NAA MS 2997, Part B
Autobiography of Lucy Lasley, a Fox Indian woman, collected by Truman Michelson, 1927 June
National Anthropological Archives, Smithsonian Institution

Please cite the material in the following format:
"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"

For example:
"NAA MS 2108, National Anthropological Archives, Smithsonian Institution"
Nov 20
2997

Now, when I was born, I was a twin, and beside me a boy I lived but the boy who was a twin with me died. Soon as I could walk I nearly burned to death, so my mother picked me on her back all night long, as I was about dying. Then a man was called to doctor me by the name of Wa-le-da-tea-nda-lai, later I got well. I grew up finally and began to fast.
First time I was made to fast it would be until moon, and it was so I could go till night. It was then my father began to preach to me about how I should live in my life, what to think about. "Now my daughter," he said, "your life is just starting. "Watch yourself try to do the right thing, never tell a lie."
Don't tell the people any thing that is not true, and don't steal. Be careful and watch your self because the one who tells you to do evil things is always on the back of your neck telling you what to do, the devil. If you see any thing that does not belong to you, he will tell you to take it that no one will ever know it. He will always be telling you thing like that.
"And soon you will take some thing, there he will say, "No one ever will find us out," he will say smilingly. Then this bad thing you done will be written down and soon you will be quarreling with some one some where it will be the devil's work, that will also be written down. The devil will tell you to talk back to any one who says any thing to you."
He tells you to talk back and surely no one will want to say any thing to you, will care to even notice you. But all these mean things you do and say, the devil will write down, he will have every act written down on his book. "That is why I am telling you not to do these things. You will be happily if you follow what I tell you not to do."
"If you follow these your life will be pretty straight." And one winter as we were camping along, we came to a river. My folks took an ax and cut around in the ice, and made me take a bath. I would dive under and come up again; it was so cold the snow was flying so you could hardly see. In the early morning I had to walk about and look for our ponies always.
Then my mother began to teach me how to make those pretty yarn belts woven of many colors. (Me nga swa te a) they call them yarn belts! When I had learned how to weave them real well, she then taught me how to make the sackets and then, the mocassins. I knew how to make them real well. I was only nine years of age, now and I could cook.
Then my mother began to preach to me. And I was a grown girl when my mother told me what to do. In my change of life she forbid me to stay in side with the rest. That I should live and eat all by myself. That if when I got married I would make my husband lazy, which he went to hunt he could not kill nothing. If I did not stay out.
and I would spoil every thing, especially all the medicine. So she was telling me, perhaps if someone cared enough to live with me (I would know what to do, that I could cook and make nice things for him. She said it was hard to make a living when a girl did not know how to work and make nice things.
my mother said also she was anxious for me to know and learn about life, for in life we come and go, and we do not know the time she said she might die any time, and this I could go on and know what to do. And a change in my life came, I told my mother she covered me up so I could not see day light and my mother said I could not eat any meat, nor any
thing sweet at this period. All I was allowed to eat was ground up corn soup and I had to live in a little wigwam near by, where I could not see day light. I lived that way for ten days. I was forbidden to touch my hair. On the tenth day I took a bath and was allowed to go back in the big wigwam with the others. And they took a razor and hacked my muscles so the blood could run out.
and I was told to make cord, I was brought a pile of inside barks so I began to make a lot of cord for tying with, and I also made sacks with this bark. So when I began to have children I told them the same thing I had been told, because it is a nice thing. And I was taught to plant corn and squash and beans and everything to eat.
I used to be a good horse rider when I was young. I knew how to farm and take care of our gardens, and I was taught about how to give these sacred feasts relating to the sacred bundles, every since I could remember. Every spring I always give two dogs for a sacred ceremony as I belong to several of these ceremonies about the bundles or medicine packs.
Where ever the Indian gives a worship
I was always there and listened to the
talks. In 1911 is the last year I ever
gave a worship cere
mone for my friend
only once in awhile
I would sing my
songs to myself.
But it is all real
it is true. The
me, me to wa-
really bless the ones
that I worship him
thrue these sacred
packs. I believe in it
strongly myself.
and pretty soon a day came that they brought the religious drink from the moon and I had to take part in that. I was taken into the daze ring and told that it was the only way about religion. It was the only religious way and they really do mention about the ma ni to wa.

But I kept it up for awhile but finally I did not believe it any more.
because they would quarrel inside the ring, and I began to notice that all the head ones died and their families. My sisters and my old folks were some of the leaders and they too are all gone, and their children are all gone. Nearly every member of the dance, especially the leaders are all gone, none are living today.
I belonged to it for three years also my children but as I noticed how things were I gave up. I give up belonging to the sacred dances. I think perhaps it was not real. So this is one thing that happened in my life. Every since I could remember up until the present time I was always poor, and all my relatives are dead and to day I stand all by myself.
and my first marriage was with a half breed, he was half white, and these Indians here did not like him and they drove him away. So we went up to Wis.

We went away on horseback, we had no money, but we went our way and it took us just eighteen days to get there from here to Wis.
When we got hungry we would stop to some white man's house and ask for some thing to eat. It would be some times three days that we did not eat. Some times they would give us potatoes. So we would bake the potatoes in hot ashes.

