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BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

1854

No.

Stock.....Algonquian.....

Language.....Ojibwa and Potawato--Dialect.....
mi

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

Collector.....Dr. Michelson.....

Place.....Date.....

Remarks.....Linguistics, ethnology and physical anthropology.

74 pp 9 x 6".

B.A.E. MS. #1854

Potawatomi
Ojibwa

I

AM

IT



Notes on Potawatomi Mortuary Customs

Gathered at Keshi Wis, Eagle Wagon at the upper
mouth. Notes unsystematic.

W. marks the cause of death. An adoption
feast is held. a dexter Clad in Finery. Some such
as horses, double ball game, dice played. If
wife dies, husband restricted. Adoption feast
about 1 year after death. Husband gives young
sister of deceased wife. ^{with} washing joints after death.

These notes show Pot. Sag. Fox Kickapoo.
Mortuary customs (chiefly P) have a genetic connect
with Foxes, entering a ghost house the table.

Women's everyday clothing like that of
Tama.

POT. a piat'

pietwak' = ?

mitia I come

mitia ^{the} E = my place where I am

Kpiam ^{the} individual

K₁ piā¹ ō¹ mā¹ gū¹ nā¹

piā¹ gū¹ mā¹ ō¹ = piā¹ mā¹ gū¹

piā¹ gū¹

ketō¹

i' Ketō¹ mā¹

ketō¹ mā¹ Ketō¹

= metē Ketō¹

mā¹ wā¹ pō¹ lā¹

= mā¹ wā¹ pō¹ lā¹

ā¹ gū¹ mā¹ fū¹ tū¹

= mā¹ fū¹ tū¹ mā¹ fū¹ tū¹

wā¹ pō¹ mā¹ ō¹ gū¹

= wā¹ pō¹ mā¹ ō¹ gū¹

wā¹ fū¹ mā¹ cū¹

= wā¹ fū¹ mā¹ cū¹

wā¹ fū¹ mā¹

= wā¹ fū¹ mā¹

Ktā¹ wā¹ fū¹ mā¹ ō¹ gū¹

= wā¹ fū¹ mā¹ cū¹ ō¹ gū¹

Kā¹ fū¹ ā¹ gū¹ tū¹

= fū¹ ā¹ gū¹ tū¹

mā¹ dū¹ mā¹

metē mā¹ dū¹ mā¹

mā¹ dū¹ mā¹ ō¹ gū¹

= mā¹ dū¹ mā¹ ō¹ gū¹

metē mā¹ dū¹ mā¹ ō¹ gū¹

mā¹ dū¹ mā¹ ō¹ gū¹

= mā¹ dū¹ mā¹ ō¹ gū¹

mā¹ dū¹ mā¹

= mā¹ dū¹ mā¹

Ktā¹ wā¹ fū¹ mā¹ ō¹ gū¹

= Ktā¹ wā¹ fū¹ mā¹ ō¹ gū¹

metē mā¹ dū¹ mā¹ ō¹ gū¹

me le te suana
me le te dua wa

3

sana get^s = sana get^u

sana get^g = sana get^g

et et payak^u = et et payak^u

nua^u foma^u gunan^u

Kuap^u m^u g^u k^u = Kuap^u m^u g^u k^u

ndap^u te^u = nape^u te^u cwa^u wa

ta^u j^u te^u g^u wa^u = pe^u te^u cwa^u

te^u k^u k^u alawa^u in Pit Syllable

ndap^u te^u cwa^u = nape^u te^u cwa^u

zina^u p^u in^u wat^u - a^u wat^u

zina^u m^u g^u wat^u = at^u g^u wat^u

zina^u te^u = at^u g^u wat^u

Repe^u cim^u = Repe^u cim^u

Repe^u cim^u = Repe^u cim^u

Repe^u cim^u = Repe^u cim^u

Repe^u cim^u = Repe^u cim^u

Repe^u cim^u

owen¹ = we want¹
 now / just
 nni¹ fən¹ sin¹

Fool asleep: somebody takes you
 gā¹ gā¹ nā¹ fā¹ yā¹ yak¹ = swallows,
 a¹ ckā¹ fē¹ wā¹ = fox nā¹ mī¹ cī¹ g¹ tū¹ meaning

— CP. fox a¹ ckā¹ fō¹ wā¹
 pi¹ ā¹ sū¹ the glottal stop, neck, putapiase
 pū¹ tū¹ sū¹ wā¹ dent, t's not affricative

fū¹ sū¹ = fū¹ sū¹ wā¹

cā¹ gū¹ nā¹ mī¹ (??) = cā¹ gū¹ nē¹ mī¹ pā¹
 nē¹ mē¹ wā¹ nā¹ tām¹ = nē¹ mē¹ wā¹ nē¹ tām¹

E obscure when wā¹ gū¹ gū¹ nā¹ l

ingā¹ K¹ Kā¹ nā¹ tām¹ Ke¹ Kā¹ nā¹ tām¹ wā¹

nā¹ tō¹ nā¹ nā¹ tām¹ = R forgot it

nā¹ tō¹ nā¹ K¹ nā¹ tām¹ (nē¹ mī¹ Kē¹?)

is really a long phrase.

cam = a' cam in Fox

mubia'ta'k = Fox are p'it'ag ^{Kwa'k}

myama'etam = ~~fox mya a to a~~ in

meaning myama'etgan

mya'ci'ta'a = mya'ci'ta'a

pu'a nitam he is glad

pm'ap' to = pm'ap' to in meaning
very clear of fa'to in Gidwan

^{low} ^{far} kelin'agage ketemage'swa

u'g'g'ntan = he hates it

u'g'g'ntan = he u me

to'bia'si he is not coming

ya'kunogē he is sick

la'na'magot he sings in
fause

mim'ag butterfly

Small Pigeon Little French 1/2
 + Potawatomi
 age 49.

