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No.

Stock Algonquian

Language Fox

Dialect

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

Collector Dr. Michelson

Place Tama, Ia.

Date

Remarks Bear Bundle Dance. Text and trans.

Text 94 pp $8\frac{1}{2}$ x $6\frac{3}{4}$ ", trans. 46 pp 8 x 10".

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October 1915

"The Bear Sacred Bundle Dance,"
Now the one, a boy, who made the bear
sacred-bundle dance did when he was
a child up. When he was first born,
Before the umbilical cord on him was broken
His mother died. He did not know
her at all nor even how she looked.
His father was alone alive. His grand-
mother then nursed him. The
old-lady would drink the water of
some medicine so her milk would
flow.

Page 2) True enough the grand child drank
there from when the old-lady would
nurse him. at last her grand-
child began to get bigger. The old-lady
at intervals would drink her medicine in
quantities. It is said that there were
two old-lady^s who were grand-mothers
to the little boy. At last the
little grand-child began to grow
larger. They loved him.

(3) One of the old-ladies could understand bears. She could not help but know where the bears dwell. Soon then their little grand-child began to get sick. Indeed he went on to be worse. In a little while he had died. They happened to be only one family of them. The old-ladies cried and mourned. He had already grown cold. Then one of the old-ladies remembered something. She departed to the home of a bear. She had went to pray to the bear. She came to where he lived. She just happened to strike one who knew something about medicine. She told him about the death. "It is only when some one has been dead four days that I can not make them well" it said. He then tied in to a bundle some medicine.

"You must take this (in water) and

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rubbed it on him twice. after you have rubbed him you must open his mouth then you will give this for him to drink. Then you must give him a rub. Soon he will indeed speak to you "she was told. "This is all" the (hears) said.

He departed. As soon as she came back she boiled the medicine which she was to rub with. It is said that they hurriedly rubbed the (boy)

Again they gave him the same thing to drink. after they gave him the medicine to drink they began to rub him.

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True enough he spoke. Then he was well. The one who had made him pass thru was very proud. Indeed both were very proud. It was then that little boy soon began to be able to sit up.

after he had begun to sit up they made him some ^mquite ornamental clothes. They always dressed him in ornaments. Soon then he was able

to walk. Again indeed he had begun to talk. Soon they saw him playing with some little bear cubs. He was not able to talk very good. Then soon again they forgot about him. Then again they saw him playing with that same kind of a little bear. Then they quit searching for him and their grand-child came back sometime afterwards. "Where have you been?" they said to him. "I have been out to play with a little boy," he said. "The little bear has told me that he was always aching to see me," he said to his grandmothers. Then the old-lady went over to where the bears were. She talked to the bears. That little bear whom her grand-child always played with was there sitting down. Soon then the little bear spoke up and said, "You must tell your grand-child that he must see this friend".

Page 9
 "This one has made friends with that one. This one's father is now up above. This one too is our grand-child" the bears said. "His mother was killed when he was very small. The people gone by had killed our daughter. It was then that this one was given to us. We have now succeeded in raising him. He is still staying around here, this grand-child of ours," the bears said. "We are very pleased that your boy always comes to play."

Page 10
 "Again we will always tell the same to his father whenever he comes over here. He will come. He comes very frequently to him. We will tell the father that some thing as soon as he comes," those bears said. After that old-lady had talked enough she departed. Then they quit scolding their grand-child.

Page 11
 It is said that that boy soon learned

to make that little bear dance.

He would always make the little bear dance, it is said. Soon then the one who was above came down to where his son was. Those were then quietly at play. The bear was told ^{of them}. He looked at them and just then his young one was dancing very hard. Both indeed were dancing. Then he blessed them Indian boy.

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He was told that both of them did not have any mothers. Certainly he was told what had happened.

Then he blessed them. He thought the same of them. It seemed that both were his sons and children he thought in his heart. Soon then these old ladies moved away.

Then these young ones began to be very lonesome for each other.

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They finally were sick. They were very poor. They both did not tell

Both indeed did the same as the other. Soon after the grand-
 -parents knew about them. Both
 had ^{gone} went to seek for each other.
 Those old-ladies then soon after
 saw each other. They named a
 place where they would have
 them meet. They then saw each
 other right there. Those children were
 indeed very poor. Then they told
 them that they would come to live there
 during the Fall. They then could
 always play with each other they
 told them. Although during the
 summer they must for that time
 quit playing with each other they
 told them. They then cease to get
 lonesome for each other. Every
 fall they would see each other.
 Soon they began to sleep at
 each other's house. The bear
 now often ate at the Indian house

The boy too would often sleep with them. Early in the (morning) they would crack nuts for him or roast anything else. Whatever they would eat, the boy would eat.

