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***NAA MS 1885, folder 2***

***Fox story by Alfred Kiyana with translation on the one who  
made the Thunder clan sacred bundle, undated***

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The one who made the Thunderian bundle.

October 195. trans.

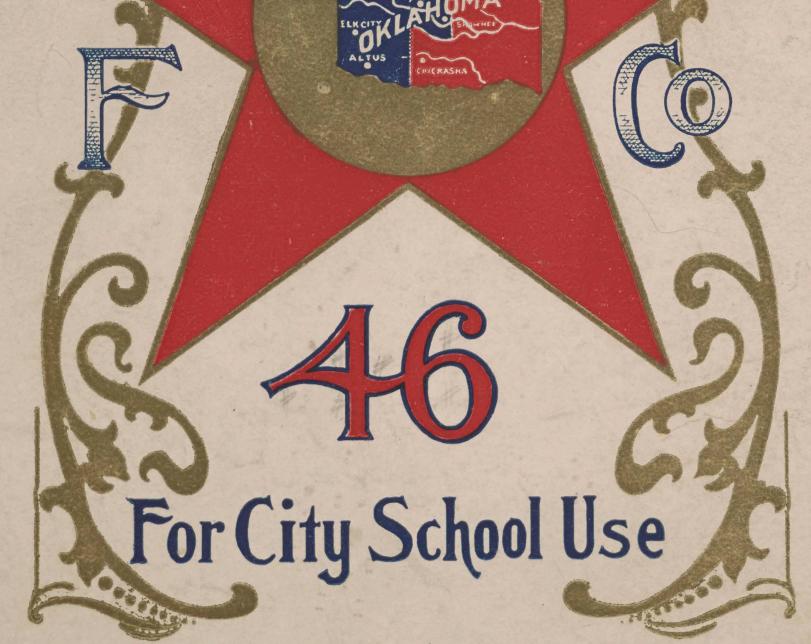
Text missings found

1922

Okt. 1922

# NEW STATE

J W H



p. 64 on K.o.T. dancing etc.

b. 65

b. 67

b. 68

b. 70

b. 72

b. 74

localization

doggery

Poetry - Mokana.

p. 81 1<sup>d</sup> sight of the Blessing.

32 K.T.

42 2<sup>d</sup> sight "

58 3 " "

62 exogamy

63 the dancing

64 eating, etc.

65 eating, etc.

66 declinations, etc.

67 the S. h., deer hoofs, etc.

70 7<sup>d</sup> days?

84 part of speech optional.

85 the contents of the bundle

89 the clan feet. (mostly inter. no songs.)

101 2<sup>d</sup> " " short.

sum of notes - apparently 3 -

No songs  
or set speeches,  
exoteric details

How the one did who made the  
Thunder clan Sacred Bundle.

The man whom the Manitōs  
thought of beginning from his child-  
hood. These were Manitōs of the  
Under-world. He knew indeed when he  
was born. Again he even had sense,  
when he was in his woman's  
womb. During the time he was  
born he became unconscious for a  
short time. After he was turned  
over he regained consciousness.

From then on indeed he had not  
no time lost his sense.

(2) His mother always tied him.

His mother did not understand him  
when ever he spoke. He was put  
in a cradle and then he would  
think that he was being tied.

"We would tell her," mother, I am  
indeed tired of being bound" he  
would say to her. She could  
not understand him at all.

eyes. He could not yet speak. His mother put him in to a cradle after she picked him up the pain quit hurting him. Indeed he was afraid to be put down by himself.

The (Manito) was always directly under it here he was. Indeed the baby always knew about him. The baby indeed knew something of him. Again he did not think the same as the baby thought. His thoughts were indeed very cute, but he was indeed so terribly afraid of him.

It would happen that he would be tired all over, from the bounds but they would go right ahead and tie him up.

P. 3.10  
(P. 4) Then it is said that finally the Manitō gave him his breath just as soon as he was able to sit up.

He stuck his tongue on him while he was sitting, so that little baby would indeed become numb as the tongue would go into his flesh. He would strike at his cradle. He knew indeed what the Manitō was doing to him. It indeed frightened him. The baby could not speak. That Manitō always thought of only him.

It did not even tell him anything. It knew that the boy knew something. When he is grown, strong At the Manitō, I will indeed oblige him. The baby was a lō-kāna - all they ever called him was it ka-ki-

They said this to him always. He was the first child his parents had. His father was a Kisko. Soon after he had begun<sup>P7</sup> to talk. Indeed out in the open prairies they went to live. While it was so very clear it began to rain. That boy had now begun to talk. Then he knew that the manito was directly under their house. He hid just enough not to be seen by them. He told his parents, "There is a manito here under our house," he said P810 P910 to them. He indeed frightened his parents by his talk. "Well, we had better tear down our house right away," he said to his wife. The woman then refused. "Why indeed, all of our things and belongings will get so extremely soaked," she said to her husband. Then that manito of the under-ground was indeed very proud.