L 194
 B 156
 W 153

194	156.00
	155.2
	80

L 176 Small Pigeon
 age 10 =
 B 156
 W 130 Winnebago
 Potawatomi
 Little French

176	156.00
	140.8
	15.20

L 193 Potawatomi
 Fine de granfatus
 B 158 Cady Jackson
 W 147

193	158.00
	154.4
	3600-

L 176 White Pigeon
 Winnebago
 B 156 Broad face
 nose flat
 W 130 Oriental Pigeon
 faint mustache
 no beard

age adult
 evidently
 brachycephalic,
 & markedly
 80.
 skin moderately dark,
 wide jaw

John Kingfisher
187 L reputed full blood - age 23

151 B

eyes very dark Brown

148 W

~~slight~~ slight eye deformation

Tom Boal'ste

L 189 50 odd

B 167 very dark looks full

W 157 reputed full

mother John Kingfisher
reputed full blood
about 58 blood

187 L

156 B

149 W

194 L

155 B

George Kamigen 87.
reputed full
looks a little white

148 W

faint mustache - faint beard -

185 L

154 B

John Mike past 50
reputed full Ojibwa

148 W

owns up a little white
mustache strong
conjunctiva left eye yellow

eye is a little furred -
 looks Mongolian
 reputed full of it -

L 174

Susie Link ^{anxious} age 22

B 148

Concave incisors.

W 137

flat nose - slight occip. deformation

L 170

Cecilia Mike age 10

B 143

full sister of Susie Link

W 128

shovel
 concave upper incisors
 no occip. deformation

L 189

Mrs. Billy Boy 50 or a bit more
 reputed full of it

B 151

W 139

dark
 full sister to father of John Kingfisher

L 179

Betsy Kingfisher age 28

B 151

full sister of Susie Link
 shovel

W 136

concave lower incisors
 upper out

L 190

John Smith 41

B 151

a little white blood

W 143

rusty brown

L 170

Mathilde Hart - age 5

B 145

adopted child,

W 123

reported full
blood

L 185

Mrs. Cody age 50 or

B 146

D. [unclear] [unclear]

W 138

reported full blood
looks it, but with [unclear]face is sun all -
owns up to a little white blood on
her mother's side

L 186

Mrs. Sophie King

circa
age 60

B 150

mother has a little white

W 131

blood.

L 185

Mrs. Henry ^{age} slight hysterics

B 150

Sister
full sister of

W 135

Mrs. Sophie King

L 173

Joe Mike 14

B 148

full brother of

W 130

Cecilia Link

sister Link
near Kingfisher

L 173

B 153

W 135-

Mrs. John Dandy age 60
 says quite her parents were
 full blooded Indians -

L 186

B 153

W 147

Billy Mike age 51
 reported full blood
 father of Joe Mike,
 Cecilia Link, Susan Link
 Lucy Kingfisher
 shows slight baldness on top of
 head.
 Should judge he has a little white
 blood, though he denies it

L 193

B 157

W 145-

Joe Dandy 42
 reported full blood

Son of Mrs. John Dandy

L 172

B 144

W 127

Katherine Marshall 38
 reported full blood.
 looks Mongolian

canines out

L 200

B 146

W 136

Billy Grant - about 60
 reported full blood
 slightly bald on top of head.
 denies any white blood

L 181

Mrs. Billy Grant ^{part} 50

B 146

W 135

L 176

looks Mongolian Tillyhart adopted 6

B 196

d. of Billy Grant
should upper in case

W 120

slight occip. deform

L 187

Robert Grant 20

B 149

son of Mr. Mrs. B. Grant

W 140

L 196

Mitchel Q wagon 48

B 156

looks as if full blood

W 146

reputed to

L 179

Mrs. Mitchel Q wagon part 40

B 151

as far as she knows no white blood

W 134

L 172

John son of Mitchel Q. 14

B 138

W 119

L 173

Peter, son of Mrs. Quagga 12

B 152

full brother of John

W 131

Shovel incisors

L 198

James Quagga 57

B 152

said has heard but has a little
whitish food

W 151

died on his chin
partial albino on hands; 7
years ago they appeared.

L 183

Miss F. Barliste 45

B 154

a very little white blood

W 147

L 174

Anna Barliste 18

B 155

Cousin of Mrs. F. Barl

W 143

daughter of F. Barliste
reputed full blood
very dark - Mongoloid face
incisors shovel shaped.

		reputed full - looks it	
L	181	Mrs Joe Smith	age 75
B	156	Mother of John Smith	
W	146	Thomas Baptiste	
L	193	Wa pa pa si	about 75
B	160		
W	149		
L	190	Maria Chimmimi	about 60
B	151		
W	147		
L	171	Annie	age 12
B	146	daughter of Marie	
W	133		
L	177	Johnnie Baptiste	age 10
B	146	reputed full	
W	123	John Kickick	age 74
L	198	looks very Indian	
B	153		
W	156		

L 194

Mrs. John Kickick 47

B 151

W 144

L 177

Mrs. Annie Baker 32

B 141

denies any white blood.

W 137

L 186

Mrs. John Mustache

B 143

d. of Mr & Mrs. John

W 142

Kickick 18

L 192

Mike Mustache 53

B 159

Finally admits father & mother in French
denies any white blood.

W 147

no blood. looks as if there was a little
white blood.

L 183

Mrs. G. Butler age 36

B 198 (1402)

fingert full blood

W 133 - 1

L 183

Mrs. John Green
repacked full blood.

B 196

W 132 - 1

Aug. 16.

15

Breeded informant
70 first old man.

Thos. Miller
interpreter.