Soon then they grew to be kind of large. Both then thought a great deal of dancing. This was what they did. Then soon after

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the boy was started in to fasting by his grand-mother. Then she began to instruct him. "You are doing something awful, my grand-child when you have as a friend a bear. This is why I have made you fast so you might find out why it is that you are a friend to that bear who have always come to sleep with you.

This now is my greatest wish of you my grand-child" she said to him.

The old lady was indeed a very

Page
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old-lady. She indeed had an extremely-
ly-

white hair. At any rate he fasted all thru the winter. He didn't at all dream of anything. It is said that during the following spring he just saw a bear up above.

He didn't seem to say anything to him but he just saw him.

He saw something unusual about that bear. The bear went in the direction where it is noon (south) and he gradually went up higher.

Page 992
187(19) He told his grand-mother about it. "I have seen a bear going up above," he said to her. "But he had wings on him," he told her.

"It seemed as though that around him was fire as large as he was.

It glowed indeed. He went in the direction of the noon (or south)," he said to his grand-mothers. They just listened to him and they did not say anything to him.

Page 20) Then it is said that the one who had nursed him died that summer. The other grandmother then began to care for him. There were only two of them ^{left} (this was the one who understood the bears. Always they lived at the edge. Just any where. Indeed they always lived in a house made of reeds. They could not live in a bark-house. That boy was now indeed a further size. His grandmother too had now become to be too old a lady.

Page 21) So they could not have a bark-house. Again his father never had come to him at any time. He ^{had} moved him off of his mind because he now had another child. It was not so that he would go out to hunt yet. He just staid around their little home. Soon then his grandmother made him a bow

also a blunted arrow. These were very crude, then some sharp-pointed arrows. It is said that he soon began to kill the deer. He would kill them around there close. Indeed he was only a little boy. Then the men indeed ceased to kill the game. Everyone of them, even those who had never fail they had now failed in deed. Then the boy indeed kept on killing (game.) Soon they knew that he and his grand-mother were always well provided for. Then his father tried hard to get him. He could not at all urge him to go. Every one of the people had now began to gradually get hungry.

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Then now the children had began to get extremely hungry. These were now crying on account of hunger. He and his grand-mother were to all intentions living.

right along in their little home thoughtlessly. Those others were just working because their children were very hungry. Every little while his father would come.

Soon the people began to think themselves helpers as soon as their ^{Page 24} children had begun to die of starvation. It is said that a search was being made of one who (had a power of a) Manito.

They searched among them who had fasted. They indeed could not find each other.

They were the only ones whose house was not entered. Soon one said:

"You go and see that boy" said one who ever it was that spoke to him in his dream. He told about it. He then told it to their chief. "Oh, well,

^{Page 25} we will indeed talk it over" he said. Then they began to talk to each other. "This one who is the

"father will go over and speak to his son," he was told after they had talked. The father went over there. The son was gone. He waited and waited for his son (at the same time) he and the old lady were talking along. Soon some one spoke from the outside, "Grandma again indeed I have killed a large deer," he said.

Page 26 He was called "Come in, here is your father" he was told by the old lady. Then he spoke to his son "You are thought of by the people so that you might tell how they might kill the game," the boy was told. "You are seen in a vision that you are the one who must tell. Now whatever you have to say I will listen" he said to his son.

"Oh is that it" he said to him.

"My father I am now going to tell. I have some of yours whom you think

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~~you think~~ a great deal more of, they will not indeed be of any help to you in anything. Now they must do this, they must dance. Indeed everyone of the men must do it. They certainly must dress up in their ornaments. Then indeed just as soon as they quit dancing then they will begin to hunt right in their ornamental attire. They will not undress. Every one of them will dance with their arrows. They must be at this dance for eight days

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Early they must begin to dance then at noon they must hunt. They will not kill the game very far away," he said to them. He then departed and told. The next day they danced very hard. That boy also danced. At noon it is said the hunters scattered out. True everyone of them indeed had killed game. They certainly did eat and eat. The people all joined in their liking of or him.

Page 29. Eight days did they danced
along indeed. That boy always danced
with them. He always did indeed.
Then from then on they would
always kill the game. It is said
that the boy again had something
to tell, "Now this again, when you
have prayed to me, I have said all
this in any way," he said to them.

Page 30
"I do not yet know anything. What
is ever told to me by my grand-mother
that I always do. Surely this must
be the reason why I can say the
truth," he said to them. They did not
believe him. It did not indeed at all
stop whenever he spoke. Then they
built him a house. They indeed made
him live where the chief lives. Their
two houses were side by side. The boy
indeed was always talked to by their
chief. That winter they moved. His
grand-mother again indeed began to
make him fast.

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Then he had a vision of the bear.
 "now, my grand-child, when you are
 grown I will indeed bless you. Not
 now for you are yet a boy" he
 was told. "Whenever you say some-
 thing it will come so and you will
 always indeed speak the truth" he
 was told. "and now on indeed you
 will do this. "Whenever something
 hard has come upon these people,
 you will say the truth if you say
 something when they come to worship"
 you" he was told in a dream.

