No. 2239

Algonquian

Language Fox Dialect

Description: (words, vocabulary, dictionary, grammar, text, legends, notes)

Collector Truman Michelson - Alfred Kiyana, informant.

Place Tama, Iowa. Date

Remarks Ethnology; legend; a gens festival; Wabano (?) - White Deer (?). Text and trans. Text 30 pp., trans. 30 pp. (by Dr. Michelson).

Note by Dr. M.: English all typed, Nov. 28, 1930. Submitted for publication.
No old man can dance, only a young one, for they will not be tired. Twice they dance, bunch by bunch, twice they dance in a circle. While they are dancing in a bunch, they begin to dance in a circle. They dance the third dance when they dance in a bunch; they dance the buffalo dance when they dance in a circle. If they dance they dance for a long time. They cannot stop prematurely. At the end of the dance, the men dancers stop dancing and the women do the same. That is why they do not think much of it, p. 3, that is.
eider people. Dogs are what offered in the festival.
And beans, and Indian corn, and strawberries, and Indian sugar, watermelons. The
wakon-wind is worship, (Indian) corn and beans (are they food). And when buffaloes are
the ones that are worshiped, dogs (are suitable).
All when they are worshiped together, they very same
songs are mixed, the buffalo songs and the
wakon wind. That is why they dance
any way (9)
That leading virgin is given the dog's head and Indian sugar. And she stoops down when she eats. She does not use a spoon.

what this one about whom I had written, does


door

can no more. C. W. Ch. am. can. Ni. mutta. na maa. la. min. ser. No. line. Ni. mti. oo. i. Ki. it. chi. Ni. na. rin. the. the. Agi. ne. maa. X. the other. open. the. monkey

bicycle

s

kneel to me.
And this is how the celebrants are seated in groups.
These are the things the celebrants sound

flute

The leading man wore, it is said, formerly, a buffalo head as a head-dress as long as he danced.

The virgin uses this tail of a steer buffalo, on her buttocks. She fastens it in her belt when she dances.

The leading man fastens the tail of a buffalo bull in his belt while he dances. (7)
Moral for the "gigs" of that religion are. And they wear oak leaves in their hair; a woman white oak, a man black oak leaf, which they fasten in their hair for as long as they dance. And they always eat dogs. Whenever the Ceremonial attendants are told, "Give invitations" they go about giving invitations. And this is what is reported of their religion when they speak to outsiders. The buffalo and the wild birds are the ones they worship. Now this is exactly what they say to them when they speak to them.

The old man, our man, this is a man who prays to the sun. He is a man who prays to the sun. In the morning he goes down to the river. He says, I come to the river. I come to the river to speak to the sun. I come to the river to speak to the sun.
My grandfather, this day when we worship you we have boiled dogs, our pets, for you; and this other (food) sweet things. So now you must bless us in a way that is good. Will life—that is the way you must bless us. That we continue to play long with our friends, that is the way you must bless us. And if we may not be back. Moreover, that we may easily say each one of our foes, such is the way you must bless us. And just as an old man live his full span of life (4),

We are so close to the camp to our near land. Let us go back to get our lives. We are near many a Co. Chiricahua Cor. You must to bring our ceremonies and medicines. We are near my own land. We are near our land, the mountains. We are near our ancestors. We are near our life. We are near our life, our life,
so you must bless us that we live the full span
of our lives. That we steadily see your land for a long
time and forget our enemies, such is the way you must
bless us. And that we continue to steadily set your story
for a long time and forget our sorrows, that we continue to
steadily see it and forget our sorrow as you continue
to change the appearance of the clouds—such is
the way you must bless us. And we must have
these salted pears which you have placed here
for us when we sacrifice in whatever way you
thought of it. One you first blessed, that is
what we desire (10).
to bless us. In whatever way you spoke to our venerable man at the time you began to think of him to bless him, in whatever you spoke to him in circle (E.W.N.), as you then addressed him, when we are doing this today (you must hear us). Even to the called the Great Man ten who known him, must not have spoken to him. He ordered us that. This is the way you must think of us. That is why I am not at all afraid of prying you at this time. Even at this Time (II)
May you remember me, then I will hear you. That very positively was what you said to the gypsy man. And if a lot of you go about speaking always evil of men, you shall stop thinking of it, and if you do not stop thinking about it, he shall bring the curse back on his own head. That, it seems, is what you have pleasantly said to the one you first blessed. And so we ask no friend from you in that regard. And that we live here until the end is what we implore you, as many of you as are called ministers. And I think this may be...
This religion of ours that I am having the name of the White Deer, and you will think exactly the same of every kind of a society, and these persons who are the directors wherein we worship you. And think exactly how some of these men and women who are called our when we are worshipping you today while it is daylight. That is all, our grandfather. What is exactly what they named after the White Deer say when they first made a speech, and the widows (13)

