NAA MS 2606, folder 1
Fox story by Alfred Kiyana on Snail dance, undated
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The Snail-dance, and how it is; how the ones blessed did. Now Indians do when they dance the Snail-dance. This is why they dance that way. Long ago the people were mistreated; many indeed were killed by their enemies. Now one maiden was lonesome, and a man - not a young man. Lo, his wife was captured by the Sioux; and likewise her parents had been killed. The young maiden was beautiful. She began to fast. And as for the man, in the woods was where he fasted. He went around lamenting for his wife. And the woman mourned for her parents. The entire winter the woman continued to paint with charcoal. All the while truly was she feared by the young men. And the man did the same thing; greatly did he fast. All of a sudden they understood that when they came together they would form a pair (i.e. be married) if they were blessed by the manitou. Now it is said that in the fall when it was day-light they saw each other. In an indefinite locality half way from each was where they saw each other. When they met they were afraid of each other. Now it is said the woman related: first: "I in past time knew that we would see each other and that the manitou would pity us together," Thus spoke the woman. Made mindful thereby the man said: "And I myself know just the
same concerning you. Very mindful indeed have you made me by what you have said to me. At the moment you began your narration you made me mindful by your words. Of a certainty truly today here where we see each other, at noon, this is what we shall do. We shall see the manitou who will bless us. When we first see each other 'then I will bless you,' he said to us, (p. 5)" the woman was told.

At that very time, at noon, something thundered under the earth. From the spot where the sound came from, at a distance, a cloud appeared. And straightway they imagined they saw a human being in that cloud of smoke. As they sat still then it is said but moved approaching them. Then they were addressed by it, "My grandchildren, in that I have seen you today (p. 6) I am happy," they were told by it. This is how they say they were looking when they were blessed. On a hollow log was where they were sitting, the man east (literally: whence comes the dawn), the woman south (whence comes the noon), the manitou north (whence comes the cold) (p. 7). That cloud of smoke (said):

"Truly quietly you will live; not shall be your thought. Here underneath the log you will hear the one singing there. He will use (i.e., sing) many songs. There will be nothing sacred. Even a child may sing them in the future. The people will like it when when you dance. At any time you may sing, you will be happy; and it may be any time, either during the day. While this is light," (p. 8)
or at night. Nor is there anything especially that you shall cook; anything, only you shall be very enthusiastic, then shall be joy. Such is the way I shall bless you. This really shall be the name of the dance, the Small Dance, so will it be called. I surely will bless you. You are not to boil anything; only in this way you are to cease being lonely. This is what I shall expect of you," they were told.

"Now then listen," (p. 97) they were told. They listened. Sure enough there was when the singers sang. Then they danced; there was when they danced in a circle. That maiden and man danced in as a pair. They forgot what their thoughts had been forming. They even danced by themselves. While going by the man asked her to marry him. "Next year truly shall we be married together," he was told by that maiden. "It will be at that time," said the woman. When they finished dancing (p. 10), "Surely you already know how the pleasure dance will be. Even the dancers, while still dancing by, will thus gain each other," they were told. "As you have done today, so they will do. You yourselves gained each other, precisely so they will do. The maidens will desire to have husbands. Right then and then they will be proposed to when they dance," they were told.

he said. (p. 10)
4.

"I desire that you increase speedily. That is why I desire you to do this. This is what you are to do. After you are married, then you are to make a drum. Then you shall invite four Tokans and four Kiskos. Perhaps this man will be the one well-versed, whom ever these you shall invite elect. But only after all have danced heartily together, then this is the way your features shall be when you dance. This (p. 12) is how I bless you. The Tokans will have their seats on the North, and the Kiskos on the South. Nearly half the drum shall be painted black and half white. The Kiskos shall pound it on the white side. Eight only shall always be the number of the singers. When they fail, the Kiskos will hand the drumstick to a Kisko and the latter will sing. A Token shall do the same."
Snail Dance

And then, they saw the great singer. 

And then, they saw the great singer; they were told when they couldn't. That log they were sitting on, from it crawled out the singer. 