Page 32-12

Page 32.

His mouth indeed smelled like
 that of flowers. The fragrance
 had gone even into the hollow of his
 bones," he dreamed. Again he had a vision
 that the flowers were all around
 him. He and the bear then shook
 hands. This was the dream he had.

The bear was there talking to
 him. "Look at the way I come"
 he was told. Again he looked and

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was of fire. "This my grand-child will be what your road will look like when you're going off," he dreamed the bear said to him.

His dream of him was that he was very brilliant. "This must be the one I saw," the boy thought. He dreamed the bear answered and said, "Indeed I am the one my grand-child."

He dreamed the bear said to him "To be so, grand-child, my wish of you indeed is kind of hard." "When you were boys, you and my child played together this is why I think immensely of you," he said to him in Page 35. This dream. "It is not that I take hold of any one, my grand-child but to you alone have I took hold of your hand," the (boy) was told by the bear. "Soon then my grand-child you must think about this when I caught your hand. I am for instance my grand-child, a chief," he dreamed

He was told, "you will sometime soon become a chief" he dreamed the bear said. "This is what I wish of you my grand-child" he was told.

Page 36. in his dream. He dreamed the bear said to him, "For a short while you will cease to fast. Again if any other manito wishes to, he indeed may bless you," he said to him. "I will not feel jealous of him. Other Manitos will indeed please me if they bless you more," he said to him in a dream. Soon after the bear

Page 37. was thru talking to him in his dream he awoke. He yet was still proud of himself. He had been sleeping just to be doing it. He had a vision of his friend's father and he was lonesome. After some time he went home to his grand-mother. Upon arriving there he laid down. He fell asleep for he was very lonely in his heart. He indeed thought

of his friend. The next morning
he awoke up just feeling fine.

Page 38 He did not now think of what he
thought before. Then he told it
to his grandmother. "Grand-ma, it
is said that I must stop fasting,"
he said to her. "This is what was
told me by a bear. I had a vision
of a bear who stays above. He indeed
has blessed me in many different ways.
He has promised me many things. He
has also mentioned chieftaincy to me.

Page 39 He indeed caught me by the hand. No one
has yet caught me by the hand he told me.
His breath indeed extremely smelled
like that of flowers. all over I felt
it gently in my bones, as it went in, when
I smelled it. It certainly shaded me.

Again from his mouth there creep-
ed out a flower. This was like
bear's speech. His speech then
was so very extremely pretty. again

Page 40 he told me the way he had come.

I looked at it and I saw only fire. Again he too was indeed very brilliant. He had wings. His wings were of unusual shape," he said to her. "These wings did not seem to be of feathers," he said to her. "This is my dream, my grand-mother and you now know it. It is not known how certain my dream will be".

Page 41) "It is not usual and not foolish that you dream of this my grand-child. You indeed will do just as you have dreamed. This fasting is just that way. Anyone who is fasting and sees a vision of a Manila he indeed does what he dreams. He does indeed whatever he dreams. As for you my grand-child you will do just whatever you have dreamed.

Page 42. You had a vision of that Manila. You have slept a sleep that was indeed so very long and happy my

grand-child" the old lady said to her grand-child. "It is not my grand-child ever I think of your dreams as being untrue."

Again you must not tell about them. Indeed love your dreams, my grand-child" she said to her grand-child. Then he ceased in his fastings and just hunted. He lived along very quietly.

Page 43. His grand-mother was now unable to go outside. Their people had now began to camp in. They found out that his grand-mother was now disabled. They were cared for by every one. They were moved to where their bark house was.

That boy was yet of tender size.

He had not yet grown to (young man hood)

Page 44. He was, though, a large boy.

After they had begun to live in their bark houses for a short time their chief died. Indeed the cryings of the people was a great noise. Every one of them mourned for him.

Then four days afterwards they began to council. Those who councilled were of one body only, these being the braves. It is said that the boy was then named as chief. After
 Page 45 he was chosen they went to him

Those who went to talk to him were two of the great leading braves, one was a to-kā-na and one a ki-skot. They talked to him about being their chief, "Well, you will be a chief. The braves have wished you to become their chief.

Every one of the people indeed wish that you become as their chief," he was told. "Then I
 Page 46 will be a chief," he said to them

"Indeed you will be a chief although you are yet a boy," he was told. "Still you are indeed named to be one" he was told. Their talk made him hang his head. After they there have talk-

talking he spoke," Now I have replied (yes) to you. Still you must believe me for the present. It is so indeed that I am yet a boy. I will become as chief.

Still, at the present, another will be put in as chief. One who is of the bear-clan (as I am.)
 Page 47. Indeed whenever I have grown up, then I indeed will become (active) chief. Believe me indeed in that way. I indeed will tell that one right along how he must take charge of the (affairs). That is whenever the people are in distress. He indeed will carry them on thru," he said to them. "Just whoever is old may become as chief" he said to them.

