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***Fox text and translation that accompanied a wooden figure
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BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

No. 2640

Stock Algonquian

Language Fox Dialect

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

Collector Dr. Michelson

Place Tama, Ia. Date

Remarks Ethnology. Text and translation; goes with
the wooden doll purchased from Mrs. Paquene.
Specimen in Heye Museum. Text 20 pp, trans
13 pp (7 x 8" and 8 x 10").

ne ni wa-ke te mi^{no} ko ta-ma
ne to wa ni me ne to wi ni thi
ni-ni tta ba ni e mi ne ko thi.

I ma ni A thi mo ni, ke te na me ko
A na da wa ye me ko, ma ne
nwi e gi bye thi A ne ko ki wa
thi me to se ne ni wa ki na i nai
ne ko ti-gi ye se e A e tta
ki ne ni thi o me so ta na
i-ka o vi e be me ne ko
thi, ke kya A i, thi na wo
ma thi i, be ki tta me ko
e ke te ma ki e ko thi.

A be ne thi me ko e ma
ma ka te wi ne thi. ma
ma wo ko vi me ko e ma
ka te wi thi.

be bo vi ki ni ni be ki
e ke thi ma ka te wi thi.

ka bo tve e A ka ni e
i i thi e. wa wi da be
ne thi.

ka o ni - nya na uwi ni pi
 wi e ta swi be bo nye tti
 ne ko ta me ko a te tti - be
 mi ta sa ka to ki & a gi tti
 e na ka na ka be ge bi tti
 e ka ta wi bi ke be ne
 tti, e ki di yo ke i nya
 na no ko ni tti.

ka bo twe e ka no ne ko
 tti ne ko ti - e ta di yo ke
 i ma yo tti e nya di te
 e tti. ¹¹⁵Na i gi ye se, bo nwe
 ke si no, ke ne ne ke ne ne
 ne ko i, a be ne tti, ma ni
 ni na tta i ni, wi bye no to na
 ni, ni dwa bi ta ki ta swi be
 bo nwe ya ne, ki ke te mi
 no ne i ni na i, ki mi ne
 ne ke ko i, i ni e ne na ni
 bo nwe ke si no " e i ne tti gi ye se

ka o ni bi e ki ki wi na
 ta wa ba ma thi, ke ro
 ne ko thi - e buwa wi me ko
 ne wa thi - " ko ta tta ma
 ni A thi mo, ka ri e ne
 na ni e i ne thi gi ye se
 " thi, we na i - ye to ke, ma
 ne to wa ke no di ta " e i
 di te e thi, gi ye se A -

" e, e! ne ma ne to wi ko i "
 e i ne thi gi ye se
 ka o ri e na ga thi i na
 gi ye se, i ya i bye ya thi
 e buwa wi me ko A thi mo
 A thi, o me do A ri, na ka
 o ko me sa ni - de ski me
 ko e A be thi ne ne ke ne
 ta ki e ne thi, e ne ko
 thi ma ne to wa ni i na
 gi ye se A -

Ka o ni be ko te ni ki
 e A ba wa thi - na ka thi
 ma ne to wa ni e ko
 no ne ko thi - "na i - nod
 e, ki ke te mi no ne ko
 ma ni wi o thi ke te mi no
 na ni, e ne ski no ki, ma A
 ki me to se ne ni wa ki, e
 be wa wi o me so ta ni ya
 ni - na ka e ke te ma ki
 e ne ki - na ta wi no ni tho
 i ki mi ne ne, i we we
 ne ne ma thi me to se ne
 ni wa - wi ne ne se A thi
 na ka thi me to thi ki we
 we ne ne ta ma wa wa
 ki o me to se ne ni wi
 we no wa wi, de we na me
 te no me ko ki di ni dwa bi
 to ki ta su^u be bo nwe ya ne
 e i ne thi gi ye se A.

i ri bi na gi ye e naba
wa tti - e wi ta ma wo
tti ba ko di wi ke te nri
na wo tti.