When a man dies, he is placed in a box which is large enough to hold all his belongings which he will use on his journey. best clothing that can be obtained, tobacco, pipe, a small ax and a light gun & ammunition. He takes enough food to last him 4 days. It takes four days to make the journey. And the journey is westward. If the man dies his wife makes the clothing. Dressed by men, & the box is made by men. After the man is buried, the men who prepare the box take his medicine sack & wrap it in cloth & give it to the widow. she starts gathering quilts, blankets, men's clothing, anything she can get, making a bundle of this. This bundle is placed on

the deceased's bed one year. At
 the end of 1 year the woman takes
 this bundle which is now quite large,
 and does it out to the relatives of
 the dead. After she distributes all
 this the relatives of the dead fix
 her up, present her with the best
 clothing they can get, so she will
 look nice. After she is toggled up,
 & well-liked by the relatives of the
 dead, she is presented with one
 brother of the dead. If not well
 liked by the relatives of the dead
 then she is not presented with a
 new husband. And the same when a woman dies.
 The body is taken care of by women
 the bundle is fixed up by the hus-

band. At the end of one year, he takes the bundle & distributes it among the relatives of the dead. He also is given in exchange clothing, blanket, & the like. And if he is well liked by the relatives of the dead he is presented with a new wife, usually a sister, or cousin (^{and} either side). If not well liked by relatives, not presented with a new wife.

During this one year, the woman or man when they are invited hardly ever eat with the rest of the family. The widower carries a small pan or dish for one year. At each meal the food is placed in the pan,

They either eat of the pan directly
 or carry the pan till they feel like
 eating. When the person is at
 home he takes a little bit of ~~meat~~
 of everything they have to eat
 + place it in the pan + place
 the pan ~~it~~ beside the bundle.
 Between meal-times he calls on
 some other person to eat it, and
 it is considered that these are
 the meals of the dead, and
 this is kept up 1 year. If
 any Indian kills a bear or
 deer, they cook the whole + have
 a feast. They call the widow
 or a widower. And this feast
 is given in their honor. And
 the widow or widower who is

Called to this feast will not sit down
 + help him or her self. To duck,
 beer, etc. He or she will wait till
~~then~~^a relative takes a fork and
 takes a small piece of the food
 and puts it in the widower's mouth.
 Then he or she is at liberty to
 go ahead and help him or her-
 self.

The widow or widower is
 restricted. When the maple sugar
 season sets in, he or she can't
 go ahead + help themselves until
 some person takes a spoon
 ful of this sugar ^{in some} in his or her
 mouth. Then he or she is at
 liberty to eat all he or she wants
 of the sugar. The same thing

in the rice season (Middle last
part of August), he or she is not
permitted to help him self, himself
until some person finds some
in his or her mouth. And some
in the berry season (blue ^{in July} berries,
sawberries, black ^{in August} berries, ^{supplemental} crowsberries).

The reason they are restricted thus is
the spirit of the dead tells them if
they follow this restriction, venison
or wild game, & the or apple sugar
and the berries & wild rice will
be more plentiful. If the restric-
tions are followed the person is repaid.
After the dead gets to the end of
their journey which is at the end
of 4 days, they ~~gl~~ are glad to
receive them there. There is no

Sickness. No one is ~~poor~~ there. They have plenty to eat. Everything is plentiful.

Moccasins given to the survivor if the moccasins are worn. Belief is same as Foxes: the ground would be parched the bare feet touched it. The widow(er) not permitted to pick up a small child, If he or she does the child will die. Nothing like the Fox idea of leaning against trees etc.

On direct interrogation. If a man + wife lose a daughter, ~~the~~ they hold a feast, pick up a girl that resembles the dead and adopt her. They present her with the finest clothing they can give her.

games are played at this feast. They believe they play these games with the dead for the last time, and similarly if they lose alone.

Of sometimes they hold more than 1 feast. They think the dead person is attending the feast.

[The speech to the dead at burial, practically like Fox.] They give the dead advice. The speech can not be made by any ~~of~~ person, it must be made by a person who is an *ogi'tcita*. Tells the dead to go water ward, to their Chief + during this 4 day journey they tell the dead not to look backwards to his ^{his} former family. The reason this advice is given is that he, the dead, invites

his wife and children to join him
in his journey & vice versa.

on direct interrogation; the survivor
of a married couple gashes or the upper
arm, calves of leg. The object is
to separate the blood of the person
from the blood of the person who
died.

Aug. 17 Bedud informant Thos Miller
interpreter.

Wina bozho had a brother who broke
through the ice, name unknown, W.
mourned for him so hard that the
skies jingled & made the earth
tremble. And his brother was gone 4
days. At the end of 4 days he
returned to Wina bozho. And W.
would not let him in. He told

him to go ahead & prepare a place
for the other Indians after death.
That is the person who is there now &
has charge of the dead.

The Ojibwa believe there are 2 souls.
1 year before death, one soul goes and
departs for the place of the dead.
1 soul supposed to remain with
the Indian till death occurs.

When death occurs the soul remaining
departs and joins the other soul.

The good & bad Indian alike are re-
ceived at the abode of the dead. At some
time all the good Indians will be
picked out there; - the bad too.
But they do not know what will become
of them. The path on which they travel
is all very sandy. When nearly

Here, the trail forks, at this place there is
 a very large cranberry and each per-
 son that passes takes a bite out of the
 cranberries. As soon as the bite is taken
 on the cranberry, the impression
 disappears. A little way beyond
 the cranberry there is a large river
 which they must cross, and after they
 cross the river there is supposed to be
 a hill or bridge. Beyond this is sup-
 posed to be the place they all go to.

Buried all on their backs. Heads all
 towards the west, & feet to the east.

[different from Foxes].

[The dead are never taken through a
 door; a hole made in wigwam, or ~~the~~
 taken through window in house. says Thomas
 Miller.]

In a given place on West side is opened.
The reason why is not known. It is tra-
ditional.

If a girl is impudent to her father: the
father takes a small switch & chastise
her. But the father will never use
his bare hands. It's always a
switch.