In Wis. we were lost for a whole reason but me finally found some Indians then we began to really eat
We were weak and got pick too from being so hungry and because we first ate real cooked food. And the Indians there began to come till a lot of them gathered. Then they began to make a long wigwam, I was told it was to hold a medicine dance in by members of the medicine dance. It was the first I ever saw such a thing and I was scared too.
Some times they would fall real hard. And when they had their medicine dance or worship, I looked on one of the leaders with his medicine bag would run the whole length of the wigwam inside and when he got back to his place he would shout one of the other new members with his bag and one small man fell so hard there was blood around his mouth, where he fell
I watched all thru the medicine dance and saw them shoot each other down with their medicine bags made of utter hides. So that is why I am afraid of members to that dance. It is something sacred and powerful. And one day my father and mother came to look for us, they came with a brother of mine they wanted to take us back home.
So we started out
my father and mother
rode horse back on
the ponies we had.
and my brother and
my husband and
I rode in a buggy.
As we were going
along our buggy
broke, my brother
hung on 2 long way
and I fell off a
tree and was un-
conscious for awhile.
We finally got back
here to the Mes-quakies again. And in
the fall I left for Texas.
and then I stayed down in Kansas one whole year. It was on New Year's Eve I came back home again. My husband followed me after ward, when he came he began to work in Tafta, we lived in town and I dressed like a citizen and other Indians made a great deal fun of me. I never use to pay any attention to them and to day they all dress like the White people.
I was always told not to criticize anyone for if you do you will do worse than they did. But soon this drink whisky became known to my husband he did not work like he use to, we had three small children then. I could do nothing. So my husband and I finally parted. Now my children are all grown.
and I got married again and had a lot of children but soon as they grew up again we parted again, so I went and got married again, and am not parted yet with my third husband, we are still living together. May he see me some day he too will leave me. So I have tried everything especially religions the different kinds trying to see how long my life will be...
I wish to live a long life, and also when the White people have church I go right in there too, any place where there is a meeting of prayer I am there, because I want to live a long time. My brothers and sisters believed in only one certain kind of worship, the sacred dance or drum and they have all passed away but me.
And again my mother who died at the age of 98 use to tell me. She told me about herself when she was just a tiny girl still in a cradle board. She was still on a cradle board but she remembered. Her parents were running away from some tribe and she was in a leather carrier standing up and tied on a cradle board. As they were galloping so fast the prairie bushes
hit her in the face and she started to cry. "The twigs hit me into the face," she said and cried but her mother told her not to cry that they were running for their lives and the man paid cover her face may be she's afraid." So her mother threw a wrap over her face and she went to sleep. She was three years old at this time; this all happened.
And at this time she was three years of age, most of the Indians in the village were drinking, and so her mother was packing her around on his back. A certain man was drunk and he kept after her. She finally got tired of him and she took her knife and threw at him, and it stuck right in his stomach, but it did not kill him. And the relatives of this man got some
about it. And they caught this woman and tied her up inside a summer house on a big pillar that held the house up. And this house was packed full of people and she was tied up like they did to Jesus on the cross. And they said they would kill her for stabbing that man. As they were in council over it, the man she stabbed paid for them to go ahead and kill
her. Just then one of her sisters heard about it and came to her rescue. She said "now men and women, who was so brave to do such a thing there is no man or woman here that is brave as my brothers, and if there is let him or her step up." And no one did. So she untied her sister. "Such a trick you done to my sister," she was so mad.
"Who ever does not like what I’ve done let him come ahead but no one said a word. She cut all the ropes that was tied about her sister, then she told her to sit down. And her child was just crying nearly to death in another wig-wam where she was kept. "Don’t cry, she was told they are going to kill your mother."

She was tried but she cried all the more.
Soon it was evening and an aunt of this child came. "I come for the child," she said, but they told her she could not take her. "I come for her," I said, and she took the child. So the women who were so mean could not pay any thing, so she put her on her back and carried her away, and took her back to her mother. So she stopped crying.
and the next day came and they bet-gan to drinking again so the mother was told to go away and hide far off for it would be tough there because they were drinking again. So she got herself ready also the little girl, and a sister to my grand-ma took the lead she followed a little creek far up and turned off somewhere and told them which way to go to find
a place to sleep, and she turned back to the village. So this woman and her little girl went on, when it was dark they stopped and went to sleep. In the village a man as it was dark they were looking for her but did not find her and a man on horse back followed them. She got so scared she thought they would find her sister. But as soon as it was day light they
got up and started off. She packed her girl and didn't let her walk as the one trailing them would not notice their tracks. As they were walking along they came to a house one of their relatives was married there to a white man and was living there. She told them what happened that she was running away. "They came here to look for you last night," they told her. So they hid
her there till morn-
ing and they made
her a lunch.
So after a nites
rest she and the
little girl went on
again. and this
woman who was
related to her went
a long ways with
her again before
she turned back
and told her not
to make any
tracks to always
walk along the
side of the road.
So she done as she
was told and went
on. When it got
dark far off, they stopped and went to sleep alongside of the road. And they woke up real early in the morning and started off on their journey again. It was on the next day at noon they got to a village where her folks lived. She was then with her brothers and sisters. She was real happy then but she began to get sick and at this time my mother was 6 years old.
and she got worse and died. Then one of my mother'sunts took her. And this aunt treated her very mean. She took her for two years they hardly ever fed her and when they did feed her it was some thing three or four days old, that they didn't care to eat any more. They treated her worse than a dog. She had no moccasins and her head was full of lice. When she step-
God outside they would hear her up. One night she heard some thing fall, she looked out and she saw a blaze outside. A star had fallen looked like in the door way. She had her bed light in the door way. They would not let her go in the middle part of the wigwam when it was cold. She could not go to the fire to warm herself, they were so mean to her.
and one day she noticed herself. She looked on her bedding and the lice was crawling all over it, and on her head there was no room they were so thick. Even on top of her dress they were crawling all over. But soon one told one of her brothers. And one day a man came over to their wigwam and took her away.
When he came he went clear to the other end of the wigwam and sat down. He put back and looked at her over and over. Soon as he came in they began to tell him how mean she was that she wouldn't let them change her clothes or comb her head. "She's so stinging with her lice" they said. But her dresses were perked on so tight so she couldn't take them.
off, they were sewed over and over in the back. Then they began to cook for her brother, they cooked Indian dried corn with deer meat. Soon the meal was ready they told her brother to eat, and he called her to come eat with him. But the aunt gave her several hard looks so she didn't but her brother went and picked her up any way and ate with her.
Her brother did not eat very much. He got up right away and took her by the hand. This was the first time she ever ate anything warm and oh how good the corn and deer meat was. This was her first descent meal. Her brother led her out by the hand, she tried to get her shawl but she didn't let her. When they got outside there was a horse and a
blanket. Her brother got on the horse and she sat in the back, away they went to his home. When they got home their grandmother came to the door, soon as her grandma saw her, she began to cry, "My poor grandchild," she said. I never gave you to your aunt," she said. So they were happy with their grandmother.
Her aunt was so very mean to her, so as they got home the grandmother began to boil some medicine to give to her. They cut her hair all off and her head was so full of lice it was full of sores. Then the grandmother took all her clothes off and put new ones on. She felt like a different person after her grandma done all this for her. Oh yes, this medicine her grandma boiled
was also used to bathe her in, and in the night she slept so good. She never slept so good as she did that night. Her grandmother was so good and kind to her, she liked her very much. And one day her grandmother said, "now my grandchild you must fast once in awhile, because we are very poor your mother died when you were real small."
So it is the only way for you now, you can use ashes from the spirit of fire, to paint your cheeks with. So it will bring you a long life. So this she believed and she began to fast and fast she would. Because she believed what her grandma had told her, and one day another aunt came and said, “Let me live with her a little while.”
The aunt told the old lady, so the old lady said
"Well, alight just a little while, but I really do love my grandchild and don't you treat her mean, like her other aunt did."
"For her other aunt surely did treat her mean," and she promised not to treat her that way. So she took the girl home, and she treated her so good the girl liked her so well, she
lived with her a whole year. And one day they was to be a sacred feast. Her brother was the head cook for the sacred pack feast. He was working around burn-ning her off the dog. And she blackened her cheeks to fast. She sat around and watched her brother work. Then a girl from one of neighbors came and she and this girl began to play they roasted a piece of liver in the hot ashes, when it was
done. This other girl tried to take it away from her but she hung on to the stick. The liver was m. and suddenly she let loose of it and the other girl fell with the liver. She jumped up and ran and told her mother. Her mother became very angry and came and took a whip and whipped her hard as she could. So she ran outside and ran out to the creek she was barefooted too.
She was bare footed but she was running away. She followed along the little creek, she felt bad because she got a hard whip - ping from her play mated mother. The grandmother tried to take her part but the woman wouldn't listen to her. The grandmother told her that it was the other girls fault, and that she wasn't hurt. But they wouldn't listen to her, and her little girl ran away.
As she was walking along she came to some real steep hills mostly of stone. But as she walked along she noticed some tracks, the tracks were feet and looked so long. She traced around and finally she pawed a hole among the steep rocks. She walked it, first it seemed dark but the kept on going in. Way inside she heard such an awful noise she got scared and
So she came out again. She followed the hillside then and went far off as she was running away. While she was walking along she met her grandpa.