That's him who you like to hear singing, they were told. 

And then as you like to hear him, he will sit there just as the women will like to hear the singer. You must dress up. The hero may decide or take charge of the dancer there they will give ardeles wherever the dances are given to the dancers. It doesn't matter, particularly when you have your dances, in the house or any where, but if anyone desires to have it in the house, dance in the house or any where. 

I'm the one who will bless you. And then with might, try your best when you dance. Some go extreme with merriment, among the people.

Look at this one, your grand- 

father. This is mine, my singer and
Dr. Snake Dance. See how it looks. Here's the half snail you see, they were told. This one will bless you as I have blessed you. If anything or disease should hover over you, pray to us. Here's the head, hoist it up, anywhere and dance around it, only face the head eastward and the pole must be black and white clay the lower part of the pole and then painting the horns of the head red and then dance. All over, but no one must give sacred bundle feast in the summer time. All the summer long you can dance this way or if there's sickness, there will be no sickness it will cease; and if the enemy should pursue, they will not discover nor should you in turn kill them, is not my wish. Population in people is our desire, that's the way we want you to do in a just way, they were loved. (shaman) Then straightaway they look into the day when they were told and again they were not uncon-
serious of what has been told to them, but they knew for truth. To-day my grandchildren I have blessed you so there will be nothing else to ask far, but try and accomplish the good thereof and that will be a blessing to you from us. This, my singer, you have heard today singing, so likewise they will sing. It is not necessary only for the important ones but any one and again not will sing the songs in their order but any of them as they come to their memory will they lead out. It doesn't matter, a child may dance so heart's content if it so desires. A woman and a man may dance together as if they desire, they can dance with young girls or any one at that age and young men have their choice in dancing with women of their age, especially in marriage relation as in brother-in-laws and in cousins many to their affectionates and so on and some may marry. A young girl will not have her choice.
The young man she desires but take any one who will propose to her and shall her thoughts. If the young she to a woman he marries.

This is why, you are doing all that because you are being nearly all killed so, to increase the population, you must marry. But the one who waits for his choice of marriage, if we should should desire it that way, why the population will not be great. But this way when you marry any one of your members, that shows the growth of population.

They were wed, set it straight at the dances so that it will not hide those that have daughters and then at all time will be heard of your drum your enemist will not hear it thought that again will they kill you.

But in turn you will tell them if you dance four years, then return your revenge and then Manitous will begin to bless you, but we will desire to bless you too to become people.
do not desire you to kill
nor do we desire you to prepare
a feast for us just to appease
from us. But we expect him
from you, occasionally to distrib-
ute tobacco to us is all, and if any
one desires to light a smoke for us
let him distribute while he is danc-
ing, but we will know the
one who smokes for us and
we will note the person and some-
time in return will make
him happy. That's what we'll do.
We need not have to make a
long talk or speech, for we are
not children, to be asked. We
ourselves will do if we desire
as not. Only when you pray,
hover the head with horses and
on the east at a distance, put as you
like a wooden bowl and then
women on the west side
will put a wooden bowl
and put into those bowls their
tobacco and on one side all
women folks and on the other side
all the men folks put their
tobacco. After all then putting
their tobacco in and then
the speaker proceeds, talk-
ing on the subject your living
of men and women and
their children, always talking
on the right and bright side of
everything he is asking for.
It must be good and must not
speak of cruelty, for that
is not our desire. For you to
build your people, but just
only your people live, and
you have always wanted
it this way, so why we help
you and then you and
you were also螺丝
you were sure discontented but
today from now on you will
not be discontented;
From now on try to be that way.
No one must ever get lonesome.
again, some will not believe this my grandchildren, now if he comes, he will lead only (rise lot &c.) will scold them that are not behaving any one that is not a guard recognized there. 30: if the guards are gone there the fun begins as the extremes that will last only a short while, that way they will do and sometimes they will get use to it and they will not act that way. Now here's the way you going to eat must get together and to have all eat together, the children also will eat like wise accordingly as to the sides of their coming friends, when you think of us 31: that's how many dishes, big long, eight is the number you will have and then now the singers will proceed to invite but not those who they like but
first one Tokan who is to make a speech and he says, now Tokan come here and eat and also you Tokan women. The the Kiska invites, Cook Kisko come here and eat and also you Kisko women now that's way they will say it, and they they will take turn big talking.

