantly, but with good reason, was the mysterious term "Unknown Author" assigned to thirty-seven manuscripts which, after careful study, eluded positive identification. Under the circumstances it will nevertheless be wise for the reader to remember that in spite of precautions it is possible misidentifications were made.

Although the Jesuits first missionized the Pacific Northwest in the 1840's, the first sustained Jesuit interest in linguistics that survive today began in the early 1870's and persisted until just into the twentieth century. At that point the number of linguistic efforts dwindled. Most likely this happened because the Jesuits began to reflect the most informed solutions to the "Indian problem" and, at the same time, the official United States Government policy which forced the Indian to walk the white man's road and speak the white man's language.

This hiatus in Indian linguistics was reversed in the 1930's after the New Deal's Indian Reorganization Act (1934) encouraged a return to "Indianess." Thus manuscripts in the Oregon Province Archives may be categorized as "early" or "late." Both groups have value individually, but together they offer a superlative comparative study.

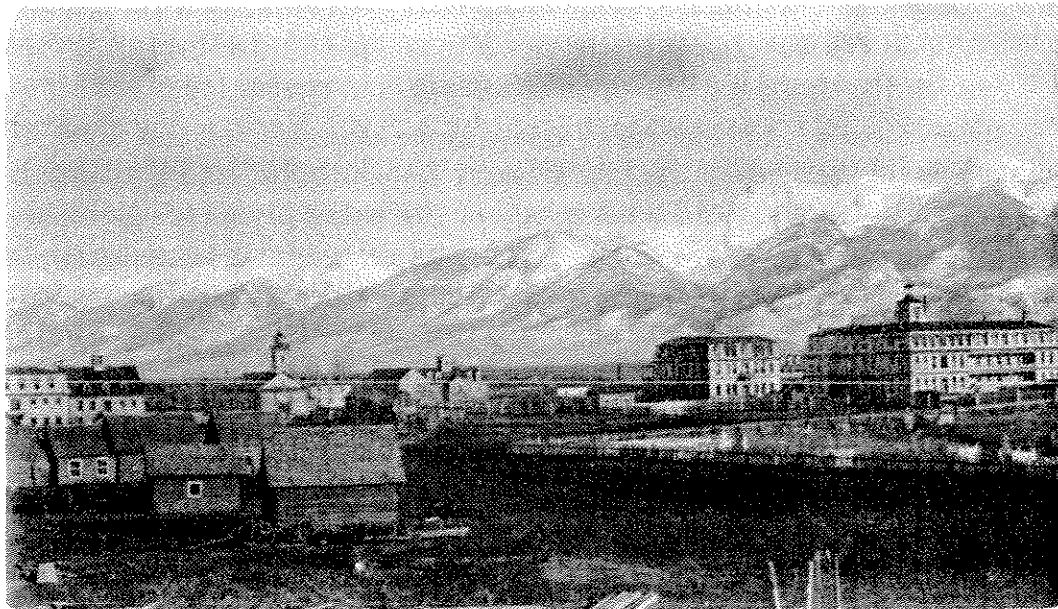
The organization of these materials for filming has been made with the careful consideration of who will use and benefit most from the study of these documents. In addition to the Indian language scholars at various universities or research centers, this project has also considered the value of these manuscripts to the Indian tribes, especially those with awareness programs currently involved in reconstructing or reviving the native language. Not the least of our concerns has been the missionary — Catholic and Protestant — presently in the field with many of the same problems as his Jesuit counterparts a century ago. If today as yesterday a translation of the Old Testament into the Crow language will further the special purpose for which they labor, then this project will have eliminated hours of repetitive work and hopefully will provide valuable insights about the language.

This microfilm project comprises 23,716 pages of Indian language material. Although the complete Oregon Province Archives collection consists of language selections from some forty-two tribes, only twelve tribes have been filmed. They consist almost exclusively of manuscripts, with the exception of printed material that has been annotated by a Jesuit language expert. The remaining thirty tribes

were represented solely by non-annotated printed material and thus fall outside of the scope of this project. The material filmed represents virtually 100 percent of the Oregon Province Archives Indian Language Collection within each tribe. Only non-annotated printed material, incoherent notes and duplications have been excluded.

The Siouan language tribes have been filmed first: Assiniboine and Crow. They are followed by the Algonquian tribes: Blackfeet and Gros Ventres. Next filmed are the Sahaptin-Nez Perce linguistic group of tribes: Nez Perce and Yakima. Finally, the Salish language classification are filmed: Chelan, Coeur d'Alene, Columbia, Colville, Kalispel and Kootenai.

A coordinate microfilm project has filmed the Alaskan native language collection of the Oregon Province Archives, encompassing the Central Yupik and Inupiaq languages of the Eskimo-Aleut language stock, and the Ingalik and Koyukon languages of the Athabaskan-Eyak language stock.



St. Ignatius Mission, Montana, 1893

# JESUIT AUTHORS of Northwest Indian Language Manuscripts

Bandini, Joseph	Blackfeet, Kootenai
Bruckert, Joseph	Blackfeet
Boschi, John	Crow
Bougis, Peter	Blackfeet
Boll, Emile	Nez Perce
Canestrelli, Philip	Kootenai
Caruana, Joseph	Coeur d'Alene, Kalispel, Yakima
Cataldo, Joseph	Crow, Nez Perce
Chianale, Joseph	Nez Perce
Dumbeck, Ignatius	Colville
Giorda, Joseph	Kalispel, Nez Perce
Griva, Edward M.	Assiniboin, Columbia, Colville, Crow, Kalispel, Kootenai, Nez Perce, Yakima, Gros Ventre, Chalan.
Joset, Joseph	Coeur d'Alene
Lajoie, John M.	Nez Perce
la Motte, George de	Kalispel
Mengarini, Gregory	Kalispel
Morvillo, Anthony	Nez Perce, Yakima
Muset, Paul	Kalispel, Kootenai
Post, John A.	Coeur d'Alene, Kalispel, Kootenai
Prando, Peter Paul	Blackfeet, Crow
René, John B.	Kalispel
Ryan, William J.	Kalispel
Sifton, John B.	Gros Ventre
Soer, Aloysius	Blackfeet
Sullivan, Ambrose	Kalispel
Vrebosch, Aloysius	Crow

**BANDINI, JOSEPH:** Born in Italy on July 26, 1837 was Joseph Bandini. Following his entrance into the Society of Jesus in 1856, Joseph completed the normally rigorous course of studies. In 1872 he took his first mission post at St. Ignatius, Montana, a position he retained until 1884 when he was transferred to St. Peter's Mission among the Blackfeet. During the next fifteen years Bandini ministered to this tribe, occasionally also visiting the Crow Indians. Bandini died February 10, 1899 at age sixty-two in Spokane, Washington.

**BRUCKERT, JOSEPH:** Born at Obermorschwihr, Haut Rhin, France on June 5, 1869, Joseph Bruckert attended grade and high school in his home town. Moving to England, he attended college at Little Hampton before coming to the United States. He entered the Society of Jesus in 1889 in the State of Wisconsin with the purpose "to prepare himself for work on the Rocky Mountain Mission."

In 1898-1899 Bruckert was assigned to Holy Family Mission, Montana to study the Blackfeet language and teach in the school. From 1905-1910 he was superior of that mission. Since he was a man of "fine administrative ability and skill with finances," he was then moved from parish to parish throughout the Pacific Northwest and Alaska. Bruckert died in Tacoma on September 24, 1954 at the age of eighty-six years.

**BOSCHI, JOHN:** Italian-born on September 29, 1862 John Boschi entered the Society of Jesus just a few days prior to his twentieth birthday. Not unlike many of his fellow Italian Jesuits, Boschi volunteered for the North American Indian missions and was assigned to DeSmet, Idaho for the completion of his studies. Boschi was most successful as an Indian missionary teaching at the Pryor Creek school for Crow Indian children from 1894 to 1898, and later served in a similar capacity at St. Xavier Mission among these same tribesmen until 1901. After 1902 Boschi was moved to Pendleton, Oregon, served briefly at St. Paul's Mission and in 1908 began a decade long tenure as Professor of Italian at Detroit College, Michigan. For reasons of health Boschi was transferred to the Italian parish of San Jose in 1919 and he died in California on May 26, 1921.

**BOUGIS, PETER:** Descended from Vendean stock, Peter Bougis was born of "typical Christian parents" at Les Ables d'Olonne, La Chaume, Vendee, in France on March 31, 1860. He entered the

Society of Jesus in 1879, finishing his studies in 1891. That same year he was transferred to the United States where he was stationed at Holy Family Mission among the Blackfeet Indians. Described as a man of "great simplicity, singular candor, and tender piety," Bougis distinguished himself by his mastery of the Blackfeet language in the five years he tended them.

From 1895 to 1907 Bougis served in the various towns of lower Alaska, at Juneau, Douglas Island, and Skagway, until his health failed him and he was forced to retire to the milder climate of California. His last twelve years of life were spent teaching at St. Ignatius, California (with the exception of a one year stay among the Blackfeet), where he died on March 27, 1920, at the age of sixty.

**BOLL, EMILE:** Emile Boll was born July 1, 1870 at Guebiller, Alsace, France. After a modest education Boll came to America where at age twenty-one he entered the Society of Jesus at DeSmet, Idaho. For three years, 1894-1897, Boll taught the Northern Cheyenne Indians at St. Labre Mission and then spent another year at St. Xavier on the Crow Reservation before continuing his studies at Montreal where he was ordained in 1905. Most of Boll's missionary career was spent on the Nez Perce Reservation (1906-1912; 1917-1924; 1932-1954) though he also served among the Umatilla Indians. Boll died at the age of eighty-six on February 13, 1957 in Spokane, Washington.

**CANESTRELLI, PHILIP:** A renowned theologian, professor at Gregorian University, Rome, Philip Canestrelli, S.J., also labored among the Rocky Mountain Missions for sixteen years. Born in Rome on March 19, 1838 Canestrelli early showed signs of intellectual accomplishment and joined the Society of Jesus in his fifteenth year. Nearly a quarter of a century later, an established Doctor of Theology, Canestrelli was deeply moved by reports of the tragic death of his former companion Philip Rappagliesi, S.J., the "Apostle of the Blackfeet," and volunteered to join the Indian missions. He was directed to America in 1878.