"Where are you going way off here?" he said. "I'm just looking around," she said. "You better go back home it's getting late and soon will be dark," he said, and he went on.

Soon as he got over the hill, she started to run.
Then she came to a tree, it was a real large tree with a hole on the side. She looked inside and it looked so nice inside, it was a tree that was so big and round. She went inside and looked around. She began to get the inside of it down where it had rotten, and piled it up. It was nice and soft, so she kept smoothing it out around inside.
Just when she fixed it up nice the sun had gone down, so she went inside and laid down. Her bed was nice and soft and she was so comfortable and warm she fell sound asleep. When she woke up it was day time she looked out and there was a lot of snow, so she laid down and covered herself up and fell back to sleep.
And in the mean time these folks in the village were looking all over for her. And then this woman that beat her up, cried and cried, she even fasted for surely some one must have killed the girl. It was five days and they had not found her yet. She walked along and that of one Jim's family that lived near where she was going.
When she was going she saw lots of tracks of different ones who were looking for her, and she wasn't hungry at all. She began to run again, tall of a sudden she heard a horse back coming behind her! She got scared but did not look back at all. Now I will get killed surely she thought. But it was her brother and he picked her up and put her
upon his horse and took her back to their old grandmother. She told her brother she was running away to a family of Indians that lived not very far from where she caught her. When they brought her back to her grandmother, as soon as she smelled the fire she felt faint. And she got sick from being hungry and cold.
Just at this time after she got over with her pick spell came the small pox. And this small pox came into the village and killed nearly all the Indians. They died by the hundreds. It was terrible to see the dead laying around. So many died and was suffering they could not bury each other. When ever any one caught this disease they just died.
get well. And this girls grandmother lived in a long wigwam and the old lady was supposed to be a medicine woman. So they brought lots of sick people to her wigwam, and she was busy birling medicine and passing it around to the sick in her long wigwam, and it was full too. Soon the grand-ma took very sick right in the door way she said.
So this girl covered her up and made her comfortable as she can. Soon her grandson fell asleep and she slipped out to see the village. Everything was liked it use to be some wigwams was full of death. All at once she heard some one holle out. Im about starved to death she looked in the wigwam there was an old lady sitting up, and had a little fire place.
So she made a good fire for her and she ran home. When she got home she told her grandma about the old lady. "I told you not to go away," they told her. But she made some corn meat soup out of squash corn and she sneaked away to give to the old lady that was about starved. So the next day again when her grandma fell asleep she took some more soup in a little pail.
But when she got there the old lady had already died. The first time she took soup to her, she called the girl her grandchild. She said she was the great-grandmother of the girl. So this girl went back to her grandma and told her about the old lady that had died. Her grandma scolded her and said the disease was awful, to stop going around.
Her great grandma told her the key to old age was simply to blacken your face with ashes from the spirit of fire and fast. That was the advice she got from the old lady that was her great grandmother. When she went to feed her the last time before she died and these people they were taking care of all died.
They were dead people lying everywhere. Some were dead at the creek. Those that had tried to go get some water, died near the creek and some fell in. Ever so many died that they could not bury each other. And this girl kept her grandmother warm and took good care of her. Then the next day a man came to see them.
and her grandma was able to be up then, and this man began to bundle up her things that belonged to her and took them to another place. He was going to move them a little way. He took a rope and tied it around the grandma and drug her along. And this girl got so scared. But her grandma wasn't hurt a bit. So he kept carrying the bundles on his back
till he got the last load. They moved in a timber. As they went along into one rigvant there was a dead woman's head look-ing out, and another the feet lying out from the dark way. And the next day she walked about and she noticed they had eaten one of the dead bodies. It was wolves that were eating them.
and these wolves begin to gather till there were a lot of wolves around there, that came to eat the dead bodies at this time the Indians were very poor, they were so hard up they ate any thing they could find so this girl began to try to go out to the river and fish.
as she was fishing one day, she caught a great big fish and she could not hold it till it threw her into the water, her head began to go under the water and her brother just happened to come to look for her and saw her. So he pulled her out. The fish nearly killed her that time. If her brother didn't come along the fish would of taken her along.
She wouldn't let the fish go, she drank lots of water which made her sick for a few days, and her grandmother did not let her go out to fish any more. This is what really happened to her that time. And so at nights the ghosts would bother them so much they couldn't hardly sleep. The ghosts would hit on their wigwam
Soon as it began to get dark the ghosts would begin to bother them, they could hear them in every direction, they would whoop, and holler. It was the time so many Indians died that bears and every kind of animals traveled around at night. Beside dying with the disease they witched one another. When the deaths began to increase they could hear a drum at night.
and it sounded so real
they would sing Shu-
wat-no-dances and
other kinds of dances.
They began to get afraid
worse. Because the
ghosts were beginning
to do everything.
So then they moved
away far away from
the death camp.
Then when it was
dark they would not
hear whistling or every
kind of noise. So when
it was spring after a
heavy rain. "Let's go see
the bone village," the
grandma said.
to her grandchildren.
So they walked over to where the village used to be where nearly
the whole tribe died at.
When they near there it looked awfully lone-
some and they felt bad.
As they were walking along where a stream.
was, they saw some thing shining in the
ground, the lady picked it up, and showed it
to his grandma.
She said that is
money you have found.
The grandma looked at it, it was a gold piece worth twenty dollars. Then they looked down on the ground and found lots of money. The Indians at the time when they took pick had just got their payment from the government. Then other Indians in the new camp began to all go and look for money on the ground at the one village they called it.
The Indians found a lot of money there, and this is what the Indians of olden time said to each other, that the young girl should take good care of herself and watch herself very close. Now she should act and how she should eat. It was told to all children and in the early days they were very strict with the girls.
They watched them very closely. When a certain time of their life came in a change the girl was taken out by herself to live in a little wigwam where no light what ever could in. She was kept there by herself for two days. They were not fit to go where other members of the family were especially where the
Men were they claim young girls in charge of life weakened a man's hunting power, that he could not go out and kill deer so easily. So the girls were shut up and could not see daylight until they were allowed to go back with the others. And in the older days they claim this is what happened to a girl.