After it rained that Manito from the under-world began to talk to the woman. "Now woman, I am going to bless you," the woman was told. "You pleased me because you have made me live on, <sup>me is why</sup> I am now staying where you are because I am blessing your son. This is the reason why I am staying at your house. If your husband had succeeded in inducing you to leave your house down mostly I would have died. Indeed I will now think of you in a right way."

P.11 - You know how badly your husband treats you. You will now know indeed who's called a man. As you wake up early to-morrow you will then see how badly the men act for you" that Manito said to her. Then she awoke early. She went a short distance and sat down. She

she held some pretty flowers which were being bothered by the humming birds, butterflies and the bees.

P. 12) Every one of them was after that one particular flower, then again the little birds, who had pretty songs, would come there and sing. After they would sing there would be many different colors of birds who would fly over there. She would look solemnly at them. Soon she found it out.

"oh, what flower is me" she thought  
"those humming-birds are my own people," she thought in her heart.

=P. 13= "Then those butter-flies, those must be the people who I am intimate with. Indeed then I am able to marry those," she thought in her heart. "Then those bees, why those are the men's enemies," she thought in her heart. "Then those sweet voiced birds, why that must be the way my voice will be when talk-

- ing" she thought in her heart.  
 after she thought it over, "well, that is  
 the way" she thought in her heart.  
 She tried to make a sound with her  
 hands. Indeed she blomed and made  
 a sound like that of a whistle.

In (whistling) she thought of men.

P.14 R.  
 = P.15 = Then that woman wanted that  
 they move away to their village.

After awhile indeed, "well we  
 will go home" her husband said.

Very slyly she was & could, for she  
 was a nice quiet woman.

Upon arriving there, there was  
 a dancing going on. She dressed  
 up and went to dance.

Very truly indeed the men joined in  
 their admiration for the woman.

It seemed as though that she  
 P.16 = was the only one woman there.

They began to court her.

What ever she thought of her  
 husband, she also thought of the

men. She did not think that of  
 one alone but every one of them  
 who courted her. Her husband did  
 not know that she was being  
 courted. Soon indeed he knew  
 what she was doing. Then that man  
 and his little son moved away from  
 her. Then indeed she began to  
 marry and had a husband. Then  
 soon after she was taken away as  
 a wife by another who spoke a  
 different language. Again from  
 there she was married to another  
 while she had husband. Finally she  
 married a Sioux as a husband. Over  
 there then she married husbands  
 right along among the Sioux. She  
 spoke their language right along.

Her folks did not know a thing  
 about her. Then soon again she  
 began marrying the Comanches.  
 =P. 18= It is said that soon after  
 she began to think about her life.

She thought of her little son and also of her husband. She indeed thought about them to herself alone and in a quiet way. She thought that she saw her son. Again she would imagine and indeed she would seem to see her husband. Then indeed she thought in her heart of going back. Then she told her husband "I am going back to the Sioux," she said to him. "All right" he said to her. Then, it is said, she began to think of her little son and again of her husband.

P. 19 P.  
=P. 20 = She thought this as she continued to think of those whom she had left. When she returned to those Sioux, the men of the Sioux tribe were very proud. She staid here only a short time. After she staid there awhile then she went to those who spoke another language. Then she came back indeed.

She was indeed more than  
 ashamed to-ward her former  
 husband. She indeed saw her  
 son. He looked the way she had  
 P. 21 imagined him to look. Then those  
 who were her friends tried to court  
 her again. She would not even  
 speak to them. She indeed hated  
 these men. She only wanted her  
 husband. Whenever she would see  
 her son then she would be proud.

Soon the woman told it to her  
 parents. "This is the way I was" she  
 said to them "when I yet had my  
 husband I was blessed by a Masilo"  
 she said to them <sup>p. 22</sup> "a long time ago"

"yonder in the middle of the  
 prairies the rain fell upon us.  
 This was the time I was blessed.  
 This one's present father told me  
 that 'we had better tear our house  
 down' then I replied that 'our  
 belongings would indeed all get"

sawed! Then right then we backed out. Then I was blessed by the manito. "To-morrow you will see what the men think of you" he said to me. I saw a flower which was pretty. This is why I have often married (husbands). I have been married to many a man indeed." she said to her parents. Then her father spoke "Well, is that it, my daughter" he said. "Why the men hate you now is this, the flowers are not much to think about," she was told.