After a term of years in and around the Colville Reservation, Canestrelli was assigned in 1887 to St. Ignatius Mission, Montana. Until 1893 he remained there, ministering to the Indians, but, equally important, teaching the Kalispel language to other Jesuits and writing thirteen books in Kalispel, all of which were published.

Canestrelli also worked with the Kootenai tribe and their lan-

guage. His grammar was completed in 1892, taken with him to Santa Clara, California when he was transferred the following year and printed. Oddly, Canestrelli was already in Europe, at his own request, when the printer completed his task. Canestrelli died in Rome on December 15, 1918.

**CARUANA, JOSEPH:** Born on August 24, 1836 in the harbor city of Valetta on the island of Malta, Joseph Caruana was the scion of a noble and prominent family. His early education was completed under the Jesuits on the island, where he finished his classical studies. Ordained a secular priest in 1858, Caruana joined the Society of Jesus in 1860 at the age of twenty-four.

A prolific and dedicated missionary, Caruana began his career in 1862 at St. Ignatius, Montana studying the Kalispel language. He spent all but three years of the rest of his life in the mission field, stationed at St. Ignatius (1862-1863); Sacred Heart Mission, DeSmet, Idaho (1863-1870; 1885-1890; 1896-1913); St. Joseph's Mission, North Yakima (1870-1880; 1883-1885); and St. Francis Regis Mission, Colville (1880-1883; 1893-1896). Caruana spent the last years of his life at Sacred Heart Mission in DeSmet, Idaho, where he died on October 29, 1913 at the age of seventy-eight.

**CATALDO, JOSEPH M.:** Joseph M. Cataldo was born on March 17, 1837 at Terrasini, Sicily. In spite of poor health in his youth, Cataldo was allowed to enter the Society of Jesus novitiate of the Sicilian province. His studies were interrupted when the Garibaldians took Palermo in 1860 and forced the Jesuits to Rome. Still later he was transferred to Louvain, Belgium. At this point Cataldo's offer to join the Rocky Mountain Indian Missions of North America was accepted and he was sent to Boston in September 1862 to learn English and study theology.

A severe illness, diagnosed as tuberculosis, caused Cataldo to be sent to California, but no cure was effected. In despair physicians allowed Cataldo's superiors to send him north to the Rocky Mountain Missions for it was predicted he would die within a year anyway. Thus it was that Joseph Cataldo, christened "Fall Salmon" by the Indians because he, like the fish, was lean and when dried little more than a bundle of bones, arrived at Spokane Falls in October 1865.

During that winter Cataldo was tutored by Joseph Caruana, S.J., in the Kalispel language, the first of ten tongues the Sicilian would master in his sixty years among the Indians. In 1867 Cataldo began to visit the Nez Perce, likewise studying their language. He



remained among these tribesmen for the rest of his life, save a few years, such as 1901 to 1903, in Alaska, three years among the Crow Indians and four with the Umatillas in Oregon. Cataldo died on April 9, 1928 in his ninety-second year and seventy-fifth as a Jesuit.

Cataldo was a master linguist and surviving manuscripts in the Oregon Province Archives attest to his skills in Crow, Kalispel, Nez Perce, and several Alaskan languages. In addition, Cataldo founded Gonzaga College, was superior of the Northwest Jesuit Indian Missions from 1877 to 1893, promoted the establishment of seven Indian schools in Montana and transferred the old Coeur d'Alene Mission to DeSmet, Idaho. So great was this priest's service to the Northwest that the *Gonzaga University Quarterly* of 1928 excused themselves from a full obituary with the remark that Cataldo's accomplishments "dazed our scribes, and left them mute admirers of what they could not express."

**CHIANALE, JOSEPH:** Born on October 6, 1860 at St. Mauro, Italy, Joseph Chianale was already an ordained priest and a Doctor of Divinity when, in 1886, he joined the Society of Jesus. Incredibly, a clerical error in Rome caused Chianale, a budding philosophy scholar, to be assigned to the Rocky Mountain Missions of America. Without question the young man obeyed, left his homeland, and became a missionary at Pendleton, Oregon. His stay among these Umatilla and Nez Perce Indians was brief, for in 1895 he resumed his academic career. For forty-five years prior to his death on January 4, 1941 Chianale devotedly instructed young Jesuits in philosophy at Mount St. Michael's.

**DUMBECK, IGNATIUS:** Ignatius Dumbeck, S.J. is one of the few American-born Jesuits to work in the field of Indian linguistics. Born in Roseburg, Oregon on February 27, 1893 Dumbeck joined the Society of Jesus in 1912 and studied at Gonzaga College and Saint Louis University before assignment to St. Xavier Mission in 1927 for two years. The following year was spent among the Blackfeet at Holy Family Mission and in 1936 Dumbeck began to work on the Colville Reservation. Forty years later, in June of 1976, Dumbeck was honored for his unselfish devotion to the Colville Indian missions.

**GIORDA, JOSEPH:** Joseph Giorda was born March 19, 1823 in Piedmont, Italy. Although from a rich and noble family, he was

known to have a modest disposition and a retiring manner. Entering the Society of Jesus in 1845, Giorda soon came to the foreground of European culture. A man of high intellectual ability, he was considered one of the brightest scholars in the European priesthood.

Responding to the ever-present call for missionaries, Giorda came to the United States in 1858. His first assignment was to serve the Coeur d'Alene Mission. Appointed Superior General of the Rocky Mountain Missions in 1862, a post in which he served until 1866, and then again from 1869-1877, Giorda founded in succession missions among the Blackfeet (St. Peter's), and Nez Perce (St. Joseph's), and the Yakima (St. Joseph's), as well as the Mission of the Sacred Hearts of Jesus and Mary at Helena, Montana. He also reopened the missions to the Flatheads (St. Mary's) and the Colvilles (St. Paul's).

A man who seemed to have little trouble with languages, Giorda was fluent in the principal European languages as well as all dialects of the following Indian languages: Blackfeet, Nez Perce, Flathead, Yakima, Kootenai, Gros Ventre, and Kalispel. Giorda published a complete dictionary of the Kalispel language, considered by experts of the time to be one of the most difficult spoken languages of any of the tribes of North America.

Giorda's career as a priest, an apostle of the Faith, and a brilliant linguist ended in his sixtieth year with his death on August 4, 1882 at Sacred Heart Mission.

**GRIVA, EDWARD M.:** Edward Griva was born near Turin, Italy on September 20, 1864. Following a formal education in his native country, Griva completed his schooling in the Society of Jesus at DeSmet, Idaho.

Griva's initial missionary experience was among the Assiniboiné Indians (1894-1895) at St. Paul's Mission. Here he began the study of his first Native American language, a learning process that progressed through twelve Indian tongues during his following half-century in the mission field. Later stations were at St. Charles Mission, Pryor Creek, Montana among the Crow Indians (1895-1898), the Yakima Reservation (1898-1902), St. Francis Regis Mission on the Colville Reservation (1902-1903), back again to the Assiniboiné (1904-1907) and St. Ignatius Mission among the Kalispel and Kootenai (1907-1912).

Deteriorating health caused Griva to be transferred to an Italian parish in San Jose, California in 1912, but a year later he returned to the Colville Reservation. Here he remained at Nespelem and Omak from 1913 until his death in 1948.

Griva's facility in learning the Indian language was amazing. At

one point he was thought to be the only white man able to speak and write the Yakima language and only one of two in the first half of the twentieth century to speak Assiniboiné. He also wrote dictionaries in Columbia, Colville, Crow and Kalispel languages plus various other grammars and texts.

His autobiography states:

No one can expect to learn these languages by himself but he must listen to the way that the Indians speak both with regard to pronunciation [and] as to the way of making a sentence. Hence I tried to pay close attention to the way of talking of the Indians whenever I had a chance, and write down in a small memorandum all the words that I could catch, and then ask the meaning of every word and write it. It is a study that requires lots of time and still more patience.

In learning an Indian language Griva also relied heavily on previously published material, even some from other tribes. He successfully used Sioux tribal materials developed in South Dakota in his work with the Assiniboiné since both tribes belonged to the same language group. Yet, in the end, he concluded that "Many people have the idea that one Indian language helps to learn another. It is not so by any means."

An incredibly diligent worker, Father Griva helped to construct sixteen churches around the Pacific Northwest. Yet, it was his Indian language work that was the source of his greatest pride. He feared for the safety of his manuscripts to the point where, in 1946, he solicited, through a newspaper article, a vault in which to place his holdings. Upon his death two years later on October 21, 1948 his linguistic materials came to the Oregon Province Archives where they testify to his position as premier Jesuit linguist among the Salish tribes.

**JOSET, JOSEPH:** Born August 27, 1810 in Courfaivre, the French district of Berne, Switzerland, Joset attended the local schools there and at Freiburg until he entered the Society of Jesus in 1830. During his Jesuit training, he taught elementary Latin, mathematics, and French at Freiburg. Accepted for the Rocky Mountain Missions in 1843 Joset left for the United States.

After an arduous journey across the states, Joset arrived at St. Mary's Mission in the Bitterroot Valley, Montana in the fall of 1844. Peter DeSmet, S.J., appointed him Superior of St. Joseph's Mission to the Coeur d'Alene's (also known as the Sacred Heart Mission), which he moved in 1845 to its present site. From 1844 to his death in 1900, Joset served primarily among the Coeur d'Alene Indians, with the exception of brief stays at St. Paul's Mission (later St. Francis Regis;

1851-1856; 1860-1867; 1870; 1879), and St. Michael's Mission (1886-1888). He was instrumental in settling the dispute that brought about the Coeur d'Alene War of 1855.

Toward the end of his long life, Joset suffered from a loss of memory: "He sometimes so far forgot himself, that in the course of a short sermon, he would use the Indian, French, and English languages indiscriminately — now a sentence of one, now one of the other, giving the Indians advice in English, and the whites sound doctrine [in Indian], until the congregation was pretty well mixed up." After ninety years of life, seventy years in the Society of Jesus, and fifty-six years in the missions, Joseph Joset died on June 19, 1900.