Page 48. They liked very much of what he had said to them. Then they told this where they were sent from. Indeed every one of the people

liked this. Then one old fellow
was made a chief. for temporary^{ly}.
The boy was very proud indeed when
the people did as he said for them
to do. Then the boy was treated
good.

Page 49. Every one of the people treated
him good. It is said that his
grand-mother always talked to him.
She could now only lie down.

Then soon after the joints of the
ribs of the old-lady fell off of her
in place and she died. He then
went to live with a great leading
brave. That one who was the

Page 50 father was now very far from
being intimate with his son. It is
said that that one treated him very
good. Soon they moved. There were
only two of them and an old-
lady, it is said. After they had
camped a good ways off, at one
time he awoke he painted himself

(with charcoal) He walked around anywhere. Then those old people just staid there. They house remained and they did not move again. After the snow was on the ground he was blessed.

⁵¹ ~~Page~~ 52. He was blessed inside. Then the manitos sealed themselves. They sat on each side of that house. There were all kinds of manitos amongst them being the bear.

Everyone spoke to him. The bear who first blessed him spoke first. He was told about chief-taines. "Indeed as long as the life of the people last, my grand-child, just so long you will remain as chief. This is my blessing to you," he dreamed the bear said to him.

Then a buffalo, "I too, my grand-child, have blessed you when you have taken up this charcoal

and painted yourself. This is my wish. I wish your life and that you may wear it to the very last.

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This is my thought and wish.

So you might not die too soon but that you certainly live on to the very last stretch of your life.

Again when you are a chief your people will become a very quiet people. This is my wish of you.

Your people will reach to the height of their beings as a people as long as you are their chief.

This is all I can tell you my

Page
55

grand-child" he dreamed the buffalo said to him.

Then again a wolf spoke to him.

"That is the same wish I have of you. I wish that you live

long as a people. I wish that you

indeed reach the very last end of the string of your lives. This

is my wish of you. You certainly

must live to be of old-age. This is my wish of you. Then this, as you are now made a chief I also bless your people. Whenever you are seated as a chief then those who know evil, will cease to put it into the hearts of others. He can not make others do just the way he wish them to do.

This is what I wish of you my grand-child" said the wolf to the boy in his dream. It is said that it was exactly morning when he awoke. He went outside. True enough he tracked the bear in front of their door. Again he tracked the buffalo. Then again the wolf, "my gracious they have come right over here" the boy thought in his heart.

The old man went outside. "Now he will track them" he thought in his heart.

He came back but didn't seem to be moved. "I have tracked him" (the old-man) did not say. He went so far as to ask him, "Did you not track anybody?" he asked. "No" he replied.

Page 58. He told him of what he had done, it was only then that he did go and tracked them. So did the old-lady. They earnestly threw out tobacco. Then during that Spring they went right on to seat him as chief. They already made him as their chief. "Wait" he had repeatedly told them. Just the same they went right on to make a chief of him. Finally he became an active chief. Soon after he had indeed become of age he went in the wilderness to fast.

Page 59. He fasted very hard indeed. All thru the winter he pained

himself with charcoal all around indeed remained those who were watching him. During the Spring he was blessed. He had a vision of a sacred-bundle which was to be his own.

He knew that he was to find this sacred-bundle. He dreamed this. He then departed to the place where he was to find that sacred-bundle.

Page 60-61. True enough he saw it hanging up on a tree. That tree it is said was hollow. After he took it down, again, there some one was singing ^{as sung.} and by some singers. That man stood a good ways off, and listened and listened to them. They used four songs.

After he had stood there he departed carrying that sacred-bundle he had found upon his back.

Page 62 "Now then I have at last

a sacred bundle," he thought in his heart as he brought ^{it} over to where he was staying. That night he indeed had many a dream. He had a vision of what he was to do during his clan-feast.

Again how the people were to dance. He had visions of every one of the doings of his clan-feast. When morning came he ceased to dream and he awoke. He went off a ways

Page 63. to go and think about what he had dreamed.

Everyone of the people had not yet known him. Indeed only some had already heard that he had brought an a sacred-bundle. After he had thought over his dreams he departed.

Then he saw a man who was a member of the Eagle-clan whom he asked for services.

"In ten days I am going to give a clan-feast" he said to him. "You must then tell those who are my members. Indeed they must build a house. After they have it built they must make the ground soft in that house" he said to him. "Just any place where we are to have the clan-feast is where they are to build it" he said.

Then he began to tell him. "We are not to have the bears in our clan-feasts. From then on just anything will be had in our clan-feasts." he said to him. "The bears will be the only ones whom we must hold in reverence," he said to him. "This you must go and tell to them" he said to him. "As for you, you start

from now on as my ceremonial attendant, whenever I think of the Manitó," he said to him.