ka o ri nye wa wa i me e
ke tti ma ke te wi tti me
ko, e bwa wi me ko, ke ko
i di mya di te e tti, de ski
me ko e A bwi to tti na
i na i ke ka o ma ko tti
ma ne to wa ri, wi ke te
nri na ko tti.

ka o ri, be bo ri ki ri
dwa bi ta ki na i na i e
ta swi be bo nwe ne tti,
be ki me ko e na we ri
ne ri e i i tti, ke wa ki ke
me ko e be nri ma ma
ka te wi tti. ka o ri ke
ta wi me no ka mi ri ki-

A te tti e of bi of bi tti e ka
no ne po tti, ma ne to wa
ni, o me do me sa ri -

"Na i no di e, ki di we bi na
of we no i ke i ni wi bya ya
ni' e i ne tti - ~~giyese~~

O ni ki di i ni i ne tti
e na ga thi, e o wi' ke i
wa tti. ma ri ni nai,
be ki ke i bi me ko e ke tti we
we si thi - e da di da tti ma
ma ne me ko e bye na tti
mi tti be of i na i na i di da
tti ri - de we na e yi ki
me ko e ngodi to ta wo tti
na ka e ne ski na ka ni
we i thi me to se ne ni wa
kie wa ba wa ba di ma
wa tti i ni ni o ski na we
of ni ke te ma ke si i ni tti ni.

e buwa wi ke e yi ki me
 nwi de ki ta ki - e A be tti
 me ko ke te ma ki de ki
 ta mo i tti -

ka o ni me no ka mi ni ki
 ki di me ko we bi na A we
 ni ki, i na o ski na we A, e
 ka no na tti o ke kya e ma
 i - "na i ni ki yo ki yo se
 me de me ko na i" e i na tti
 ke kya A i - "i ni ko i, no di
 e - e da wi wa tta be e - o ski
 na we A ki - na bi we na ma
 ma ya ki bya" e i ko tti o
 ko me se A ni -

ka o ni e na ga tti i na
 o ski na we A - me de me
 ko be no tti e A tti e ki
 yo ki yo se tti - ne ko ta i
 i ya A te tti be no tti me ko -

bye ya tti-e na ki tti ka o ni
 ke tti be mi ta sa ka to e na
 na A bi tti-e ta di ma mi
 na wi te e tti-e ne ne ke
 ne ta ki e ne ko tti yo we
 we, ma ne to wa ni.

A ska tti me ki i, ke te
 na me ko e ka no ne ko
 tti ne ko ti-e bua wi ke
 me ko ne wa tti-

"Na i no di e, i ni ya bi e ^{kidi} bya
 ya ni, ke ki di yo we wi ta
 mo ne, wi ke te mi no na
 ni. e A sa mi me ko ke
 te ma ke si ya ni. na ka
 ke tti me to se ne ni wa ki,
 e mya di to to ki-i ni tta
 i wi o tti ke te mi no
 na ni, wa ba ke tta i,
 na wa ge ke A yo i ki bya -

ka ta ke i A tti mo ka ni-
i ni e ne na ni - " e i ko
thi o me do me sa ni ma
ne to wa ni -

ka o ri e na ga thi e wi
thi i we thi - i ya i ki di bya thi
e ba ki ba ki te bi thi -

"Ka di yo ki na ke te da
wi, no di i, ke ta ga ma
ta" e i ko thi o me do me
sa ni - "A gi i de tta me
ko ne ma ni na wi te e" e
i na thi o me do A ni -
e bwa wi me ko A thi
mo A thi i ni ye e di ki
di me ko thi - o me do me
sa ni, ma ne to wa ni.
wa ba ni ki na ka e na
ga thi e ki ki yo se thi

gi ye na me ko na wa ge ni
 ki-e ba ka mo se thi e ke
 ka A ma wo thi, wi ke te mi
 na wo thi.

i na thi i e ne nye ma so
 ni thi, ne ni wa ni. be ki me
 ko e na we ni ne ni e i ni
 thi - e me thi na me ske ni thi
 de ski o ta si ya ni ni thi -
 e ni ma ska wa ni thi, ke
 ti ko na ni -

