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CHILDRENS

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GAMES

Kick apoo 2 I

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1971

The woman to whom he is married
is told, "This man is now nearly dead,
so you must stop bothering with him" she
is told, "Stay out," ~~the~~ woman is told.
As it is not ~~for~~ for her to stay
there, she goes out. She stays only
outside. It is not lawful for her to
go inside. It is unlawful for her to
touch ^{everything} which belongs to them. Others
divide their belongings. All their ^{her}
property is taken away, also their ^{her}
clothing. For the ^{is} woman can not
wear them again. (2) Now that man's
sister has been told that she is to
take care in telling her (sister in law).
Whenever they come to fetch the

that is dead's
sister.

~~the~~ woman
body away, and lay it away, she calls
her sister-in-law: "Well, my sister-in-
law" she says to her, "Do not be
discouraged because we have ceased
seeing the one with whom we lived.
We are not the first to do that.
That is how our son has planned
it for us, namely, that we stop
seeing each one of us." (13) Then she
goes away she unbraids her hair. She
gives her tobacco. "This is tobacco
for you to throw. you will go
around in the eastern direction.
Whatever you come to first,
a tree or water, you are to throw
(this tobacco) at or in it. you

* the water washes away the bad feeling.

must dive (up stream). You must ^{shout} throw (the tobacco) to the water. ^{and}
You must ask our grandfather for help, so you will feel good*, so your body will be as good as ever. You must walk around a tree (rhetorical!). You must be quick in throwing tobacco to him (4). Then you are to walk in a circle to the south, then if you see a stone, you must tell him how wretched your body is as your body is half dead. Then you are to dive in water again with your clothing on up stream. After you come out of the

* One can other persons' says J.M.

water, then you are to dry your clothing, then you must go home where some one else lives; when you arrive, then you are to throw away (5) your clothing, for then you will be given other clothing, - all of which will be old. It is not lawfull for one to have fresh clothing. Nor is it lawfull for one's hair to be oiled or combed. Only her sister-in-law can comb her hair, it is not lawfull for her to wash her own clothing, only if she is told by her sister-in-law - "wash your clothing;" would she

be able to do her own washing. Nor
is it lawful for her to dress in
handsome apparel. Even she
^{must} could not go around where
there is a dance (6), nor could
she sing, or even look in a
looking glass. Soon when an
adoption feast is to be held for
the husband [could be wife],
when that has been done, on the
fourth day she is summoned
right away by her sister-in-law
who has made fresh clothing
for her to wear. When she comes
there early in the morning,
then all her clothing is taken off

and she changes and wears all
new. She is again painted
(red, decorated), her hair is combed,
and she dresses in finery. Then
right away ^{suggests} from far off ^{to} her uncle
(maternal) or her elder brother
when she comes, she takes all
her clothing off, and leaves
it there. She is given another.
She is given old clothing. Then
she goes home right away. She
looks for matting, corn,
four sacks of it. ^{Again her}
uncle (maternal) ^(looked for) flour, four
sacks full. She brings it when
walking to where her sister in -

law lives. She goes there. She
(her uncle) picks up where
she sat when when she was
clothed (8) what they had
brought there, flour, corn,
everything which they fetched.
They do not speak to each other,
who ever live there. Then she is
through with herself. Then
right off she does not have to
obey anyone. Then right off
at any time she looks for
her clothing. It is all over.
at any time she will do
whatever she wants. She can
even pick another man

Her sister in law hates to let her go if
she has treated her husband well. The
sister in law will replace the dead by her
brother or nephew (brother's son).

to be married to. yet she
should not marry any one
for one year. (9) ¶ Now when
she ~~does~~ treats her husband
well, her sister in law grieves (?)
over, "Now my sister in law,"
grieve over you," she is told,
"You must follow my wishes,"
she is told. Then she is done. On the
fourth day she tells her brother
(the man, literally), either her youn-
ger brother or her nephew (brother's
son), "Well now, you must marry
this person," she says to him, "the one
to whom your elder brother
was formerly married to."