and that the Me-na-to-wa-told a certain woman that the women were supposed to do this. That the girls should be taught to take care of themselves and be careful. And the Ma-mi-to-wa-told this certain woman to tell the rest. And that they should tell each other on and on to generations.
In the early days the Ma-mi-to-wa use to talk to certain ones to what they should do. It was usually a certain person who had fasted and was blessed by certain Ma-mi-to-wa's. So it was with this certain woman and the men were to fast.
The Indians are very strict and superstitious about everything because the Ma-Mi-to-wa-taught them to be that way. And the women, especially, should not go everywhere, like the men folks. If a girl does that, she ruins herself not as one else. And she is to blame because all girls are told this. To sit down and be useful
It is the Mani-towa wish that we women take good care of ourselves that we should watch ourselves and not go ahead and do just most any thing. For we will do ourselves wrong and one paying is that we should not eat too much sweet things for we will lose our teeth and in the early
days they did not eat meat nor deer meat without cooking corn with it. For if they did not cook corn with it, the meat was always so rich it made them sick. And in those days they were not supposed to touch their hair very often. They claimed if they bothered their hair too often they would lose it all.
When there was a death in the family like if a woman's husband died she wasn't allowed to touch her hair. It was the same with the man if his wife died he wasn't supposed to touch his hair. Other members of the family were to attend to his or her hair for a certain length of time. After a decent time for the dead then he can do as he or she wishes.
And now when a girl is about the age to marry, the mother begins to tell her about the men and what they usually say to a girl. Some men say such nice things to a girl and don't mean a thing they say, and so do the women. And some men can brag about what they have and what they can do and some times it is not true.
They fool a girl. So are the women that they tell things that are not true. Some men tell a girl they have lots of money and she would not worry about anything and at the same time they wouldn't have nothing. Some girls believe a man and they marry him after they marry they find out that the man was only bragging, then her gold and abuses.
her and treat her so mean, and some men are true, they tell a girl the truth that they have to work for a living, and ask a girl if she is willing to live with him, he would do all he can to make her a good home and get what she wishes for. These are all kinds of men. Some are good and others are not so good.
Some men tell a girl, "If you believe me I will do what ever you ask me to, and after she marry him he will turn out just the other way. These men that brag and tell how rich they are, are generally the ones that are not worth any thing. The man that counts is the man that has a home and works all the time."
Even if he isn’t rich, just enough to make a living, that he can get the things to eat and wear and be comfortable. There are some girls that don’t want to work and just look for someone that has plenty of money all the time; this kind of girls are not worth much.
People who brag about money or brag about their character, how good they are, just like to fool any one who will listen to them. Very few really tell the truth about themselves. That is the way with me. I know a lot from experience when I stay with a man and he starts to go with another woman.
I always pack up my things and leave. I do not believe in any one doing any thing like that if they really love each other. Lots of people that do not have any experience with married life, get fooled easily by some one that is experienced. I am like that myself. I can fool some one easy if I want to.
But I always try to do what is right. When a man treats one right, buy the groceries to eat, buy the clothing for me and a home, I do my very best to please him. But I say again when they start to jump after another woman I surely leave them. I do not believe in it. I was told if a man that enough of me that he
would do what was right to me. And my mother said: 'If your husband runs with another woman he won't leave you, if you treat him good. For what does he want to leave you for when you are so good to him? He will only make a fool out of the other woman.' But yet I do not believe that way.
and my mother always told me, "when your husband comes home, set a place for him to eat, have the meal already, watch his clothing, to keep him clean. Wash his clothing often when there is any thing going on he will have nice clean clothes to change in. Some men when there is any thing going
on, they are dressed so dirty. Their shirts are not clean. Never let your husband go hungry.
When he comes home, and asks you to do any thing do it for him kindly never answer back saying, "I that you had hands to work with." Be as nice as you can be to him and he will never leave you.
And some men are awfully jealous hearted, they never let theirs wives go any where alone for even look at any one they don't like. This kind of husbands are mean, and also women, there are some women that are jealous too. And in this case they often fight. So my mother told me not to ever...
Be this way. Because I would always be fighting with my husband when he went away, that I could not trust him, and he would be the same to me. And that the people and relatives of mine would be talking about me every time I got into a fight with my husband. My mother says it is wrong.
And no one that lives that kind of life is happy. Always fighting because they are jealous and can't trust each other. This is what my folks told me and it is true and good but I did not like the life they told me to. I took my own way. All the good they told me did not do me any good. Seems like I did not understand them.
And another time I heard a long time ago about my grandpa's father, my great grandpa, when he was a boy, and his mother was dead. So they used to make him fast and then fast. And one day he went with his uncle out trapping to camp, and they got far off and stopped by a river to camp. And his uncle's wife treated him very mean. His aunt went to get some thing across the river and he...
rowed for her, and his uncle went hunting. And he was helping his mean aunt, and he was putting some barks in the canoe, and she told him to hurry with them. When he got to the bank to stop, she hollered at him and said he was taking his time & playing. She took the paddle away from him & beat him over the head & cut his head all up.
She knocked him unconscious and nearly killed him. When he came to they were holding him and his head all cut up. It just happened a lady came along and saw them and took his part. He was fasting just at this time. Soon his uncle came and this lady came over and scolded
his Uncle pretty bad. This woman told the Uncle he should take his nephews part and not let his wife beat the boy up like that. The uncle did not like it at all and felt very bad over it. Yet he could say nothing to his wife. And the nephew tried to starve himself to death, when his uncle tried to awaken him to rac
he would not move. "My nephew eat," but he would not move. And his uncle cried and asked him to go back home. So he said alright. And his uncle got him a gun ready and tied it around his waist. So he started out, as it was getting toward evening.
he came to a house, here his aunt was living there, as he was rowing along some one paid, "well my nephew, what are you coming back for, come here" she said, so he tied his canoe and went with her. His head was all pore being cut up, so she began to tie his head up. It hadn't been tied to at all.
His head was in such a bad condition it had a bad odor that his aunt just cried and cried over the condition of his head. He didn't eat at all, he slept there that night and the next day he went on and he got back to his father then. When his father saw him he was all bandaged up, "Well what is the matter," said his father.
"Well, that woman of my uncle's beat me up, is all," he said. "May be you done some thing wrong toward her, that's why."

