



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

NAA MS 1834

Autobiography of a Fox man by Alfred Kiyana, undated
English translation part 6

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"

1834

BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

Stock Algonquian

Language Fox Dialect _____

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

Collector Dr. Michelson

Place Tama, Ia. Date _____

Remarks Autobiography of a Fox Man. Text and English
translation. 294 pp 8 x 5", and 294 pp 8 x 7".
(Ethnology)

auto
1
(4)
ARCHIVES OF THE
BUREAU OF
AMERICAN ETHNOLOGY
SMITHSONIAN INSTITUTION

No. 1834

Transl., Pt. 6

Shirylawn Fabric



FABRIC FINISH

he would tell me about him. "Now (to Kene) soon you will begin to think of girls. Don't try to get all you can. Don't think that way of young girls. The one you like best is the one you should stick to. If you leave a number of them, it won't be right. And if you marry, you are to marry that one. You are to stick to her as long as you live. Not marrying others one at the time."

to think that way, just one is sufficient to marry, it is right to do this. Not in marrying others at intervals. and this tobacco we are very fond of it, and this if you just leave it alone, this is good also. but if you go ahead and use it, you will ask anybody for some you will not be afraid to do it.

and about this drinking
that is the worst thing.
and it is not (to Kure) good, it
is bitter. and after you are
drunk you will not feel any
better but very bad. to some
they (throw up) everything.
but this is no hopes. That
is the biggest of the unmerciful.
The one who drinks is the
one who does not understand
anything and you don't hear
much of them.

(221)

and he, after he drinks, thinks
a lot of himself. He he always
beats himself. and he dies
recklessly. That how it is,
that, when you live in any
way, all who speak different
languages, they do not urge
each other to drink. Everyone
of them, try to discourage each other
not to. but I guess they don't
always succeed. That is why
they call it the biggest gammonful
for instance if you grow up
and take it up -.

(222)

it will seem like throwing
yourself into flames of fire.
You would be standing amidst
the flames. That's just how it
is. That's why they call it fire
water because it is dangerous
and if you marry (to Kne)
and have children. If you
are a (heavy drinker) and as
soon as you get to the white man's
village. Your children will be
afraid and also your wife
if you don't get home in
the night.

(223)

Then they will go around
crying. your children begining
to fear, and also your wife
and they will be afraid to go
home, and they will go around
cold. your children, they will
be crying. Then after you
have come and gone to sleep
then, they will come home, and
everyting you move a little
they will be frightened, That's
why I told you not to drink
and ^{so} you won't

(224)

whenever you come home, they
have to go around your
children looking for you.
and also your wife, she also fight-
ened, and also they will be cold,
and they will look for you
and when they find you lying
somewhere they will cry, your
children to cry for you, they also,
and your relatives will have
nothing to do with you
they said say, "I guess he
knows."

it is bad," they will say
about you, only that this
is bad that is why I told
you this, warn you." This
was what my uncle told
me, If you don't take it your
children will not be afraid
whenever you go to town.
They will gladly meet you
when you come home, and also
your wife she will not be
afraid. This is what you
will do if you do not drink!"

Those who think, the Indians,
will think about you, if you do
not drink, and I guess you
will see the ones whose fathers
drink, you will see what I have
told you." This he would often tell
me when they me about this
drink. "Then I will tell you
about the Indian." He wanted
say to me. "I want you to feel
every Indian your friend
even if you know some-
thing about them.

(227)

that they have some feeling
against you, you must be
cordial to him whenever you
see him. And if some one
starts to quarrel with you, you
must not think hard of him.
When he gets through speak kindly
to him, this you will do, sometimes
when he reconsidered he will be ash-
ame of himself. and if a man,
if you have children, says any
thing about them, don't be tempted
to get angry, if you can help it.
He is saying that about his
own children.

if he means your children,
I believe, he will think about
you, God. and you, you
must not say anything against
anybody else's children. Let
them the way they please about
you, the Indians. This is what
you think of others, if they hate
you. Let them hate you. And
God has many things for
you, if you think of him.
if you observe everything
I have told you, it is very
kind.

(229)

These what I have said to
you, to do those things, and
another thing, about relationship
this (to Karie) these women.
if they are related to you in
some way, don't try to court
with her. She might be your
closest relative, if you go right
ahead and visit your relatives
not merely to give them
presents, but go and see your
relatives. Let them know
that they are your relatives.

(230)

Then, that is where you will start to pay visits where they live. To anyone you related to if he is a man or if she is a woman, and this drink if you leave it alone. Some of them after they began to drink then they do this, after they are drunk than they go around talking harshly to their relatives. To show what power they have. To some, as soon as they approach them, they would go out.