If a girl is fast her father tells the
girl to live with the man.
He is not ashamed of his daughter, he lets
her go. The brothers of the girl have
good common sense & like their sister
they are not ashamed of her - They
take a liking to their brother in
law as they do their sister. If the
girl is fast & does not pick out one
man for her husband, as advised

by her father, her father will let her do
 as she pleases. The mother of the girl
 tries to persuade the girl to lead a better
 life, also her brothers. [If a married
 couple have a child, if a boy, be-
 longs to the mother, if a girl, to the
 father. The reason: if the mother dies the
 girl looks after the father; if the
 father dies, the boy will look after
 the mother. all the children belong
 to father's gens.]

If a boy is saucy or undudent to
 his father, his mother will undertake to
 correct him, because he belongs to her,
 & she is more interested in raising
 him than his father is. A small
 switch is used in chastizing him,
 never the bare hand.

Later when a young man, if he is generally worthless, drunkard, immoral the father will not undertake to correct the boy, it is the mother's duty to do so. The boy's sister may also undertake to correct him. The other relatives, men or women, of the boy will undertake to call him down more than his own father.

If a boy is impendent to father's brother, when given advice by ~~this~~ his father's brother, the uncle does not try to whip him but tries to scare him.

If a boy is impendent to mother's Brother, - A boy will try to follow the advice ~~more~~ of his maternal uncle than that of his paternal uncle. Today some practice this

Custom, some don't. If ~~me~~ a boy
is on war path with father or maternal
uncle, and either of killed the boy
returns home.

If a boy is ^{mother's sister} ~~sane~~ & father's sister, the
aunt (on both sides) try to correct
the boy as much as his mother.
If a girl is impudent to her mother,
the mother does not undertake much
to correct the girl; she looks up
to the girl's father, and thinks
it is his duty to correct the girl.

A girl has much respect for the
maternal uncle - ~~affection~~ ^{no}
joking relation between maternal
uncle and niece. Between brother in law
and sister in law it exists, for being
grossing propriety. But it is only in fun.

Nothing meant. Brotherhood ~~last~~ can
 join each other ^{but} ~~don't~~ indecently.

List of gentes at Soc Cent.

Bear

Wolf

Deer

Other

Heron (?) something like it, not Crane

Sturgeon - manaming

pull head?

awasei (kind of fish)

True

a Johnny

Sturgeon

Goose

Lynx.

Exogamy of gentes.

~~Not advisable for~~

No preferential marriages otherwise.

When man was first made by the Great Spirit, each person was given an animal to associate with during his life.

A person is supposed to be related to all members of his, her gens. He is supposed to be first cousins to them (either side, first cousins). Most of the Indians here belong to the Anasazi gens: 100 or so.

The Bear next here in point of view of numbers. Some very few in number. No definite locality of gentes in the village. If a Chippewa of a given gens meet an Indian of some gens but of another tribe they would be considered relations as above, & they would be glad to see each other. [Some of some gens of Chippewas but another locality.]

The gentes do not have special songs.

No special officers connected with special gentes. The last old chief here belonged to the Eagle Clan. Another chief (Airya-lá^{ns}) belonged to the Wolf gens.

Ná na'á'ngē bi was the head chief & belonged to the Eagle Gens. When he was killed by the Sioux, his son, Wábižé'si, took his place as chief.

The custom was if a murder was committed in the community the chief did not undertake to punish the criminal, but it was the duty of the brother of the murdered one to go & kill the murderer.

The former crimes: not many. Drunkenness the cause of most crimes. If a man was a coward, killed his wife's paramour: if he had a big heart he would ^{pay} no attention & let her go.

Stealing unknown among the Indians.

A man kill the animal after which this gens is named.

Some men do not talk very openly to daughter in law, some do about some mother in law to son in law.

When a child has sense to know he had a good dream, he takes charcoal + blackens his face. + he fasts. Today not done.

Tattooing known long ago. Not done today. No special reason for it. Simply to carry a mark. Any one had the privilege of doing so if he knew how.

An eagle feather worn in the hat; for each enemy killed in valorous deed a red dot in the feather.

Bedad + Miller in the forest -

Story of mi $\frac{1}{2}$ Ka'm Snapping Turtle.

He was going on the warpath, he hollered for the warriors to follow him, 1st all the animals came to his call. The 1st was the bear. He came running from the brush jumping all sorts of ways to show how quick he was on his feet. M rejected him, saying he was too slow. The Bear was next, M wouldn't accept him as he was too slow. And all the animals came but were rejected by M for they were entirely too slow. After he turned all the animals, he let out another war cry calling for warriors. Then came all the different species of turtles. When M saw them he accepted them. And M told his wife they would go straight west and would be 8 days on their journey. When

then went on the journey they went
 straight westward. After a short distance
 they came to a large pine windfall
 over which they could not climb. And
 they would not go around the log. So they
 built a fire beside the windfall &
 burn it until they could get by.
 The log burned at least ten days.
 After they passed this log, they
 came to an Indian village. These
 were the people upon they were
 to make war on. And M. placed all
 his men in a circle around the
 village & told his men to wait till
 daylight before making the attack.
 At day light M. let forth a
 war cry. All his men made a
 rush for the Indians. When the Indians

heard the war cry they ran out doors
 to see who made the attack. And
 when the men saw all the
 different kinds of turtles around
 the village they yelled for the
 women filling their sacks: there was
 plenty of turtles for a big feast -
 While these women & men were
 gathering the turtles in the sacks,
 this M got away from the Indians
 got to the centre of the village where
 the chiefs' daughters were located up in
 a platform in a tree. M made his
 way there & beheaded each woman.
 After he beheaded each woman, he
 placed each woman in their hind
 quarters were up in the air. He
 placed them near the ladder