But I should then to the west ward in the next work.
We are in the habit of eating as soon as it is afternoon. When they eat a little juice as many as they are waiters. That is the amount they eat. Those who sing the dogs. At the time they are seen, they are summoned. Even a boy is summoned. In the order they are seen, they are summoned. The waiters who boil (the food) early in the morning are different, and they are different, those who were as waiters the day before. They are called, those who sing (the dogs). And the headman there is the one who continues to dish food to the waiters (14).
That boy - wairers may eat well, food is dished out to as many as they are. And so they sit down to a single bowl. It is called "water food." The bowl must have a pointed handle. This is how it is.

How the "water food" is. How the waiter's bowl is. They all sit down and eat as long as the feast is held. As long as the feast is held or long long as it is displayed. (15)
Only men are made to sit down and eat together. Not women. And girls are not made to sit down and eat together. Only a waiter, is the only one who sits down and eats in a group—men sit. Not even the chief says, "I shall sit down and eat in a group." "Are you a waiter?" he is told. "When you are a waiter, you may sit down and eat in a group," that it is said, is what he ordinarily is told. And then, it is said, the waiters cease to say anything. Only a waiter is ever made to sit down and eat in a group. When (he) have a bowl, he does not sit down and eat in a group, from his own bowl. Surely this is how he must sit down and eat in a group. The bowl is called "waiter's bowl." And as soon as the others have eaten, it is said, a waiter started to go out. (16)
When the one blessed dreamed, what RV dreamed.
The migration where the one fasting died. He fasted there for several years, he lived with his grandfather. He was made to fast them. As soon as he was plainly why he was asked, "Have you not dreamed of something?" he was told, "No," he said. And then they began to make him fast again. "Son, your grandfather again will ask questions. You will inform him. This is what you are to say to him: It is said that as soon as I have dreamed of something, this our dwelling will begin to fall down, you will say to him, "And it is said in this way you will learn it by seeing it you will tell your grandfather." He was told in a dream, soon he was again asked by him and he said to him, "It is said you will know by this sign, this dwelling of ours will begin to fall down," he said to them (p. 18).
Suddenly, "My grandchild, you begin to speak great words," he was told. "Now perhaps you think our sticking poles are nearly rotten; that is why you say that." he was told by his grandfather. He ceased saying anything to him.

Soon later on he had a vision of a long stick. He always had a vision of the same thing. He thought it was all alone. He dreamed of it all the time. Well one night he dreamed the same. Whenever he forgot it, he always dreamed of it. That is what he did. He surely was to dream powerful of something, he made up his mind.