"Alright" the member of the Eagle clan said as he departed.

He went around telling those who had been mentioned. Every one accepted him right along.
 Page 66. "Alright" they replied.

They then began to build in a hurry. After they had built a bark house they made the ground in it soft. Indeed then they had begun to hunt. The deer they had killed were different and unusual. They killed a good number. The ones who had named the days then departed and went over there. It happened to be that the bark house was built at the appointed time.

Page 67. He carried the sacred bundle in. The one who was of the

Eagle-clan unpacked the bundle from his back. He was the leading ceremonial attendant. Indeed the only ones in there were the great braves. After the member of the Eagle clan had laid the sacred bundle down they then told him to untie it. He untied it. He smoked it (out with medicine)

They then burned tobacco for it.

These great braves being the first ones. The greatest brave

Page 68 was told, "you must first burn the tobacco for it." "Alright" he replied to them. He waited to tell the number of enemies he had killed. After he spoke he then went to where the sacred bundle laid. He burned tobacco for it. Then the next greatest brave was mentioned. He did the same thing. He told the number of enemies he had killed. He

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went in the direction of the
 sacred-bundle. He gently burned
 the tobacco for it. Then again
 the least brave. He did the same
 thing. He talked for a little while.
 After he spoke, He burned tobacco
 for it. Then again one who was
 not the least brave was called
 out. He spoke. Indeed for the short-
 est time. After he spoke he
 then went and burned tobacco
 for it. Then a young man who
 was indeed a quiet young man was
 called out. He talked. He made a
 speech. After he was thru with
 his speech he went towards the
 sacred-bundle to burn tobacco for
 it. Then a nice young-maiden
 was called. She did the same.
 She gave a talk. After her
 talk she went towards that
 sacred-bundle. Then another
 chief was called. He also did the

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same. He gave in talk. After he was thru he went and burned tobacco for that sacred-bundle. Then every one of those giving the clan-feast jumped down and burned tobacco for it. Then it was that they yelled.

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A call was sent out for ones to burn tobacco for that sacred-bundle. The people took the trouble to hold their tobacco on each hand. Even the little children were made to hold it. Indeed right along the women were invited to dance, the young men also. Again those who were to smoke were called. Just anybody

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was called in. Indeed those who were giving the clan-feast had many kettleful. Then he told how they were to be seated. Now those invited must be seated, the women, the men, and his fellow chiefs. One member of eagle-clan I must seat

in a particular place" he said to them. The ceremonial attendant was then told to seat them the way they must be seated. He then seated them. Page 73-74. They started with the clan-feast after their ceremonial attendant had seated everyone.

The ceremonial attendants were told to eat whenever they wished.

At anytime when the dance songs were sung every one who sat close by began to dance, everyone indeed thought in his heart to worship.

At no place around could be seen the clouds. The sky was of only one bright and clear one. It was of one kind. They sat there very solemnly. No one at all was joking others. Those who were called just sat and looked on very solemnly. The boy who was giving the clan-feast was the only one to ever speak just then. Not one of the

others spoke at all because their minds were all engaged thinking about the Manitobas.

Page 76 "Now I am going to tell you how the Manitobas became to bless me" he said to them. "Manitobas must have thought of me from the time I was only a little boy. I had at one time died. Then a bear restored me back to life. After I was restored back to life then again I began to play with a little bear. He is yet my friend. This was the beginning of a thought that I was going to be blessed. It was my friend's

Page 77. father, personally, who has blessed me. My friend and I have been thought of the same as one. From there indeed was derived this chieftaincy of mine.

True enough you have now made me your chief. Again as long as I remain a chief you will

not die right along but the one who has only reached old age will be the one to die. The one who knows (evil) will not, from now on, be able to make you obey his wishes.

Page 78. This is now what I have to say to you outright. You will not only have me as your chief alone" he said to his people. Then he began to talk to his members. "Now this sacred-bundle of ours I have made, not because I always have ate along. Yet I have not extremely starved myself but I have fasted along to some great extent" he said to them).

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"What is wished us by that Manitó is that we are to always remain as chiefs as long as this earth shall stand. We will indeed carry this chieftaincy along" he said to his fellow-men, (in the clan.) "Our name will usually remain to signify

chieftaincy. But our sacred-bundle will not be thought of as the leading one.

Page 80. Your cloric, for it will all remain as one. Then I do not alone own this sacred-bundle.