And in the meantime the mother of
 the girls ran up to wake them up & tell
 them the Indians were gathering
 but for a sleep, the old women thinking
 they were asleep. She ran up & gave each
 one a push, and shoved them off
 their hands & knees & saw each one
 was beheaded. She was so frightened
 she tumbled off the platform. After
 M. beheaded these women he
 took each head & placed it under
 his arms & crawled away from
 the platform & hid in the dry
 leaves. One old lady came along
 & stepped on him, kicked away
 the leaves & was about to walk
 out to the rest of the Indians she
 had found M. & he whispered

to the old lady not to mention his
 name, telling her to say he was the
 person who ~~was~~ ^{was} in the village.
 So all the Indians stood in a
 circle about him so he wouldn't
 get away. While standing there they
 saw the heads sticking out from
 M's arms. They were undecided
 what to do with M. One said,
 "Throw him in the lake or he
 will drown at once." So they
 grabbed M. by the tail and dragged
 him toward the lake. He pretended
 to grab on to the brush, yet he
 would let loose every now
 and then. And he said, "Do not
 throw me into the water. At the same
 time it was just the place he

wanted to go. After he was thrown
 in the lake, he was there 9 years
 after M was in the lake 4 days the
 Indians could not find him there.
 And some distance out in the
 lake was a big rock sticking out
 of the water like an island. And
 then they saw M. and the Indians
 said, There is M. And one said
 M would not die in the water,
 there is where he lives. M was
 preparing for a dance on the
 rock to celebrate his victory. And
 these Indians upon the made
 were the Utagamig and in
 his song he used the name of
 this tribe - After M had his
 dance he had to celebrate

this dance along as all his warriors were killed. When night came M made his escape & went home.

Marriage: no regular ceremony. Takes girl to his home, or her home. No marriage customs like Foxes. The man didn't pick out his wife for her looks, but because she was a good worker, handy in making clothing. When she is a good hand at this she is kept to find a good hunter. Women are inclined to look for a man to bring in game. Every even is not gifted with hunting ability. Now and then a man gifted with this ability [If a good hunter, some other Indian makes medicine in summer & takes away his luck]. In case

of divorce, children go with mother.
 The ~~moth~~ man simply gets up &
 leaves them. Generally the cause of
 divorce is bad treatment on either side.

In case a woman is beaten up by her
 husband, relatives do not interfere.

Barrenness not good cause for divorce.
 Barrenness usually considered the fault
 of the man. The informant knows cases
 which tend to prove this. Old maids
 entirely unknown among the Djibwa.

Formerly marriage was not as young
 as at present. They think of marriage
 today when only children & they bare
 children when only children them-
 selves. When a person dies a part of his belongings
 buried with him, rest kept for 1 year.
 at the end of the year the

widow, or widower distributes the property to any people, and they then must give something in return. Whatever is given the widow or widower takes the goods + pays for a degree at the medicine lodge.

When a child loses or pulls the tooth out, the child takes a piece of charcoal and blackens the tooth and throws the tooth eastward, and the piece of charcoal westward. And at the same time says, "I hope I will get a new tooth." And the new tooth does come.

As soon as a woman is pregnant, sexual relations cease. No reason assigned or known. At catamenial flows, the woman keeps away from the

other people as much as possible - if a man undertakes to approach or talk to this woman, the woman will come out openly & tell him there is something wrong with him, tells him not to talk to her till over this trouble.

At first menstruation. When the mother knows her daughter is in this condition, she places her away from the family for 4 or 5 days. When the girl is about over this, the mother cleans the girl all up & prepares a little feast, she tries to get to & every-thing to be gotten, berries, game, and offer to the spirit thanks - then the girl is permitted to associate with the rest of the family, and anything she touches afterwards

will not be damaged. No food-restrictions for boys when changing into man-hood. If a man is a coward but a good hunter, he has no trouble in finding a wife.

The way a man used to insult another way: you're not worth as much as that old lady, that old lady is worth a good deal more than you (or some thing like that.)

The other men who hear this, will say: "There is no truth in what he says. That old lady is much better than he, because she has lived longer." And the insulted man will say nothing. If the insulter still tries to get the man angry, he will repeat it 3 times.

Still the man will say nothing but take it as a challenge for a fight. He will walk up to him & will draw a knife and tell the other to also draw his knife and will fight. The informant has seen this, and quite a few murders have taken place thereby.

If a man wished to insult a woman, hardly occurs. If a man tried to speak a woman & she turned him down, & he was angry he still hasn't anything to say to insult her.

The meanest thing a woman can say to another: informant does not know. A woman insulting a man: . . .

Parents usually interfere if young men, boys fight.

on the Okechita. Yousago when

Chippewa & Sioux were fighting, the man
 who killed a Sioux & scalped him be-
 came one of these oke'taitas. Today
 the oke'taitas originated from the
 parents. If the parent was one, handed
 it down. Today the oke - are older men,
 and formed in little groups, 4 or 5 in
 group. When there is something to take
 place, like a dance, they talk it over
 and set the date. When it is decided pre-
 sented to the tribe for their approval. Or
 if anything has taken place which is
 not proper among the tribe these og-
 talk thing and adjust the matter.
 The og - carried a stick whittled
 out to look like a gun or else
 they carry a war-club, to show they
 belong to the tribe, they generally

dress very nicely,

If the chief was defied, ~~and with~~
nothing to enforce his authority.

Years ago when a chief mistreated
his men or showed poor judgement or
if the people did not like him, the
people got up and joined with
another band, and that was how he
was treated till he had no
more people, and he ceased
to be a chief. And the chief who
and his men the best always had
the largest body of men -

Captives. Hardly known, killed on sight.
Relates how his brother was captured by
the ^a Sioux, who had lost a son, adopted
him but other Sioux killed him. The
adopter cried. Doesn't remember Chiffarine

Taking Sioux women captive.