I am fond of her," she says to
her younger brother. After 4
days the woman (widow)
is fetched (10). Then she again
marries her ^{former} brother in law. Again
the woman has a ^{widow} sister-in-law. At
then she speaks to her younger
brother, "Now my younger brother,
"Take pity on me, listen to me.
Your elder brother's children are
your children. You must think
the same of your elder brother's
children as you do of your
own children. We had the
same father and same
mother (i.e. the same blood). You

^{mother}
elder was not badly treated by
his wife. (11) "It is not lawful
for him to be unwilling to
her. He is cooped (literally, placed)
there. "Now, you have done well
in taking pity on your children,"
the young man is told. You
must think of them as your own
children. You must take care
of them. "It is not lawful
for them to beat ~~them~~ or to
be angry at the woman
(widow). The children also
are thought of more. They
are told, "This (man) is your
father," they are told. "As you

syntax?

thought of your (real) father, so
you must of this man as your
father". The children right away
have a father. (12) They think
of him ~~as their father~~ as they
thought of their father who
died. "Father," they always
say to him. That is what they
say is done. They surely are
fond of each other, when people
are fond of their children.

Now when a man's wife dies,
 when she is now about to die,
 he is orded out, so he will not
 bother with her any more, and now
 he can not do as he wishes any more
 (very free). He obeys his former
 brother-in-laws. When his wife
 has been attended to (by an
 adoption feast), in four days they
 are worried over the children again
 as he did not ill-treat his wife,
 as he did well, then at that
 time, they ~~do~~ replace her (the
 widow) with an other, his former
 sister in law. The man whose
 (sister) died tells another sister

(2)), "Now, my sister," he says
to her, look at your children.
They are wretched as their
mother is dead. I do not
want to see them lonely, you
must marry again the one
to whom your elder sister was
married. You must take
care of your children."

After they have released (by an
adoption feat) his sister 8
days, then the man (brother
of the dead woman) gets ready
every thing he places down
four blankets (3). Then he
goes after his brother-in-law at
(friend)

night time." Now my friend,
I have come after you. He
says to him. It is not lawful
for you (the widow) to be unwill-
ing. So he goes with him.
When he is brought, then he
gets married right away
to a new one. He gets new
blankets, every thing new.
Right off the man (widow)
looks for every thing,
perhaps a horse, lots of things,
anything, perhaps a saddle.
He tells his sisters, he who
was given a new woman,
"I have been given a woman."

(4) he says to them. Then the women
right away fetch ~~over~~ every
thing over there where
their new sister-in-law is,
They give everything, perhaps
clothing, perhaps they give
a horse. Then afterwards in
return they are given ^{try} a new
sister in law. Every she wears
of ~~then~~ ^(the new couple) they live ^{try} by themselves,
and ^{the woman} takes care of the man's
children, she is just as fond
of them as her own children.
(5) The woman thereby glad-
dens the relatives, because
she listened to her elder

brother and did what she
was told by him and took pity
on (the man's) children. That is
why she was placed (as a
substitute for his sister), to ~~for~~
treat them well. # If they
had another for a step-mother,
they ^{might} ~~would~~ not be treated well
(but there is no certainty).

That is why she (the sister in
law) is put (as a substitute)
by her elder brother, so their
children will not be treated
badly. This is all.

* so they can't be taken away.

up to ten years old.

When children lose their parent while small, perhaps their father has died, perhaps their mother, a piece of buckskin is tied to their leg, or wrist so they may not, it is said, be taken away by the souls of those who have died, and ^{the buckskin) ties} their souls. That is why ^{Buckskin} they are tied to them. Ordinarily ^{the children} they are not persuaded by ~~the souls~~. "I am tied too much," those souls ~~are accustomed~~ [the children would say as an excuse for not following the soul of the departed]. (2) * as long they do

not let off, those buckskin
strings are there, so they will
not take them off prematurely.

~~Also~~ Also for ~~the~~ four~~th~~
days the children bathe
very early in the morning. They
dive 4 times (4 times every
day for 4 days), or their first
4 days. At noon they eat.

That, it is said, is what
they did a long time ago.

even tied on
man's hair. 84.

How any one is treated when first he, she is becomes a widower, widow. When the husband (or wife) has been dead for four days, his, her hair is tied, it is tied with buckskin string. Their lives (i.e. spirits) are tied (so they won't follow the soul of the departed), so they can live here on the surface of the earth, so that ~~that~~ their souls shall not accompany (the spirit of the dead); that is why ~~it~~ they were tied with buck skin string. After an adoption-feast is held, then they throw away the buckskin strings.