Every one of you who are now seated here has a claim to it. Whatever is thought of me by Manitó is the same thought he has of you. He even thinks more of the children and women" he said to them. "To us men he only thinks of us that which is P83^e hard. He wishes us to be men. This is how it has come that we certainly think more of warfare because we thought it so important. This will be the reason why we can without much trouble conquer the people," he said to them. "Then right along in the future you must pray so one piece (or one

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enemy) will be added to our
kettle, or list. This you must pray
him for. This sacred bundle is
not a chief's bundle, so then you
must not leave it out whenever you
are praying to him," he said to
them. For instance take me, I am
young indeed but I will go on
indeed and live to be a very old-
person. This sacred-bundle of
ours will be the reason why I
am to reach old-age. Again
you will all live to be of old-age.
He said to the members of his clan.

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"This is why we will live to be
very old" he said to them. "You
will do yourselves honor indeed
if you will think a lot of this.
Then again after I am gone
you must tell this same thing to
each other. Do not ever think
to conceal (any of this) from each
other. These must be the same

things you must quickly tell to your boys. You must tell them in such a way that they will not forget it. You must wish them to always think of this.

Page 84. If they do think of it earnestly then their lives will indeed go on a little further. Soon in the future those who are to come afterwards will have to rely upon this clan-feast. Just as soon as they cease to think of it (then the time has come) when the people will die in numbers. Now you must watch what is to become of us. Certainly not one of us will die this summer;

Page 85. he said to them. Indeed the only one to leave us will be the aged. The young will not always die. This is what they will do if they only will be firm in their belief of this clan-feast. The way we are doing now at this clan-feast

is a blessing of ours. The one who has blessed me not only blessed me alone but he has also blessed you," he said to them. Every one of them were shaking the gourds. It seemed as though they rattled in harmony as they rattled them. Again the beating of the drum by the drummer was perfect.

Every one of the people indeed was enjoyed in hearing the songs of those who were giving the clan-feast.

In fact every one who could understand enjoyed himself in hearing those who were giving the clan-feast. It is said that this was what the people did.

Page 87. Their songs went something like this:

(1) "I see indeed, this earth my friend, I, my friend. Here upon the earth of the Manilas, my friend. I see indeed this earth my friend. I, my friend."

(2) I will sing around. I will sing around. I will sing around. I will sing around. Here upon this earth. I will sing around. I will sing around. I will sing around. I will sing around.

(3) Page 88.

You look upon the Manito, T-h-e-y
 They-you must look upon, the manito
 w-h-a-t must become of them.
 These Manito are the ones you must
 look upon.

(4)

In eating I chew the manito. In
 eating I chew the manito. In eating
 I chew the manito. In eating I chew the manito.
 was the way the sang.

(1) Page 89. The dancing songs.

I make you dance behind each other.
 I make you dance behind each other.
 I make you dance behind each other.
 I make you dance behind each other,
 I do. Your future people I will
 make you dance behind each other.

Page 90. When my hair is shaking.

11	11	11	11	11
11	11	11	11	11
11	11	11	11	11
11	11	11	11	11
11	11	11	11	11

(4)

Up above, is where I am going.

Page 91. They indeed had a lot of songs. Soon the one who was blessed died, after he had become mashed down with old-age. Then the only ones being left were the young people. They did not have a clan-feast for ten years. After ten winters they had a clan-feast. They had lost all of the songs except these eight songs. They were the only ones they didn't lose.

Page 92. Then true enough the people began to die easily. Any of the young now died right along. Those that were of any age died indeed.

Indeed they certainly did not seem to give the years a rest as they died right along. Then too those who had become as chiefs did not do as they ought to. They became chiefs in just any way.

Page 93. All they did, after being

named as chiefs, was to call for young maidens. These were very pretty and they married them.

Always they married two young maidens as their wives. Even when those who had wives were called on, they had to give up and quit their wives. They relied on themselves and called on any whom they wanted as a wife. This was being done right along by those chiefs who had gone by.

94. Soon the braves scolded them. Some went right on and tried to call for them.

These (girls or young maidens) the braves would drive away from them.

Then soon after, these braves removed them. It is said that this was what the chiefs did long ago.

These chiefs are talked of as being wicked. This is his end.

Bear-bundle dance - to ✓



I



AM



IT

Eagle ceremonial attendant 33.

diagram 73

song 87

No 1

No 1

i ci to me mul co. e o ter
 to am in th. o chi r.
 sur f. m. no t. e. e.
 both. m. ti mo. d.
 Al l. e. ya mul co. e. f. m.
 sur. ma Al l. e. mo.
 m. th. o. chi r. m. f. m.
 e. ra Al l. e. m. ti mo.
 e. f. m. m. m. m. m.
 mul co. e. Al l. e. m. m.
 th. m. a. t. e. m. m. a. l. o.
 m. l. m. o. chi r. a. th. Al l. e.
 li. m. Al l. e. m. ti mo. d.
 Al l. e. m. o. chi r. m. m.
 th. Al l. e. m. m. o. g. y. r.
 e. f. m. Al l. e. ya mul co.
 e. f. m. m. l. o. m. m.
 Al l. e. m. m. m. th.
 m. m. o. chi r. m. m. m.
 m. l. e. h. m. m. th.