Because they hate to listen to him, but they think they are scared. That what they think that altogether is not good. I don't ever do that. It is not right. Soberness is always right. If you do that, when you are sober and you meet your relatives, talk to them, make them laugh. That is good and never say a word against nobody. That is not.

(232)

calmly tell things to them.
That is good. "That is what
they used to say to me, whenever
he tells me about it. This my
moral. and at the same time
he tells me legends after legends.
In the spring, after they all
came back I went to my
mother. I asked her, "Mother
from now on I am going to live
where I have been living, they
treated me very kindly there."
"And here, where I live here
my grand mother would
annoy you so much."

I said this to her, and I was
nearly grown up then. Finally
she gave me her consent.
"Well you go ahead and do
that. Live with your uncle"
she said "He is your father's
brother, as for myself, I did
not want you to live there.
I wanted you to live with
the other, the one who made
you fast. That is where
I wanted you to stay."

(234)

She told me, Then I told her this, "I do not live to have
him abstain me from eating
meat all through the winter".
I said this to her for first time.
She never said anything.
She never say a thing to anymore.
Then I lived with them.
Once they had payment
there were a lot of gamblers
in where I stayed. And the
squaws thought money
was plentiful, and I
liked them.

I watched them. Then I went to my mother. She gave me some. I at once started for town to get some fish books a good deal of lines. Then I began fishing, and whenever I got far off alone, I would begin to tell legends. I would be talking away alone, telling legends to myself. I would sometimes laugh. It would seem like I was with some one. Then that was where I believe in the legends.

(234)

Then I told him about it
he smiled at me. "I am, in
number of places, going to tell
the truth. That one you already
know now, you will never
be lonesome, if you know
a lot of them. You can do that
tell the legends to yourself.
try hard to know a lot, the
legends. I know a lot of them"
when they said this to me. I
would catch some big fishes.
We would always cook
fishes.

(237)

Soon they bought me a rifle,
and as soon as I learned
how to hunt, I was fond
of squirrels and they made
him like me. In the fall
we went out camping to
Skunk River. Then they
bought me some traps. They
taught me how to set them.
Then I began to trap. Muskrats
minks, raccoons and
skunks. These were the ones
I usually trapped for, once
I trapped a fox. I killed
it and carried it home.

X

(238)
X carried it on back

For gent.

and when I got home, they scold me for it. "No, not these we are not suppose to kill these foxes." They said to me. They threw it away. They tied some Indian tobacco around its neck. And after we had trapped in, the spring we moved away. Then we began killing the prairie chickens, ducks. Then we camped back to our village. We ate a lot of meat. Soon I went to my mother.

my mother began to tell about my brothers what they done, how they know how to hunt, how they killed a lot of minks raccoons, skunks, mush-rats, and ducks, prairie chickens. how they helped her to boil for syrup. after she told me, she said, "Now you are grown up, you never help me in anyway, and I want you to stay here from now on." This was what she told me.

I never smokes no replies I did not
want to. Then they began the gens
festival the Indians - and I only go
whenever I'm invited, and I would
have a blanket with me always.
I was the only one that wore a
blanket. Once, They had us
altogether all my brothers, I
was the youngest. I found that one
of them was (sassy) He kept on
talking as they talked to us.
They warned us against gambling

(241)

X talked back

Miner to gamble. They told us
this. and never to drink old
fire water, and he was the only
one who kept on talking back.
our brother. and we kept
quite two. They told us very
carefully, when scold us, soon
he began to drink. and he
never believed in any religion.
and he never attended these
festivals

(242)

He, himself, done what he pleased.
This was how went in life.
and I believe in festivals
whenever there is a festival, I am
always there. and the legends
I believed in them also, I
tried hard to know a lot.
and about these festival
prayers, I tried to learn
them. and I believed in
anything and _____

(243)

prayers. and the adoption
feast prayers. or any prayers.
and when a young man I
knew a number of them.
and about drinking I never
take it. and about the tobacco
I tried to smoke for a while
then I tried the chew also.
and I also tried to drink
once. But really

it happened just what they told me, so I quit drinking.
But I still wear my blanket. Soon I began to notice the older men, they were not doing anything, not working, just played cards every day, and I was a young man at that time. But I was still treated like a boy, they never treated me as an adult, and I never