"They always stand anywhere without being noticed. When ever they are plucked they will wither and are then thrown away. Then right there they will lay. They then spoil and are not good for <sup>any</sup> nothing," she was told. "You, that is where you stopped," she was told by her father. Then the boy remembered all by

their talk," say, it must have been that time" he thought in his heart.

"Well this is the one" he thought in his heart. Then he departed. He stood over at his father's. Soon afterwards he spoke to his father, "Father, let us walk around" he said to him, "alright" he replied. They departed. Soon then he said to his father, "Now, right here is where I am going to fool you, father." "Alright" his father said to him.

~~PROV=~~ indeed. "Once upon a time, yonder long ago, when we lived upon the prairie it rained. I had told you about it too. There is a manito here" I said to you. "Now let us take the covering off of our house" you said to my mother. Then she told you this then, "Indeed all of our things will certainly get wet." Right there started up ~~the~~ <sup>b24</sup> the string of your love's carelessness as it seemed; "he said to his father. "Then you thought of my

mother in a sort of a wicked way.  
 This then was the reason why my  
 mother had thoughts of wickedness.  
 That one thought that way of her,"  
 he told his father. Then his mother  
 just happened to come upon them  
 unintentionally. They were sitting off  
 in a lonely spot. Then the boy  
 spoke to his mother. Again to his  
 father. "My father and again 'my  
 mother'" he said to them.

P25 - "This is now the thought of you both  
 by one who ever is called a manilo.  
 Indeed now believe him.

My mother must cause to think  
 of the one who had deceived her.

She now has already found out  
 how their deception was like.

She believed in him. My  
 mother will now leave you. You must  
 indeed take the lead.

If you love me at all, you may live  
 together. You will not live apart

here and there as it may seem," he  
 -P. 28 = said to his parents. They looked  
 at each other. They fell in love  
 with each other. After they were  
 married he began to tell them.

"I am very proud that I have  
 parents. I can now say again,  
 my father, my mother. Again I will  
 not have to go to another house and  
 say mother as I have been doing.

Now I can just say my father and  
 my mother," he said to his parents.

He then took the lead as they started  
 for home. They took the woman.

-P. 29 = They then again had a home  
 of their own. Then soon after  
 they moved. After they had camped  
 afar off his father began to talk  
 to him. "of those who have  
 made these sacred-bundles  
 they will always be talked about  
 in the future" he said. "As long  
 as their people will continue

to live just so will they continue  
to be talked of" he said.

After his father had talked he  
asked, "Father, what do these ones  
do who make those sacred  
P 30 = bundles?" he said.

"Why, to-ka-ne, its those who  
fast earnestly," his father replied.

Again he asked "Why is it that I am  
a to-ka-na father?" he said.

"Why, if you should fast then  
you will know" he replied.

Then his father started to tell him  
of what he knew about it. Then  
it is said that he began to fast.

He always fasted earnestly up to the  
time he grew to be a large boy.

P 31 =] Soon he saw a man who  
had painted himself black.

He came down from above.

He saw a cloud. This was where  
the man came from. He began to  
talk to him; "Now my grand-child

I bless you. I am not going to ruin anything of which you may be related to. You now have seen from where I come. This is where this paint of ki-sko-t and to-ka-na is derived from" he said.

<sup>p.32</sup> "Say, this must be one of those whose voice's thunder along alone" the boy thought in his heart.

"I am the one" he was told.

"You now have found out from where this ki-sko-t and to-ka-na are derived from," he said to him. "You indeed will become a man" he said to him. "You will too become a man" he said to him. "There is something else I wish los. You must make a sacred bundle," he was told.

"It must be enough that you will cease to think about the one who has first blessed you," he was told.

P.33 "He already has wished you

mother in wickedness. Your parents indeed were living to - gether in a right way. He has indeed <sup>gone</sup> went and pulled them apart. After they had separated, then he himself went and abused your mother. You must now cease to think of him. Whenever he sees you again just tie over his eyes a white buckskin. Then you must say, that you will now listen to him; "he was told =Pr. 34f by that man. "Alright" he indeed said to that man.

After the man was then talking to him, the boy went home. After he had come over there he then remembered what he was to say to him. "Oh goodness, that was it, I was going to tell him that as long as the people live I will be talked about by them" he thought in his heart. "That is what you are going to do" he was told.

He was very proud of himself.

"That's it" he thought in his heart.

Soon after he told it to his father.

-P. 30- "Father I have been blessed  
by a man who was painted in  
black," he said to him. To him I  
thought in my heart, "Well this  
must be our grand-father," he said.  
"Yes I am the one". He even

mentioned my mother's do-mes, how she  
was once ruined by that other manito.  
I am told to make a sacred-bundle" he  
said to his father. His father was  
very proud. "So whatever is blessed  
you by our grand-fathers, my son" his  
father said to him.