**Lajoie, John M.:** The French-Canadian John Lajoie was born April 25, 1866 near Quebec. The demands of a large, poor family forced Lajoie to quit elementary school and take a job at age thirteen. From age seventeen to twenty-five he labored in North Dakota, then spent the next eight years working his way through St. Boniface College, Manitoba. Desirous of entering the Jesuit Indian missions, Lajoie journeyed to Los Gatos, California where he entered the novitiate of the California Province in 1900 at age thirty-four. Lajoie taught at St. Joseph's Mission, Slickpoo, Idaho among the Nez Perce Indians for twenty years (1906-1907; 1910-1929) and among the Umatillas at Pendleton, Oregon for fourteen years (1929-1943). He died at St. Michael's, Spokane on January 30, 1952.

**La Motte, George de:** The son of a French army officer and an English mother, George de la Motte was born on February 19, 1861. He entered the Society of Jesus in 1878, and, during his education received an A.M. degree in literature at the Sorbonne in Paris. La Motte was highly regarded among the Jesuits as a theologian and taught within the Society at both the scholasticate of St. Ignatius, Montana and Gonzaga College from 1897-1910. During some of those years, 1901-1909, he was also Superior of the Northwest Jesuit Missions. In 1911 La Motte retired to St. Ignatius Mission where he could minister to the Indians and also study their language. This he did until his worsening state of health succumbed to death on March 29, 1918.

**Mengarini, Gregory:** Born in Rome on July 21, 1811, Gregory Mengarini entered the Society of Jesus in 1828. Finishing his

religious studies, he served as an instructor in grammar in Rome, Modena, and Reggio for several years.

Mengarini's desire to serve in the Rocky Mountain Mission began with an appeal by Bishop Joseph Rosati of St. Louis, Missouri, who gave a lecture while visiting Rome. Selected by the General of the Society because of his virtues, great facility with languages, and knowledge of medicine and music, Mengarini arrived in the United States in 1840. A year later he left St. Louis with a party headed by Peter DeSmet, S.J. and helped to found the first mission among the Flathead Indians in the Bitterroot Valley of Montana (St. Mary's) in the fall of that year. Mengarini stayed at St. Mary's until 1850, after which he spent two years in Oregon before going to California in 1852 to help found Santa Clara College, where he served until his death on September 23, 1886.

Mengarini was noted for his skills in both medicine and herbalism. A first-rate scholar, he contributed articles to several ethnographical and anthropological journals in the United States. In addition to his knowledge of Latin and Greek, he was fluent in Italian, French and Spanish. His contributions to the Flathead (Kalispel) language provided a solid foundation for further studies by other missionaries, for the Indians claimed that he understood it as well as, if not better than, they.

**MORVILLO, ANTHONY:** As a pioneer Indian linguist, Anthony Morvillo (born August 7, 1839) achieved great success. Joseph Cataldo, S.J., Morvillo's fellow Sicilian, credited the young man with being the Society of Jesus' best Nez Perce linguist. This accolade was not easily earned, however, for Morvillo was the first resident priest among the Nez Perce at St. Joseph's Mission, Slickpoo, Idaho, and remained with this tribe under many trying conditions for seventeen years (1875-1892). Before he returned to Sicily, where he passed away on May 29, 1919, Morvillo had the satisfaction of seeing his Nez Perce grammar and English-Nez Perce dictionary published by the mission press at St. Ignatius, Montana.

**MUSET, PAUL:** Born July 3, 1854 in France, Paul Muset entered the Champagne Province of the Society of Jesus in 1873. Proving himself to be a diligent student, and adventurous as well, he volunteered and was accepted to serve in the Rocky Mountain Mission of North America, spending his first year, 1889, at Sacred Heart Mission, Idaho.

The following year Muset was transferred to the Alaska mission

field where he spent the next five years. Attracted to the study of linguistics, Muset attempted to learn and write down the Central Yupik, Koyukon and Ingalik languages. In a letter to Joseph Cataldo, S.J. dated December 23, 1891 Muset wrote: "During these last 5 years I have been obliged for the 5th time to study a new language. These are some of the joys the Missionary experiences; they are fruitful in merits and help considerably to find short the 8 long winter months."

A man of poor health, the Alaskan climate proved to be detrimental to him and in 1894 he returned to the United States. As Superior of St. Ignatius Mission, Montana, Muset once more dabbled in Indian languages, this time producing manuscripts in Kalispel and Kootenai. He later returned to Sacred Heart Mission though his constant desire was to re-visit Alaska. His health, however, prevented the fulfillment of this wish. On September 7, 1897, at the age of forty-four, Paul Muset, S.J., missionary, traveler and linguist, died.

**POST, JOHN A.:** Luxembourg-born on New Year's Day, 1855, John A. Post took his education in the country of his birth. He then emigrated to America in 1882 and, shortly thereafter, entered the Society of Jesus at Florissant, Missouri. Additional studies were had at Woodstock College, Maryland and it was there he met Joseph Cataldo, S.J., at that time Superior General of the Rocky Mountain Mission, who inspired him to volunteer for work among the Indians.

In 1887 Post was stationed at St. Ignatius Mission, Montana. Here he became interested in the study of Indian languages, partly through the example of the Gregory Mengarini, S.J. manuscripts remaining at the mission. Post was also greatly influenced by his theological mentor at St. Ignatius, Philip Canestrelli, S.J. who quickly introduced him to the Kootenai tribe and language, and became his linguistic, as well as spiritual, director. In time Post himself authored both a Kalispel and a Kootenai grammar of some significance.

After spending the years 1891-1895 at Sacred Heart Mission, DeSmet, Idaho, Post labored six years in Alaska at Akulurak, Holy Cross and St. Michael's missions. An Innuait grammar was begun here, but never completed. Returning to St. Ignatius, 1901-1905, Post's ultimate assignment was to work with the Coeur d'Alene Tribe. He remained with them at DeSmet from 1905 until his death thirty-five years later on December 27, 1940 at the age of eighty-four.

**PRANDO, PETER PAUL:** Named "Iron Eyes" by the Indians and "Apostle of the Crows" by his fellow Jesuits, the bespectacled Prando

spent more than twenty years laboring among two tribes. He served alternately between the Blackfeet Indians (1883-1885; 1895-1903) and the Crow tribe (1886-1895; 1903-1905). Born in the Diocese of Vercelli, Italy on New Year's Day, 1845, Prando entered the Society of Jesus at age nineteen and completed his ordinary studies in Monaco and Rome. Prando authored several manuscripts translating the old and new testaments into the Blackfeet and Crow tribal languages before a serious decline in his health forced him from his reservation residence. He died at St. Michael's Mission near Spokane on June 20, 1906.

**RENÉ, JOHN BAPTISTE:** Born on August 22, 1841 at Montrevaux in Anjou, France, John René was a descendent of the French Vendean stock. His early education included completion of a course in classical studies at Combree and a degree from the French University. René entered the Society of Jesus in 1862, completing his philosophical and theological studies in France and England.

After ordination René served as the first director of an Apostolic School in Ireland, whose purpose was to prepare young men to be priests in the mission fields. He "had a personality that impressed all with whom he had to do, and he was gifted with a rare talent for governmental organization." In recognition of this, René's superiors sent him to the Pacific Northwest in 1888 to lend that talent to the endeavors of the Rocky Mountain Missions.

Serving first in the mission field at St. Ignatius, Montana, then in 1891-1893 as the third president of Gonzaga College, René was later sent, in 1895, to be the only resident priest in the southern portion of Alaska. On March 16, 1897 he was appointed Superior and Apostolic Prefect of the Alaska Missions, a post which he held until May of 1904. Spending his last years as a Professor of Theology for Jesuit scholastics in Spokane, Washington and Los Gatos, California, René died on April 6, 1916.

**RYAN, WILLIAM J.:** Born in Bordulac, North Dakota on September 4, 1898, William J. Ryan spent his youth in Spokane, Washington where he attended Gonzaga Grade School, Gonzaga High School and Gonzaga University. After entering the Society of Jesus in 1920, the Indian Missions became his field and he served on the Crow Reservation during 1936, and the Coeur d'Alene Reservation from 1937 to 1941, before taking station at St. Michael's Mission at Inchelium, Washington among the Colville Indians. During his term at DeSmet among the Coeur d'Alenes, Ryan was tutored in the Salish lan-

guages, especially the Kalispel, by the scholarly Louis Taleman, S.J. Thus his tenure among the Colville from 1942 until his death on February 7, 1967 was most successful.

**SIFTON, JOHN B.:** John B. Sifton was born November 19, 1871 in Alsace-Lorraine. He joined the Society of Jesus in 1889 and was naturalized an American citizen in 1901 in St. Louis. Alaska missions were the major beneficiaries of Sifton's services for here he spent twenty-seven unselfish years (1913-1940) on the trails and in remote, frozen mission posts.

For several years prior to that Sifton served among the Gros Ventre at St. Paul's Mission, Montana (1894-1895); at St. Ignatius, Montana (1896-1898); and among the Arapaho at St. Steven's, Wyoming (1906-1912). Sifton was well versed in Indian languages and, in addition to mastering three Northwest Indian tongues, was fluent in several Eskimo dialects. Sifton died October 20, 1940 at Hooper Bay, Alaska.

**SOER, ALOYSIUS:** The son of a Holland physician, Aloysius Soer was born on November 8, 1853, entering the Society of Jesus in 1872. When Joseph Cataldo, S.J. traveled through Europe in 1885 seeking recruits for the Rocky Mountain Mission, Aloysius Soer was eager to volunteer. "So interested and zealous was Father Soer for the Indian missions, that he knew almost by heart the entire collection of the famous Father DeSmet's letters concerning the Rocky Mountain Missions." The story is told of Soer that as his ship approached the New York harbor he retired to his cabin, put on his cassock, and came out on the deck expecting to meet Indians awaiting the arrival of the new "blackrobe." Needless to say he was much surprised with the people he met.