in so-ti-na-mu-to-mo
 e f. na-ga-i-mu-to
 wa-thi-De Bu-cau-De
 pu-ti-co-cua-cua-ai-cu-ma
 th-i-fa-i-mu-thi-mu-
 na-ga-i-na-lo-ta-wi-mu-
 mu-mu-O-chi-zi-mu-co-
 cu-mu-e-cu-li-De-ga
 na-ti-mu-mu-thi-De
 th-mu-co-e-e-si-ca-mu-
 cu-mu-thi-mu-De-
 pu-na-De-mu-De-
 th-chi-mu-lo-i-mu-thi-e
 pu-ti-co-ti-De-mu-De-
 mu-thi-y-si-chi-e-De
 th-mu-y-fa-wa-thi-mu-
 th-mu-fa-De-th-chi-
 mu-co-thi-thi-thi-De-chi-
 mu-thi-mu-thi-mu-mu-
 gi-thi-thi-pu-ti-co-

cu. nu. 219 to nu. nu. yu-
 nu. nu. nu. - cu. nu.
 nu. yu. - O nu. - cu. ch. ch.
 nu. nu. yu. - nu. to take nu.
 1 cu. nu. - cu. nu. nu. nu.
 yu. - 1 cu. nu. - i nu. - nu. - 1 cu.
 th. - nu. nu. th. - nu. - nu.
 1 cu. - yu. - th. - nu. to
 10 th. - nu. - cu. ch. ch. yu.
 nu. - 1 cu. th. - nu. nu. nu. nu.
 i. nu. ch. - cu. ch. ch. yu. nu. cu.
 th. - nu. ch. - cu. ch. ch. yu. nu. cu.
 th. - nu. nu. nu. - nu. th. - nu.
 nu. nu. & over th. - nu. to
 cu. nu. nu. - nu. ch. ch.
 nu. nu. & over th. - nu. cu. ch.
 cu. ch. ch. nu. cu. - th. - nu. to
 nu. nu. 1 cu. - nu. nu. nu. nu.
 nu. th. - nu. nu. nu. nu. nu.
 nu. nu. nu. th. -

e m m - c l a t m m m m m
 t t h - - l e l i - t h o c h i - g a
 y a c p - l e n i a m t h - m
 t t h e c u - c l a i - c u m m l e o
 e m m o l a t m m m m m
 t t h - - i m m l i m m m
 g o g - s u l t m m m l a l o
 t t h e m m m e g a l i m m
 t t h - - l e l i - t h o c h i - m a i e
 g a l i m m t t h - - l e l i
 t t h - l e t t h - t e a m m g -
 t e e e c u t t h - - m m o l a t
 t e s u - w a m - t t h t h
 m m m m m o l a t t h t h
 t t h o t t h m m m l e l i - e m m
 o t t h m m t t h - m m m m m
 m m m m m m m t t h - l i m m m
 m m m m m m m m m m m m m
 t t h o t t h m m m m m m m
 m m m m m m m m m m m m m

e to shi. cu. the pro. u. a. n. th.
 x. y. u. e. l. i. l. l. i. n. e.
 to u. n. u. a. n. u. t. i. n. e.

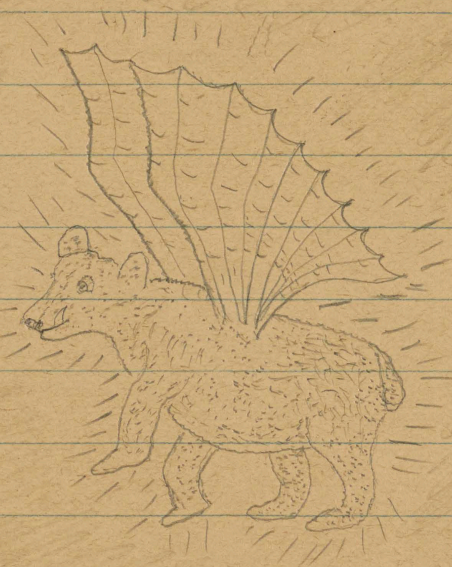
O. n. i. l. i. 7. 5. a. b. o. t. a. r. e. n. a.
 n. e. a. t. t. i. e. e. e. a. n. i. l. e.
 n. e. e. a. t. t. i. n. e. a. t. o. n. e.
 u. a. e. a. t. t. i. n. i. l. i. n. e.
 n. e. a. t. t. i. n. e. e. a. e. a. t. t. i.
 e. t. o. c. h. i. a. n. t. h. e. p. r. o. u. e.
 n. e. t. t. i. n. e. n. i. g. m. a. t. i. o.
 n. e. l. i. n. e. n. i. t. h. e. n. i. n. e.
 l. e. s. s. f. o. r. i. O. n. i. l. i. n. e.
 e. l. o. n. i. n. e. a. t. o. n. e. e. a. n. e.
 t. h. e. O. n. i. n. e. f. o. r. a. t. t. i. n. e. l. o.
 e. l. y. e. n. i. t. t. i. O. l. i. n. e.
 n. i. n. e. e. a. n. i. t. t. i. l. i.
 f. l. i. n. e. n. i. n. e. e. a. t. t. i.
 n. e. t. o. l. i. n. e. a. t. t. i. p. r. o. u. e.
 e. p. i. n. e. n. i. t. t. i. n. e. l. i.
 n. e. a. n. d. l. e. a. t. t. i.