32 This is the way you are to put or place the dishes or bowls, and only those who have hams will we accept not those who have wings not "" "" not hams or some of them have hams, there we will except.
A dog we will not accept. Fowls of the air will not. Bear we "" "" raccoon "" "" "" think. Any that have not hams we will not accept.
any of the those that fly that have
horns we will accept. The
owls look like they have
horns and so does the prairie
cow. Chicken have horns, of course
you do not eat them.

Just anytime you can do
this ceremony and if you
desire to have it might
have it at night and if
at daytime have it at
daytime. And then those
who are to fry and cooking, one
kilo and one kilo bag
just medium size and then
one Tokan and one Tokan
boy medium size.

And then those boys
must build fire half and half
and the men make cook
the meat and must not
cook corn with meat, but cook
meat alone; they were told, and
then on the ground put upon
and took accordingly, that is
if you really want blessing from us, but if not, do not do it for fun.

If some should ask blessing from you, why just any when we'd do to eat, it's not necessary to have the feast in the house. So now you will grow old in age to the end of your growing population of your people. Only those who have lived a good life will live to the end. I'm telling both of you so now both of you have agreed. So now you will go home. My wish is when the time comes (or do not for money) for you to be together, then you must treat each other good and never or do not love no other but yourselves, so just wait for that time to come. I'm not joking about this, for those living after you will live likewise in marrying that's why I had you to this, and live peaceably and look to those who are lonesome.
They were told, this is all I shall say to you, today, what I have told you and all those heard me may try and not forget, and another thing is (strings) they must not be forgotten. The numbers are used and also the dancing must not be forgotten, although I have told several things to you, but you must try, and I talked earnestly.

If you think about it, it is sure that I told you and you also saw it, and again this is not a dream, I have told it plainly and so now am though what I have to say. I will not forget what I have told you for that's the way it's going to happen what I have told you. So now you have seen me, gladly and I have seen you both together too.

And now we are found that we saw each other, and now I'm going. Then the smoke disappeared where it was and they both looked...
up at the sun and it was just going down (set) and straightway they looked at the setting sun, and they saw for reality with their naked eye. When it went down, they knew all the time (not dreaming) what's being done and they saw water where the setting sun was sinking, saw the ghost village, Indian Ghost Village. It gradually vanished from their sight and it took irrevocable and after it all vanished away they looked at each other, and they questioned each other, "What did you see? Then the woman spoke, "Oh my heart is saddened lonesome" and they started homeward together, that might a man and a dream and the woman did not dream, man only, he dreams of what he was blessed for; he had such a good dream he was told no use you have already accepted (we nimika) He who cares for us, and its to the end and his blessing are beautiful to the end. We were
getting together, we were the ones going
to be with you tonight and it would
have been given you what you
desired tonight: he was told.
It was just the dawn of morning
when his dream ended. In
being he stayed there and pondered
away quietly, what was told to him
and stayed there and hunted and
he was lucky in game and the
desire for him was wanted by
the young girls for him to marry,
and he, innocent, does not have
the desire for young girls. So once
he began to whistle on a walnut tree
and try to make a shape it round.

So at last he had it shaped
out round and it was a large
circle and he dried it and he
hid it in when he goes to the house.
and he sees a human being
laying down and this being was
lonesome and then in the evening
the mourners begin to cry, they
cried until late into the night.
That woman as young girl with
the same thing, always busy her
self at something and whenever
she goes into the house she sees
the same thing, the human being
full of loneliness. Then
in the fall, they united in
marriage and they build
a house for themselves and
they lived by themselves and
the man hunted for game and
bring back every time a deer,
and whenever he comes back
the young men would gather and
were getting acquainted, and
the women came and got
acquainted with the woman.