Soer's missionary work was divided between the Nez Perce at St. Joseph's Mission, Slickpoo, Idaho (where he spent nineteen years), and the Blackfeet at Holy Family Mission, Montana (where he spent twenty-six years). At these missions he effectively employed the vast medicinal knowledge of herbs he had received from his father. He also mastered the Nez Perce language, but never really learned that of the Blackfeet.

At the end of his life Soer was a man who was "small in stature, slightly bent by the ravages of toil" and sported "a long fringe of hair, grayed by [his] years of service." He died in Great Falls, Montana, on November 29, 1931 at the age of seventy-nine.



**SULLIVAN, AMBROSE A.:** American-born on June 11, 1875 in New Castle, Pennsylvania, Ambrose Sullivan's parents soon moved to Helena, Montana where his education took place. Upon graduation from Gonzaga College in 1892, Sullivan joined the Society of Jesus. There followed further studies at DeSmet, Idaho; St. Ignatius, Montana; Colville, Washington; and Montreal before, in 1909 as an ordained priest, Sullivan began his twenty-year labor among the Kalispels at St. Ignatius (1909-1918; 1920-1924; 1939-1946). He also worked at parishes in Havre and Missoula, Montana plus St. Francis Regis Mission, Colville, Washington. After a long illness Ambrose Sullivan died on September 30, 1951 at Mount St. Michael's, Spokane, Washington.

**VREBOSCH, ALOYSIUS:** A Belgian by birth (June 13, 1873) and education, Aloysius Vrebosch came to America at the age of sixteen. Twenty years later, in 1893, he entered the Society of Jesus at DeSmet, Idaho. As a scholastic he taught among the Crow Indians from 1898 to 1903, and, following his ordination to the priesthood, returned to the Crow Reservation where he served from 1906-1925. He is the author of the most complete dictionary of the Crow language in addition to a worthwhile translation of a catechism. Vrebosch died December 13, 1928 in Tacoma, Washington.

## PHYSICAL CHARACTERISTICS OF THE MATERIAL AND THE MECHANICS OF MICROFILMING

The majority of the manuscripts in the Oregon Province Archives Indian Language Collection are over fifty years old. Written at primitive missions in surroundings hostile to the preservation of paper these documents quickly deteriorated. Although most are in good condition today, thanks to the care of a Society of Jesus archivist, many remain yellowed with age, faded, torn, or wrinkled.

Many manuscripts in this collection are merely pages in small notebooks or penmanship books used by school children of the times. Some were written on discarded business ledgers, others on the backs of old business letters. A few were executed on fine paper, or legal-size sheets, sometimes bound with string or tacks, sometimes loose. In the latter case there was no way to ensure that the pages were in the order intended by the author. The staff attempted to put in order only those manuscripts where there was a definite guide to assist them, i.e., page numbers, chapter headings, etc. In many cases, however, the manuscripts were entirely in the native language, the authors failed to provide a system of pagination, or in some manner it was impossible to provide correct order. Thus these manuscripts were filmed as they were found in the files.

It was characteristic of the missionaries to use several colors of ink, ranging from black to brown, red, purple, and blue. In addition, some manuscripts were written in pencil. More apt to fading and smudging, this pencil provided, in many cases, a special problem in microfilming, for faded writing on yellowed pages cannot be filmed with clarity and contrast.

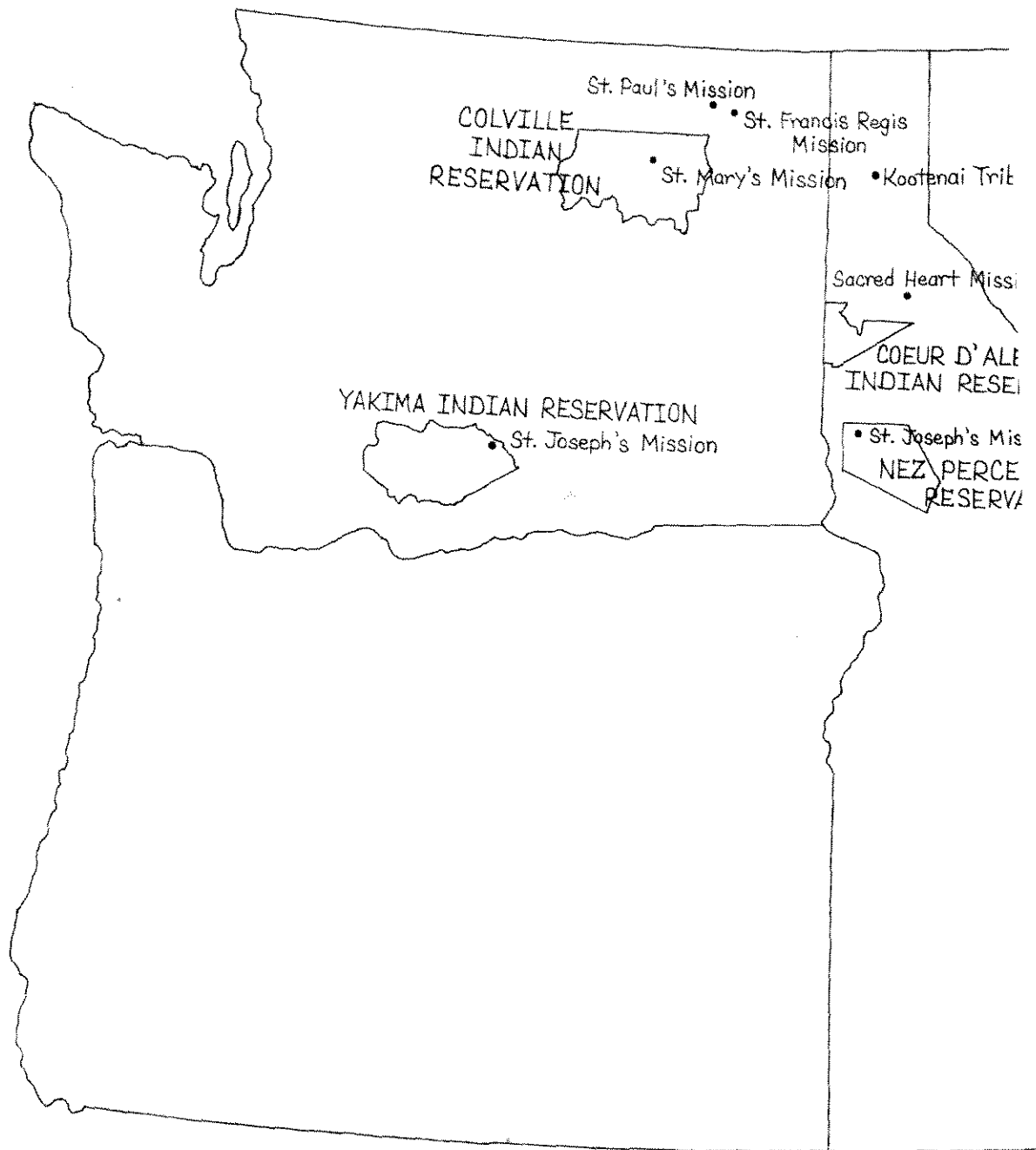
Most of the manuscripts lent themselves to fine clarity and contrast when filmed at standard exposure settings. However, those manuscripts whose text had faded and whose paper had yellowed presented a special problem. It was necessary to film them at a much lower light intensity to bring out the text. This, of course, sacrificed the contrast, but seemed to be the best method to make the text readable. In many cases the filmed manuscript was more easily readable than the original.

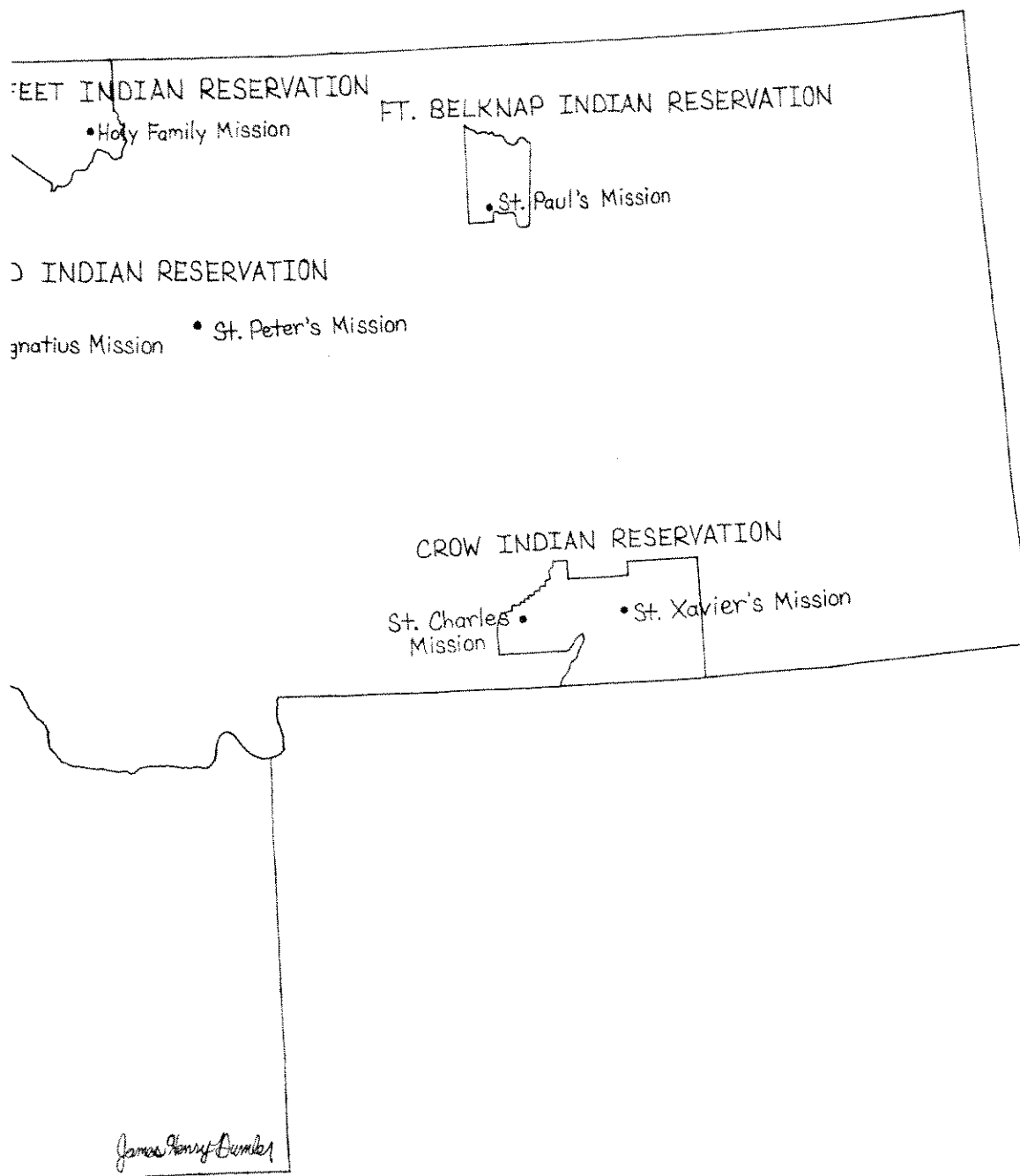
A regrettable, but unavoidable, organizational problem accompanying this project was the inability to accurately predict before filming the maximum number of exposures for any reel of microfilm. Because of the great variety of the lengths and widths of single pages, bound, loosely bound, and unbound books, and since it was imperative that no manuscript be continued from one reel to another, the number of exposures on the twenty-one reels of microfilm are not uniform.