"No, I didn't. I went on an errand for her and she paid I was gone too long and she beat me up," he said. "How many days have you fasted?"

"I am now going on my ninth day," he said.
He was fasting on his ninth day. So his father said, "You don't feel bad because you did not eat for nine days. For tomorrow and your tenth, I shall get up early and cook for you. So the next morning real early his father was up and trying to cook for him. That is the time he knew we would still be living here today."
Be living among these mestizos, and today they are all gone and I am left alone. Where we should have all still been living and help take care of these mesquites. So this is what happened to him. And one time again they started out on a moving camp, and he paid to the ones he was living with I will walk along.
So after they all looked up and went away, he started out and his gun. It was about midday when he was walking along from he came to where it was like a prairie trees began to be here and there. All of a sudden he saw some turkeys and he killed two and went on. And again some things came after him breaking the brushes he laughed and it was a wolf.
and there came another one, right behind the first one. And it was coming straight for him. If gave him an awful look, then he threw some 'Indian tobacco for offering to it by it showed its teeth and looked at him like it would devour him. It didn't care for his tobacco. It was coming after him so he took his hatchet well.
I guess you do not care for me after I tried to worship you by giving you the sco., and it started after him so fierce so he said "alright I always heard you were" Maintown but we will see which one Ma wa - thinks most of you or me which ever one gets killed is the one she does not care for. This is what she will do."
"My worship is nothing to you. I am going to see which one is supposed to live here on earth, which ever one. The Manitoba thinks most of. So he started in there but they did not try to attack him after all. There was one dark one and a light-colored one. They both paw down and did not try to attack him."
So he said to them that it was there that they tried to kill him first otherwise he would of never bothered with them. The wolves howling around and ran away, and left him alone. He quarrelled with them saying they could not get the best of him because Manjuna loved him the best.
Because he fasted ten days at a time when he wanted to know some thing. He knew that manmi tiwa loved him for this on account of his Indian tobacco offering and his hair shaving offering fasting. So that the maimitriwa might notice him. And bids him and bids him to go on to where.
They were to camp when he got there he saw a large camp they were busy cooking a meal and nearly ready, "I was beginning to think some one had killed you" said his brother-in-law.

"Yes first about some wolves got after me and just about got the best of me" he said.

"Well," those wolves
are my brothers
and are very powerful.
"Oh, well, I made
them cry and run
away too when I
quarreled with your
powerful brothers," he said to his uncle.
"Well my brothers the wolves
are really powerful
said the shaman," she belonged to the
wolf clan. So he
said, "I belong to
the Wa-me-go-
clan and my
brothers are the most
powerful," he said.
"What ever they think of any one," it almost says in it to him," he said. And the uncle & aunt paid the name of the wolves. So that night it rained some thing terrible and the thunder was roaring mad. It was that clan the boy belong to the Walmeck clan put of thundered clan. And lit killed that aunts spatted prey that was supposed to be a fast runner.
She felt very bad and even cried and her husband told her not to cry that she simply talks too much like she knew what she was talking about. She felt very bad because her pony that was very dear to her was killed in the storm. It was the boys clan that did it. It really was the most powerful. Now let us go and see where you were at.
most killed. The brother-in-law said to the boy, so they got ready and went to where the wolves tried to attack this boy. So that is why the wolves are not as plentiful like they used to be, and they do not try to harm man any more, they hide and run away now when they see any people, and
and so this woman was told that she should not do like she had been doing. This woman had learned a lesson for always saying unkind things and trying to get the best of anyone. That she was a woman and that she should not go about as she pleased. Many things were very sacred in the early days of the Indians.
And about these women that they should watch the fireplace. In the early days the fireplace was kept a sacred place, they say it was a spirit, and was never allowed to go clear out, there had to always be left some ashes burning to start the next fire.