In the spring of the year after
all their dancing was over, he
begin to make a drum, when
he finished the drum, on one side
he made it black and he in-
vited 4 Pohans and 4 Kisbas.
After they all came, he told them
the theory and told them then
they must sing and that their people dance so all the sadness in their hearts will cease but they must change for better and happier life, so this is why I called you, he told them. You must begin now to think of what and how you are going to sing, he told them. The half of that drum is black and that side should be on the south where the sun will strike it from you. The other half side where it is not painted is the side when Kirik will strike it. And he begins to sing and sure enough when he sang, they sang too and sang just exactly as he did and from then on, the people began to come and after they had a crowd, he and his wife begin to dance together. The people like to watch them and when they were through dancing he
told them, "now my people my wife and I am the only one that have been blessed or blest, so now you will forget that you were lonesome and forget your thoughts and the blessings from Manitou arms will start the growth of your population and here will be the time and place for your young youths to propose and your girls or daughters and sons may marry. And only the (guardsmen as he) will direct you and mold you, if you do not believe and also if some thing happens to our race just speak to us about it, for there's yet to be told and done, and this is not a dream, for we have been blest, and these songs you have listened as they were sung to us. The trunk of a tree we were sitting on, this under that hollow place we heard a man was singing and he was shown to us and he was part white and white man.
The first dance will be the title of this dance and there’s no sacred about it and again if one desires to make for the beauty he may do so and while dancing may distribute the Indian Tobacco, that is the way he will do, he doesn’t necessarily hangmaked speech for he will be known by the 'Blesser' and the dancers must dance to their best and when men may ask the women to dance and they must dance together and the women may like wise to men and when relation is connected in brotherlaw and sister in law and cousins and dance together. Or a young girl may dance with an old man or a young man may dance with an old woman. 

Do this you will do men and women, if you dance in the house then the singers will sit and if you
dance out doors, the singer may stand up and this shall be
the number always slight in all. Four Nakas and Four
Pokalus and again the (tibomine
we to man i) our enemy, and
another thing this drum our
enemy can not hear if you
beat it. = \frac{5}{3} = \text{This is what that}
man told and they were
many people who listen to him
and they were pleased with
his talk, so he says to them,
"this is all Qim going to tell you
you women and you men,"
and he went and sat down.
"you may sing good songs,"
he said to them and so as
the drum was struck they all
begin to dance with all
their might, and they
danced by two and enough
And they never refuse each other when they ask, "Come and let's dance." And after they sang four songs, he says to them, "Let me tell you again: your dancers need not be afraid of anything; it's nothing sacred about it, just go ahead and get married and the women may help with weaving if they desire."

And you who have daughters, do not dislike their like of men as their husbands. For you must think, "Well I guess it's his, isn't it?"

"Are you sure they are safe?"

They are what they are called and cannot be changed. This is all I am going to say to you today. For it is we, who are blessed, not from eating but by justifying ourselves, is the reason why we are wise, so that we know it.
56 20 This is the Snail Dance,
and then sometime you will be glad that you have attempted it, and to have faith in it as we are told. Sometimes the time will come when we will depend on this faith and our enemies will not kill us anymore, so now are you sure that you heard my sayings?
57 to this Thay were told, “and they shall be this way as I have told you only this I say again, these singers, if you cook for them, don’t just cook anything, but cook deer, and buffalo, or anything that has horns, but not those have not horns, and the ears must not be cooked with the meat, but cook meat only in any style you can cook it.
Cook nothing but meat, that is all I say about this and the singers are not going to sing for you fully and the songs are not at all sacred, any one or child can sing them, and when you hear them sing them do not rebel them, there is not a sacred thing about you being blessed.

It's Manitou that has blessed us that is why it's not sacred but only that you do not seek any people in this desire even your enemies. Only first just to become good people is all he desires, He desires that you respect Manitou and again this dance, 60 just visit yourselves about it, when we quit.
dancing; and if you want to
dance at night or any
time and it will not be
necessary for anyone to
make a long speech, but to
dance only this dance. Only
when we want to pray
to Manitoor then some
one will make a talk,
one (who can talk) or
knows how to talk fluently,
so that is what we will do. But
only when some great
event takes place, then we will
pray, and when the enemy pursues
and again if some sickness or
plague or disaster should hover
around us, not just for you or in
an ordinary way, but it will be a
hard task and then you will take it
and you will like it, like to dance.
Therefore no one must not object to it.
23 Snail Dance.

