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1834 ✓

Stock Algonquian

Language Fox Dialect _____

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

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Remarks Autobiography of a Fox Man. Text and English
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No. 1834

Transl., Pt. 7

Shirlylawn Fabric



FABRIC FINISH

religion, young people, and I,
also, quit thinking of it. Soon
I began to work, after I was with
a woman. I soon reconsider. I
began to work, in anything, I
worked in almost anything
among white people. I even
worked in the section, and
I never did chew tobacco.
I never smoked, never drink
and I never gamble.

(262)

I never marry others, and
I never was implicated in the
fight, and I do not talk much.
I never sing. This is what I
do, but I can tell legends,
and I know how to pray.
I can pray for the dead.
This is what kind of a man
I am. I always think of
work, I always want
to obtain money.

(263)

That is the only way, I feel
well to have food with us.
I worked for it, so we can
purchase food. That is good
to work. And this passed looks
very depressing to me, what
they use to do to me. I, for
instance, was treated very
bad. They never tell me
anything about work, but
now, that is the only thing
that urge anybody.

(264)

whenever they see anything
about the right living. Those
who work are the ones who live
right. The lazy ones, they never
can live right. and the one who
works, whenever he goes to town
they give him whatever he asks
for. And if one, gives money
to his sons, they will grow
lazy, that will not be doing right
to them. If he does that, they
would never grow up to
know how hard it is to
obtain money, and they
very scrupulously

(265)

squander money. That is
what some of these Indians
do. They say, they love their
boys. That is what I know
of them. I don't say "if" I make
my own living, and my
boys I tell them the same
thing. The work religion
not exclusively, church is
also true. It is easy, not
because you have to

(266)

cook. when an Indian wor-
ships. He would cook an
abundance of dog. he does
not know how dirty they are
what they eat. I believe
that is why the Indians
get sick from eating
dogs. The dog is like a fly.
He eats anything he finds.
Then we eat them. There
are a lot of things an Indian
is not allowing themselves
to do

(267)

Then this dog, God thinks
alot about them, they would
say. And you know that
dogs do not know their
fathers, it is the case of
fighting one who can fight
the best can make more
puppies. And they do not
see to that, what these (dogs)
do to each other. And there
is a lot of other (ments). That
is what I know about this
I am not saying "if:"

(268)

Then, I want you to listen
to me what I have to say. If
you work, the white man
will like you. Right now
they are making them. We will
not always remain Indians
there is time coming when
we won't think anything about
festivals. Look at what
the white man has made
You never hear of anyone
say 'an Indian made this'
It always the white mans
own makings.

(269)

Every where we look, we see it
and to us we do not see
them anywhere, what we
made. If we think this way
it will be right, and its the
whiteman who made it
possible for us to eat. We
never eat our own food.
besides it is not good. The
whiteman's food is good.
But whenever he says any-
thing to us, we do not
believe him.

(270)

we do not know that. he is
keeping alive. and what about
our own food the deer. they
are not anymore, and buffaloes
there are not anymore. the
elk. there are not anymore. the
beavers. there are not anymore.
or anything, we would
not know where to find
them, even them. the white
man is keeping them alive
here and there.

(271)

In us, our ancestors did not know enough to preserve animals. Then ^{they} could of said for us to eat them. Then they could of told the truth if they have said "if " but now I am telling the truth what I am saying now as far as I have lived. this has happened and now I am telling the truth this will happen.

(272)

We are not in costume as
they have intended. We know
that long ago they use to wear
bearskins, the Indians,
but now all of them wear
white man's clothes. not
one now wear costumes
but all wear white man's
clothes. What white man
made is what we wear now
Our clothes, we do not see
them anymore, I guess
we would be ashamed to
wear them.

if we wear them. Whatever
we see now is not Indian's, it
not his festivals. Only our
Sacred pack is the only Indian
about us. Even water, when
I get it from, the white man
made it. It runs out of the
iron, and when we have festivals
we use them, and the kettles
the white man made the kettles
then they use those at the festivals.
and these brackets we use to
carry water with, the white
man made those.

(274)

the buckets, and the dipper, the
white man made them. and the
knife, the white man made those.
and the hangers, the white man
made those. And the smoking
tobacco and chewing tobacco
the white man made those.
and the pipes, they use them
to smoke, the white man
made them. and every-
thing that you ^{see} inside, the
white man made those, the
dogs, the white man, cares for
those also.

(275)

And after he takes good care of it
we buy them from him.
and where is that Indian
wings. Everything, ^{that} white man
made is taken inside. Only
the sacred pipes are Indian
made, also the fire and
those Indian prayers and
also the forks, which are used
to fork out the dog, and
those big wooden bowls
and also wooden dippers.

(276)

That is all there is in there, that
are Indian made. That is
all. That is all I know about it.
my gun, children, friends,
ladies, girls. This all, for
sure, I know about it. I
do not say "if" but I know
about it.

Then I am going to tell
what I know the medicine.
It is getting so extinct now
they do not marvelously
cure each other anymore.