And also the yard the weeds had to be cut every once in awhile.
The chief always sent a certain man to go about and tell the tribe in the village to put every thing in order and to clean their yards and to clean the ashes in the fireplace. That the young women wasn't allowed to walk about the home as they pleased, especially where the powdered paint hung. And the door way always faced the east.
Where the door way faced the young girls had to be very careful where they walked when they walked in where the sacred packs were kept. These packs are very sacred and holy any one who keeps and worship them it will help him in the time there is war or any thing happens that he needs help. And again about my self.
My old folks always told me to follow the advice and do what they told me and I would live happy and carry my life straight. They told me if any one said any thing unkind to me not to quarrel back just nod to listen to them. And if I was walking along with some one and they said an unkind thing about some one not to help them say things.
not to join in the bad party. Sometimes if you go around with some one they will tell you so and so as this about you and try to get you to pay some thing. And if you do pay any thing they will go and tell the per- son what you said. This way there will be trouble. So if anyone comes with bad news just listen and say nothing back.
and there was a certain man who loved his son so much, so he asked him to fast, saying they wished to live on a long time with him up to real old age. So the boy began to fast. He kept this up over and over until one day he was about to receive his blessing.
"O, well, it is the wish of my parents to go ahead and do this about me to suffer and fast. He did not realize how important it was, just at that time. But he kept on fasting, and he began to realize then he made a knife out of a red cedar and then he was to run a race.
with a certain man
and they was to
see who would win
the race; they was
to run around
the earth, and
when the day of the
race started, the
old man was to
try to see if he
could chop his boy
head off. So when
they started off he
went up and try to
chop his head off.
But he could not do
it; the boy fell to
the ground.
But he got up again and said, "Oh, oh! I am all in. So the race was put off, and they were to run again. It was in the spring time, and they planned to try the same trick again. So the boys parents moved away from the village some where off away from the others. Just before the race, when the race had started the old man stepped up to his
boy again and tried
the trick, but they
finally got started
and they went for
the race around
the earth. And the
boy told his parents
just how they would
run in the race
and that he knew
he would win.
So after they settled
where they have
moved to. It
was not very long
till he came
running back home
he had won the
race already!
and after they had moved some of these others also began to move away and kept moving. Then one day he said to himself that he would go away and see the village where they had moved from. So he went and walked till he got there than he went to look at the place where he once
tried to chop his own son's head off, he done this just to help his boy; he knew that three fastings his boy had a great power and no one could kill him. When he got there, there was a great big field, where the spot where he tried to kill his son. And there was growing all different kinds of beans.
It looked so nice. This was where the head fell. And there was also three kinds of corn, the red corn, the blue and the common white ear corn. Also squash, watermelons, muskmelons, cucumbers and every kind of sweets in the garden, as he was looking on he felt very sad, "my son wrong," the said and cried out.
just then come one
spoke to him,
and said, "what is
the matter with
you?"
he looked up with
tears in his eyes.
and he saw his
son's head sticking
out of the corn
stalks in middle
of the corn field.
"how" he said, "my
father you wanted
me to just and I
listened to you. So
here I am it, this
is your wish."
So this is the only way that I know of that I can live on for ever with man and it is in this corn, to be a corn. So the Indians always pay the corn is a person, they do not waste it and use it as a sacred food. And so they pay that corn is a person it is on account of this story they pay that.
On account of the boy that would to run in the race around the earth. He told his father that as long as there was people that were using corn were living he would also live and that meant he would live on for ever. If I were to be a person he said I would die and no one would ever remember me any more.
"But living as a corn, I can't live on forever with man he said. So the old man believed his son and he always told that the corn was his son; that it was a person, so they say the boy with the race that he turn into corn to live forever about running for a race around the world."
And this boy told his father that they should prepare the ground in the early spring, and plant the corn, and keep it clean from weeds and take good care of it, so you will depend on it a lot. You will make use of it in every way. As your worship ceremonies you will use corn and in every way corn will help you. So this is a little early story about corn.
They say this is what the Tuscaroras done a long time ago. And they really did believe that the saying that corn is a person is true. When they plant corn they believe in keeping it clean by killing all the weeds around it. They try to make it look as nice as they can.
And I will tell about two friends a long time ago what they done. They were little boys and they stayed among the meadows and they made them blacken their face and fast and they lived on till they were grown up and them they saw each other and they paid each other and
by this time they were already mar-ried. After they were married they didn't do nothing but just stay around. And one day they got into a big fight and they couldn't part them. Just then when the fighting was going on, some warriors came along and they fell as they were shot by some of the warriors.
And they fell on the ground but they
soon got up again
and they went to
where their homes
were, and one
of these men when
he got home, he
said, "I am very
hungry, give me
some thing to eat
right away.
And sitting there
with their head
down and never
said a word."
Soon his chum come limping in and said, I am very hungry, and this man said, I am too, I have been begging but no one didn't give me an answer, he said. So they said, what's going on that so many people are walking around and no one want talk to us, they said. They had been very close friends.
And his Chum said he went in his wigwam and no one wouldn’t talk to him. And they kept talking about it that they wondered why. And when they got into a fight a band of warriors happened to pass by, that were on a war path, and said a
a big fight they
could not part,
do they shoot at
them and hit
them. All the
time they that they
got up and walked
back to their
wigwams but all
that time, they
were shot and did
killed. It was their
spirits that was
during that. And
after they said,
"What are the
people doing they
are walking 'round
and 'round
and as many of them. Let's go and see,' they said. So they went over where the crowd was and they saw themselves lying there. 'Well, my friend we are dead. No wonder no one does not care to talk to us.' I tried very hard to talk to my wife but she sat in the wigwam like she was feeling very
bad, her hand was down) and so did mine."