63 = The whole place must dance and willing only that no one must not go beyond, and then the snake must be scolded.

And if anyone should not believe in it, she will be the main or leading one in all this. Why this way you will know who it is. Tell this to those where you came from and this is all what I have to say today.

63 = So you will now in turn see others where you go come from, none will not believe you. For instance, the bears as guards, and the red ladies, so you will not be those especially. For they will surely appear here as you will see here who will scold them, the guards aheros, so you may tell or spread the good tidings, and then
Snail Dance.

64 = If someone should not believe you, just keep telling them plainly. So that is all I'm going to say to you. So you will now begin to dance. So the singers started singing and then the women danced to heart's content, and several girls have been taken away and they danced all night every night. 65 = They danced the Snail Dance and they liked it well, the women were marrying, and wherever a young girl was taken there and taken from there as a wife and those that did not believe in it were merely acting beyond. Their dancing proved in misbehavior and therefore they were being scolded by their guards for their misbehaviors.
25 April, 1936

66 = Everyone have a different opinion from what it had been, and those who had daughters went never cared, when their daughters marry, and the young men did likewise, marry any woman, and no objections were made among the people in marrying. As needing whatever and was enough. There was not a single person to be lonesome.

67 = They all seem to be happy all the time, and when stop to think they would tell each other "I really we are not lone-some any more." And in two years' time, and enough there were many children born, and they believed what's been told them, they were always happy and their enemies don't
26 = Snail Dance

68 = hurt them, but they live peaceably and dance. The Snail Dance and the songs for the dance seems to them to be the nicest and sweetest they ever heard and they loved their song music. It was clear to hear the song. Most of the young people and they did not know how the song should be sung but gifted, and they had their dances quietly. So then time came when a priest's disease came about them and they prayed and thought of the two men that told this to them. So this man told men to hunt for game and it must deer, and they hunted in, and they chopped off the head of one deer, and painted the horns
27 = Small Dance

on the headdress and the stake painted black the upper half
and white played the lower half.
and there were eight dishes or
bowls, and then they cooked, and
one Kisko and one Tokan to cook
the meat and one Kisko boy
and Tokan boy to build the
fire, and they did just what
this blessed man told them and
followed his instructions, and
then they danced and each one
put Indian Tobacco in a
chawel, on one side men only
and boys, and on the other
side women and girls and after
they all put their tobacco in, then
came the man talks and he was instructed what to say, thus: Your own
and women we are coming to
pray your own people
= 72 = all those that are rich now.
pray and these two that have been blessed you will tell them what they have done for us, wish them blessing. Of course there are some of us that do not believe that we must insist that our people shall live is the wish of this blessing. Of course we have handled this things but pray that for good. This shall be his desire the one who will bless us. So now today we pray for a blessing and if it be that way we must love it in every way. That's what he said we must do. We must not forget or pray for sickness but pray for settlement in life, pour that blessing, if it be in your favor, it will stop the plague. 74 = to this prayer as asking for blessing will he to stop the plague and heal us even to children may get well.
and some are well and some are just beginning to catch. I saw you know that but today one will not be anymore cases. So this is all, men and women,” said the one who talked and then after they were through cooking. They began to dish it up and 2 it was those eight dishes or bowls were filled, after that was done, the blessed man instructed one Toban singer and one Nisho singer how to say when they invite, so Toban says: Come near your Toban and also Toban women,” and also wife, the Nisho says: Come eat you Nishos and Nisho women,” and Toban stood and stood and soup again. Come eat you Toban and women and also wife, Nisho stands and soup again. Come eat you Nishos and Nisho women, and the Toban stands up again.
and says, 'Come eat you Tokons and you Tokon women and Kisho says again, 'Come eat you Kisho and you Kisho women.'

