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103. ~~He has taken care of you.~~ Soon his people were treated very badly. He again began weeping. Then one Spirit spoke to him. "It must not be a Spirit, if you are asked." He was told. The one more song was made for him. He was angry. He goes away, carrying Oa Ki Mo Ge wa on his back. That was the time when they went out and killed all the people -

104 Again she was scold. "Why are you walking around?" ~~She~~ was asked. The blessed one personal heart his grandmother being scold. The great Spirit spoke to her himself: "I never told you to do that." The one who did the blessing was told. The way she had blessed him was only to guard his chief fire carefully.

105 That was the way he blessed him.
"That was what I had instructed you
to do. Now do not ever do that again.
You are a queen, the reason you
have that name. Thats what I tell
you again and don't you forget, thats
why I remind you of it." That was
what the one who had blessed him, his
grandmother was told. 427 From that time
on he watched very carefully —
106 — the way he was blessed. The
way he was instructed when he was
blessed. When he was feeble and
very old, he spoke to his relatives
of the bear claw. "Now, you, my
different relatives, you see now, I am
not able to move about, that what
the I was told to be, by those who had
blessed me."

107 "when they blessed me. Of course they did not blessed me alone. The reason, on my part, was because I was starving myself staggering around by fasting my self and walking about in the lonely places on the earth. Thats the reason our grand mother here, Tho pa ki ma ge was blessed me. She did not say a short time when she blessed me. She told me of this earth, when-
108 - it grows old. Thats how long it will stand true and she also told of this sky which hangs, when it grows old. They never blessed me alone, but to all who belongs to a bear clan. The Spirits told me, The one who does not forget this for you, he shall also —

109- have his prayers answered. The one who does not forget, the way we are blessing you. He shall be given an old age and the desease will miss him.
The one who shall make us happy. And he will be given a power in the time of warfare, if he worships & prays once in awhile. And from there, our enemies will not succeed in plotting against our chief's fire."
110 "That is the reason I am telling you about it, as I can see it all, the way they had blessed me, truely they have blessed me, those that had blessed me. She took me in to the places of the great prominent ones. Finally there was several of us in a party, they were telling it around how they are blessing me."

"those that had blessed me."

111 - "At the time when I made the Spirits feel bad. The first place I was taken by this one, Saki mage wa, which you see here now, she took me to one Spirit who sits in the east. Then next they took me to the da wa no - Then to the west and to the north. Then from there to the under earth. All thru the tree Spirits, half way upon the trees."

112 - "Of all the places she was telling it about me, I was taken also on top of the tree Spirits. And then up in the mid Sky. Then from there they took me into where the Great Spirit was, personally. The Spirits who blessed me all said the same thing the

way they bless me. And as long as
the people exist on the earth,
113 - they plan to have this worship
carried on. The people who shall
live last shall have their prayers
answered if they worship & pray in
in the way we are blessing you. The
prayers shall be answered in any
way they ask." Thats what the
Spirits said to me, the time when
they settle their blessing to me, when
she took me into the places to
114 each and every one of them, the
Great Spirits. After that, they easily
took me back down to this earth. That
is the reason I am explaining
it to you, so you will not throw
it by the road side for me.

The way the Spirits have blessed me.
That we should please them,
And the Spirit, to those who blessed
me."

115 — "All will not stand there with
shameful faces when the Spirits change
their earth and when they change
this sky of theirs. Those who will
worship it often, that is what I
insist upon you doing." Thats what
he told them, just as if he was
leaving for a little while. Explaining
it to his relatives who belong to
his clan.

116. That is the reason they are
stilling doing that today once in
a while. Of course he instructed
them to every detail of it.

the purpose for which the gourds are used. And he instructed them of all these songs thoroughly. And the way they should hang the kettles. A little later after he was blessed, one was blessed by the 117 thunders.