-P. 36 = He then told of what he was  
told to do. "When I see that one  
of you it is said that I am to  
tie over his eyes a white buck-  
skin" he said to his father.

He was then given a large white

buck-skin by his father. Indeed he always carried that buck-skin.

At one time soon he went a little ways off. Then indeed he saw him floating toward him with the horns sticking out of the water.

Indeed the sky was very clear.

Right then indeed he remembered what he was to tell him.

P. 37= That was the way his grand-father looked as it came to him. It

indeed came up and crawled out of the water where he stood

P. 38 & P. 39= After he was killed, <sup>the</sup> he did tie that white buck-skin around his eyes. He could not not see through it. When he was being struck he said "my grand-child you are treating me mean."

"No I am not my grand-father"

the boy said to him.

"From now on you will not do

be mentioned. You indeed will  
even become insane" the manito  
P<sub>40</sub> said to him. "My water will indeed  
kill you" he said to him.

"Just as soon as you drink it you  
will become an insane one," he was  
told. The other one did not indeed  
say anything to him.

The one who was talking to him made  
him feel lonely in his heart and  
thought, "Say! it might be that he is  
telling the truth; that other one did  
not even as much as speak to me" he  
thought in his heart. The one who  
was speaking had now disappeared  
amid the smoke.

-P. 41- Certainly he sat right there  
where his grand-father had been  
struck. He then departed and told  
what had happened. He told his  
father about it. "That one is  
now gone" he said to him.  
He has been killed by our

"grand-fathers" he said to his father. "Till here is what he said to me, 'Just as soon as you drink my water you will indeed go insane' he told me. My water indeed will kill you" he told me", the boy said to his father.

P. 42 = "Then he ate trout which was round (meat) whenever he was thirsty he drank blood, just any kind of blood. Then soon after he indeed saw that man."

"Well, my grand-child they certainly did tell you something great". You were told that only to be frightened, my grand-child. You will drink that water any time you wish," his grand-father said to him. "He is not telling the truth" he was told -

P. 43 = The Manito took him to the river. They drank. There wasn't anything at all the matter with him.

"You will drink it any time you desire" for I will indeed think about you in that way my grand-child" he was told by his grand-father who was painted in black. I have told you to make a sacred-bundle after you grow up then you may make it" he said to him. "This is all I will say to you now, my grand-  
P. 44 - child" he was told.

What I have done to him is what you are going to do to your fellow men in fighting" Everywhere indeed they will lay all bent up after you have cut their heads off. They can not indeed fight back at you in any way" the man said to him who was body was painted in black.

Then "My grand-child I come from the clouds" he was told.

P. 45 "I will never forget you my grand-child" he was told.

"Now grand-child I must go back  
to where I came from" he was told.  
"Never think that your grand-father  
will forget you. Always speak  
nice to your parents. Never think  
of scolding your mother my grand-child.  
This is the way you must paint, like  
I am" he was told - "you know I  
paint. Watch me my grand-child  
as I depart" he said to him.

-P46-47= That was the way he saw him.

He departed to where their  
little home was. "Oh goodness" he  
thought in his heart as he went along.  
Then when he came to their house  
he indeed told all to his father on  
a sly. This said that I can  
drink water whenever I please  
and just any kind of water" he told  
his father. "That is what my  
grand-father told me, he said that  
I can drink it any time and that I need  
not be afraid my grandfather told me."

P48= he said to his father. "He said no  
I will not cease to know you by heart  
he told me," said the boy to his father.

"True enough he did everything he  
was told to do. He had for his  
breach-cloth a white buck-skin".

That was what the boy told his father.  
His father spoke to him, "Do that thing  
whatever you know my son" he  
said. "You indeed are doing something

-P49= great" his father said.

He then did those things of which he  
knew to be certain. He then ceased to  
fast. He just stayed around home.

Soon his father asked, "Have you  
indeed quit fasting" his father said.  
"I have indeed" he replied to him.

"Certainly you will know a great  
deal more if you go right along  
and fast" he was told by his father.

"Indeed I do not want to any-  
more father" he said to him.

=P. 50= His father then coaxed him on

The boy indeed was not willing to do it. Soon his father indeed got out of patience and scolded him very hard. "Well you will have to go right on and fast just the same" he was told by his father. The boy did not say anything more. Then the mother said to her husband, "Why you shouldn't have scolded our son."

"Yes, it's just because I thought and grew out of patience is why I have scolded him very hard <sup>p51</sup> my aim - re-hits more I thought of your husband who stay in the underworld. That was another thing I thought if" the woman was told.