4 And then again Tokon says, 'Come eat you Tokons (I guess you mean thin for Tokon women) and again Kisho says, 'Come eat you Kisho and Kisho women.' This is the way to farm eating process in seating; on the middle of the dish is place for an old man that does the talking and on the mouth, the guard are here and on the last the chief, and on the sand the young man. =78= as they obvious hand, they are look when they eat and the one that talks eats with 4 men will cut the deer head, and they must not leave a bite in the dish and then they all begin eating and no one
does any talking during the nine and the waiters eat last and they eat also in groups of four and the dish that's been used will they eat out of and they are seated thus: On the south-west side of the dish is Kikobo one and on the north west side is Tokan one and on the north east side Tokan boy one and on the south west side is Kikobo boy one.

80 = When they are thus eating they gather the bones and hum them then and then they dance to their heart's content (the people) and soon enough they were no more plagued cases but were getting well and those are bed fast as nearly dead after eating they were well and each and every one took part in dancing and then they dance and dance surely the blessed ones things
32 limit Dance

have come to pass. And at the same time they were intermarrying and after four years' time they were truly blest, and then a little uprising occurred and they skirmish with their enemy and the enemy did take hold of them so bad, but soon in defeat they were pursued by their enemy and then they prayed again for help, and they performed their ceremonies in the same way and manner and the talker only talks on 82 and prays that the enemy will not find them and they cease to go any further and really it came to pass and the enemy marched by at a distant mile and yet they were not seen and they watched their enemy go by. But they kept on dancing and the singers beat their drum loudly.
33 = Small Dance

And so the enemy did not hear them or their drum and thus they said to ask this blessed man to the chief. = 83 = "no not 9, for I know not to be the chief's position, told the people, "I too is helping, nothing will happen to this people." 

That is the desire of the Manitoba. And so he does not desire it that way and his blessing on us is not ours only but on all people as any one, and we are not to rule or advise in any way, but pray and dance when you are ready. 

But only after they all have their sacred bundle feasts, then you will all partake in this particular dance feast, and midway this will watch you, this small dance after you will dance any time or no definite time will be set. For
34 = small dance

Many blessings have ended. I have not instructed one that way, so this is all I will say.

Now when the time comes to do that way, our chief here if he wishes to use where he goes to visiting to come of and friendly neighbors, and this is the way they will dance as to the memory of the songs and dancing and there's no sacred about it whatever and that's why I say that the happy always.

86 = that's why the manitou blessed us and to the it, this the people shall do, they will marry each other when you dance like this and be happy and all this, our chief will give us hand this the theory to him, he said to them. Thus, the chief speaks, well now my opponent, this dance shall
Trail Dance

(Orator) He said, this trail dance. So late one time, the chief went visiting and took the drum to another tribe, and there they danced and danced, and then the chief gave the drum away to the other tribe, and when they returned from their visit they told the whole thing to the blessed ones. They gave that drum away, people told to the blessed one and he never spoke, and soon after, they were seized with plague and the chief went forth to the blessed ones. Now I have come to tell you to help us to pray to the mission again, he says to them, "I myself come to you to help me, I said to them, so the blessed man spoke to him. "Well bring your drum many friend," the chief says.
Oh I have given it away by mistake, "well no use" he said, "but we'll do as we did before as you ask fair." So they did the same performance again and they got a log and beat it as a drum and they danced and right away the plague cases cease because they did what they instructed to do, the same thing over and over all were getting well even the sick, and well again as usual and their sickness cease, and those the blessed ones were getting along in age at this time and they died at the same time, and they slept anywhere and never woke up again and their bodies were crumbled to pieces and their eyes fell through, so this is way they who made the world.
trail Dance.

dance ended. This is the end of the trail Dance.
No. 2606

Stock Algonquian

Language Fox Dialect

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

Collector Dr. Michelson

Place Tama, Ia. Date

Remarks Legend; Snail Dance. Text 101 pp. 8 x 7", and. 8½ x 14", and trans. 41 pp 8 x 10".
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