"A wo" e i ki ko thi "A wo"
 e i na thi o ski na we A -
 "Na i i ni wi ke te mi no
 na ni" e i ne thi o ski na we
 "ni ya wi tta me ko, me to
 thi ki ni ne ne" e i ne
 thi - "Me to se ne ni e A tta
 i ki A di A wa - ki ke ke
 ne ta ke me ko wi i di A thi"

e i ne tti. "ka o ni ki di A te
 A yo i wi bye na tti - wa ba
 ke na wa ge ke" e i ne tti
 i ni ke me ko e A de wo
 ni tti - i na me ko e ta di
 A ki vi tti e ne ma so tti

ka o ni i na o ski na we A
 e na ga tti e o wi ke i wa
 tti - i ya bye ya tti e na na to
 ta wo tti A bi A ge ni. "o me
 de me ko ne ta bi ki ki yo se"
 e i na tti ke kya A i. o ni wa
 ba ni ki ma ma ya me ko - me te
 gi e ma wi ki ska A ki - i ya me
 ko ne ko ta i e ta di A di A di ka
 A ki - ke te na me ko e bwa wi
 wa wa ne ne ta ki wi i di A tti
 me to se ne ni e A ni. ka o ni
 e na wa tti na ga tti - e A tti
 mo tti A tta me ko na i na i.

"O ma ne to wa wi na ni ke
 te mi na ga-i no ki na wa ze ke
 wi ke te mi na wi thi- de tta me
 ko ke wi ta mo ne buwa-wi buwa
 wi wa ni i ye ze - A de no ya ne
 na ta so ka ni." e i na thi ke
 kaga A i -

"i ni ko i- no di e we thi' ma ma
 ka te wi ne na ke" e i ne thi "wi
 ke te mi no ki- o wi ye A" e i ne
 thi.

O ni e na ga thi- gi ye na me
 ko na wa ze ni ki i ya i e ba
 ka mo se thi e ke ka A ma wo
 thi.

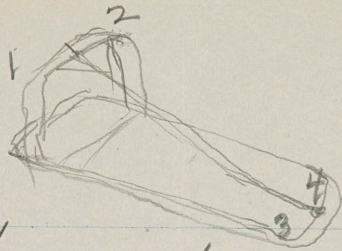
i na thi i i ni ye na e ne
 nye ma so ni thi-
 "A wo" e i ti wa thi- "O thi ta
 bi no, no di e" e i ne thi o ski
 na me A - e na na A bi thi

"O i ni tta i A tta me ko i we
 bi ke ka A mo na ni - e di we
 bi ke te mi no na ni - wi ke ke ye
 ki me na ni - "e i ne thi

me ta wa ki ni, e A ta wa
 di me me tti i ni ye na ki
 di A tti ni me to se ne ni e A
 ni -

"O ma ni yo ke ne ta - na ta wi
 no ni - ko twa di ka ma ni ta
 swa ya ka tui" e i ne thi

"ma ni tta i nye wa ya ki - i ge wi
 na ta wi no ni - i ge wa ki e A ge
 ma ta mo wa tti e yo te ki -
 mo tti me ko ba ta wi i da wi
 te i ge wa ki ne se A wa me ko
 motti - A ni - no de te - ma ni¹⁴²
 ni di - be ki me ko A ya ne
 ki i ki A na bo sa - ka o ni wi



me na & thi- ka o ni ma ni ni duaya
 3+4 wi da da ga ta ma ni - ka o
 ni wi se swa ma thi- ba na ba
 na te si te ma i- wi ne se wa
 me ko- & gi wi ka ski & na wi
 ne se & thi ni - me de me po ya
 i i ge wa i da ga ma ta ke ki
 ne se & wa me ko- ki na tta
 me ko ki we we ne te ta ma
 wa wa ki o be ma te si we nwa
 wi- wi bwa wi ne se & thi ke i di
 te e ya ne & gi ma ma ka thi wi
 ne se & thi ni - ma & ni ke i
 ni dui na ka mo na ni - wi &
 yo ya ni ni - & gi ke i wi wi di
 ki na ke ya ni ni - na ka thi
 ma na te ki na so & ki ki
 wi me ko no ma wa - mi ke
 thi i we ya ne -