"I thought about how this one has made us re-married. As I love the boy I just wondered whether you had talked and planned with him about something" the woman was told.

"He didn't now say a thing."

"If you are going, you can go" the woman was told. Since the boy was looking

on he was now staring.

P. 52= The woman did not in any way talk back. She did not speak taking at all. Soon after they returned the woman tried to do what she used to do. She could not do anything to the men.

After she failed on the other men she began to treat her husband good. Then the boy had now begun to gradually get sick. He could not help but think of what his father had said P. 53= to him. Finally he would always lay around. He was indeed the only one his parents had. Soon he became very sick and was very poor indeed. "Father you have scolded me and my mother very hard," he said to him. The old fellow could not say a thing. By his own will the man finally began to cry. "My son if you ever get well indeed I will

P. 54= never again scold you" he said to his son. Then the boy replied, "You

"must then cease to say anything  
mean to my mother, father." The  
man said "Aright." Then his son  
was well, "I would have died indeed"  
his son said. He was very proud.

True enough his son was well. After he  
was well he indeed began to speak  
to him in a quiet way from then on.

His wife, he also spoke to in a quiet  
way, when the boy had reached

young manhood the war-path had  
been taken up. He went along.

Every one of the men had sacred-  
bundles. He was the only one who  
didn't have a sacred bundle.

"Wonder what he's going to do" thought  
some men in their hearts. Some even  
said that he wasn't going to kill any  
one. He didn't have very many weapons.

Soon they crossed a river.

P. 56 Then they flooded it. He would  
step on something. It was a nice  
rock which had a good shape.

Every one around admired his rock.  
 Then he used this up on his enemies.  
 Whenever he would strike with this  
 rock it would send out sparks of fire,  
 and many of his enemies would fall  
 at a time. They departed. He was  
 carrying his war-club along. Soon indeed  
 P. 57. it would shoot out little sparks  
 of fire. This was the way it did  
 whenever it was going to rain.  
 Whenever it would send out sparks of fire  
 like that it would rain in a little while.  
 Up on arriving over there he went off  
 to a lonely spot and hid it. After  
 hiding it he departed. They soon  
 came to their homes indeed. He himself  
 brought in some scalps. Everyone  
 had long hairs. His father then  
 stretched every one of them out for him  
 to be dried. After he had stretched them  
 P. 58 = out and after they had dried  
 and taken good care of he put them  
 away nicely. Then he saw that

grand-father of his whose body  
was painted black and he spoke  
again, "Now, my grand child, you  
now must prepare and fix your  
 sacred-bundle," he said to him.

"I will now tell you what you are to do"  
he was told. "And again how you

P.59 = are to run your clan-feast I am going  
to tell you that. You certainly indeed  
must listen closely to me, grand-child"  
he was told. "Alright" the Indian  
thought in his heart. It is said that  
his grand-father now sat down, and  
began to instruct him.

"Whenever you are giving a clan-  
feast you must always think of me,  
just as long as you are giving our  
clan feast just so will you think  
about your own life. I wish I  
could live this long you must  
P.60 = think in your heart as you sit..

And I will think of you in that  
way, as long as you continued to

think about your life in an earnest way. Whoever is going to be a member of your clan-feast I too will think all these things of him and not to you alone. Now who ever is going to take care of this sacred-bundle, you have made, in the future just so will I always think of him he said to his grand-child.

P.61= Still you certainly must try to be careful in telling this to those who are to give the clan-feasts with you. You will not alone own this sacred-bundle. All of you who are members of this clan will own this sacred-bundle together.

Just any one (of your clan) will pray to it whenever he wishes to pray to it and not you alone. I will now

P.62= think the same of all of you.

When you think that even a little child should give a clan-feast I indeed will think the same of it.

The old ones will not alone give  
these clan-feasts. You certainly  
must tell them this right along.

Again those of you who are seated here  
as members of this sacred bundle  
you must as one, think good will  
toward one another. You must think  
the same of those women who are  
your members. Do not ever marry them

P63=as wives. They will seem as though  
they are your sisters, those who belong  
to your name or clan. This you must  
tell them after you are all seated  
for your clan-feast. All of you  
who are thus seated will seem to be all  
affine brothers and sisters, my  
grand-children. You all must be seated  
in a way so as to distinguish the tō-ka-  
na and ki-skot. The dancers too  
must dance separately. The tō-ka-  
na ki and the ki-sko-t-ki.

They will not dance around in a  
P64 circle. They will dance in one place.