Peace: Chippewa & Sioux: A big band started from here each year & tried to make peace with the Sioux. On the last occasion the man appointed to take care of the peace pipe, went over to the Sioux village & offered the Sioux to smoke the pipe, but it was refused, so he went back. The reason the Sioux didn't accept the pipe was because the chief was not present. But when the chief arrived a little while afterwards, they could hear the chief talking to his men. And the Sioux chief came over to the Chippewa band & told them they would accept the peace pipe, and

Also told them they could eat out
of the same dish. That is all the
informant knows. Bills ^{in form} unknown.
Name of month: Pinā'kwē kī'ses

October: The Leaves are falling);
Ku Chatiwō gī'ses (The moon that
freezes everything, about Nov.), ge 'tci man-
de gī'ses, Namēbino gī'ses (The sucker
moon), Onābarō gī'ses (Walk on the
Crust of the Snow), Pēpu Kwe u-
tagan (Your snow shoes break in the
centre), Walbikunō gī'ses (Flour
month), Utē imino gī'ses (Straw-
berry month), Mūngi'ses (Berry
month), nā hīkunō gī'ses (another
one; Rice is in Blossom), Manōmino
pē gī'ses (Rice moon), Watēbuku gī-
sēs (The leaves are all tur-

ming in Color).

- 1 hē zig^{ke}
 - 2 mī^{cl}
 - 3 nī^{swi}
 - 4 nīwīn^{cl}
 - 5 nānān^{cl}
 - 6 mīngutwā swī^{cl}
 - 7 mīg wā swī^{cl}
 - 8 cīwā swī^{cl}
 - 9 žāngā swī^{cl}
 - 10 mīdā swī^{cl} (1st me-;
- 2 nīn^{cl} thōn kīn^{cl} hē, hē wīn^{cl}
 we incl. ? we excl. nīnāwīn^{cl}
 you kīnāwā they an. wīnāwā
 wīnāwā u sī mīn we excl. are walking
 kīpimū sām i mā are you pl. walking
 pīm u sī arāg^{cl}

Had a rather time on inclusive & exclusive

pinuse' he, she is walking

pinu'tisa' ... at the present time.

pinibato' he is running, not ba't

pinise' he flies by

niŋgi'ckwa'pinu'setmin' we quit walking
pinu' he alights.

bangicin' he fell down

Kiwindjilisu' he " from some place

Kiwindagodjin' used in some sense, but
slang.

Kiwi'gaci'cin' he slipped and fell

pa'pan'use' he is walking about

ucki pa'pa'muse' he is beginning to
walk.

unda's' come (sing.)

unda'sag'ke " pl.

pitap'pinuse' he is coming this way.

pidjibato' he " on the run.

mādja' he goes away -

mādjan' go away sing.

mādjaing^{ke} go away pl.

mādjadā let's go away -

mādjawāg' they are gone,

kisfīn mādjanād of they are going.

" mādjaing^{ke} " ye "

" mādjaing^g " we are "

" mādjaing^ā " used. "

si'fi' river. si'fi'wān' rivers

inini man ininiwag' men

ikwē' woman. ikwēwag' women

ma'kwa' bear ma'kwāg' bears

ingānā I spoke to him

short o ganō^m C' speak to him

ki'ganōnig' he is speaking to you

o ganōnān " " him

ninfi/ganōnig/ānānig^{ke} they speak to us

nin-gi-gan o ni-gog^{ke} they spoke & me.
ki-gan o ni-gu-wag^{ke} they - you for.

mina he is given

miⁿ give him

mīṇadā' let's give him

phổ biến

in/mina' (or part, inminna^e) 3-Thin

ningimina, I have - him

figure.
ridgimna than him

with him if he sees me.

mai go'banit'sk, anyone that sees you

obama bamas ^{rather than} he lost sight of him

in wā' bāmā' jīmū set^o Ism-him

Walk by

with Panam Jimusemit^c he saw the other

walking by

durch komf war

~~1/2~~ make by.

utigon' ininivan' he was told by the man
 ndinan' ininivan' he tells the man
 swaban'an ci'ciban he sees the ducks -

m

one duck, he ^{is} zig^{ki}

cciban

obviative pl. + being not distinguished.

ni'ckatizi^e he is angry -

bima'tizi^e " " alive

ini'ckinon I am mean to you

kini'ckinag^{ki} he is mean to you.

Kini'ckinag^{ki} " " "

nickinawat^e if you are mean to him -

the Kichik'kinnapi'twa if they have been
 mean to me.

ngi'ziton' t out 't

ngi'zi'a I - him

oni'ckiman' he scolds him.

ninigi'pita'kigan I accidentally burnt it

nearly short, probably is.

o Ku sán^c he fears him

o Kutan^c " " it (+ not it

nizaiyēniftiwag^{kc} they are afraid of each other
 Ku sítiwag^c is pretty certain / pause
 but not a forcible glottal stop.

nu ēnā'ndāng^c that is what he thinks

o tinpānifmān^c he thinks on of him

igito'tawad^c he treats him so.

izipnāguzi^c he looks so.

izi'nāquād^c it look like it

mānp'de zi^c he looks bad

or not mya -

ba be Kā'de zi^c he is slow, quiet.

ba he Kādi nāwizi^c he is slow (working)

in nīndj^c my hand n Kād^c my leg (link-
 dān^c)

i nnik^c my arm

in don^c my mouth

in git^c my foot

in gi tāt^c my fat

isipit' my tooth Kipitān' your tooth.
 in'ipitān teeth.

owipit' his tooth.

owipitānān their tooth

asin' stones. asinig' stones

mitig' tree mitig' trees

mindit' mitig' the tree is big.

zibi' ~~mitā~~

mitāmagad' sifi'

gē'itci' ^{new}bi' (bird + sonant - force)

gē'itci' ^{new}gami' bag body of water

Kizitābatō' he runs fast -

apato' he ran over there -

pitagin' cin' he returns.

gīgāⁿ fish.

gīgāⁿ yag^{ki} is.

uginat' chief uginat'

indōgimāminān' our chief. excl

Kitōgimāminān' our chief incl.

kwifimū sēmīn incl. 1st pl.
 kwifimū sēmīn excl. pl.

kwifimū sēmīn yāng'
 kwifimū sēmīn yāng'

mūnigō yāng' incl.
 yāng' excl.
 - yāg^{kc} ye

mūnīnd

mūnīgūt' clearly u
 this takes agent noun
 mūnīg^{kc}

mūnā agent not feared,
 anyone.

fāfēzīgōgā-zīn horse. single hoof

fāwīn aiyēnēndazīn he is not bright.

nībua kā he is smart

nibawag^c they are sleeping (not-ä-
nibawi he stands up.