Ma ni na ka mo ni A ski me
ko-mi ke thi i we ya ne wi
na ka mo ya ni - ki di bi ti
ke ya ne me ko -"

1- Ma ni ma ni Ma ni -
Ma ne e e to sa A A A -
Ma ne e e to sa A A A -
O na O na ta - Wi
no ni - yo o o o o.
Ma ni Ma ni Ma ni
ma ne e e to sa A A A
Ma ne e e to sa A A A
O na ta wi no ni.

i ni
"i ni wi i di na ke ya ni
ki di bi ti ke ya ne - e A
wi thi - wi mi ke thi A ta
ka o ni nye we ni wi te te
bo se ya ni A skote ki
i ni wi we bi mi ke thi A thi"

e ne ko thi-ke te mi na
ko thi ni i na o ski na
mi ge A -

ka o ni ye to ke na ka
thi e ke ka A ma do thi ko
ta ki na ka mo ni.

"ka o ni na i na i na ya ye
ne wi na wa thi na ka wi
na ka mo ya ni - i ni tha
i wi te te be ka ya ni - nye
we nwi A sko te ki - ma na
ke i ki no ma wa me ko me
te gi A be no A - de we na me
te ho i A ne me si te - mi ke
thi A ta i ni ma ni ne ko ti
wi na ka mo ya ni.

2. ma ne to sa ma ne to sa -
ma ne to sa ma ne to sa -
Ma ni o te da wi we
ni - ma ni o te da wi -

we ni - e na ta wi i we thi
e na ta wi i we -

yo yo yo yo - wi na - wi na
ma ne to wa - ma ne to wa.

" i ni wi i di na ke ya ni -
ki ke ke ne ta ko thi me
ko wi i da wi ya ni ni
ke thi i we ya ni -

" ka o ni - na ka - wi wi ta mo na
ni ma A ni - nye wi be ga
bi te i ki ni. ke ki di ki ma
na ma ne to wi ni tta ba - ni da
~~yo~~ yo - ne ke ki A te ni wa ni
ka o ni ni dui o ka te ki -
ma A ni tta i - ni dui o ne ke
ki e te ni ki ni - ma ni e
di A yo te ki - one ka ni A
ga ma ta ke i ni ni wi A thi
na bo ka wa thi i me na A thi

"ka o ni na ka ma A ni
 o ka te ki be ga bi te i ni
 ki ni-wi A ya ni-o ka ta
 ni A ga ma te ke-wi A na
 bo ka wa thi i me na A thi

"ka o ni ma ni o tte bi
 ki-ta ka wi-wi na wa thi
 ki ska ta ma ni-na i na
 i na ga ya ni ni-e ma
 wi ni ke thi i we ya ni ni.
 wi bwa ni me ko ke ko i
 di me di e ne ki na ka wi
 bwa wi ke ko i di se ke si
 ya ni-i ni ma ni i di
 we bi o tte bi ki-na ka
 i wi di ki te e ya ni
 i ni-no di e-e di ke te
 ni no na ni-e A sa ni
 ke te ma ke si ya ni

we tti mi ne na ni - ma
 ni - na ta wi no ni - i ni tta
 i A yo o tti we bi - i bu e
 wi ke ko i gi na te wa
 si ya ni - ki ma na te
 si - ki ma ne to tta ki
 e di ke ki - mi da te si
 we ni - i ni tta no di wi
 na ta wi na ya ya ni - i
 ya bya ya ne i ni wi A tti
 mo A tti - ke me do A - na
 ka - ko ko me sa - wi te
 be si wa ki tta i - i ni
 na ga no na i - no di e

i ni ni tta ma ni e di
 we bi o te te na te ki
 na ta wi no ni - na ka
 ma na ma ne to wi
 ni tta ba -

ma ni na ka na ta wi no
 ni - A gi na na ka thi ka
 spi A to ta ma ni ni -
 me te no me ko te bi no
 we wi - e ke ki no A ma
 ti ki - na ka e wa ba ta
 me ki me ko e ta di ki
 di ke ki - e di ba ka ki
 e di thi bi nye ya ki - e
 ta swi ne ko ta wa ki ma
 ka ki ni - e na ta wi no
 ne ke ki - e A thi bi di se
 to ki na ta wi no ni -
 i ni e di ke -

no i ni e gi thi.
 na i ni e gi thi.