Now, one time, one who belonged to a bear clan, had planned, when he went over to tell the person who was caring the be ne si wa ya for the bear clan. This s-a Ki ma ge wa- was being cared for by Pushetonequa. This is what they say. "I brought this dog that we may give a clan feast with it." He was told by Bear skin. "We shall worship this —

118 — our grandmother, Aa ki ma
ge wa." "O thats it, you are doing
a good thing, by thinking of the
way our old man was blessed by
our grandmother. That was what
our old person had explained, that
the way he was blessed will not be
forgotten. At once I will tell our
waiter Jack Bullard who belongs
me ke si clan."
119. "We also have a waiter who belongs
to a war clan, Ke ahma - I will hire
him also." Then they arrived there.
After they came they were told.
"Now, you may go out to tell the
bear clan to hunt tomorrow all
day and the next day half a day.
If they get any-thing they may

bring it here; also some tobacco they may bring, which will be smoked".

"You are to worship —

120 — our grandmother Sa-ki-ma-je —; At that time you are to begin early." Then they hunt for most any thing. Some, squirels, crushed corn, squashes, beans, dogs, ducks.

Then at the stated time, they bring it together, including women & children, they bring some thing to the home of Pushetonequa.

121

122. — at this place the dogs are killed. Pushetonequa also first speaks to the dogs. He is directing the affair. What he tells the dogs when speaking to them

"now, you seek life for your brethern. What we were told, that we may take hold of your heads any time, when ever we think about our lifes."

123. Then Jack Bullard begin killing them. He kills them in the order they were brought. "This one, which you first killed, remember it carefully. Then next will be a small one. Then remember his dog carfully." Then they go off to burn the hair off. After burning the hair off, then they cut them open throwing away the guts, the eyes, ears and the tails.

124. They throw every thing away. After they are them, then they take the dogs back.

-2- Here where they place them. They place them down in the order they had killed them. First one on the east side, all heads toward north. Then they fourth one is especially placed and the fifth one —

125 - also - to remember them carefully. Then to the head waiters. "Invite plenty of those who shall sit here to smoke, and invite two women to sing. This person shall invite two of his fellow kicks women, and he shall invite a tokonwoman, the women who has no more monthly sicknesses are the ones you shall invite. Them may start out to come here tomorrow early and you shall try to be here early."

126. "Insist upon your fellow waiters to hurry and cook all of our offering.

3.- Early in the morning, they butcher the dogs here, while some of the waiters are attending to the kettles, which they had barrowed. They place water in the kettles already & hang them up to have the water warm already. After they are cut up, then they begin scraping them.-

127 - using hot water, then they are really clean. After doing this, they wash them up again and then they put them in the kettles, beginning with the first kettle which hangs there.

4 - In haste they, they first place it in the kettle.

5) Next in order is squashes, with

beans, then Indian sugar this is to sweeten them, and then also some deer tallow.

128- -6- Then third kettle, they put a dog in the kettle.

-7- Again one tokon prepares one dog to cook it: This is in six peices, seven with its head. And one handful of corn, this about one spoonful to a peice. That what this person who attend to it does, he only watches this one.

129. Before it is cooked, once in awhile he forks it out to see if its done, thats what he does.

-8- The fifth one another dog is being put into the kettle.

-9- Again some crushes corn is

placed in a kettle to be cooked. One attends to this just as long as its cooking. Stirring it up all the time so it would burn. Thats what one winter does who attends to the crushed corn.

130. -10- Again another dog is being cooked here.

-11- This one is for a Ghost feast for all the clan feast givers. This one is being cooked in haste, which is to be eaten by the waiters, This is separate affair for an offer to the one who was blessed. Then the second one for the one who has kept up the blessing, and the third one, and the fourth one :

131. "This ghost feast offering is handed to them, the dog and the spring grown stuff.

One waiter is send out to get some loose earth or dirt. He takes tobacco along to get the earth.

-12- He places it here, with his fellow head waiter helping him, they spread it out evenly.

132. -13- Here the place where one person sits who directs and gives orders to what the waiters has to do. He tells one clan feast giver to go around and throw tobacco all around the pole.

-14- where he first drops the tobacco. He goes around on the south side all the poles under the scoffold, he drops tobacco to each one of the pole.

133 Then to the main poles. Then after
he does this, then to the fire place.
-15- A waiter reports that the one he
attends to is cooked. Then, "dish it
out." He is ordered.
-16- He places the kettle down, here.
Then he dishes it out. After he dishes
it out, the waiter himself goes and
places it in the right place, he knows
his business, as he is always a
134 - waiter for them. This isn't the
first time Jack Bullard does this.
-17- Heres where he puts the one he
has cooked: "There." He tells the
Clan feast givers. Then, "You waiters
may sit down by it." The feast giver
tells them. The speaker, the Pushe
tonequa: after they are all seated.