(277)

They use to, marvellously, cure
each other in any form of disease.
My grand mother use to cure
any one who has disease on
the inside organs. (na
ke ki ga) was my grand-
mother's name. When ever
there is any holes borrigon
the, she does not leave
any scars there, or any size
of holes she does not leave
any scars. and when ever
they have the coughs, she cures
them. or any diseases
she cures them.

(278)

x 7 B?

That is what she done when she
knew medicine, and whenever
there is a swelling somewhere
she does not cut them open
but uses medicine to act upon
it to open, I once cut them
open, but she does not,
and whenever they are sick on
the inside organs, she also
use medicine. When the patient
has pus on the inside organs
she gives them medicine to drink
and the thing opens, And
when the women are
being made ill by the birth
of a child, she also cures
them.

I am telling about my grandmother, how she doctors, and she cures many Indians. That is what I know about her, and they never pay her money. They use to give her cloth, blankets, horses, anything. Then they cook for her, sometimes turkeys, chickens, pork they cook her these. Then I would sit around with greasy mouth.

(280)

I eat a lot. That was what
my grandmother done, and
sometimes, tho she cures, would
bring her tobacco. I never
knew once to have been paid any
money. That is what my
grandmother done, what I
know of her. Then she
died. Then a lot of the medicine
was gone. That is why I said
it is almost extinct. The medicine
a lot of the, one that knew
medicine are gone -

(281)

And now I am going to
tell something about myself
what I think when I was
a young man, what I think
about the future. The way,
for megalomaniacs, is not
clear. The white skinned
is everywhere, and I turn
to school I wanted to go.
but they absolutely refuse
me. Then I told them what I
have been thinking about
but in vain. "You are
not

(282)

to do that." They would say to me, "We are going to stay right here to remain Indians." They would say to me, But I always found what I think about it, then if I ran away, they would try to scare me this way. "If you die you will not go to ghosts you will be burned by the devil." They would say this to children. "And they will give you the Christian water to drink, They will tell you

so even read, they will say
this to you, but in reality
you will forget your relatives.
That is why, now if you go
anyhow, the other children
will go." They were trying
to make the children go to
school, but once I run
away to go to school to
Kansas. I was not up
age yet

(284)

They went after me. Then they
started to building a school
in Toledo. There the children
began to go to going school.
I believe I helped out that much.
Every now and then they
would start to scolding
but the way I thought
about it was right, and
about this Indian life,
to me, I think it is very
poor.

(285)

That is how good the school is
I went to school three months
and now the children are
beginning to go to school more
than ever, and our chiefs
in the passed were
(heavy drinkers) that is
not good, But that all they
were after, the Indians, and
two of our chiefs were killed
by it, I believe, one of them
was (nae dia) was his name
He was frozen, he was
not sober

(286)

but drunk, that is why he was
frozen, and one of his brothers
(ma gi' ba di' loa) was his name,
and he went to sleep when he
was drunk, that is how
bad it is. That was what
our chiefs done. That is
why the Indian does not
like the white man's way, they
learn to drink, gamble, or
anything bad habits.

(287)

That is what the Indian
does. He kicks at every
thing the white man says to
him. When he says any-
thing we kick at it right
without any consideration
of the future. of their children's
future welfare. He does
not think of work, how
they can get money.

(288)

They do not think about it.
but only festivals. they would
tell this to them. I do not
think the Mesquakies show
any mercy on each other.
Even how to get his money.
They do not urge each other.
and they talk money being
somewhere for them. if they
are wise, they would always
think of that, how to get it.
That is how ignorant they
are. They just want smoke,

all day, I believe that is
why they do not know nothing.
Because they smoke too much.
how they should urge their
children to know something.
and the old men do not
set examples to each other.
you see the old white men
working, when an Indian
gets to that age all he does
is to sleep and when he
wakes up, he fills his
pipe.

When he gets enough snake
then he makes the children go
after water for him. He asks
for cold water. Then after
drinking he turns over and
goes back to sleep, why he's
an old man. When a white
man is that age, he works.
That's what the white man
does. Then in the evening
he wakes up. Then he begins
to tell lies to the younger
people, he would probably
say, "This is what I have
done. That is what he
says."

To some of these he is telling a lie when he says that an Indian life is good. Then in the winter, all he does is to sit by the blazing fire. When I was a boy, I was often cold. When we lived in a bull rush wigwam. After I began to make my own living I never lived that way, and sure enough these are warmer than in the bull rush wigwams I was often cold.

(292)

I was only warm on my breast.
It seem they only made fire out
side in these wigwams. When
you live in a house you will
never get cold. In the winter
all Indians would move to the
thickest place. In houses you
live right there. You can
live like that out on the
prairie, it will be as warm
as ever. and if you live
in a wigwam out in
the prairie

(293)

I believe you would freeze,
and where is that (Goodness) the
Indian's way. A number of
them have taken a liking to white
man's houses, and some of
them use to say things against it.
After they live this way, they forget
what they use to say. They say
it is good to live in houses.
That is what I have known of
the white man's way. This
is all I will say. My
friends, I,

Alfred Kiyana

(To Kana)



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