Ripin nipawāt (Surd + Sonant!)

Kwipipafonin we are going to sleep.

nīngōpawāfīge I dreamed

āg^c teigāyān^c = Boy ā^c ci^c teigāyān^{me}

mīzīgāngit^c if he gives it to us -

mīzīgicīn^c give me

mīzīgēfīyng^c give you me

wīndānawicīn^c tell me

nīngiwīndānag^c he told me

nīngiwīndānāgūnān^c he told us and.

nīngiwīndānāgūnānig^c then, excl.

wīndānō^c kwan if then tell you -

owīndānawān he tells him, he

īndāwīndānag^c he must tell me

kāwīn nīngiwīndānāgūsin^c
he didn't tell me

a'Kuzi^r he is sick

bagite^{'e'} hit him

ofenⁱman he dips him

ofbi[']teifonⁱman he accidentally drops ~~it~~ it

obiti[']žan he accidentally cut it (clat)

obiti[']žwan he " " him

ofbi[']hākipan he accidentally burnt it

bitowē = Fox je towāwa

obittinān = he accidentally touched it

pa^rgi[']cinu['] = pa^rgi[']cinōwa[']

inā[']djin['] = Fox in ā[']cinō[']wa[']

inā[']d[']cinu['] in ā[']not

inā[']d[']cinōwa['] o not a

inā[']d[']cinu['] o not a

itigowā[']

mi[']ckā[']di[']žilwa['] they are angry

n[']gi[']/mi[']ck[']i[']gr['] kit they made me angry

niñ/gi/ni'eki/ ^{by actions} I made him angry -
true hiatus

in by speech.

niñ/gi/sigi/ā I got him scared

in by what I said

oga/kānder he knows it

oga/kānimān he knows him

kāgo wīndamawā kin don't tell him

for tāsamase' he comes walking

kāgo sāge/zi'ken^{a??} don't be afraid -

sāge/zi' he is afraid.

mawiwag' they cry.

omawimawān ... on some one

oga/tōn he hides it

oga/ntōn he hides him, in Fox Kyā-

ingātōn I hide it

oga/to/nawā they hide it

ga'tōn' hide it

nāndopini ~~is~~ looking for the enemy, and
 for the purpose of making war
 mīgāgāzi he goes to war.
 mīgā C' fight him.

kēmīgānīgūnānig' they fought us
 Klagwāta he came out of the water
 Kipakobi he went in the water -

kīwā_ukīwēfōi he is drunk: he is full
 of dizzy water.

kīwā_uchwi he is dizzy
 ickwā- " he is no longer dizzy
 wēwībēze he is in a hurry.

nīgānizīe he ahead -
 jīm_{fōtē} he crawls
 nācīkīwizīe he, she is alone.

ogīnāsān he killed him
 o_{wi}pīnīsān he came to kill him.

to kīhāgūpīnōg' they have come

Īŕi/cin gisĩnān

wāgigumē has crooked nose.

māngipjānt has a big nose

nāgannō'ē he sings

nītānāgannō'ē he is well.

wēwēnīpīnīfātīpī'ē he lives well

nīnī'ē he dances.

nītā'nīnī he is well.

jīnīgā' he dances by (ā not ē)
-āwag^{ke}

jīnīgā d^{ke}

kēwā'sē he is hunting.

īŕi sīng^c the direction it lies

īŕi sū it leaves an impression (direct, sense)

nī sēnīcā d^c

māckā'wēgā he is stronger.

pīnā'tī'sē he is turned

Burns.

otcagiglan ^{to} burn it

ghan ^{he} ^{is} ^{burning} him

intcagizān I am burning. it in - diss. to?

kitcagizān than

kitcagiglanāwā ^{you} are . . .

otcagizānāwā they

hanitan' ^{When} ^{he} ^{hears} it

A ^odanit^{han}āwā (syll. division in this)

1? ⁱⁿ itān ^{owid'} that's what they hear

mīgānik' fight him

mīgā^{it} " "

mīgānāda let's fight him

Kēgo mīgānā ^{Ken'} don't fight him

" mīgā^{na} ^{kē}gun' don't ye . . .

Kēgin mīgānānāg' if he fights us incl.

" mīgānigayāng' " " us excl.

mīgānānāg' they are beaten

obā'ckizgān inīwān' he shot the man
 cici'pang' he shot the ducks
 } ob. pl. + sing
 } same.

in'pizī' dāwā' not on
 I listen to him

obizī'ndawān' he is at him
 obizī'ndawān' they listen to him

in'no'ndawā' (seems a' not a second time)

fi'xwēwē'cin' = Koy foyitwāwā'cin^{wa}

kī'pigu'ckā it's broken

in'mmā'ckān it fits me well

in'mimittāwā'

obō'kī'pītōn he makes a hole in it

gipī'cin' he lies blocking the passage

gipī'sin' it. " " " "

Bi'zī'dāwī'cin' listen to me

pozīgwi' he sures to his feet.

wānīckā' he gets out of bed.

o maingāwī he gets out of bed - aroused.
 obō zhen dān he knows it perfectly.
 obō zhen mēntān " " him " "

³ sāgini ndjini He has his hand exposed
³ sāgindi pē cin " " " head " } ^{best}
³ sāgindi pini " " " " } ^{corner}
³ sāga 'ko ^{prange} winē cin " " " antlers " "
 mā māngā 'ko winē' he has large "
 o dō' zhi pī tōr' He puts it that way,
 zūgi cin' he lies down

wā wē' zhi cin' I lie down.

zāgi nī kē' cin' He has his arm exposed
 to view

¹ zānagāt' it is difficult

zānagigā' he is heart nut.

ozagipnān' He holds on to it

^{power}
 mā' kuzi' & he is crippled.
 kuni'bo' he is dead

aiyā' kuzi' he is tired
 ta' kuzi' he is short -
 kino'zi' he is tall

te'igi' pig' at the edge of water
 ingimū' pōn' I struck him
 kipi'gani' he went ahead.

nigāni' gā'pawī' he stands ahead.

pin' gā'pawī' wāg' they are standing in a line
 o' nā' pān' he fetched him. man = ?

ogī' pītōn' he fetched it

nādiyā' ōng' were going to fetch it
 o' pī'ndigē' he goes in.

sāga' ēn' he goes out.