The other said:

"Well, it's hard but let's try real hard and I'll see them again."

They said, "So try very hard—and they walked along when they got quite away—\(\text{they could hear a drum, so they started to hurry}\)."
It was getting evening then when they could hear a drum. Now my friend lets try very hard and go as fast as you can for I hear the drum and it sounds like the big dance is going on. And they hurried on till they finally got there.
It was dark now and the big dance was going on and his friend just sat back and looked on. And when day light came they went back again and in the evening again they could hear the drum, well now lets be going they said, every thing is going to look and be better to night,
It is going to be a bigger time to sit down he said to his drum who was crying. So they went again. And the next time again soon as it began to get dark they start to beat the drum and have a big time dancing all thru the night. That is what they did every night just have a big dance.
and it was the
ghosts that was
driving all this:
the ghosts have a
time every
night, they hall in
and beat the
drum and dance
soon as it begin
to get dark and
when day light
comes they all
scatter and are
gone, so it was
with these two
chirps, they would
walk away. "Well,
to night its going
to be still better"
they told each other again. "So do your very best this time they said." And it was evening again and again they vowed their truth. So they went again. Soon one of the men said "Well this is enough for me." But the friend said, "Well keep on joining them your alright." they told him,
He said to his friend, who was just having a big time, "Now, he said when it was becoming day light, "Let's go before the sun rises." But he kept on dancing and didn't pay no attention to him. He told him again but he didn't pay no attention so he finally got up and went and gave him a punch but still he did
not move, and again he went and took ahead of him by the hand. What is the matter, let us go," he told him, so he got up and they walked away. This is what one man told about the two friends; and again they walked on and just about noon they heard some one tholler
and they met a person there, who told them to do their very best it was the last time they were going to put up a dance for them. "Well, we will be over it now," they said. "It is going to still be better than ever now," they told them. "But yet it is going to be harder
"Because the women are going to try very hard to dance with us this time," they told them.

"Don't worry, think nothing only of the good time, if nothing behind bother you, do your very best 'boyz,'" this person they met told them, so when it came evening again.
This friend that did not dance told his friend that he was afraid he would not come home, and it was hard to get away like he was the last time they were there. So they promised each other they would listen to each other next time. So they went again and asked again not to be so hard to get away.
dance when they got ready to come home. So they talked over and over, they told him that he cried very hard for his wife that he didn't want to leave her, but now he was the one who was having such a big time and forgot all about her. But this other boy did not cry at all. "This is some thing I can't pass," he said.
"This is why I want to get you through so bad, because I have made up my mind I am going back where we came from, so you can see your old woman again," said the Chum that did not take any interest in the fun and that did not cry, so they walked on and it was mom again.
when they were walking along it was towar afternoon again and just at the direction they were going they could hear a drum that some people were beating a drum and practising dancing. And when they got closer it was beginning to get evening, and they told each other to do their best.
again, they said it was the last time. Just the direction in front of them the drum was heard the dancing was going on. And they got there and there were ever so many people there. And soon as they got there his friend went right in the crowd and he didn't know
what become of his friend in the crowd and after awhile he saw him, he was talking to a woman and he just stayed around the woman. So he walked up to his friend and told him where to go after the dance and want to talk with you, they paid to each other.
"I will do that," he answered. He paid to him. And pretty soon he did come, as soon as he came to him, he paid. "I got one woman, she is willing to marry me so you can go by yourself, where ever it is. That you was trying to take one to," so his friend said, you cried for your wife and hated like every
thing to leave her.” That is why I am trying hard to get you back there.” And his friend walked back to the crowd. And again as the other man looked on, he saw his friend dancing and still with the same woman. “Well my friend, he that told himself, ‘Soon as they part him, they tried to hide from him.’
But he kept going around until he saw him again.
Then he ran up to him and got afraid of him this time. He tried to fight back, but he held him all the more. "We will get there at noon this time, where we are going," they told him. So he pulled him along, he was so
anxious to stay.
And there was a
big crowd they
shouted out so loud
and made more
noise than ever.
These ghosts did.
At the big dance.
And he was trying
his best to drag
his friend away
from the ghosts
dance.
And it was nearly
time for the fun
to rise. And he
stopped
trying to get away then after the sun rise, and soon as it got day break the drum was silent. So he and his friend walked on. "You purely made me tired but I am bound to get you where we are going. I feel sorry because you cried when we had to leave our wines. The reason I tried so hard
to get you away from the ghosts. So we can get where we are going, so the walked along, and they sure enough came to where they were going. They saw a hightone in sight and they went in. "Well, what is it boys," a man sitting inside said to them, "We just come to see you to find out where we really are going."
they paid to him.
"Well," they told
them, "you, you
selves can choose
where ever ye want
to go." and the one
who was after women
so much all the
time. He spoke up
and said, "We are
anxious to get
back to our people
where we have been
seems pretty hard,
we want to be
back to our wives,
we even cried for
them," he said.
"We do not wish to go now where else only where we went at the first place, because we feel very bad that we don't see our wives as much more. We said, Oh, and cried when we did not see them more," he said, one of the friends. He told all his reasons, and the others said nothing.
So the boys tried their whole plan why they wished to go back. So they gave them permission to go back and they started on their trip again. When they got to the place where they had the hard time to get each other away from the big ghost dance. He paid to his friend, "your woman friend was anxious to marry you, you can stay if you wish."
"You can stay if you wish, but I am going on back home," he said and laughed. And the friend laughed also, he said they were going around together all the time, and there was no use for them to separate. After he tried his best to get away in the first place, and he said when I did try to stay you don't every thing to get she
away, now you
say I can stay if
I wish, you drew
fought me to get
me away," he said
"Well, you sure made
me all tired out,"
any way," he said.
"When you tried
hard to stay there
and I knew you
would be trying to
come back some
time, or may be you
would always stay
there, that is why I
tried hard to get
you back;" they told
each other.
I think as long as we were chums it was my duty to do all I can to bring you back. And if you did not mind it so much it would have made a difference, but you cried terribly for your wife, when we first missed them. That is why I did my very best and tried to get you back here," he said. "Now this time we are going to live again.
The friend to the man, and they got back to where they came from, and they each walked into one, each of the wigwams where they lived, and they discovered that their wives each had given birth to little baby boys both at the same time. And they paid to each other, let us make them friends.
We will make our son's be friends. They said, and their mothers said too because they were born at the same time. It was the friends in the first place. They were born again. They began to grow up and they played together all the time. Soon they were big boys and they still were right together.
and one day after they were grown men, they were walking along. And one said, "well, you cried terribly since for your wife but you did not go to her now?" He said and laughed. She is an old lady now they said, and laughed and they went about together like they use to before.
As they were walking along the day, they met an old man. “Now let us talk to our uncle, they said, as an old man was coming along their way.