105.
The Kickapoo even they do not buy
coffins.

This is what happens when any
dead person is laid to rest.
The head is laid towards
the east. 6 sticks ^(trees) are cut
just as long as where they will
place them (i.e. the length of
the grave). They place all the sticks
west (that is, the tops of the
trees will be at the west when laid
down). Only where the
log (coffin) is, the top is
placed towards the east (may
be; to be as the head of the dead).
They stand up sticks (on each
side) and tie and those
sticks which are placed on top.

~~gone~~

(Different
from Pages.)

are fastened.

a. 1

a'cker (Kwi) ^{Kidapawan} ^{with}
= a' (Ki) ^{with} ^{smk.}

What happens when a man dies,
from the very time he stops
breathing. Right away tobacco
is thrown away. The Great Manito
is told as his grandchild ceases
to breathe. "Now already your
grandchild has stopped seeing
light. His body lies quietly, and
his movement. That is your very
own body. You must look after
him, your grandchild, so he, she,
will obtain a (fresh) earth again, a
good one which ^{you} have made
(syntax?). ^{That is all} ^{the} ^{will} straight
way begin to be fetched there
when (all place) has been made

The project is put aside
for a few days. It is
washed & brought in.

a dead body is put on the
South Side of the house.

W $\frac{N}{\text{head}}$ E
S

for him to be. Then right
away they put tobacco on
his left hand. Then they begin
to lead him again. He is
laid with his head ^{still} towards the
west. His soul is still is still
here. Only his body lays still. They
right away begin to lead
away. When those who dig the
grave come, those who cleaned
him (her) again walk along,
and go with them. They look
over (i.e. select) the good
property of the dead to save
it (i.e. put it aside for them-
selves). It is all taken away,

* The dead is still lying with his head west. At the grave he, she is turned around

his property which has been stolen.

(5) and again ~~over~~ a little has ^{been} cooked for him (the dead)

to have as a lunch, a spoon, he is led out south west, he is led out that way, the way his head is (first). All his possessions are led out for him so he can have a lunch. After he has been led out, in a hurry they close the place where they led it through. It is not lawful for him to be led out on a road. It must be off the road where he is brought. It is not lawful for the grave-diggers to look back wards, so that

cp Winnebago.
Parker Fox.

Bear gets man's die, Wolf takes
care of the dead.

¶ Put at the beginning
night after the death.
old style. Not now.

their souls will not go along
with (the soul of the dead). Only
any old person can do the
so. also all children go
in the house. Again ^{the children} they fast.
Whenever (the dead) has been
laid to rest, they eat. ¶ Two
men are selected who shall be
the head ~~men~~-men to take care
of (the dead), the ones to be
waiters, the ones to wash him,
two women also to dig the
grave, [#] any persons can help (3).
¶ When = (the dead) has been
actually brought there, he is
there. Then right away, (the dead)

is turned around & he lies
with his head towards the
east. He is now pushed down
(in the grave). Then straightway
he who is going to speak comes.
He calls him by a kinship
term ~~son~~ ~~brother~~ ~~grandchild~~.

give as he is related

as he is related to him, "my nephew,
my grandchild, my maternal uncle,
my grandfather, my younger
brother (sister), my elder brother,
or my chief, have mercy on
all your relatives, those on the
face of the earth (whom you
left forever); you are to think
of them on the face of the

i. e. in 4 steps we will get
* Lim.

earth so they will not follow
you (freely tendered), all of your
relatives. Only you must
follow it 4 times so you can
properly step up on our
nephew[#], so you will go to
him, who ever first dies.

Your grandfather was the first
to lose sight of this day-light.
He made it all, who
planned the earth, everything
he has planned he has fixed.
And so you are merely to
think (4) of it. Do not go away
thinking anything evil. Only
you must think of reaching

They follow the spirit of one
just dead.

safely our nephew so you
will not make all relative
follow you, your children,
your grandchildren, your brothers
and sisters, your parents,"
(the dead) is told. ¶ Then, it
is said, his spirit, begins to go
away, his spirit which is powerful
now. Every one is of the nature
of a emanator. When he walks
away (i.e. dies + has been spoken to).