"O, thats the thought of our girl to offer her pet dog and cooking it with —

135 - Offring grown product, she offers it to the one who was first blessed. That was just what our old man had instructed. He was one Chief who first realized about his life. That was what he ordered not to be forgotten. (If you also, give me an offering, I will also bless them life and —

136 - I will also cast away desease from them. And the way I was blessed if you do not forget it, I will be setting amongst you, althou you will not see me. I will be there thinking the way the Spirits have

have blessed me.) That was what he said as if he was just going away for a short while, So now, he is first given the offering."

137 "The way they blessed you the time you made the Spirits feel bad, bless me like that, as my life is just starting to grow, they blessed you to reach an old age, So that is what I desire from you by cooking my pet dog, for you. In as many ways as they blessed you, bless us that way, we are poor people and do not know exactly —

138 - what will happen to us in future. So I ask you to bless us of one clay by offering you my tobacco and my pet dog") So thats what he

tells the one who was first blessed. And he also speaks to the second person who was blessed by bringing the songs, by the Spirits, blessing him, and the third and the fourth one —

139 — and up to the person we were able to see, those who had left us all. "So thats why you are to feast men!" "Alright!"

-18- Where, Mrs. Chick sits and sings soprano all day, a Ki-sko woman.

-19- Here, another Ki sko woman sits, Ke nome.

-20- Here sits a token woman, all thru —

140 — The Clan feast ceremony, she is se se Ki no ge —

-21- Here a tokon woman sits, she is ge to th; 22 this is a worship of the

great Sacred pack ~~22 141 TW~~.
-23- Heres who it is placed and
unpacked and exposed. Thats the
way of it. This is not done often.
141. Only once every five years, is when
the bear clan unpack their, be ne
si wa ya. They do not expose it.
-24- On this pole it is hung up in a
common ordinary Clan feast: "Thats the
way we do." Pushetonequa often said,
telling his fellow Clansmen.
-25- Where the inviting sticks are
placed. The number is as many peices
of the dogs. Thats the way of it.
142 -17- After they are thru feasting
they burn the bones in the fire. Thats
the way of it.

-26- Where a buckskin is spread out for a spread.

27 - Here is where tobacco is placed in one pile. After the clan feast is over, after they have all left, when told to leave including the smokers, All the clan feast givers then throw away the tobacco —

143 - out side all around, towards east, south, west and towards north, thats the custom of it.

-28- Where the instruments are placed of which the clan feast givers will blow sounds with just when they are to start singing.

-29. Heres where the person sits who is to speak to the fire Spirit and to the Spirit who is in the smoke hole,

The person who does this speech is
144 Pushetonequa. He first burns
the ever green leaves. He does this after
the bundle is unpack. He speaks to
the fire, this is what he says in his
speech in the first begining of it, he
puts tobacco into the fire. He holds the
tobacco in his left hand.

"Now my grand father, fire Spirit, you
the first one to be offered with this tobacco,
145 for you to smoke it first. That was
what your fellow Spirits had said to you,
at the time you settled the council of
blessing your grand children. (You may
go and set facing them, to watch &
keep track of our grand children of what
they will think of their lifes and to whom
of our fellow Spirits they will name.

you shall tell the truth in reporting for
(them.) That was —
146 - what you were told. (And if you see
anything of what they are cooking making
an offering to our fellow Spirits, Only
think about life for them. And also plan
for them in time of their warfare that
their enemies will be nothing. Do not
only be satisfied or happy as you will
have the first benifit of tobacco and the
food which they will cooked for us, so
you may —
147 - bless them as you wish. If you
bless them for life, it will be so.) That
was what you were told. So it is also
desired from you, by the one who handle
the tobacco in a pile before the place
where you have your ashes for the one

whose face is in the smoke hole, to have the first smoke also. And also to be happy over this dog offering. And all the power you have been given bless
148 - them with it. That what is desired from you by the one who does the offering.
So thats the thought of our boy, Bear Skin today. So thats the way he spreads it out for those who had blessed our old man. He was blessed by this Da Ki Ma ge wa. She blessed him to an old age. So thats what I desire from you to bless him that way."
149. "By opening my hand to you with my tobacco and by cooking my pet dog for you, also boiling it with Spring grown product. All of you that sat there when you blessed our old man.