When he got up close to them he said, “Well my grandchildren,” and they laughed at him and told him to stop and sit down awhile, and they began to talk with him.”
And they began to talk to the uncle. He kept calling them grandsons, when he got there one of the boys said to him "you are not my grandson, you are my uncle, and so is my friend here your nephew because he is my churn. He was always my close friend. So my uncle is his uncle they told the old man."
They told the old man all about themselves. "You remember when we got into a fight once here and we were shot, I went home, we both did, and when I got home I asked my wife for some thing to eat but she did not answer me. She was sitting down with her head bowed down, and the pain with my shin."
and soon again I saw ourselves laying down and the people ever so many were walking around us. And then I knew we were dead. I told my friend we were shot and we are dead. It was our spirits going around asking for something to eat, and it was really after we got to the dance that I realized we had been shot and killed. I last remembered
when seemed like I was going to fall to the ground after I was hit, but it was the time we were shot and fell dead. I just fell to the ground easy as if I slipped and fell. I did not know we were really killed until you fellas kept walking around us, and then no one answered us. And then when we went to be buried you kept
walking around our grave and I realized then, that we were shot and killed, we just had died then. "When you were walking around us, after I told my friend here he screamed out and said Oh my wife I hate to leave her," so I promised him if there was a way I would surely bring him.
And I have done my very best to bring him back here, it is his wish, because he cried to come back here, but at the same time I had a hard time with him, he made me very tired at the ghost dances. And the old man laughed and joked kind about the wife he cried for when they left. They were born again.
"Oh is that so," there
uncle paid to them.
So this is another
story that they told
about some people
that lived a long
long time ago why
bad in the older
times.
And they was to
go on a trail as
warriors, there were
to be ten of them,
after these men
had a council they
were to leave early
the next morning
and one man by the
name of "The middle 7"
This man by the name of thequipa killed some quineas and he roasted the breast part where the wish bone is. After it was cooked he began to eat it after he had eaten it all, he start wiping his mouth with his hands. "Oh, I wish a band of siouxs would come on us from over the hill," he said to the other men.
"As many of us there is there would be of the Samps, ten of them and ten of us. If they stepped in one by one I would say there is your man and so on, to the rest of you." And they scolded him, they told him only cowards talked like that. And that a man didn't brag about or talked like that.
"No man is like you are to be eating quinea meat and then talk, only men that have suffered by fasting are the one’s that talk, that are really brave, not any one who sits and eat;" just the one who fasts so often is the man who can get the best of his enemies, not by filling up their stomachs; he was told.
That is what they paid to that man, and one boy paid to his friend. "Say my friend, this is where a snake almost bit me, he tried to bite me but he missed me," he said. "Oh, that is fine it is good that it did not bite you," they told this boy.
It was only one that I fasted that I knew it meant some thing. So they all began to lay down to rest for the night, and when day break came, where the step hill was come running out the enemy. And this man by the name of 'Ku m' pse T
was just crawling around scared to death, and one man went up and grabbed a whip and whipped him, he told him to get up and try to do some thing. You was saying how you do, about us handling me spile now you are a coward, they told him as he was crawling on the ground trying to hide.
And they said, all you are brave about is to swallow the whole breast of a guinea. And they knew they were going to get the chest of them so they told this boy that nearly got hit by a snake on the fastest horse they had, and told him to go to the village and call for help, that the enemy had come so the boy fled.
So this is what happened to these ten warriors.
And again another band of people, of what they did.
They lived and hunted and some where they stopped
to camp. There was one young boy
who was just learning how to
hunt, and he was rather afraid to
go away off
But these folks he lived with use to send him off to hunt just the same. They use to force him and tell him it was the only way he would learn, that he would get so use to using his gun that he could kill deer too, after he knew how. So he began to go way off and the world
shoot his gun off until finally he
began to hit the
shots to use it,
and he liked it too.
Then he began to
go with the hunting
party and he was
afraid no more.
And one day he
went out and he
saw a herd of deer.
He crawled up close
as he could before
he fired. When he
fired they all ran
away. He chased
after them. There
was blood.
along the ground where they ran, so he followed them fast as he could, all suddenly the deer leaped. "Well, I don't know what to do now," he said, so he began to skin it. After he skinned half of it, it jumped up and ran; he could do nothing but look the way it went.
So he went home. When he got back home the others hadn't come home yet. But shortly afterward they came. Soon as they came they said, "Well you haven't already anything doing?" Well he said, I did kill one but it done a funny trick to me. It was just bloody the way it ran.
and I caught up to it. When I got over the hill and looked it lay there. And when I did get there to it I didn't know what to do. So I began to skin it, I really didn't know how you folks usually cut them neither, but I started on the hoofs and came up, just when I was half there.
"all just suddenly, it jumped up and ran away. You ought to have seen the skin swaying along the sides of the deck, just like it had a shawl on." Well, it isn't the way you started to skin it. There is just simply some thing else that you didn't know, why did it .. they tied him.
No. 2997

Stock: Algonquian

Language: Fox

Collector: Dr. T. Michelson

Place:  

Date:  

Remarks: Autobiography of a Fox Indian woman (name withheld by agreement); syllabic text and English trans. (English trans. by Ida Powshiek). 399 p. 20 cm.

Published in 40th Annual Report, B.A.E.
The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.
- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.