The spirits of others [#]try houses
when he comes. ¶ Those who layed
(the dead) to rest, one of them
comes inside and speaks to
the relatives of the dead how

they shall think when this (dead)
is begun to be led out of the
house). "Now all my relations,
this is what we are to do, what
our nephew Island, so that we
should stop seeing each other.
The Great Manitou has made
us (5). Only you must
think kindly. You must
think only of our Father, so
you will not be discouraged, so
that you will not thereby make
him whom you have ceased to
see feel badly. It is diffi-
cult not to be discouraged.
Even our nephew Wiōka^{na}

also, it is said, felt badly
when he ceased to see his younger
brother. That is why, it is said,
we can not help feeling
badly when we cease seeing
our relative. That is why taught
said to each other, one after
the other, what they should
think. We are still here today.
So you must merely take pity
on each other. "¶ Then those
who know how to lay (the dead)
have come, and take down
a lunch. That is the end of it.
(that is the speech ends there)
¶. Then they lay him down

after P's death, he was called
Tcī jaiyā jū 'Dwa^ε

treated the manitous too
manitous badly. And soon
the manitous had a council.
They had a council over
him, so that they should get
the better of him & kill him.
~~Wi'ōā'kā^ε~~ Wi'ōā'kā^ε.

As they were unable to
kill him, Wi'ōā'kā^ε, they were
able to kill his younger brother
Pā'pā'tā^ε. Then it is
said Wi'ōā'kā^ε went
around crying as he did
not know where his little
brother was killed. Soon
he was told by a bird, a

Chickadee. "Your younger
brother is over here," he was
told. "They made a door out
of him," he was told. He was informed
by whom (pl.) his little brother
called Pá' fā' tã' gē was killed.
He was told by the Chickadee,
when the children were
bathing this little brother
was killed by his children.

It was noon when they were
sunning themselves. So he
was told. He was informed
how to kill them in turn
where they were who slew
his (7) little brother. "Right

at the edge of the water "he
was told. "You must hide
yourself," he was told. "You
must come there at nearly
noon," he was told. "They
watch themselves," he was told.
He made his arrows. He
made 2 arrows out of 2
cat tails. At nearly noon
the next day he went there.
He concealed himself as he
had been told. Very soon
the children said to their
parents, "Let us bask our-
selves in sun." "You must
look out for yourselves."

They were told "You may
see Wi' Da' Ka' Ga'." They
were told. The children went
off to walk. They went to
bark themselves. When they
came there they barked
themselves there. "Well,"
said one, "There is a smell
of Wi' Da' Ka' Ga'. Wi' Da' Ka' Ga'
might be here," said one.
"Wi' Da' Ka' Ga' may pass
by here," said one, "I am
almost sure I smell
Wi' Da' Ka' Ga'. Very soon (W)
shot one and pierced
him in the belly. The child-

K.ickapoo - Sook
a'aa'aa'gwä'tai' t'ai'tai'gwä'ter

red child. He again shot
another. He also pierced
its belly. The children
cried. We fled for this
life. They went to attack
him with water. They came to
where they lived (8). They
were nearly dead. They took
tobacco to an old woman
so she should doctor the child-
ren whom Wi'ka'ka'a pierced
in the belly. "What's the
matter with them," said the
old woman. "Wi. Kas
pierced the children
through the belly," she

was told. "You must doctor them" it is said she was told. She walked off + came where they were, she doctored the children. She could not take out a piece of an arrow. The next day the old woman started off to walk. She went about singing. She was looking for bast so she could tie it to the arrows. She was singing: W. pierced the Chief's children through the belly. So she sang. She was not able to see

arell. Very soon W. saw the
old lady as she went
about singing. When he came
there, he said to her, "What
are you doing, my grand-
mother?" "I am doctoring
the Chief's children," she said
to him. "W. pierced their
bellies," the old woman
said. "I don't see why they
let that W. be there with
them," (said W.), "the when
he walked around,"
said Wi. "Well," the
old woman said, "You (9)
may be W. Pa'ka'ka'."