The lo-ka-nans must dance on the north side. They must dance facing the south. Again the kiosko's must dance on the south side. They must dance facing the north. Then there will be four women. Two must be the lo-ka-ni women and two kiosko-women. This is what the dancers must always do.

-P.65- The lo-kans must be the leading ceremonial attendants. They must always be the first ones to be called on to do something. Those lo-kans must be the ones to call out whenever the (people) commence to eat. This is the way they must call, "W-a-o,-i-w-a-o,-w-a-o,-w-a-o," that is the way they must call. After they have called like this, then those who are trying to beat one another, must eat.

There will be four lo-ka-na-ki -  
 P66=and four ki-sko-t-ki. They must  
 eat when no matter how hot the food.  
 They must eat in a hurry. They must  
 not eat slow. They must eat as fast  
 as they can. Whoever gets thru  
 eating first he is the one to go and  
 take the others food. If a kisko  
 beats and gets thru eating first then  
 he takes the lo-ka-ni food away from him.

P67. Again if a lo-ka-na-beats then  
 the food of the ki-sko-t-ki is taken  
 away from them. This will be the  
 way you must do. They will not  
 do this every time they eat. Always the  
 lo-ka-na- must be mentioned  
 first during your clan-feast.

And now if you members, the  
 ki-sko-t who is giving the clan  
 feast will sit on the side which  
 is west and the lo-ka-na-<sup>p. 68</sup> on the  
 east. This is the way you all  
 must be seated-my grand child.

when you are all praying to me.  
 You must always be seated like this indeed. All your women will indeed be seated the same. The ki-sk-women will seat in a group on the side of the sun-set (west). Then the li-ka-ni women <sup>will sit</sup> on the side of where the day-light comes (east) & the women must sit at the end of where you men are seated. I mean those who are  
 =P. 69 = giving the clan-feast. Again by the fire there will be some loose dirt. Then upon this will lay the sacred-bundle. You will not rattle the gourds. You will fix up the hoofs of deer. These you will use as gourds. You will hang them in bunches of eight. Four of these will be shaken by the ki-sk-w-ki.  
 =P. 70 = Then the li-ka-na-ki four indeed. This is what you shall all do.

Then a ki-sko-t will tie four

of them up and hand them to  
the ki-sko & mi when they commence  
to sing. So-ka-na will do the same  
thing. He also will hand to his  
fellow lo-ka-na ni those bows  
when they commence to sing. After  
those giving the clan-feast has sung then  
they must go along and take them up.

=P. 71 = Always the lo-ka-na will  
be the first one to be mentioned of  
the ceremonial attendants. This is  
what I have to tell you, grandchild.  
You must indeed tell this carefully  
to those who will live in the  
future as people. You will not  
do this just for foolishness when  
you are praying to me. You will  
want your lives to last a long time,  
this then will be your reason  
for doing this.

=P. 72 = If you are careful, certainly  
your lives will indeed be strong  
and firm. You certainly will live

or until you indeed go down with old age. This is what you all will do as I have now blessed you.

As for me there will not be a time but what I will always know when you are all praying to it. I will always think of what I have wished you when you are praying to it.

P. 73 = Again I will bless every one of you. Even the ceremonial attendant who is trying hard to be an attendant it is the same and I will bless him. He must feed all of those who are invited the same as one.

He must not in any way feed them a selfish way. He must think of those who are invited as if they are one.

That is the one ceremonial attendant who I will always think about. Again the one who is careful to eat that which you have offered me as a prayer how he is the one I think of.

Again every one of you must  
indeed have your heart earnestly  
on prayer, what is the way I want  
you to be. This is the way the  
earnest thought of pray is like, I am  
going to tell you what the one who  
is praying must think.

"Now grand-father whatever you  
think of the one whom you bless I  
P. 75 = think the same of me, whatever  
you think of his life, you must  
think the same of mine. Again  
this offering which is given you I  
have <sup>at</sup> very care fully, now then  
indeed bless me always. Always  
wish me to be here whenever  
your blessings are being prayed to.  
Wish me that this will bring  
my life to cold-age, This,  
your wish of my fellow people the  
P. 76 = time you blessed them, think  
the same of me. Whatever you  
have said to them about their life,

this also you must wish me  
my grand-father. That is the  
way the ones heart will be who is  
thinking earnestly of prayer.

Here is the way one who is giving the  
clan-feast will think when he brings  
something for the clan-feast, "Now

I pray that I may give this you.  
This will be put into a kettle to be  
P77-cooked for you. I do wish to live  
a long time. That is why I have prayed  
to you with this. You must now  
bless me as I am humble. Because  
I do not know how my life will be  
I pray to you for that reason, my  
grand-father. That will be thought  
of one who is giving the clan-feast.