I call upon all of you to be happy over my tobacco and my cooked food. You had mentioned this earth to him, that long to keep on answering the prayers to who ever worship or offers to you."

150 - "And also, that the disease will enter into the Chief's fire. And who ever speaks trouble towards his fire, his talks will fail him. If he does not stop speaking trouble toward the Chief's fire, he will cause his own fate, thats what I desire from you also, And you Spirits, have placed last when blessing him —

151 - in the time when you cause a warfare upon your earth, That we will not be the ones to stand there with shameful faces."

"If we happe to there, we shall be the first (so be it) to report our clan (so be it).
So now (so be it) we have all our hands together (so be it) in our tobacco (so be it). Of one clan (so be it) we pray for all (so be it) and all the dogs (so be it).
152 "Even (so be it) we pray, for all who are under control of our chiefs fire (so be it)
So the enemies will not succeed (so be it) plotting against us (so be it) So we now depend upon you (so be it) to report it true for us (so be it). So thats the way you shall tell the truth for us, so be it)
You fire Spirit and you (so be it) whose face is in the smoke hole (so be it)
You (so be it)
153 The fire Spirit (so be it), as large as this earth (so be it), was made

possible for your report to be heard by your fellow Spirits (so be it). And the one who is said to be in the smoke hole (so be it) as large as all the hanging sky (so be it) that his breath to be as large as it is (so be it) so it will be possible for him to be heard by your fellow Spirits.—

154 4 (so be it) So thats all to day (so be it) of which you shall report the truth for us (so be it). Thats (so be it) what you shall do (so be it) my grand fathers."

-30- The clan feast givers, the singers, They are not to go out all day, all who leads in singing are John Blair, Ke Ke Gumo, Young bear, Frank Push. Thats all. All who sits there together are—

Arthur Bear, Geo B Cloud, Bear,
John Youngbear
155- Geo. Buffalo, John B Cloud. Those
who sits there as clan feast givers are
John & Geo. Pete and Percy Bear.
-31- John Bear is the one who blows
the flute. The only way he blows the
sound is --toot-toot- towards east,
south; west & north. After blowing
it around, he then points it to the
earth, sounding it the same - toot-toot-;
This is like mocking a rain crow,
a bird; thats the bird they are mocking.
They do not tremble the sound.
156 Thats the way of the Clan feast;
After he blows the flute, then they start
to singing. They sing four times all
day. After the first singing stops,

Then they hold an eating contest. They always do this, only once they do this. That, how it is performed every time when it is worshipped.

7- "Now tokon, you may dish out."
Kechna is told, "take the kettle down."

-32- The place where he dishes out. -

157 He uses six small wooden bowls, he places them in a circle. He first places one peice in each one of them. After dishing out, he places them equally on each side of the place, after he is done.

"You, tokon, you may invite your fellow tokons on that side. And Jack Bullard may invite Kiskoes on this side. You may hold an eating contest, don't be easy on each other."

"I have invited my side" "I have

also." "Alright, you may face each other."

-33- The place the Kiskoes sit, who are to contest. They are not to sit down but to stand when they contest.

-34- On this side the tokons are standing already, when they contest they are to eat the dog while it is hot.

-35- The tokon & Kiskoes sits down facing each other who are to eat the head.

159 -36- "Tokon, here's some tobacco for you to holler out to your fellow men. You stand facing west."

37. Kiahna the tokon stands up and hollers around, holding up the tobacco. They watch him closely, soon as he stops hollering, then they will grap their

wooden bowls. They are supposed to eat standing up. This is what they say. Wa-wo- Wa wo- Wa wo- Wa wo-
160 Same slick the Kisco, Bill wanstu Wa Kaya, And the tokons are John Jones, he is the one who beats the Kiskoes. And Harvey Rosly, Papakie. After they ate, the bones are gathered, and burned in the fire.
-38- Where the tokon Keahna always stands, the head waiter, all day.
-39- where Kisko stands Jack Bullard They work just the Same.
161. They make the burnt offering.
40- He stands up when speaking to the be ne si wa ya. Pushetonequa is the one who speaks to it when it is being exposed.