The standard reduction ratio of 12:1 was used in the filming process. Occasionally it was necessary to increase the ratio to 15:1 to encompass the larger manuscripts written on legal-size paper. Any change from the standard 12:1 reduction has been noted in the reel notes. This project was filmed with an Eastman-Kodak MRD-2 planetary camera using Eastman-Kodak Recordak EK-AHU 35 millimeter microfilm.



The Crowboy's Band of St. Francis Xavier's Mission, Montana. The bearded and bespectacled Fr. Peter Paul Prando, S.J., is pictured standing, the second from the left. Pictured standing on the far right is Fr. Peter Bandini, S.J., brother of Jesuit linguist Fr. Joseph Bandini, S.J.





# PACIFIC NORTHWEST INDIAN MISSIONS

# REEL NOTES

## ASSINIBOINE INDIAN LANGUAGE

### *Reel 1*

**Frames 1-19.** Introduction.

**Frames 20-402.** Dictionary: English-Assiniboine dictionary. Volume I, A-L. [By Edward M. Griva, S.J.] Undated. Contains column for Yakima, Nez Perce and Chinook languages too but they are rarely used. Volume II follows.

**Frames 403-773.** Dictionary: English-Assiniboine dictionary. Volume II, M-Z. [By Edward M. Griva, S.J.] Undated. Same format as Volume I above.

### *Reel 2*

**Frames 1-17.** Introduction.

**Frames 18-79.** Dictionary: "English-Assiniboine Dictionary." [By Edward M. Griva, S.J.] Undated.

**Frames 80-371.** Dictionary: Assiniboine to English. Unknown author. Undated.

**Frames 372-506.** Text: "Catechism, Small and Complete — Prayers in Assiniboin and English." Copy 4a. [By Edward M. Griva, S.J.] Undated, but found at Lodge Pole, Montana in 1947. Typed with English interlineation.

**Frames 507-607.** Text: "Catechism and Prayers in Assiniboin Indian Language." [By Edward M. Griva, S.J.] Undated at St. Paul's Mission, Montana. Manuscript is interlineated in English with red ink.

**Frames 608-635.** Text: "Catechism and Prayers in Assiniboin Language." [By Edward M. Griva, S.J.] Undated.

**Frames 636-685.** Text: Untitled catechism. [By Edward M. Griva, S.J.] Undated at St. Paul's Mission, Montana.

**Frames 686-705.** Text: Religious instructions. [By Edward M. Griva, S.J.] Undated.

## CROW INDIAN LANGUAGE

### *Reel 3*

**Frames 1-18.** Introduction.

**Frames 20-175.** Dictionary: English-Crow dictionary. Volume II, covering words "Christian" to "Dust." [By Joseph Cataldo, S.J.] Undated. Volume III follows. Appears to be similar in format to Vrebosch dictionaries.

**Frames 176-331.** Dictionary: English-Crow dictionary. Volume III, covering words "Dutiful" to "Impassable." [By Joseph Cataldo, S.J.] Undated. Volume II precedes on this film. Appears to be similar in format to Vrebosch dictionaries.

**Frames 332-420.** Dictionary: Crow-English dictionary. [By Edward M. Griva, S.J.] Undated.

**Frames 421-437.** Dictionary: Word list in Crow, "A or E." [By Edward M. Griva, S.J.] Undated.

**Frames 438-458.** Dictionary: Crow-English words and phrases. [By Peter Paul Prando, S.J.] Undated.

**Frames 459-536.** Dictionary: "Dictionary of the Crow Indian Language (Absarokee Tongue)." Crow-English. By Aloysius Vrebosch, S.J. Undated at St. Xavier Mission, Montana.

**Frames 537-757.** Dictionary: "Dictionary of the Crow Indian Language (Absarokee Tongue)." English-Crow. By Aloysius Vrebosch, S.J. Undated at St. Xavier Mission, Montana. [*Filmed at 15x*]

### *Reel 4*

**Frames 1-17.** Introduction.

**Frames 18-121.** Dictionary: "Pocket Dictionary of the Crow Language." English-Crow. [By Aloysius Vrebosch, S.J.] Dated 1898 at St. Xavier Mission, Montana.

**Frames 122-350.** Dictionary. English-Crow dictionary. Volume II. [By Aloysius Vrebosch, S.J.] Undated at St. Charles Mission, Pryor, Montana. [*Filmed at 15x*]

**Frames 351-449.** Dictionary: English-Crow dictionary. [By Aloysius Vrebosch, S.J.] Undated at St. Xavier Mission, Montana. This is the prototype for the document that follows.

- Frames 450-527.** Dictionary: "Vocabulary of the Absaroki or Crow Indian Language." [By Aloysius Vrebosch, S.J.] Dated 1900. Manuscript is mimeograph.
- Frames 528-568.** Dictionary: Crow-English word list. Unknown author. Undated. Also contains some grammar notes.
- Frames 569-632.** Grammar: Untitled grammar. [By John Boschi, S.J.] Undated. Also contains word list.
- Frames 633-760.** Grammar: "Grammar of the Crow Indian Language." [By John Boschi, S.J.; copied by Thomas Maegher, S.J.] Dated 1898 at Pryor, Montana. Manuscript is mimeograph.

### *Reel 5*

- Frames 1-17.** Introduction.
- Frames 18-58.** Grammar: Untitled grammar notes. [By John Boschi, S.J.] Undated.
- Frames 59-100.** Grammar: "DeVerbo." [By John Boschi, S.J.] Undated.
- Frames 101-157.** Grammar: Untitled grammar. [By Peter Paul Prando, S.J.] Undated. Written on Gonzaga College stationery.
- Frames 158-178.** Grammar: "Crow Language. Some Rules of Grammar." Copy of manuscript said to have been prepared by Peter Paul Prando, S.J. and given to Mrs. E. L. Dana about 1900.
- Frames 179-217.** Text: "Translation of the Catechism of the 3rd Plenary Council of Baltimore." [By John Boschi, S.J.] Undated.
- Frames 219-421.** Text: Untitled instructions and sermons. [By John Boschi, S.J.] Undated.
- Frames 422-436.** Text: "Passion." [By John Boschi, S.J.] Undated.
- Frames 437-498.** Text: Bible stories. [By Joseph Cataldo, S.J.] Undated.
- Frames 499-510.** Text: Sermons. [By Edward M. Griva, S.J.] Undated.



**Frames 511-721.** Text: "A full catechism of the Catholic Religion . . . translated into Crow language." [By Edward M. Griva, S.J.] Undated. Original notebook is interlineated with English in red ink.

## *Reel 6*

**Frames 1-17.** Introduction.

**Frames 19-58.** Text: "Prayers and Catechism in Crow language." By Edward M. Griva, S.J. Undated. First part is manuscript and second part is printed Crow catechism with handwritten corrections in red ink.

**Frames 59-143.** Text: "Catechism of Christian Doctrine in the Crow Language." By Edward M. Griva, S.J. Undated. Original notebook has English interlineated in red ink.

**Frames 144-394.** Text: "History of the Bible." Parts 1, 2, 3, 5, 7, 8, 11, 12. [By Peter Paul Prando, S.J.] Undated. English translation appears on alternate pages except Part 6.

**Frames 395-406.** Text: "History of the Old Testament." [By Peter Paul Prando, S.J.] Undated Manuscript is mimeograph.

**Frames 407-440.** Text: "History of the New Testament." [By Peter Paul Prando, S.J.] Undated. Manuscript is mimeograph.

**Frames 441-455.** Text: "Crow Prayers." [By Peter Paul Prando, S.J.] Undated. This is the manuscript prototype for the printed pamphlet that follows.

**Frames 456-467.** Text: "Prayers in Crow Indian Language." [By Peter Paul Prando, S.J.] Printed at DeSmet, Idaho in 1891. Probably no more than 700 copies were printed. The original manuscript is filmed above.

**Frames 468-542.** Text: "Catechism of Christian Doctrine." [By Aloysius Vrebosch, S.J.] Undated. Small bound notebook containing thirty-four religious lessons. First six lessons are interlineated in Latin, the remainder are in Crow, except lesson titles.

**Frames 543-572.** Text: "An Abridgement of the Catechism of Christian Doctrine in the Crow Indian Language." [By Aloysius Vrebosch, S.J.] Undated. Manuscript has Latin interlineated in red ink.