He told his grandfather, "You have had a fine dream, my grandchild," he was told.
And in the winter he dreamed it was very long. He dreamed it looked very nice, that is, the long wickings. But no one thought there. And he again dreamed only this. He dreamed that he went inside. It is hard whenever he forgets he (again) dreamed the same thing. Finally he always remembered that wickings. And then he told his grandfather what he had seen in the habit of dreaming. "Oh my grandchild, soon you will dream of something great. Now it is a long time that you have continued dreaming. If you see anything, then you will have a great dream, my grandchild. Do not think lightly of your sleeping."
When it was winter he began to fast. At that time it is said he was blessed. He had a vision of the sun rising. He was spoken to by a buffalo which he saw. "My grandson, know you became king," he was told. "Very I give you life, as you will live for a long time. So more will grow, if your enemy thinks anything against you, and your fellow tribesmen. Also, nature will make you live more, you will attain an old age. This is another way I place you to be. Well, you will continue to walk. You will go where your dogs have a village. As many as shall accompany you will stay many.
but also give you our medicine (which I am afraid. This is what it is called: buffalo medicine) and this is what you are to do with it when you use it. Even your foes will not see you if you are fighting against each other, you will chase them around staking them down, but my grandchildren, you must always remember me, I have already told you this. We also employ us to bless you that way. So I bless you that way. I think I said it the way I said. I do not tell you any more. And I do not finish telling it. Absolutely. That is how I bless you. And so this fellow again (22).
As he looked at the eagle in the sky, he saw a big eagle.

My grandchild, I also love you. I want you to grow strong. I pray in the name of my grandchild, that you will attain an old age. You will be the strongest of the strong. I hope my grandchild will always be strong. I want my grandchild to be strong. I hope you will never be weak. I want my grandchild to be strong. I want you to be strong. I pray in the name of my grandchild, that you will be strong. I want my grandchild to be strong. I want you to be strong. I pray in the name of my grandchild, that you will be strong. I want my grandchild to be strong. I want you to be strong. I pray in the name of my grandchild, that you will be strong. I want my grandchild to be strong. I want you to be strong. I pray in the name of my grandchild, that you will be strong. I want my grandchild to be strong. I want you to be strong.
Even your own tribesmen shall not prevail over you if you blow something against you. And I bring this flint, which I shall recognize. Whenever you celebrate a great festival, you will blow it. If you blow it, first you must hold it towards the east, and if you blow it again, to the south. If you blow it again to the west, and you must hold it towards the north. And whenever you give dances, the head man, whoever shall please as a warrior, he will continue to blow it all that time. But you must take good care of this for me so that I shall bless you. Well, (24)
To whatever old eye the Manitou shows this earth, or long I shall think of you (your body) will yet all this. In a way I as yet give away this good, you will have a good and beautiful. And you must follow what I think of you when I have gone. And to us shall speak of you, she was told. Her he was spoken of by 2 Manitou who blessed him. As often as she ever shall protect me, she shall really know him. There will be a time when she shall remember anyone who follows this road. (25)
Whoever shall carefully remember us,

He is the one we shall know about by

his doing so. Soon this life will be hard for

us all. While you are living, for you all will

die. Now you must know it is going to be.

This dead, you will say hereafter. He that

leader (the man, I say), 'You are not dead,'

Even the (say), you are not dead. We

hasten you. We have full control as to where

you will go about. If I think, 'We shall go up in the sky, I should go

there.' At that very moment I thought I should

start to go (24)
I should start to go. And the same applies also to this buffalo. It has even more the nature of a manitou. His hollow reaches far down in the earth, and far above. That is why I say to you that he has more. Will you must gather only those relatives of whom you are fond you just hold your gaga festival. You will look at them who have held a gaga festival with you. These very forces will always hold festivals with you. You will tell them truthfully what we think of you. You must strongly urge them to remember it. (27)
you will tell them. Do not thing disbelievingly. I
Towards anyone. As many of us as are
called monitors bless you (all) alike. We
think of no one. We think of you alike.
Yet, now we were told. You will continue to
bless only a person that fast. That is
why we do not continue to bless merely
any of you. And if we had not been told
that, if we had been told you will continue
to bless anyone we should have continued
to bless anyone. Now, the one called
a monitor.