-41- The place where Ka ti ma ge wa rests his head, upon two forked sticks she lays on them. That's the way of it. They generally do the tobacco offering to her, commencing early in the morning. The first person who does the offering is the one who has the chief's blood. He is the one who first offers tobacco to her.

162 -42- The way they go when doing the offering to her. Walking to the south side after offering tobacco to her.

-43- Where the bones are piled, after eating. Pustelonequa speaks. "Now, you may dish out. The first kettle, we turn it over to our head waiters, they may sit down to it facing each other, each to half of the head. You may invite others if you afraid to eat alone."

He is told after it is all dished out.
"Men, we have told our grandfather the fire Spirit and the Spirit who has his face in the smoke hole, to report the truth for us, that our children are giving the offering & the worship, so for that reason you may eat now, men, and you women."

-44- The place where they eat the head of the dog from the first kettle. That's the custom of it. And then the squaches again,
164 - they eat them.

-45- Where the clan feast givers are seated.

-46- Where the women clan feast givers are seated, they do nothing but sit there.

-47 - Where the women are seated, who only sits there not taking any part.

-48- Also here.

-49- The place where the smokers are seated. They do not have to be of one class but just any one —

165.- all mixed up as they are sitting. They smoke all day long.

-50- The waiters have the privilege to go any where inside of the place. They are free to do as they wish, only when they are given orders to do some thing, they do as they are ordered.

-51- Where Pustetuequa sit seated when making a speach. This is what he says, "You have been troubled." is the only different thing he says otherwise its all the same as before.

-52- The one who speaks for them.

166 Kapayee is the one who does the speaking. He speaks after the singing is stopped the second time

"He-He- my grandfathers, my grand children, the bear clan, and Spirits who takes into their mouths of the tobacco which is being offered, my different relatives. And those who handles the offering which is being made to the Spirits, my different relatives. So thats the way (so be it) they are seating us - (so be it) for a short while (so be it).

167 - "The way at this time (so be it) he is thinking (so be it) the way he was blessed (so be it). This was (so be it) what he was told (so be it). That it may be worshiped (so be it) continually (so be it) that was what he said. (so be it).

"So I think of it that way for him (so be it).
the way he had thought (so be it), the, the
boy (so be it).
168 "The Bear skin (so be it), he is
doing good to it (so be it) what he says to
him (so be it) I am poor (so be it) that
I do not know the end (so be it) of my
life (so be it). Thats the way, he sprinkle
(so be it) first to the fire spirit (so be it) and
to the one whose face is in the smokehole,
(so be it). She (so be it) had blessed —
169 — him; the Sakimage wa (so be it). She
never (so be it) blessed him for a little
while (so be it) but she blessed him to an
old age (so be it). So now, thats what I
desire from you (so be it) the reason I
first offer my tobacco to you (so be it)
holding my hand open to you (so be it).

And also looking for you (so be it)
170 - My pet dog. (so be it) which I
had been petting (so be it). You also
cast away disease from him when you
blessed him (so be it) And in as many
ways as you have blessed him (so be it)
that is what we desire from you to bless
us for our tobacco (so be it) as we have
all our hands together on it (so be it) -
171 - of no one clan of which the Spirit
has made us to belong (so be it). And
the one who was blessed, (so be it). That
the way also ~~a ki~~ we (so be it) offers
it to him. You blessed him for
life (so be it) when you blessed our
old person -
172 - (so be it). So that is what I
desire from you now (so be it).

"For my life is just starting to grow (so be it)
"Thats what he says to them. (so be it)
And when you go by (so be it), you
won't go by roaring as if your mouths
are empty, thats what I desire from
you (so be it). I have men folks (so be it
when you cause warfare upon your
skies. At that time —
173 - first thing our clan to be reported
in joy (so be it). And to the chiefs fire,
our clan to be reported in joy as victorious
Even up to the times when the Spirit
changes seasons & the looks of their
earth and their sky. (so be it). And
I do not know about this from my
sleep (so be it) of my speaking for
174 - this religion (so be it). Because
the warriors (so be it) who had of the