W. went far off + clubbed
the old woman to death.
He shook all the bones out of
her, he put the skin on
himself. Then he walked off.
He was the same as old
woman was. As she sang he
sang. He fetched basket. When
he come near, he let in
that he was lost. "Fetch
your grandmother," the
children were told. They fetched
her. "Why it smells like
W: 'Og' 'Kd' 'a' 'e' " said (B. 10)
one. "I think I ran across
him somewhere, my grand-

children, "W. said." I can hardly see. I could not see him when I was going around crying. I am sick in my eyes, ^{he} she said to those children. She was brought inside the wickup. So, he saw his little brother was made into a door flap. He nearly wept. "Well," said the children. They always thought W. was right there. Then it is said, that ^{some} W. said, "Well, my grand children, I have been told," said he, "as I have been going around crying today," he said. "You must go far

off by yourselves, as many as
you are. I am to take care
of them by myself, is what I
was told, here in the wickiup,"
he said to them. The old woman paid
to them. It was the same
W. He had been made very
angry because his little
brother had been killed. The
old woman left. as she went
~~she~~ quite a ways, he jerked
off the skin of the old woman,
and threw it aside. He started
off to walk. He went home.
The next day he again went
there. He again fought on the

(p. 11)

(skin of) the old woman (11). Then he walked off singing. When he came near there he pretended to be lost. "Fetch your grandmother," they were told. The children fetched her. They took her inside the wickiup. Well all those who had children went out. She was busy with them by herself. "You will be well very soon," she said to the children. A stick was hardened in fire. "Lay still, my grandchild," she said to one as she ran the stick with fire where

#1 she (W) had shot them (very
free). He killed one child
(syntax extraordinary). Look
at your little brother, he is
already asleep," she said, "as
he is cured," she said to one. "Now
you next, my grandchild," she
said to another. She again
pushed the burning stick, and
killed another. Then he threw
off that woman's (skin) and
became W. again. Then he
butchered them and cooked
them. Then he cooked for
those children (B. 12). Soon after
he cooked them he ate them.

to after he took them off (the fire).

Very soon the parents of the children got tired of waiting.

"It is ~~too~~ long that fusion is too long. Something must be the matter," so they said. They hired a garter snake. Then garter snake went to see.

"Go + see, garter snake," said those who had children. Stick your head out next to the door on the pole where it stands," garter snake was told. He walked off. He did as he was told. Slowly he stuck his head out. He secretly looked at him. L + W. was eating,

When he was suddenly seen
by W. "Come, my younger brother,
eat," he was told. He surely
was hungry as he saw him. He
went there. "Eat," he was told.
Then he ate. He ate the chief's
children with W. After they
had eaten, "Well, my little
brother, carry this in your
mouth," he was told by W.

"A little piece stick your
head out. Hold this tight
in your mouth," he was told.

"This is what my elder brother W.
gave to me to eat, you must
tell them the parents of the chil-
dren," (13)

* I f W had been able to ^{tear}
this off, W would have been able
hide ^{to bring his brother to life.} & today
there would be no death.

W. said & This little brother the
garter snake. The garter snake
went a little way, when he came
there, he stuck his head out.

"This is only what I was
given to eat by my elder brother
W., W. said, ~~what~~ "That is what
I said," said the parents of the
children. They ran that direction
to attack W. He was poisoned
by water. He ran out. The
parents wailed. He (W.) was
unable to tear off his little
brother who had been made
into a door flap.* I f he
had been able to tear

pūjēgwa^e - pōp
pūjēgwa

it off the people would
all come to life. Then it is
said the manitous again
had a council as to how
they were to entrap W. and
to kill him. "Well, how will
we best him," they said among
themselves. Soon again W. was
informed by the Chickadee,
"They are having a council
about you," he was told, "You
surely are going to be killed",
(14) he was told, "Only if it
is cold," said the manitous, so
that he will not be able to
go anywhere. He surely will

starve to death," W. was told.

Then it was cold, it is said,

"You will be starved to death,"

he was told again by the

Chickadee. Then W. got

frayed. He dug in a moun-

tain. He made it bigger.

Then he began to put every-

thing there he eat, bear meat,

deer meat, every thing, he

put away. Very soon it was

winter. Surely there was much

snow so he could go no

place. He merely lived

where he was. Soon a

crow was sent to see about

him. Again, W. was told
by the bird, "They are going
to come + look at you," he was
told. He concealed his provisions.
(15) He put a little in
plain view. He walked off. The
Crow said, "Caw, caw." He
will surely come," he (the crow)
thought. W. just sat still.
Soon he heard the Crow. He
hung up in sight ^{just} a little meat.
He put two fire logs touching
each other. Then he kept sitting
there. Then the Crow came. He
alighted at the smoke hole. So,
W. kept sitting there. Only

he placed 2 pieces of wood
where he was broiling meat.
The crow went back, when
he came there, "He surely
hardly had any food to
eat," he said to the ones
who hired him. "A little meat
is there. He has two logs,"
he said to them. "That is all."