**Frames 573-584.** Text: "Crow Indian Catechism." Unknown author. Undated. Typed.

**Frames 585-594.** Text: "Crow Hymn Book." Unknown author. Undated.

## **BLACKFEET/PIEGAN INDIAN LANGUAGE**

### *Reel 7*

**Frames 1-18.** Introduction.

**Frames 19-95.** Dictionary: "Vocabulary of the Piegan Language." English-Piegan. [By Joseph Bruckert, S.J.] Undated. Incomplete.

**Frames 95a-107.** Dictionary: Untitled vocabulary. [By Joseph Bruckert, S.J.] Undated. Manuscript contains English words in black ink and Piegan words in red ink.

**Frames 108-152** Dictionary: "Miscellanea 1." [By Peter Paul Prando, S.J.] Undated. Manuscript has English interlineated in red ink.

**Frames 153-176.** Dictionary: "Miscellanea 3." [By Peter Paul Prando, S.J.] Undated. Manuscript has English interlineated in red ink.

**Frames 177-192.** Dictionary: Untitled words and phrases in Blackfeet. [By Peter Paul Prando, S.J.] Dated Easter Sunday, 1897. Manuscript has English interlineated in red ink. Sermon precedes vocabulary work in the notebook.

**Frames 193-264.** Grammar: Untitled grammar. [By Joseph Bandini, S.J.] Undated. Manuscript is very faded and difficult to read. [*Filmed at 15x*]

**Frames 265-276.** Grammar: "Some conjugations of the Blackfoot verb." [By Joseph Bandini, S.J.] Undated.

**Frames 277-318.** Grammar; "Grammar and Guide of the Blackfoot Language." [By Peter Bougis, S.J.] Dated 1894 at Holy Family Mission, Montana. This manuscript is especially adapted to Southern Piegans. Typed version of this manuscript follows.

**Frames 319-347.** Grammar: Untitled grammar. [By Peter Bougis, S.J.] Dated 1894 at Holy Family Mission, Mon-

tana. This is the incomplete typed version of the manuscript filmed above.

**Frames 348-356.** Grammar: "Grammar of the Piegan Language." [By Joseph Bruckert, S.J.] Undated.

**Frames 357-361.** Grammar; "Syntactical Examples in Piegan." [By Aloysius Soer, S.J.] Undated.

**Frames 362-375.** Grammar: Untitled grammar. Author unknown. Undated.

**Frames 376-428.** Text "Catechism." [By Joseph Bandini, S.J.] Undated. Manuscript has English interlineated in red ink.

**Frames 429-436.** Text: "Instructions for Catechumens." [By Joseph Bandini, S.J.] Undated. Manuscript has English interlineated in red ink.

**Frames 437-468.** Text: "Catechism." [By Peter Bougis, S.J.] Undated. Manuscript is interlineated in Latin with red ink.

**Frames 469-505.** Text: "A Catechism of Christian Doctrine for the Use of Missionaries who labor amongst the Piegans in the Blackfeet Reservation, North Montana." Books I and II. [By Peter Bougis, S.J.] Undated on the Blackfeet Reservation. Contains Piegan and Latin interlineated.

**Frames 506-528.** Text: Untitled catechism in Blackfeet. [By Peter Paul Prando, S.J.] Undated. Bears the confirmation of Peter Bougis, S.J.

**Frames 529-546.** Text: "History of New Testament." [By Peter Paul Prando, S.J.] Undated. [*Filmed at 15x*]

**Frames 547-653.** Text: Bible Stores, I and II. [By Peter Paul Prando, S.J.] Undated. Manuscript is English interlineated in red ink.

## *Reel 8*

**Frames 1-17.** Introduction.

**Frames 18-217.** Text: Untitled notes. [By Peter Paul Prando, S.J.] Undated. [*Filmed at 15x*]

**Frames 218-257.** Text: "A Catechism of Christian Doctrine in the Piegan Language." [By Aloysius Soer, S.J.] Undated.

**Frames 258-292.** Text: Untitled catechism. Unknown author. Undated. Manuscript has English interlineated in red ink.

**Frames 293-324.** Text: Hymns and Prayers. Several unknown authors. Undated.

**Frames 325-328.** Text: "Questions for Confession in Piegan." Author unknown. Undated. Typed.

**Frames 329-337.** Text: "Prayers in the Piegan Indian Language." Unknown authors. Probably done about 1890. Manuscript is some mimeograph and some typed.

**Frames 338-367.** Text: "Catechism." Unknown author. Undated. Manuscript is mimeograph.

**Frames 368-383.** Text: Untitled catechism. Unknown authors. Undated. Has some interlineation in Latin.

## GROS VENTRE INDIAN LANGUAGE

**Frames 385-576.** Dictionary: "An English-Aani (Gros Ventres) Dictionary." [By John B. Sifton, S.J.] Undated.

**Frames 577-698.** Grammar: "Grammar of the Aani or Gros Ventres Language." [By John B. Sifton, S.J.] Undated.

**Frames 699-741.** Grammar: "Elements of the Gros Ventres Language." [By John B. Sifton, S.J.] Undated.

### *Reel 9*

**Frames 1-17.** Introduction.

**Frames 18-39.** Text: Religious texts. [By Edward M. Griva, S.J.] Undated.

## NEZ PERCE INDIAN LANGUAGE

**Frames 41-135.** Dictionary: "Dictionary: English and Nez Perce." [By Joseph Giorda, S.J.] Dated 1878. [*Filmed at 15x*]

**Frames 136-217.** Dictionary: Nez Perce-English dictionary. [By Joseph Giorda, S.J.] Undated. Many entries are incomplete.

**Frames 218-288.** Dictionary: Nez Perce-English dictionary. [By Joseph Giorda, S.J.] Undated. Many entries are incomplete.

**Frames 289-300.** Dictionary: Nez Perce-English dictionary. [By Edward J. Griva, S.J.] Undated.

**Frames 301-690.** Dictionary: "A Dictionary of the Numipu or Nez Perce Language by a missionary of the Society of Jesus in the Rocky Mountains." English-Nez Perce. [By Anthony Morvillo, S.J.] Undated. This manuscript was printed in Montana in 1895 and a copy follows on the next reel.

*Reel 10*

**Frames 1-17.** Introduction.

**Frames 18-146.** Dictionary: "A Dictionary of the Numipu or Nez Perce Language by a Missionary of the Society of Jesus in the Rocky Mountains." English-Nez Perce. [By Anthony Morvillo, S.J.] This copy is annotated by Emile Boll, S.J. Printed at St. Ignatius, Montana in 1895. The original manuscript for this book appears on Reel 9. Part II, the Nez Perce-English volume, was never printed and the manuscript has never been found.

**Frames 147-182.** Dictionary: Untitled Nez Perce-English vocabulary. Unknown author. Undated.

**Frames 184-280.** Grammar: "Grammar." [By Joseph Giorda, S.J.] Undated.

**Frames 281-309.** Grammar: Untitled grammar. Unknown author. Undated.

**Frames 310-391.** Text: Sermons in Nez Perce. [By Emile Boll, S.J.] Written between 1910-1935.

**Frames 393-526.** Text: Sermons in Nez Perce. [By Emile Boll, S.J.] Written between 1925-1945.

**Frames 527-726.** Text: Sermons in Nez Perce. [By Emile Boll, S.J.] Written between 1935-1941.

*Reel 11*

**Frames 1-17.** Introduction.

**Frames 18-256.** Text: "Nez Perce or Numipu translations from the Life of Jesus Christ according to the Gospel History by Rev. A. M. Maas, S.J., for the use of St. Joseph's Missions in Oregon and Idaho." Books I-IV. [By Joseph Cataldo, S.J.] Undated.

**Frames 257-608.** Text: "Numipu: The Life of Jesus Christ according to the Gospel of A. J. Maas, S.J." Books I-V. [By Joseph Cataldo, S.J.] Undated.

**Frames 609-645.** Text: "Third Book" of Nez Perce sermons. [By Joseph Cataldo, S.J.] Undated.

**Frames 646-731.** Text: Gospels in Nez Perce. [By Joseph Cataldo, S.J.] Undated.

**Frames 733-760.** Text: "Preces quotidiane lingua Numipu Nez Perces." [By Joseph Cataldo, S.J.] Undated.

**Frames 761-904.** Text: Untitled sermons and writings in Nez Perce. [By Joseph Chianale, S.J. and others.] Undated.

### *Reel 12*

**Frames 1-17.** Introduction.

**Frames 18-157.** Text: "History of the New Testament in Nez Perce, 1878." [By Joseph Giorda, S.J.] Dated 1878. Notation under title declares: "mostly under the interpretation of Anthony Branchard."

**Frames 158-167.** Text: "Infernus." [By Joseph Giorda, S.J.] Undated.

**Frames 168-207.** Text: "Vetus Testamentume." [By Joseph Giorda, S.J.] Undated.

**Frames 208-305.** Text: "Miskuinekas." [By Joseph Giorda, S.J.] Undated.

**Frames 306-357.** Text: "Prayers in Nez Perce language and translation." [By Edward M. Griva, S.J.] Undated. Contains English interlineation.

**Frames 358-778.** Text: "Gospels for Every Sunday of the Year in the Numipu language or Nez Perces' for the use of the St. Joseph's Missions, S.J. in Oregon and Idaho." Books 1-7. [By Joseph Lajoie, S.J.] Undated.

### *Reel 13*

**Frames 1-17.** Introduction.

**Frames 18-109.** Text: "Indian Sermons." Unknown author. Undated.

**Frames 110-122.** Text: Sermons in Nez Perce. Unknown author. Undated.

**Frames 123-172.** Text: Sermons in Nez Perce. Unknown author. Undated.

**Frames 173-203.** Text: Untitled prayers and catechism. Un-

known author. Dated 1904 at Lapway [sic], Idaho. Contains English interlineation.

**Frames 204-224.** Text: Sermons in Nez Perce. Several unknown authors. Undated.

**Frames 225-259.** Text: "Prayers, Catechism, Hymns, In the Numipu language (Nez Perce)." Unknown author. Undated at St. Joseph's Mission. Typed. [*Filmed at 15x*]

**Frames 260-303.** Text: "Notes in Numipu." Unknown author. Undated.

**Frames 304-316.** Text: "Indian Hymn Book." Unknown author. Dated 1909 at St. Joseph's Mission, Slickpoo, Idaho.

## YAKIMA INDIAN LANGUAGE

**Frames 318-372.** Dictionary: Untitled English-Yakima dictionary. [By Edward M. Griva, S.J.] Undated.

**Frames 373-387.** Dictionary: Untitled Yakima-English dictionary. [By Edward M. Griva, S.J.] Undated. Contains only 173 entries.