past (so be it) spoke for it, are all
gone (so be it) and the medicine men
(so be it). The reason I do it, is, it had
been planned for us (so be it) by the one
who knows us (so be it) of what we
should do at this time (so be it)
Even if some one should often-
175 - offers to the Spirits in future,
no one will speak, that had been said
of us. Of course when I think of my
own life, I think of the Spirits who
are being worshipped. Now, our
grand mother, together, is being ~~H~~ posed as
Ki mage wa. It seems like if she
will report it, so I
176 am making the speech, that
they may hear me, that is the reason
without knowledge, I always make an

effort and commence speaking (so be it)
That in return, they may bless me
to an old age. So thats all I am
going to say in my speech now, my
different relatives, thats all."
"Alright,"
"Now, we will give you a dance, you
waiters."
177. "Tell the women you have invited
to dance and those women to sing, and
also men." "Now - Kisko women
jump down, and you also, Tokon-
women, get move on you, and you
men also, get move on you and dance.
No - we shall seek life in our stepping
in the dance. Those who does the blessing
to bless our lifes. Get move on you, that
the way the desease may miss us.

And this is the way we may be missed when being shot at."

178 - by our enemy, you men, if we remind those who does the blessing, so our lifes may be that way in our dancing. No one has to be the best dancers, its just only to dance correctly. That was what the blessed one had said. When he was instructing his blessing to his different relatives.

179 - "So that is what I am reminding you off." Then a flute is sounded by Jack Bullard. He gives two tremble sounds. The Tokins face south when dancing. Kikoes face toward north when dancing. They dance in one place, they do not dancing around the place.

They dance standing in one place. The head waiters dance in one certain place. Thats what they do.

180. The first dancing song used the way it goes:

They do not shake the gourds at first, after the first verse then they begin shaking the gourds. They first shake them fast, then they commence singing.

Song -

("This earth - This earth - This earth -"
"This earth - His hip, I shake it any way.")

("Half of his hip - you make it look bad"
"This earth!")

181 - "You - twice - The first -"
" " " - " " "
"Yo - In warfare - The first."
"Yo - The way you go -" " "
"You twice - The first."
" " " - " " "

Then the second part.

-2- "You twice - The first."
" " " - " " " Second verse -
"Yo - In warfare - You shall speak."
"You shall speak - The first."

This is the second one used.
And then the third one used the way
it goes - sing

182 - - (3) - "You shall always lead"
" Yo " " " " "
"You shall always lead."
"Yo - " " " " "

no second verse to it, Then the way the other half goes.

"You shall always lead"

"Yo " " " " "

" " " " " ,

Thats the only way it says.

(4) - sing.

"I - my friend - will lead."

"I will lead - my friend."

Repeating this ten times. Then the second verse -

("The gray rain crow - The first.")

183 - ("You know it - 'my friend - The first.")

The other half - the way it goes -

("You my friend - take the lead."

" " " " " " " ")

The encore - same as before, singing about the rain crow.

And then another way of singing—
-5- "This is where the wind will blow from"
"From whence I will bless you."
(The second verse—
"The South wind - From whence I will bless you"
" " " " " " " " ")
184 The other half - the way it goes -
"When the wind blows from there"
"Is whence we bless you."
"When the wind blows from there"
"Is whence we bless you."
"The west wind - Is whence you are blessed."
"The wind blows from there - whence you are blessed"
¶ That's all they use - They use these all day long. Using them as the dance sings. Bring so few of the song they add little more to them, making them little longer.

185 - The first song they use when singing.

-1- "I-myself - here - in this feast."

" " " " " " "

"Look at Ta-ki-ma ga wa's body."

"Here - in this feast. Half of this feast.")

Second verse - it is repeated.

-2- "Who shall stand on this earth."

- The half -

"Who shall stand rightfully - "

186 "On this on this earth")

(3) - "

("When it looks at you - The way it looks."

" O - Some of it - I give it to you - O.")

other half -

"When it is looked upon, it looks empty."

"I relate next - I give it to you O.")

(4) – The sound of breathing of this is very long.

"Its shoulder – The bear – I walk with."

"O-O – this earth – I come walking with him."

The other half –

187 – "Its shoulder – the bear – I walk with".

"O – this sky – I walk with him".

(35)

("He may not be a Spirit – if we were told."

" " " " " " " " " " ".

"He goes around – the Spirit – we are told."

"He is the Spirit – so we are told")

The way the other half goes.