Whenever he thinks this then  
P78 indeed I will stretch his life  
out much further. This is what  
you must always tell them  
"my grand-child" he was told by  
his grand-father.

"Now you must see how you are to be seated" he was told. "You will plainly see this clan-feast" he was told. "You must remember it indeed my grand-child. The way you see it now is the way you shall always do. Look at it" he

P 79+

80 was told. (Picture) That was the way that young-man saw it. I have now indeed told you all for sure. I have made you <sup>an</sup> somewhat expect of you to do my grand-child" he was told by his grand-father.

"Here are those hoofs I told you to have as guards" he was told  
(a picture of them)

P. 81: "Whenever you sing these are the ones you are to rattle.

And here is the sacred-bundle you are always to pray to" he was told. "This is the way you are to tie it. You must always put it in a sack" he was told. (a picture of a sacred-bundle).

=P 82 = You will have anything  
 in your clan - feast my grand-child"  
 he was told. "Alright" he thought  
 in his heart. "Here is the way you  
 must tie your sacred - bundle  
 whenever you stretch it out to be  
 tied" he was told. (Pictures)

=P. 83 = This is what I had to tell  
 you my grand - child. You indeed  
 must always tell the same to  
 those who will always remember  
 your sacred - bundle. If some  
 other will believe in it I will bless  
 him just as I have blessed you.  
 Whatever I think of you, I will  
 also think of him in detail who  
 ever believes in what you say,"  
 his grand-father said to him.

P. 84 "In speaking you will name  
 the angel who sits in the east,  
 again the one who sits in the south,  
 again the one who sits in the west."  
 I had the way you must say it.

"Against the one who sits in the north" that is the way you again must say. That is the way you must mention their places. Then you can say anything you may think of my grand-child. I am sure that I have indeed told you all of it.

"I will now depart" he was told.

-P.85= Then he was indeed blessed more

so. He began to think indeed

about making a sacred-bundle.

He began to go off. He would go just anywhere as he was walking around. Always with him in his walks would be one to - kana and one his-sko. It is said that there would always be three of them.

Then the craght one

eagle and just of luck the

-P.86= feathers. After plucking its feathers he let it go and said to it, "My grand-father, you do whatever you please and go home

These feathers of yours I only want to use. I want to put these in my sacred-bundle. Just as long as they are there you also will live just so long," he said to it.

The eagle was made glad by the talk. He departed. It is said that P 87= the ceremonial attendants took turns holding these feathers. It always seemed to them that they were very heavy. Soon after he killed an otter, a large otter. It was a large one.

Then he began to cut it in strips.

It was out drying just for a little while. It had already become pretty. They then put it away nicely. Some time afterwards he again found a flat

P 88= war-club. Then they went home after he had found the flat-war-club. Then from those scutips he cut the hair out and tied it along his sacred-bundle. After he had

it made he said to his companions  
 "Now we will go on a war-path"  
 "Whoever wishes to go along with  
 us may go along with us" he said  
 to them, but I must wait and  
 have a clan-feast" he said to his  
 ceremonial attendants.

=P 89 = Then those attendants <sup>went</sup> around telling  
 those whom they were ceremonial  
 attendants to. They told them to bring  
 together that which they were going  
 to offer in their clan-feast,  
 at the time named a lot of  
 them brought in to-gather the  
 food. The next day the men  
 who were to give the clan-feast  
 began to gather. After sitting  
 down they were told how they  
 must sit. Again the ceremonial  
 attendants were told what they  
 must do.

=P 90 = The Ki-sho-t-ki - were to paint  
 them elsewhere. Do-ka-in-a-ki

to paint with charcoal. They  
were to go naked indeed. They were told.  
Those who were to dance were told  
the same. The women who were  
to sing, the li-kam-i-women, sat there  
with their cheeks painted black.

Then the hi-ak-i women, sat  
with their white cheeks. The  
dancers are to dance with their  
weapons, those who were to dance  
P. 91 = were told. They did as they were  
told. Every one was told what they  
must think. "Every one of you indeed  
must think about the Manito. This  
is the kind of a clam-feast we are  
having, we are giving an angel clam-  
feast. You must indeed pray to the  
Manito. You must ask from him  
long life. He cannot help but  
P. 92 know us and what we think about  
our lives. They will know about  
us indeed. You must indeed  
eat carefully that which we

hand over to our grand-fathers.

And these ceremonial attendants must also think the same about the manito. You must indeed think the same as we, men, and you women also," the women were told. "When I want to tell those who are giving the clan-feast" they were told

-P93- I have now packed thy sacred-bundle up on my back. This is the angel's sacred-bundle. Those grand-fathers of ours have blessed me. I am certain that they have told me this very emphatically. I did not dream it that way. I was told this personally. I was told this very carefully" he said to those giving the clan-feast.

