I have had one NT account. We were on strike. The strike was a success. We won. The victory was ours.

The strike lasted for three months. It was a long time. But we were determined. We fought for our rights. We stood up for what was right. We showed the world that we were not afraid. We were confident. We were strong. We were united.

The strike was a turning point in our lives. It was a moment of change. It was a moment of triumph. It was a moment of hope. It was a moment of victory.

We were happy. We were proud. We were free. We were strong. We were united. We were powerful. We were victorious.

The strike was a victory. It was a triumph. It was a success. It was a moment of change. It was a moment of hope. It was a moment of victory.

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We were happy. We were proud. We were free. We were strong. We were united. We were powerful. We were victorious.
= Rá ska'änderingya | húli jësa'ënđe | a year | moomy |
= = It lay moomy
 = yuessa'ënđe | mbûnum | (ami)
 = endëhâno = burial ground
 = mondâniendâhâ = married
 = nêhât = green cow

B-G-28.28

= hâcé | händâwa = B-G-28.28 | swamp
 = = = swamp

3. but the Wyandot understood Mni
 = Nat swampank was meant only un-
 = = hâcé = ash; mni wag
 = = hâné = applied to "white ash".

= Mni bowl | wood split into two
 = nêhâta hâné = wooden bowl

= nêhâta = wood
 = hâté = bowl.

= = = = = bark
 = = = = = bark

= = = = = wanôcyungyâte = how made of wood from bark
 = = = = = wanôcyun'de = no house
 = = = = = wântsita = wanôcyungyâte = how
 = = = = = made of bark.
 = = = = = it is ni saw ku' o house
 = = = = = as Nat became [no he
 = = = = = summer camp]

= = Kyârâhka = belt | (ol' sash) | y
 = = = = = = Kudkwa'jut'â = rum pump.
 = = = = = = mojimâ = tobacco B-G-28.28

= = = = = = Jayuâhi'tê = "rude" B-G-28.28
 = = = = = = [reversal of Ni-Old Custom]
 = = = = = Jayuâhi'tê = moomâ'ate | No rule | long age
 = = = = = = meaning: "no ancien rule"
 = = = = = = yûhka mu'ê = "forbidden"
= Kyu Yuqya : "mixed color"
( in a variety of colors [it refers to corn])
= mën da hao = InDIan corn
( the "blue corn" in Brail)
= Talo'ica = basket. 13-6-28.28

I'm not sure how we make baskets
as nice as the Delawares and Chippewas, who did make baskets usually.

= skwo'to yongoa = deer skin
(goa : o like s waza in)

= Fundai'uyuy yongoa = buckskin

= deháéchta = "taken off the hair"

Appled to raw tanned wooden
frame on which the skin was put to take the hair off, [and described f. p. Redbook

= Venexa deháéchta

Kneip, Ale. Take, it

= susea.
= ṭaṅkā sākā : bed 18-G-24, 29

= skēnōṭo vehācēkā : Deers brain

= skēnōṭo ṭunūṅu vehācēhāyē
deer

= tācēhā ṭāhēsē skēnōṭo yōṅgoḥā
tânst. deer. skēn

(may) "you runst. be deer skin"

Note: No explanation for ko vehā skēn [p. 6, section II]

domētica reṅḏātāsē ||

me shink for tânst

mēmē, no little cross-shirk to

tānu-, no skēn unrest

= yāṅōṭa : eyes Carib

= ṭunā yāṅōṭayē : legs (move, a)

= tūr yāṅōṭayē (id)
"hó man" = chief

"nahú" = moccaouis

"tahú" = moccaouis (shoe)

"tahú" = moccaouis (shoe)

"tahú" = moccaouis (shoe)

"tahú" = moccaouis (shoe)

"húki" = smoker

"húki" = smoker

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"húki" = smoker

"húki" = smoker
= eyānō = "Nē ome souj ti cook"  [Nē mean "fist"
= ciidiwāndi nāwa : Nē Ome n
= ciitān nāwa : Nē Tan k
= deatse = name
= deaōnō = names
= dayātse = his name
= dayātse = her name
= yāndjavāihatse "broad" "head"

= yāndjavāihatse | Da'i'ana = sīnānek
= salt = "wāttākēhāo"
= yānētī = kettle
= yāndjavāihatse = big kettle
= hēnō = Hunter
= hēnō : Nē is his name
= Duyetēr (meanas mukuma)
= Tsikānijādē = buffalo