"Now we are surely going
to kill W." the manitous said.

"Surely in 4 days what he
has to eat will be gone, he
will be out of wood for a
fire." said the manitous.

"I shall be cold for 4

four more days, they said.
Very soon at the end of
four days again (16) the
crow was sent again. "So
look at him again," he was
told. The crow walked away.
"Caw, Caw" he said. "Surely
he will come again," W was
told by the chickadee. Again
he placed one log there. He
concocted all his meat &
eat. He untied his bow-
string. "Why he's surely
almost here," he thought.
Soon to again heard him
say, "Caw, Caw." He

throw his bow-string into the
fire. He broiled it. The crow
again lit on the smoke-
hole. Lo! W. was there
broiling his bow-string.
Then W ate his bowstring.

Then W had a very little
fire. The crow went back again
& when he came there,

"He surely has one fore stick
& he is broiling his bow
string & eat," he said.

"Now we are surely going
to kill him," they said, "For
the last time it will be
cold again for 4 days."

They said among themselves,
the invidious. Then, they say, ^{they} ~~they~~
went to get ~~the~~ ^{the} things out which
he put away, every thing which
he brought ~~there~~ where he lived.

also ^{wood} logs. Soon he was again
told by the Chickadee, "It is
said that the Crow will
come again," he was told.

Surely he put in plain view
everything which he brought
~~there~~. When the Crow came
there he saw the food. What
plenty to eat. Surely he wanted
to eat where he was. Then he
walked off. When he came

from where he was sent, he
said, "It is quite impossible.
He has plenty to eat. He
has plenty of firewood. We
can not starve him out,"
he said to them. Then the
missionaries again had a
Council. "How shall we
get the better of him." They
said among themselves.

"Only perhaps if that were
a flood, then he might
drown," they said among
themselves. Then
they agreed. Soon again
Mr. was told by the

Chickadee," There is going
to be a flood," he was told
by (18) the Chickadee. Then
he again began to make
a big boat, he placed all
game animals on it, every
thing, he put it all on board.
Very soon it began raining.
Very soon there was much
water. His boat kept
rising upwards. Soon
the trees barely stuck their tips
out of the water (free, but some). He
reclected that he forgot
to put earth and trees. He
sent pigeons to fetch

sticks. They could bring
a few. ~~He~~ Again he sent
those who live in the water,
snapping turtles, Crawfishes
down in the bottom of the
water. They went there. They
fetched a little earth and
brought it up ^{placing it} in the hollows
of their bodies (i.e. arm pits,
Arms); they also put it in
their mouths. That is all they
say. Soon he (W) made
this earth. That is why
this earth is so small today.
(19) W. went around crying,
he was lamenting his little brother.

Very soon some one came to
him saying, "Well now, my
elder brother, I have surely
come," he was told. "Do not
come in, my little brother," W.
said to him. "Now you must
go where the sun sets, in
the west," he said to him.
"There you will gather our
uncles and aunts (maternal both).
You will be the chief there.
They will all go to you when
they die. That is what is
going to happen to you," he
said to his younger brother.
Then the latter walked

off, and surely lived there.
"You will be called Tcipni-
ya^{so} ^{Qua} by our uncles."
He said to his little brother.

That is why human beings
have death. If he had been
able to ~~to~~ tear off his
younger brother's hide which was
used as a door flap, of human
beings would always
come to life again. That
is what he told his uncles
who dwell on the surface
of the earth to do. (20).
Soon a man died. He
was laid to rest. One man

was selected to go and speak
to him. " Now you must
think about our nephew, where
he is. That is what he was told
by his elder brother W., that he
should gather his uncles
and aunts. So you must
desire to step well four times
where Tcipaiyafō'ōwa stepped,
so that you do not intice (?)
your relation to follow you.
Only have mercy on those
who are here on the surface
of the earth. You must surely
think of coming safely to our
nephew, this tobacco, this
bringing

* an adoption feast has not been held.

lunch. ~~Then the soul of that~~
~~dead man~~ then the came
to when the soul of Teipwigin-
Jo' Owa^e, his nephew, was.
In a little way he was
stopped. "Wait," he was
told. "What have you been told?"
he was told. ~~Then~~, it is said,
he related to him what he
had been told. "And where
is the tobacco?" he was
told. "And the lunch," he was
told. (21 C.) Then he gave him
tobacco and the lunch. "You are
not really sent off yet. You
must stay there yet. Soon

again your relatives will
release you by an adoption feast.
Today you come without
anything. There is nothing
to dress you today, nor for
you to eat," he was told.