"You must indeed listen care-

P94--fully, we now have this as our sacred-bundle. I alone is with our this sacred-bundle."

us who sit together here.

Every one of us here own it,  
children and all. The women  
together are as one with us in  
our ownership of it. This is  
what you must think of one another  
whatever we think of our brothers  
and sisters is what we will  
indeed think of each other.

Again this women folks of ours  
do not court them.

=P. 95= Do not marry amongst  
our own clan-members.  
Indeed think good will toward  
one another. This is the way  
you will please our sacred-  
bundle. We have given  
a clan-feast so that you  
might wait and see it. Do not,  
as long as we are in here, be  
battered with the thought of  
courting each other. Who ever goes  
a head and thinks this is

indeed is shortening his life."

= P. 96 = The wife's life, who does not think of doing this, will seem to stretch out. This is what I have to tell you" he told them as they proceeded with their clan-feast.

Indeed every one of the men were naked. The lo-ka-nau-ka were painted. Every part of their bodies they had painted black. Again, ki-sko-t-ki, all of their bodies they had painted white.

P. 97 = Those giving the clan-feast indeed painted themselves just the same. "That is the way the manito will look upon us" he said to them. After they had the clan-feast he told them "Right indeed you must pack this sacred-bundle of ours upon me" he said to them. After he was packed he said to them, "Every one of you

catch it" every one of them caught hold of it with their right hands. The women also who were giving the clan-feast.

=P 98 = Indeed the children were also made to catch hold of it.

"I am now going after the people. I will be gone ten days" he said to them.

Then indeed those who wished went right along with him.

He said to his clan-members, "Now, we are to have another clan-feast at this time, when I return in ten days. I will indeed return at that time.

Indeed it must be early. Indeed they will put in the food for you which is to be our offering in

P 99 = our clan-feast. You indeed must go ahead" he said to them

He stepped out. As soon as the men dressed they would hurry on

and catch up with the leader.)

Indeed there were a good many of them who went on the war-path. Soon indeed they saw their enemies. Indeed then they commenced to fight. They killed every one of them. They were not P100-shut anywhere. Every one went home alright.

It is said that four living were captured. They took these along with them.

Again those who were bidden to prepare for the clan-feast did as they were told. After they were gone ten days the old men began to put the food into the kettles as soon as the sun came up.

They also were seen as they appeared. Every one of the men P101-required when their sons come back. It is said that these captives were brought in indeed they were very surprised

The old men and the women would strike at them. Then those Sioux were laid side by side where the sacred bundle was they had died. After they were dead and after the clan-feast was over they were thrown away with the bones that had been left from the feast. These Sioux were =P 102 = thrown where the bones lay.

Then indeed the sacred bundle was now hung up. True enough they loved it, women and all.

True enough they believed in it. Every time they would pray to it they were always willing. They were told that they must do it right along. Indeed it was true and they all lived to old-age.

=P 103 = And after what one died they began to come out the facts about it. Finally they indeed told it to each other one by one.

Soon indeed they ceased to go naked. They dancers now danced with their shirts on. Those giving the clan-feast did the same. They sat with their shirts on. Soon they even ceased to paint.

P. 104 = They did not paint to distinguish their side any more. Those giving the clan-feast did the same thing. All ceased to know something about their sacred-bundle. Soon they could not dress up in Indians at all, they wore pants and went in.

Soon indeed they wore shoes. That one they used to wipe their hands off for they now had ceased to wipe their hands on.

P. 105 = They now use little white rags to wipe their hands off. And now those who give the clan-feast do not do like they used to do. Indeed they even

sit there with their shoes on again they sit with their pants on. And now no one dresses in Indian. Indeed they now dress in white man's dress. The only place they dress Indian is when they have their hats off.<sup>p<sup>106</sup></sup> Now the men have ceased to dance. They do not think anything more of it. Now they think more of work. When some one wants to sit he indeed goes over there. When some one returns from there he feels ill. Some can not even sleep good. Because they have over-eaten<sup>p<sup>107</sup></sup> therefore they don't seem to feel well. They now only eat the dog. These dogs are now the only ones they have to offer in their dance feasts. Now the younger people think they are dirty but the older ones

urges the younger people to eat them. They could not coax me to eat them. Again the one who believes not work goes there as this is the only place where he can eat meat. It is the only who does this that goes to any clan -

- feast. The young ex people thinks only of his work. That is the reason why he does not want to be over there. He likes it when the clan feasts are given on Sundays for he then watches those that dance. We have ceased to think a lot of it.

This is his end.

4

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