("– He may not be a Spirit – we call."

" " " " " " " " ".

Repeat this same way.

188 - "Thats all they use the first time. After singing thru they shake the gourds fast. Frank Push sings that way - He is the one who sings them songs with rattling sounds. Thats the way he sings first.

1- "When I sit down - When I sit down."
" " - " " " -

189. ("Already - on earth - I sit down."
" On earth - I sit down.")

- Repeat over. - Only the encore is different -
"I sit down with all - When I sit down")

Then another one -

(2) - "When you go by - you have whiskers")
"He - " " " " - " " - " ")
"She - The old woman - " " " ")
"Yes - When you go by - " " " ")

"He - when you go by - you have whiskers")
"Yes - He.")

190 - (The way the other half is sung.
"When you go by - you have whiskers")
("Old woman - you have whiskers - Yes - she.")

(3) -
"It is - the earth - it is - the earth.")
" " " " - " " " " ")
"The marks - are hanging."
The other half -
"When I get up - when I get up."
" " " " - " " " ".
"The war clubs - I use slightly."
"When I get up - when I get up."
(" " " " - " " " ".)

191 - (4) -
"Morning star - I go with it."
" " " - " " " ".

"The eastern hanging clouds - I go with."
"The morning stars -."
That's all - only the encore, change the wording of it.
"Here at the South wind - which hangs - the clouds."
"Again in the west. Here the west wind."
"Which hangs there -")
"Then the fifth one, the way they sing it. While it is sung, there is a
192 - little encore.
(5) - "The sky - He - The sky."
"He - the sky. He - who speaks to it."
"And - They shall fall - ")
Sung twice over - Here is the second part only little difference.
"Sky - it is you - Sky - it is you -"
" " - " " " - You speak to it."
"A village - They shall fall - Sky - it is you."

That's the way it is sung, the last part of the song. That's all the songs are in this ceremony.

193. And the wailing songs are only used when anyone belong to the Chief's blood dies. And only twice also, when a child dies, when an all night service is held. That's the only twice they can be used.

The first song -

"This earth - sits wailing - wailing -"

"Yo - It goes to wailing - This earth."

- Same for an encore -

The the other half -

194 "This earth - It wails - It wails."

"O - It wails back - It wails")

This is repeated softly. And then another one.

(2) - "We understand you -"

"It is - you - the earth - It is he."

"We understand you."
"It is you - the earth - It is he."
"What ever happens on this earth."
"It is you - the earth - It is he."
"What ever happens on this earth."
"It is you - the earth - It is he."
"We understand you."
195 - The other half - It is repeated twice -
"We listen to you - It is you - the sky."
" " " " - " " " - " ".
"What ever happens ~~to~~ on this earth."
"It is you - the sky -
"What ever happens on this earth - It is you."
"We listen to you - It is you - the sky."
That is the way it is sung and then
this ~~is~~ the third one, a walking song.

196- (3) -

"Yo - starts to wailing - yo - on earth."

"He wails back - He."

The other half.

"Yo you begin wailing - on earth."

"He wails back - He."

Repeat over twice.

(4) "It is wailing - O -

"It is wailing - here on earth.")

Repeat over - Only at the encore.

("On this earth - Ko")

That's the way it is sung then another one,

197. (5)

"Yo - on earth - who created it -"

"I consider you - the same."

The other half.

"The sky - who created it.

"I think a whole lots of you."

("The sky - the sky - who created it.")
Thats the way it is sung.
(6).
("You say it softly - when you begin
wailing - on the lonely earth!")
There is no encore - The other half.
("You say it softly - when you wail
about - go - on the lonely earth!")
Thats all thats used.
198. Then when there is a feast, the
feast songs. The way they are sung.
The first one sung.
" The one who eats,"
" " " " " "
" " " " " "
" " " " "
" " " " "
"The one spoken off - I will eat it." on this earth!
Repeat over, only the encore is different.

"Over yonder-he - The chief - OO."
" " " - he - whom I shall eat."

199 - (2)

"I-walk you about - I walk you about."
" " - " " " - Under this water."
" I - " " " - It is he."
" I - walk you about busily. It is he."

Repeat over just the same, twice for the other half. Of course it is sung the same. Then the number of them used. Then they use dancing songs again - Same songs are used all day.

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