Then it is said his soul went
back, and his soul stayed
there. Very soon in spring
the relatives of the dead
look for any (goods). They
gathered everything. Then
only two men were
hired, one *o'cka'ca'* one
Ki'ckia'. Again also
two women, one *o* and

one K. At noon they started
to cook. Surely the men
went around. They took
(inviting) sticks. (22) They
took 10 each. The O took
ten to another O who was
selected to carry them to
those who had been hired.
He gives it (the stick) to them.
"You have been especially
invited," he says to him, "to
go and play lacross," he
says to him. Then he must
invite 9 fellow O. Then he
walks away. He goes around
giving one stick a piece.

"you must play ball," he says
to them. Also that Ki'cho'a² the
~~owner~~ was told to also carry
sticks. 20 are invited, 10 O, and
10 K. After the cooking the cooking
is done ^{by} those shared in the
evening. Then those summoned
~~then~~ go there. On the south
side the Kiskos sit in a bunch,
and the O on the North. When
all those invited have come,
then they surely bring up
the goods, Tobacco is then surely
thrown away, and the Spirit
of Fire is told (23) to
take pity on them, or that his

grandson will be able to pick
up to Bacco and eat, that
he (the grandson) may recollect
what he is told. Then surely
that dead one is spoken to.

"Now, surely you will be dismis-
sed tomorrow, ^{he} is told." That
is how your relatives think
here on top of the earth whom
you have left. They still
wish to be here on ^{top of} this earth.

You must merely take forty
upon them." Then surely the food
is hung up (set ~~the~~ table). After it
is hung up (set table), then
every one eats. A piece is taken

Whatever the relationship may be,

off (all ^{the} food) and it is placed
on (the edge of) the fire. Last of
all water is poured there.
Then surely some one speaks,
"Now my grandfather, perhaps
my nephew, my uncle," he says to
them (24), if you are able,
you must eat with your relatives.
Verily you must only think
kindly of them with you are
going to play. Whenever it is
daylight (i.e. next morning)
then you are only think of
getting safely ~~there~~ ^{to} see our nephew.
Then you will say to him
what all your relatives still

desire, that is, to still live long,
^{there where are} here on the ^{self} face of the earth,
^{that} those others, all your relatives
here on the surface of the earth

may not be enticed ^{away} by you. That
is what you will tell our nephews.
Then really your fellow men may
eat with you, those with whom
you are going to stay. Then you
must eat, all to whom I am
related," says the Speaker.

After the eating is over and the
cates have gone out, ^{that is} those who
have been invited, one person
who is hired goes about calling
out, "Eat!" so he says.

* he stands next to the door

As long as the food lasts
(25) any one ^{where} eats. Then surely
the next day, early in the
morning, those invited
join themselves. The O paint
themselves black and the
K. paint themselves white.
Then they enter in. Then surely,
when it is daylight all
relatives of the dead are
there. Then ^{one released} surely the
Speaker goes out*, "Now
surely" he says to him I dead, but
it is the adopted, "you are
going to play with all your
relatives for the last

⊙ he now speaks louder
(The ones who first get the ball, have
~~the~~ east goal) ~~that~~

time. You must play only
fair (kindly) with them. That is
all," he says, "Surely get
ready," he says, "O and K."
he says. He throws the ball ^{from the} ^{east} out.
The goal(sticks) have already been
stood up, quite a way off to the
east, at a distance he stands
them by twos, 4 sticks all together,
2 east, 2 west (2 sticks make
the goal (1)). ~~After~~ ^{at} ten
~~steps~~ steps apart each goal
stands (2) which one
side first gets the ball,
that side first throws it up
in the air, when an O grabs

The game or starts,

it then he is the first to throw
it in the air. Or may be a K
first grabbed the ball. Then he
throws it in the air first. ~~Or~~
Whoever first grabs it he has
the east goal. After they have
scored, they change the goal
(free but sense). ~~6 times~~ When
they have scored 6 times first,
that side has won. If the
K. first score 6 times first,
then they ~~win~~ beat the O. Perhaps
its the O. The ball is thrown
towards the west when a
game is won. Whoever wins,
walks off, he takes down

goods, ~~that is the answer.~~

He who was beaten only ate
the corn dumplings left here
in the surface of the earth.