(245-)

try to do any country with gils.
Soon I began to consider these things
after going to bed. That was what
I done. for a long time. "I wonder
why they never work these old men"
I would often think. Then they go out
and borrow money whenever
there is anything doing. Soon
my grandmother noticed me.
She said "I wonder what's the
matter with my grandchild
he goes to be too early." This
was what she said to me. "I
believe

he is thinking of something!"
she said. Once we were alone
then I told her what I have
been thinking about my
grandmother. "Well, here's
what I have been thinking about.
These men, I noticed them,
all they do is to gamble. They
would beat each other of all their
traps. Probably if they work
this would give them money!"
I told her. "Well, grandchild,

the president gives us money," she said to me, "that is why we have these payments," she said. "This land was bought on account from us, and they say that they will never pay up for it and our claims are somewhere where our money is. That is why they put some documents in the sacred packs, so they can talk this matter over to them sometimes, then the white man will have to fight his own words."

"That is why they tell them
we have not any, so some
times when the white man thinks
nothing of us. Then we will
show them to him, what his
ancestors said to us. That
is what your grandfather used
to say, he was one of the commit-
tee men. That is what he used to
say. And whenever we are
forced to go to school, that
is what we will do.

(249)

then its to those, as soon as they
can speak the language and read
then if he tries to make us cede
any site, then they will show
those documents to them." But
what they use to say grand-
child. Then I began to fish
more than ever, and sold all
the fishes. And soon I began
to grub the stumps, and made
posts, and they use to pay
me some money for it.

(250)

Then in the winter I began to trap.
I sold all the furs. I trap for a
long time. The Indians, when
ever some one works among
the white people, they would
say things against him, they
try to discourage him. To
make light of him. They try to
make him go to dances, to
dress in full costume, then they
say a lot about him.

(251)

To eat a lot, they say that
is good of him. whenever you
leave anything there, he comes
to eat it up. They also say a
whole lot about him. and to the
one who is skillful in dances,
at the festivals. and to sing.
the one who sings the loudest, they
they say, he sings the loudest
at the festivals. and also to
the drummer, they think
a lot about him also.

(252)

And to themselves, they also think
a lot about themselves when they
are so. Some do not beat the
drum well, then they say I
can't dance well when the drum
does not beat it well. I heard
some say that. And some
do the praying, they are suppose
to do it accurately, but some
of them do not do it accurately,
some would say that so and
so never prayed well, now.
the Indians do not help each
other. That is how I think
about this.

I won't confirm this, but that is
the way I think, and some
of them know all the festival
songs, and know just where
they should come in. Then they
call on them to sing. As long as
the festival last, they would
lead and direct everything.
but as soon as the festival is
over, he was off, then they
criticize him. "He doesn't
know all the songs." and these
are sometimes life a simple
poor lives.

That is what they do, these guys
festival goers, and to those
who can pray. They do the same,
as long as it lasts, that is as long
as they helped. That is how I
came to know, and they won't
even give them anything after
the festivals, they just simply
helped. To help those that give
the festivals, That is why
that these festivals are conduct-
ed in a right manner.

(255)

And after the festivals they never thought about them afterward. and whenever they try to tell something about the gurus festivals they have to hear them. and whenever they offer a prayer of the festival they would still be talking group by group all over. This not what I say but what I know of the now they do not think much of the festival, the young people they never think of religion.

And at the gens festivals, There wont
be anyone there thinking seriously
of the religion now, but they are there
simply for the eats. This is what
I know about them, as for my-
self, I quit thinking of my religion.
They do not think much of it.
most of them or all of them, only
they through their mouth, as
for my self I am serious of what
they say, but in my heart I
don't. They do not think
much of it. There is time
coming when they will

grit these festivals, already they
give them recklessly, This is what
I know of them. That is what they
do, but to these they are true
the legends, the one that knows
them what he said. That is exactly
what they are doing, Mesquakies, Many
of their doings are thrown away.
This is what I know of them
I believe him

(258)

who told the legends, they like him and he is still being liked. Those who tell the legends. They are not the bad legends they liked but good. That is all I know about them. And then again my grandmother told me all about the medicine. She said "Only the good," she began to name them to me.

(259)

And this was all she named
for me, ailments, When you
knoweth coughs and fevers.
you to get well, or all sorts
of ailments you are to get well.
And if a woman hates you.
she is to love you anyhow.
and (the tied together) medicines.
A man and woman to love
each other. and various
other medicines.

(260)

She name them to me. Then
another understands dogs.
babies who have not learned to
talk, to understand them.
She lived with me for a length of
time, her brother also (wa wa
to sea) was his name. He was
one who taught me. He taught me
religion but I soon quit
thinking of the religion whenever
they gave festivals some kind, after
I knew that they do not
think much of it.



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

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.