āndi' wāgē' where ^{very fine}

atēg' āndi' atēg' where is it
 ninda' tōn' I place it. ninda' tā

nda'nis^c my daughter

guwizāⁿs^c boy

nicimāⁿ my younger br. sister

nisaigāⁿ " elder

ns^c " father

nmānā^l " mother

nimīsāⁿ " elder sister

ndaw^lnmā^e " " " either sex speaking

nizigū^c " my father's sister

inzigāⁿ " my mother's brother

titipicū^c " he calls

ābi^cttci^c pū^cā^cli^cgi^c & lives forever

ābitosē he always ^{walks} = Cox^cā^cpe^cttci^c -

ābitūse Wednesday

ābitā^c half

manā^ctigi^c he is homely

mū^ckawā^ctigi^c " handsome

8 nintg^ctgi^cKwā^cdan 3 spoken

Kāwiri ogi magu nāsi he pīdūt
leave him.

māgita kwahitor 'The it

n zāgi tōr 'I like it very much for it

of n zāgi ā 'I like him

ki zāgi tāwāma^{makes question}

Ki zāgi ā gowā 'He - you o not u

in zāgi nimim 'I like you (extraordinary form)

Ki c'pim zāgi ā gōyā n' 'if they like me
your but not violent glottal stop -

Ki wānā tēzi² 'He is crazy, i/c.

gitimāgizi² 'He is fool² ^{very weak} to apparently not to

a pī tci = box a c' pī tci

manic' 'This best,

pure

Ka 'cki bidāzan' medicine sock

nigwāsidi mān 'Hitch back canoe

ogitnāga pīnān' 'he left him

ogitnāgā tōr ' " " it

nāgā 'leave him

Kigimisa^{wa} ye killed him
~~Kir~~

kinisi^{di}su^u - me clear

He killed himself

Kegaⁿⁱngitnisig['] he nearly killed me

" Kigimisim['] ye " " me

" Kigimicimin['] - ye " " us

Kigimisug['] then - then on -

Kigimisawag['] ye - then.

not⁴ # mit⁴awag['] a not a

gut[']adi['] he is afraid

sagezi['] " " "

ningusig['] he fears me

ninguttan['] I fear it

inwā[']bandānan['] zō[']pitwān['] I - then in

in[']bitōnan['] I bring them in.

kiwā[']bandānan['] then - then men

owā[']bandānan['] he - then -

gitimickinag. they are lazy

gitimicki he is

kepin gitimickinad if they are lazy

" gitimickisignā " " " not lazy

kiwasi a' clea. He is hunting

babagwasi She is around him

babumasi he walks around

opuzapman he tells him to come

= Fox wī'cā-, with

slightly different meaning.

kupandawābanig he is looking for you

amickkwag bearers

agiwāsān amickwan he is hunting
bears.

te'zithig'ad that what he is doing.

nīngiwā kāmā misad inimian

I see him kill the man.

nīngimickwag he strikes me

nīngipagithig he purposely hit me

- Fox *myā nāmetammwa*

mā ēndam he is sorrowful

mā^a šitē he is sick at his stomach

minodē he has a big heart.

piada dēnu he comes crying -

animiki'kā it thunders -

gimimā' it rains,

Ki'pin gimiwāng' if it rains

magižā^v dagimīwān it might rain -

pi'giž gimiwāng' I hope it rains

gi'gimīwān pi'pi'nāgi it rained yesterday.

wāban' it is daylight

wāstiyā¹ its light

ogimāg' chiefs.

ogimāwi the chief

indogimāminān our ex. chief.

A da² ogimāwi he will be chief

ogimāwim'pū' (rather than *ε*)

he thinks he is chief

bēzīgū ādāimō^c he speaks the same
story all the time

in ādāimō^c he tells at that was

ēzithāwin religion, custom

manidōwī^c he has the nature of a manitou.
omānido man^c his spirit

odteitōāg^c his spirit

djībaī^c soul.

māngīkimugābanig^c he saw me
secretly.

gižide it is cooked.

māngīkižigān I have already cooked it
almost now.

māngīkižigānā^c I have already cooked it
an.

mickudgi's^c ^{clear} red turnip = beet

mickudisimāg^c beans

opimig

potatoes

white
 turnip wa bickidji's
dji's turnip. — san fl.
inwābandānan mābickidji'sān
 I see the white turnips
pi būtc you fool!
bi'kidji big belly ^{a clear pause} but not forcible
 glottal stop.

Kagibādigi he is foolish
anici nābi a human being, Indian.
 — ig fl.

pin ate zi dig those who are alive.
Kagigē pin ate zi dig those who live forever
inā pinēwin
inā pinēwin disease.

inā pinēwinan diseases.
pin ude he crawls, int. 2 2w
n'indj This Pond. 2 2w
 tom in ally aspirat. on clear. not surd.

he floats in the river *pinfa bign^e*
isnowes sogif^e ^{is not}
 at lightnings *wawa'samog^e*
 thunder bird *pinisi^e*

Chippewa superstitions about ^{special} moles,
 if they meet it, it means death or
 something terrible in the family.
pap^u kadowno he talks slowly.



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