**Frames 388-418.** Dictionary: *Grammar and Dictionary of the Yakima Language*. By M. C. Pandosy. [With handwritten corrections in the English-Yakima part by Edward M. Griva, S.J.] Printed book published in 1862 in New York.

**Frames 419-426.** Grammar: Untitled grammar. [By Joseph Caruana, S.J.] Undated.

**Frames 427-441.** Text: "Preces quotidianae Kalispelm," and "Catechimus." [By Joseph Caruana, S.J.] Undated.

**Frames 442-518.** Text: "Catechism of the Christian Doctrine in Yakima Indian Language." [By Edward M. Griva, S.J.] Undated. Manuscript is interlineated in English.

**Frames 519-586.** Text: "Catechism-Prayers." [By Edward M. Griva, S.J.] Undated. Manuscript is interlineated in English.

**Frames 587-678.** Text: "Instructions." [By Edward M. Griva, S.J.] Undated.

**Frames 679-692.** Text: Sermons in Yakima language. [By Edward M. Griva, S.J.] Undated. Ten sermons.

**Frames 693-699.** Text: "Gospel Book in Yakima Indian Language." [By Edward M. Griva, S.J.] Undated.

**Frames 700-761.** Text: Untitled catechism and religious instructions. [By Anthony Morvillo, S.J.] Undated.

**Frames 762-770.** Text: Untitled catechism and religious instructions. Unknown author. Undated.

## CHELAN INDIAN LANGUAGE

### *Reel 14*

**Frames 1-18.** Introduction.

**Frames 19-55.** Text: "Prayers in the Chelan language." [By Edward M. Griva, S.J.] Undated. Manuscript is typed.

**Frames 56-69.** Text: "Catechism." [By Edward M. Griva, S.J.] Undated at Sacred Heart Mission, Nespelem, Washington.

**Frames 70-100.** Text: Untitled catechism and prayers. [By Edward M. Griva, S.J.] Undated.

**Frames 101-108.** Text: "Way of the Cross in the Chelan Language." [By Edward M. Griva, S.J.] Undated at Sacred Heart Mission, Nespelem, Washington.

## COEUR D'ALENE INDIAN LANGUAGE

**Frames 110-338.** Dictionary: Untitled Coeur d'Alene and Latin dictionary. [By Joseph Joset, S.J.] Undated. Dictionary numbers 74 pages and is followed by 365 pages of religious instructions.

**Frames 339-349.** Grammar: Untitled notebook. [By John Post, S.J.] Undated.

**Frames 350-358.** Text: "Stations of the Cross." By Joseph Caruana, S.J. Undated.

**Frames 359-372.** Text: Sunday Gospels in Coeur d'Alene language. [By Joseph Joset, S.J.] Undated. [*Filmed at 15x*]

**Frames 373-397.** Text: Religious announcements. [By Joseph Joset, S.J.] Undated.

**Frames 398-404.** Text: Untitled Coeur d'Alene language notes. [By Joseph Joset, S.J.] Undated.

**Frames 406-410.** Text: Hymns used at Sacred Heart Mission. Unknown author. Undated. Typed mineographed.



## COLUMBIA/MOSES INDIAN LANGUAGE

- Frames 412-468.** Dictionary: Columbia-English dictionary. [By Edward M. Griva, S.J.] Undated.
- Frames 469-472.** Grammar: Word list of verbs. English-Columbia. [By Edward M. Griva, S.J.] Undated.
- Frames 473-525.** Text: "Prayers in the Columbia Indian Language." By Edward M. Griva, S.J. Undated at Nespelem, Washington. One notebook is manuscript, the second is typed.
- Frames 525a-544.** Text: Prayers. [By Edward M. Griva, S.J.] Undated.
- Frames 544a-605.** Text: "Prayers and Catechism in the Moses language." By Edward M. Griva, S.J. Dated 1937.
- Frames 606-620.** Text: "Catechism in the Moses language." By Edward M. Griva, S.J. Undated at Nespelem, Washington.
- Frames 621-632.** Text: "Questions for Confession-Baptism and Marriage." [By Edward M. Griva, S.J.] Undated. Typed notebook with handwritten translations.
- Frames 633-647.** Text: "Questions for Confession in Columbia-Okanogan-Yakima and Nez Perce languages." [By Edward M. Griva, S.J.] Undated. One column for each language, but only the Columbia is used. Manuscript has English interlineated in red ink.
- Frames 648-672.** Text: "Questions for Confession-Baptism-Marriage in the Nkamugzin language." [By Edward M. Griva, S.J.] Undated.

## COLVILLE INDIAN LANGUAGE

- Frames 674-742.** Dictionary: "Colville-English Dictionary." By Ignatius Dumbeck, S.J. Dated 1945 at Nespelem, Washington. Also contains some grammar notes and some Nez Perce expressions.
- Frames 743-781.** Dictionary: "Words in Colville Indian Language." English-Colville. By Ignatius Dumbeck, S.J. Undated.

**Frames 782-804.** Dictionary: Expressions in Colville language. English-Colville. [By Ignatius Dumbeck, S.J.] Undated.

*Reel 15*

**Frames 1-17.** Introduction.

**Frames 18-44.** Dictionary: Word list in Colville. [By Ignatius Dumbeck, S.J.] Undated. Contains some grammar notes, too.

**Frames 45-104.** Dictionary: Word lists in Colville. [By Ignatius Dumbeck, S.J.] Undated.

**Frames 105-199.** Dictionary: "Indian Dictionary in Colville Indian Language." English-Colville. By Edward M. Griva, S.J. Undated at Omak, Washington.

**Frames 200-227.** Grammar: Untitled notebook. By Ignatius Dumbeck, S.J. Undated. Deals mostly with paradigms in English and Colville.

**Frames 228-247.** Grammar: Untitled grammar. [By Ignatius Dumbeck, S.J.] Undated. English-Colville grammar with words and phrase lists.

**Frames 248-263.** Text: Prayers and instructions. [By Ignatius Dumbeck, S.J.] Undated. Includes several notes, one of which is typed page on "Confession in Canadian Colville."

**Frames 264-343.** Text: "Questions for Confession in Indian-Colville-Yakima-Nez Perce-Gros Ventres-Assiniboine-Kootenay-Flathead." By Edward M. Griva, S.J. Undated at Polson, Montana. Manuscript is written in different colors of ink with English interlineated in pencil and colored ink. Some columns blank.

## KALISPEL INDIAN LANGUAGE

**Frames 345-622.** Dictionary: Untitled dictionary. Part I is Kalispel-English, Part II is English-Kalispel. By Joseph Giorda, S.J. Dated 1871. Part II is written on dark blue paper.

**Frames 623-734.** Dictionary: "English-Kalispel Dictionary." [By Edward M. Griva, S.J.] Undated. Manuscript is typed.

*Reel 16*

**Frames 1-17.** Introduction.

**Frames 18-259.** Dictionary: "A Dictionary of the Selish or Flat-Head Language. Part I: Indian-English." By Gregory Mengarini, S.J. Dated 1866 at Priddle Kal. This is a transcription of Mengarini's original work. See last page of the manuscript.

**Frames 260-292.** Dictionary: "Vocabulary to the Kalispel Prayers, Catechism and Hymns." Kalispel-English. [By John Post, S.J.] Undated.

**Frames 292a-304.** Dictionary: "List of Kalispel Roots and Quasi-Roots." Kalispel-English. [By John Post, S.J.] Undated.

**Frames 304a-371.** Dictionary: A short vocabulary. English-Kalispel. [By William J. Ryan, S.J.] Undated.

**Frames 372-414.** English-Kalispel dictionary. [By William J. Ryan, S.J.] Undated. Incomplete. Contains only A-H common words.

**Frames 415-429.** Dictionary: Untitled dictionary. Kalispel-English. [By Ambrose Sullivan, S.J.] Dated 1909.

**Frames 430-478.** Dictionary: "Dictionary in Order, not complete." Kalispel-English. Unknown author. Undated.

**Frames 479-508.** Grammar: Grammar of verb conjugations. [By George de la Motte, S.J.] Undated. Claims to be an index to Giorda's dictionary filmed above.

**Frames 509-517.** Grammar: Untitled grammar. [By Edward M. Griva, S.J.] Undated. Manuscript is interlineated in English with purple ink. [*Filmed at 15x*]

**Frames 518-619.** Grammar: "Grammar of the Kalispel Language." By Edward M. Griva, S.J. Undated. Comprehensive treatment.

**Frames 620-674.** Grammar: "Grammatica lingua Selicae." [By Joseph Joset, S.J.] Dated 1855. Manuscript is Latin-Kalispel. It appears to be a copy with commentary of Mengarini's original grammar, with some pages missing. [*Filmed at 15x*]

**Frames 675-756.** Grammar: "A Selish or Flathead Indian Grammar." [By Gregory Mengarini, S.J.] Dated 1865.

Appears to be a copy of the Mengarini grammar by "dear old Father D'Aste, S.J."

**Frames 757-835.** Grammar: "Grammatica Linguae Selicae." [By Gregory Mengarini, S.J.] Undated copy of Mengarini's original manuscript by unknown copyist.

**Frames 836-837.** Grammar: "Tabella; quorundam verborum cum sius derivalis." [By Gregory Mengarini, S.J.] Undated. Manuscript is Latin-Kalispel table of derivatives. [*Filmed at 15x*]

**Frames 838-875.** Grammar: "Kalispel Grammaire." By Paul Muset, S.J. Undated.

### *Reel 17*

**Frames 1-17.** Introduction.

**Frames 18-168.** Grammar: "Kalispel Grammar." [By John Post, S.J.] Dated 1902 at St. Ignatius Mission, Montana.

**Frames 169-193.** Grammar: "Kalispel." [By John Post, S.J.] Undated.

**Frames 193a-322.** Grammar: "Kalispel Grammar." By John Post, S.J. Dated 1904 at St. Ignatius Mission, Montana. Manuscript is typed with some handwritten additions.