Ke Kye e he! Heimattai
Ke Kye ehe! Iweshe be is checchilng.
desires many persons to continue to paint
themselves with ashes—some boys, some
girls of any one. Of course he is not at all
beautiful, if will only be known to send out
his blessing. So we all will be given our smokes
from it (i.e. our days will be taken in exchange for his
blessing). That is why we desire all of you to
just carefully and accurately. We were first to
got power over your bodies so that we could
bless you (pug). Many another called a mani-
tion about thinking it.
Miss you. So you must strong wise then into are to be your gene. who are named after the white elves, to do this. This is the way we think about your dwelling. You must make this that why whenever you shall have dwelling you shall gather each other thin, and you shall tell each other. You must always tell those with whom you are to always celebrate the gene festival. Never think lightly of this mixing up. You have had many visions of it a long time before hand. Whenever you forgot it, you had another vision of it. So be blest you.
We never thought lightly of this. We always as I told you. Finally you ceased forgetting it. That is why we treat you as What is what you must tell. The future youth from time to time. Finally you will be an old man. You will tell them from time to time. Finally you will be dead. They are just instructed. Finally when you are asleep, you will die. That is what happened to him. The one blessed get it very, very old.

That is all. End.
17
12

\[ \frac{34}{34} \] 
17
20
4

\[ \frac{17}{20} = \frac{340}{34} \]

5 \frac{1}{2} \text{ yds}

\[ \frac{3}{3} \]

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15 3/4
16 1/2

320 rods
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1600
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## Useful Information.

### Multiplication Table.

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### Table Showing Value of Foreign Money in Dollars, Cents and Mills.

As Established by an Act of Congress, March 3, 1873. The Pound Sterling of England, Ireland and Scotland, = $4.86.85. 1 Dm. = ¼; 30 ø = ¼. The Value of 1 Dm. is 5½ gld.; of 1 ø is 3½ ø.

#### The Franc of France, Belgium and Switzerland, 19.3 ø.

#### The Reichsmark (Royal Mark) of the German Empire, 23 ø.

#### The Crown of Denmark, Sweden, and Norway, 26 ø.

#### The Lira of Italy, and the Peseta of Spain, 19 ø.

### Apothecaries's Weight.

| 20 grains | make 1 scruple |
| 3 scruples | make 1 dram |
| 8 drams | make 1 ounce |
| 12 ounces | make 1 pound |

### Liquid Measure.

| 4 gills | make 1 pint |
| 2 pints | make 1 quart |
| 4 quarts | make 1 gallon |
| 3½ gallons | make 1 barrel |
| 9 bbl. or 63 gal. | make 1 hogshead |
| 55 bbls. | make 1 ship's cargo |

### Paper Measure.

| 24 sheets (s.) | make 1 quire |
| 20 quires (qr.) | make 1 ream |
| 10 reams (r.) | make 1 bale |

### Square Measure.

| 144 sq. in. | make 1 sq. ft. |
| 9 sq. ft. | make 1 sq. yd. |
| 30½ sq. yds. | make 1 sq. pole. |
| 49 sq. pole. | make 1 rood. |
| 49 acres | make 1 acre. |
| 640 acres | make 1 sq. mile. |

### Solid or Cubic Measure.

| 1728 cu. in. | make 1 cu. ft. |
| 27 cu. ft. | make 1 cu. yd. |
| 2205 cu. ft. | make 1 cord of wood. |
| 2728 cu. ft. | make 1 perch stone. |

### Troy Weight.

| 24 grains | make 1 dr. |
| 36 oz. | make 1 lb. |
| 20 hundredths | make 1 ton |

### Dry Measure.

| 2 pints (pt.) | make 1 quart |
| 3 quarts (qr.) | make 1 peck |
| 1 peck (pk.) | make 1 bushel |
| 26 bushels (bu.) | make 1 chaldron |

### Miscellaneous Denominations.

| 12 units | make 1 dozen |
| 12 dozen | make 1 gross |
| 12 gross | make 1 great gross |
| 20 units | make 1 score |
| 56 lbs. | make 1 fathom of butter |
| 100 lbs. | make 1 quintal of salt fish |
| 100 lbs. | make 1 cask of raisins |
| 1 bbl. of flour | make 1 bushel of flour |
| 2 bbls. | make 1 bbl. of beef |
| 26 lbs. | make 1 bbl. of salt at the N. Y. State Salt Works |

A score is 20. A hand is 4 inches. A fathom is 6 feet. A knot is 6000 feet. 3 knots is 1 league.
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