The man who was blessed by a Manitou by
giving him a Manitou wooden figure.

ARCHIVES OF THE
BUREAU OF
AMERICAN ETHNOLOGY
SMITHSONIAN INSTITUTION
No. 2640

I. This is a true story which occurred
a very long time ago, many generations
ago of the people. At this particular
period the parents of a small boy all
died. Then he was being cared for
by the old people, his relatives. He
was treated very badly. He was
made to fast continuously, many days
at a time.

The following winter, he fasted very
much more than he had before. Soon
he became very poor because of
continuous hunger.

2. When he was fifteen years old
at some lonely place he was sitting
on a log with his head hanging
downward, because he had at this
time fasted five days and was
almost starved to death.

Soon he was spoken to by some
one, he was weeping because he was
feeling very sad.

2
"Behold! boy, stop weeping for I am thinking of you all the time. I shall come to you when you are twenty years old. I will bless you at that time, I will give you some thing. That is the message I give you so stop weeping." The boy was told.

3. Then he looked all around to see the person who had spoken to him, but he could not see him. "Don't tell about this message I had given you!" The boy was told. "Say, it must be a Manitou who had spoken to me." The boy thought in his heart. "Yes sir! I am a Manitou!" The boy was told.

Then the boy started for home. When he arrived home he did not tell his grandfather and his grandmother. The boy was only thinking all the time what the Manitou had told him.

4. That night, again the Manitou spoke to him through a dream.

"Behold! grandson I am going to

to bless you, because these people hate you, because the treat you cruel and that you have no parents. I will give you a medicine to have a control over the people and to heal them if wish. You shall have the control over their lives, but not until you are twenty years old." The boy was told.

5. That was the dream the boy had, thus being informed before time of his proposed blessing.

He then fasted on four years without thinking of any thing, only having his mind on the time which the Manitou set for him to be blessed by him.

That following winter he became twenty years old. He was a very beautiful man. He was still fasting. Then when it was almost spring, 6. when he was sitting out in a lonely place, his grandfather the Manitou spoke to him.

4

"Behold! my grandson, I will come to you when it gets warmer" The boy was told.

Then after he was told this, he went to their little home.

At this time he was a very good hunter. When he goes to hunting he would always bring a large quantity of game. But still, he was being treated cruelly and he was hated.

The people were slanderous toward this poor young man.

7. He was not dressed very well. He dressed very poorly all the time.

Then that Spring after the warm weather came, the young man spoke to his old folks. "Now, I am going to walk around most any place." He told the old folks. "Grandson, that's just what the young men do, but return early." His grand mother told him.

Then the young man started out on his journey going far away just any

place, just to be walking around.

Some where and far away in a lonely place -

8 - when he reach this place he stopped.

He sat down on a large log thinking very seriously of what the Manitou had told him.

Soon after some one spoke to him and he did not see the speaker.

"Behold! my grandson I have come. I have told you that I was to bless you because you are extremely poor and because your fellow people treat you cruelly is the reason of my blessing you. Tomorrow at now you come here."

9. "Do not tell about this. This is all I have to say to you." He was told by his grandfather the Manitou.

Then he went to the home where he was living with the people. After he had gotten there he was sitting in the very quietly & seriously.

"What is the trouble with you

6

My grandson, are you sick? His grandfather asked him. "No, I am only thinking seriously over things." He told his grandfather. He did not tell him what his grandfather the Monitou had promised him. The next day he went away again to walk around.

10. Just at noon time he reached the place which had been named for him to come. There at the place stated was a man standing who was very beautiful. He was all naked, ~~and~~ the breech cloth he had on. He had an eagle feather fastened on his head. "Hello." He was told by him. "Hello." The young man answered him. "Behold! I will bless you." The young man was told, "just the same as giving you my life." He was told. "You shall make an human (wooden) figure. You shall know just how to make it." (with senehi & X)

11. He was told, "Then after you have completed it, you may bring it

7
it here tomorrow noon." He was told. At once the person was gone, ~~dis~~ appearing right before him where he was standing.