**Frames 323-337.** Grammar: "Kalispel: Some Rules of Syntax." [By John Post, S.J.] Undated.

**Frames 338-424.** Grammar: "Grammaire Kalispel." By John B. René, S.J. Dated 1890. Manuscript is a conglomeration of things, most in French-Kalispel.

**Frames 425-440.** Grammar: Untitled grammar. By John B. René, S.J. Dated 1894 at St. Ignatius, Montana. Manuscript is in textbook form with French-Kalispel.

**Frames 441-456.** Grammar: "Notes on Grammar-on the Salish Language." [By Ambrose Sullivan, S.J.] Undated at Sacred Heart Mission, DeSmet, Idaho. Also contains a rough index to Mengarini's grammar.

**Frames 457-581.** Text: "Catechism in the Kalispel Indian language." [By Joseph Caruana, S.J.] Undated at St. Francis Regis Mission, Washington. This is a copy done by Griva. Original manuscript follows. This manuscript is typed.

**Frames 582-617.** Text: "Preces quotidianae Kalispelm." [By Joseph Caruana, S.J.] Undated.

**Frames 618-634.** Text: Catechism. [By George de la Motte, S.J.] Undated.

**Frames 635-860.** Text: "Bellarmino's Catechism in Kalispel. Vol. I." By Joseph Giorda, S.J. Dated 1881 at DeSmet, Idaho. Second volume follows on Reel 18.

*Reel 18*

**Frames 1-17.** Introduction.

**Frames 18-195.** Text: "Bellarmino's Catechism in Kalispel, Vol. II." By Joseph Giorda, S.J. Undated. First volume precedes on Reel 17. This manuscript contains an index in the hand of John Post, S.J.

**Frames 196-298.** Text: "Bellarmino's Catechism in Kalispel, Vol. I." [By Joseph Giorda, S.J.] Undated. This is a copy by John Post, S.J. Second volume follows.

**Frames 299-395.** Text: "Bellarmino's Catechism in Kalispel, Vol. II." [By Joseph Giorda, S.J.] Dated 1880 at DeSmet, Idaho. This is a copy by John Post, S.J. First volume precedes.

**Frames 396-440.** Text: "Bellarmino's Larger Catechism in Kalispel by Rev. Joseph Giorda. S.J., Vol. III." [By Joseph Giorda, S.J.] This is a copy by John Post, S.J.

**Frames 441-654.** Text: Catechism. [By Joseph Giorda, S.J.] Undated. Part I of a two part work. Volume II follows.

**Frames 655-880.** Text: Catechism. [By Joseph Giorda, S.J.] Undated. Part II of a two part work. Volume I precedes.

*Reel 19*

**Frames 1-17.** Introduction

**Frames 18-105.** Text: Bible narratives. [By Joseph Giorda, S.J.] Undated. This manuscript was later printed in 1876 at St. Ignatius, Montana in 225 copies. Joseph Bandini, S.J. has sometimes been referred to as a possible co-author.

**Frames 106-141.** Text: "A Catechism of the Christian Doctrine in the Flathead or Kalispel Language." Unknown author. Printed at St. Ignatius, Montana in 1890. This copy was annotated by Edward M. Griva, S.J. in red ink.

**Frames 142-158.** Text: "Questions for Confession in the Kalispel Language." [By Edward M. Griva, S.J.] Undated at

St. Mary's Mission, Omak, Washington. Manuscript is interlineated in English in red ink.

**Frames 159-160.** Text: "Questions for Confession." [By Edward M. Griva, S.J.] Undated.

**Frames 161-178.** Text: "Indian Prayers in the Kalispel Indian language." [By Edward M. Griva, S.J.] Undated. Manuscript is interlineated in English.

**Frames 178a-193.** Text: "Translation of the book Our First Communion by Fr. William R. Keely in the Kalispel language." [By Edward M. Griva, S.J.] Undated.

**Frames 194-196.** Text: "Consecratio familiarum SSI. Cordi Jesu." [By Joseph Joset, S.J.] Undated.

**Frames 197-536.** Text: "A Copy of Rev. Father Giorda's Belarmine Catechism in the Kalispel Language." By John Post, S.J. Dated 1903 at St. Ignatius, Montana. Kalispel language with English translation in the margins.

**Frames 537-745.** Text: "Kalispel Considerations." [By John Post, S.J.] A copy of the Post manuscript probably done in 1941.

**Frames 746-845.** Text: "Bible Narratives." [By John Post, S.J.] Dated 1901 at St. Ignatius, Montana.

**Frames 846-872.** Text: "Bible History in Kalispel." By John Post, S.J. Dated 1902 at St. Ignatius, Montana. This manuscript is a copy of an original work by Joseph Giorda, S.J.

**Frames 873-916.** Text: Sermons. [By John Post, S.J.] Undated.  
*[Filmed at 15x]*

**Frames 917-927.** Text: Hymns. [By John Post, S.J.] Undated.  
*[Filmed at 15x]*

**Frames 928-963.** Text: "Courte and simple expontion de la doctrine Catholique in Kalispel a l'usage de Indiens." [By John B. René, S.J.] Dated 1893 at St. Ignatius, Montana.

#### *Reel 20*

**Frames 1-17.** Introduction.

**Frames 18-38.** Text: "Questionnaire en Kalispel pour entendre les confessions des pauvres Indiens." By John B. René, S.J. Dated 1893 on the Colville mission. Manuscript is French-Kalispel.

**Frames 39-150.** Text: "Old Testament Narratives (Adapted Form) and New Testament Narratives (continued), Vol. IV." By William J. Ryan, S.J. Undated. Kalispel language only. English translation never completed.

**Frames 151-217.** Text: Prayers and Hymns. [By William J. Ryan, S.J.] Undated.

**Frames 218-248.** Text: "The Kalispel Catechism in English." [William J. Ryan, S.J.] Undated. Some parts of manuscript are typed. Contains Kalispel-English word list on the back of each page.

**Frames 249-273.** Text: "Father Canestrelli's Indian Baltimore Catechism; English Translation." By William J. Ryan, S.J. Dated 1942 at Mount St. Michael, Spokane, Washington. Manuscript is English with Kalispel words inserted in parenthesis as references.

**Frames 274-386.** Text: "Gospels, Vol. I." By William J. Ryan, S.J. Dated 1943 at Mount St. Michael, Spokane, Washington.

**Frames 387-495.** Text: "Gospels, Vol. II." By William J. Ryan, S.J. Undated. Manuscript is Kalispel-English.

**Frames 496-600.** Text: "Gospels and Old Testament, Vol. III." By William J. Ryan, S.J. Dated 1943 at Mount St. Michael's, Washington. Manuscript is incomplete translation of Kalispel language.

**Frames 601-628.** Text: "Explanation of Baltimore Catechism in Kalispel." Unknown author. Probably done in 1920.

**Frames 629-707.** Text: Sunday readings. Unknown author. Undated.

**Frames 708-728.** Text: "Kalispel Sermons." Unknown author. Undated.

**Frames 729-737.** Text: "Kalispel Miscelanea. [sic.]" Unknown author. Dated 1921-22 at St. Ignatius, Montana.

## KOOTENAI INDIAN LANGUAGE

**Frames 739-817.** Dictionary: English-Kootenai dictionary. [By Joseph Bandini, S.J.] Undated.

**Frames 818-866.** Dictionary: "English Kootenai Dictionary."

[John Post, S.J.] Dated 1903 at St. Ignatius, Montana.  
Sparse.

**Frames 867-897.** Dictionary: Kootenai word list-vocabulary.  
[By John Post, S.J.] Undated.

**Frames 897a-900.** Dictionary: Word list in Kootenai. [By John  
Post, S.J.] Dated 1890 at St. Ignatius, Montana.

*Reel 21*

**Frames 1-17.** Introduction.

**Frames 17a-97.** Grammar: "Linguae Ksanka (Kootenai)  
Elementa Grammaticae" By Philip Canestrelli, S.J.  
Printed in Latin and Kootenai in 1894 at Santa Clara,  
California.

**Frames 97a-146.** Grammar: "Kootenai Grammar." [By John  
Post, S.J.] Dated 1901 at St. Ignatius, Montana.

**Frames 147-176.** Grammar: Kootenai grammar. [By John  
Post, S.J.] Dated 1919 at St. Ignatius, Montana.

**Frames 177-179.** Text: Kootenai and Kalispel hymns. [By  
Joseph Bandini, S.J.] Undated.

**Frames 180-372.** Text: Catechism, Vol. I [By Joseph Bandini,  
S.J.] Undated.

**Frames 374-480.** Text: Catechism, Vol. III. [By Joseph Ban-  
dini, S.J.] Undated. Volume I is filmed above, Volume II  
was a dictionary. This manuscript has an index plus a  
short dictionary in the rear.

**Frames 481-646.** Text: Kootenai writings. [By Joseph Ban-  
dini, S.J.] Undated. Appears to be interlineated in Kal-  
ispel.

**Frames 647-655.** Text: "Questions for Confession in the Koo-  
tenai language." [By Edward M. Griva, S.J.] Undated.

**Frames 656-664.** Text: "Questions for Confession in Kootenai  
Language and Kalispel." [By Edward M. Griva, S.J.] Un-  
dated. Manuscript is interlineated in English in purple  
ink.

**Frames 664a-694.** Text: "Prayers and Catechism in Kootenay  
Language." [By Edward M. Griva, S.J.] Undated at Pol-  
son, Montana. Manuscript is interlineated in English with  
red ink.



**Frames 695-716.** Text: Notes in and on Kootenai language.  
[By Paul Muset, S.J.] Undated.

**Frames 717-857.** Text: "Kootenai Catechism." [By John Post,  
S.J.] Undated. Contains small index.

**Frames 858-859.** Text: "Laudate Domium in Kootenai Indian  
Language." Unknown author. Undated.