Then it is said they are surely
able to come ^(the dead) here to their
refresh. "What did they tell
you," he is told. "Where (27)
is the tobacco?" he is told. He
again gives him (Teyfuzya -
Do Owa) food and clothing
etc. "Now my uncle that is
what my grand children from
now on, he was told. "and you
always be the first one for whom
(tobacco) was thrown away,"

make all past time.

he said to his uncle.

"That is what they will do,"

Tetjajogjō 'Dwa' said.

"That is what my older brother
W. told me, to be chief here,"

said Tetjajogjō 'Dwa', "and
to gather here my ^{maternal} uncles and

^{maternal} aunts, so they would always
come to me," said Tetjajogjō 'Dwa'.

A woman died who first lost sight
 of the earth. When the woman died,
 tobacco was thrown away. "Now
 this is end of your grandchild's
 breath, sight, and movement
 Her body lies still," the Great
 Manitou was told. "That is your
 own body ~~at~~, from which is your
 sight, your movement, you must
 look after her," said the Spee-
 ker "so that again she may
 get another good earth," he said.
 Then surely those who were
 going to take care of her were
 told, those who were going
 to clean her, and those who

a hollowed log.

were to dig the grave were
to be there. The next day the
children fasted. Then they went
to make (the coffin), and to
place the dead woman.
2 men were selected (2) and 2
woman. And others who were to
bath her. When corn dumplings were
cooked again 2 men were selected
one to do the speaking at the
place they had the death, another
to speak after the dead
had been put down (in the
grave). Soon when they came,
after they had made where the
dead was to lie, then indeed

the dead begin to be taken
out. She was led from the south
in the side (a hole is made) of the building.
She is taken out the way her head
is (she will be lying with the
head west; she is taken out south
side of building). All, everything she
made is taken out, what
was to be for lunch. After-
wards tobacco was placed there
for her on her left hand. One
man spoke to the relatives
of the dead, One who takes
the lunch out. The dead must
not be taken on a road. When
she is brought there she must

* So the head will be east, & she
will face the west
the director.

be placed (on the coffin). When
indeed she is turned around*.
Surely she is lowered. "Face the
east," he says. Then he placed the
garment then for her. "Now,"
he said to her, naming the
way he was related to her, "Do
not go away with evil thoughts.
Today you must step in the
steps of your son four times,
only you must have
Astita on all your relatives
whom you have left on the
surface of the earth. Do not
entice them to follow you."
Then she is covered up

in a hurry. Then those hired
go home. When they came
where they were hired from,
they took down corn dumplings
and those hired ate. The chil-
dren who were fasting ate
(some thing else). Then the
one who spoke to those who
had the death finished speaking
in there. (4) That indeed was
the end of the speech. It was
night time. They ^{put} out ashes
around the houses of all. Then
there would be a fresh fire (when
this there, the spirit of the dead
can not come in) then all
(for the soul)

night. The next day, Everything
would be removed, that is after.

When the dead come there
when her son was, then it
is said, she was the first one
to be with her son there. Also

a little way she was stopped
by her son. "Where is the tobac-
co," she was told. She showed
it to him, and the lunch.

"You are not yet truly released."
she was told. "You will surely
will be told again," she was
told. "You must go back,"
she was told. She went back again,
that is, her soul. Soon again

they who had had the death
began looking for the goods
to release the dead. I have
already told how it was
regarding ~~the~~ ~~man~~ the first
man. They are nearly alike.

(5) Only the woman is
told a little differently when
she is released. "Now, Truly
you have given a place far
off where you will carry (the
things) to where your son is.
That will take you ~~there~~ so
you will be the first to be
with your son, she was told.
Also I have finished telling

what happened in the case
of a man. It's exactly the
same in the case of a
woman. ~~They are not~~ It is
exactly alike.

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