Then that young man went to their home. When he got there he was asked where he had been. "O, I have just been walking around most any place." He told the old folks. Then very early the following morning he went out to cut a tree. Then at some where, he was whacking away on that wood, surely he knew exactly how to make the human figure. Then before going away he went home. For the first time he told about it.

12 "O-! I will be blessed by a Manitou, Today noon I shall be blessed. "I am just telling you, so you would not miss me if I am gone for several days." He told the old folks. "Grandson, that is just the reason, why we've have been making you fast." He was told. "That some one might bless you. He was told.

8

Then he went away. Exactly at noon he reached the stated place by walking. At that place, the same person was standing there. "Hello," they said to one and other. "Be seated, my grandchild," the young man was told. He sat down.

13. "O, I will now begin giving you instructions. I will teach you, the object of my blessing you." He was told.

The ^{woman} wooden figure he had made was placed on his back on the ground.

"Now, you can see this medicine, it consists of four different kinds." He was told. These four kinds is the woman medicine. It is used when the women are sick. Even if a woman has a most difficult case, you shall be able to heal her, even if she could not bear a child. Boil these two kinds - (nos 1 & 2) a tiny bit of each kind. And -

14 Then you make her drink it. Then nos 3 & 4 - you are to chew it up together and

splatter on it on her, that is if she is dying. She will be well, you can not possibly fail to heal well. Any kind of a sickness a woman may have you will be able to heal her. You shall have the control over their lives. If you don't wish to make them well, you do not have to.

These two songs you are to use. You do not have to sing them loudly, and you are to carry this wooden figure on your back when you are doctoring. *teki ma so A. ~~crystal~~*

15. ^{This song} When you first commence on your doctoring, you are to sing it after you are inside of the wickiup

I song. "This is - This is - Manitou - Manitou's
Medicine - yo-o-o-o-o-
This is - This is - Manitou - Manitou's
Medicine"

There, that is the way you are to sing after getting inside the place where the person is, who you are to doctor. Then you are to walk around the fire four times then you commence doctoring her!"

16. That was what the boy was told by the one who blesses him.

Then again he was instructed of another song.

"Then when you are ready to leave, you stop to sing. You then dance around, while doing this performance you must have this wooden figure on your back.

metigi Almo

But you must only perform this when your patient is losing consciousness. sing it only in extreme cases.

Song. no 2.

"Manitou - Manitou —

Ma-nitou - Manitou —

This is his performance

this is his performance —

17 — When doctoring

When doctoring

yo yo yo yo

It is he - It is he -

The Manitou The Manitou.

11

"There, that's the way you are to sing, you will be natural for you to know what to do when you are doctoring."

"And then again I will give you more instructions, I have given instructions on this four kinds which are tied up separately. Two are at his hands and two are at its feet are used as follows. Two which are at his hands are to be use when the sick persons hands ~~or~~ arms ache. You prepare them proportionately in water and let her drink it."

18. "And these two which are tied up at its feet, if the hands ~~or~~ arms ache prepare these two together in water and let her drink it."

"Then in regard to this root, you are to bit off a tiny bite when you start out on a doctoring trip.

This will keep you from taking any diseases from them. And that

it will make you fearless, that is
 what's this root is for, and to make
 your heart strong. There, my grandchild
 that is the way I bless you, because
 you are extremely too poor —

19. — is why I present you this
 medicine. So from now on you
 shall not be in want of any thing.
 You will be rich, your possessions
 will be large in fine clothes. Now
 my grandchild I must be leaving.
 Now you may tell your grandfather
 and grand mother. They shall
 rejoice over it. That's all, you may
 now go my grand child. "

That is the way this medicine
 has been gotten and this Manitou
 figure.

20. — I am unable to tell about
 this medicine details because it
 can only be done by a personal
 instructing and to show where
 and how the medicine in plant grows.

How the leaves look roots etc.

Every year new batch of
medicine is placed. That's how
it is carried on. End.

in i e gi th



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