8

i n n i t h . . . f l e n s o b l i n . . .
 n n i l i n e f t t h e n n o t
 e n s t h e t y e . . . l i n n
 p l i n n i n n n n . . . e n l e
 l e g i t t h . . . o e n l i c e n t h e
 o n n i l i . . . f l e n n t h e n n
 l c o . . . e n l i c e n t h e n n
 t i n n t h e . . . o n n n n n
 t h e . . . o l e e n n n . . . l i n n n
 n n i l i n n . . . e n e n t h e
 e n l o n n n n l c o . . . e n
 t h e n n t h e n n t h e . . . e n
 o l i n n e n t h e n n n l i
 e l o n n e n n t i n n t h e
 n n n n . . . f l e n n t h e n n
 l c o o t y e . . . l i n n l i
 n n . . . n n n n n t h e
 t h e . . . n o l o t a n l i n n l c o
 e e n l i . . . n n n l e e o
 t i n n t h e . . .

i' nia - g' y' s' f - u' w' l' i' -
 n' n' s' t' l' a' t' a' n' n' l' e' o
 t' t' h' - o' l' e' o' n' u' b' e' n' i' -
 i' n' u' l' i' - i' f' t' t' h' - f' t' t' h' - n' u' o
 e' l' l' o' t' t' h' - l' e' n' u' c' h' - c' u' - l' l' a
 n' o' l' a' n' u' l' e' o' - n' o' o' l' i' -
 n' u' a' g' a' - i' o' c' u' - l' l' a' n' u' n' u'
 t' t' h' - i' n' u' i' t' t' h' e' i' n' t' t' h' -
 n' u' a' n' u' l' l' a' t' a' t' a' n' n' u' n' u'
 n' i' - c' u' - l' l' a' n' u' t' t' u' n' i' -
 n' i' - i' o' b' - c' u' - l' i' - o' c' u' -
 l' l' a' n' u' n' u' a' e' a' t' a' n' i' - i' -
 n' i' n' g' a' - n' u' n' u' l' l' a' c' o' l' l' e' -
 n' u' a' g' a' - i' n' u' i' - n' u' n' i' a'
 - c' h' - l' a' t' t' h' - n' u' n' n' n' u'
 n' o' n' u' - n' o' o' l' i' - i' n' -
 e' l' l' o' t' t' h' - l' i' l' l' i' n' g' o' l' l' a' n' u'
 l' e' o' - n' u' n' t' i' - n' u' o' - i' t' t' h' -
 n' u' - n' u' t' t' h' n' u' o' l' l' - l' l' -
 d' a' l' l' o' t' t' h' - n' u' l' e' o' -

18



O mi li - le ne ca - mi
 shi - no to ko the - mi - e
 mi to i - mi - the - O mi ko to
 ko mi - O ko mi se mi -
 i - mi li - le mi mi ko the
 mi ya i - mi mi to we
 mi the mi - mi ch - ca
 the - fu mi the - ko mi ko
 fu ya ca - mi - O
 mi ko, wa the - mi ch mi
 ko mi - fu mi the - mi
 ko - fu ya i - ko ca
 the - e la mi - O to mi
 mi ko mi - O mi ko, wa
 the - mi mi - fu ya i
 fu - e wa wa - mi mi ko -
 mi mi - mi - the - mi mi
 mi ko - O ko mi se mi -
 fu - mi mi ko - ko mi to
 mi - mi - the -

na, na. Ki-cu li-le
 la. Ki-tu li-an an-th-o
 te li-an na-a cu-a-
 i-na li-i-cu li-na to
 an oth- - na an to cu-
 ya-na. Ki-tu li-an li-
 na i-co. - na to an o
 to-cu a-th- - na-na li-
 to na, i-th. Ki-i li-cu cu-
 na i-co. - na i-cu a-th-wa
 th-. Cu-na-a cu-a-na i-co
 na to na. - i li-cu cu-i li-
 th- na cu oth-. Na lo-tu
 na i-co th-. i-na-hu-na-
 gi-na. Na-cu-cu-a-na
 na i-th. li-cu-th-. na-na i-co
 gi-na. i-na li-cu a-th-
 na oth- - na oth- - o to li-
 na-na cu-a-na i-co
 th- na oth- - o Na-chi-na-ga

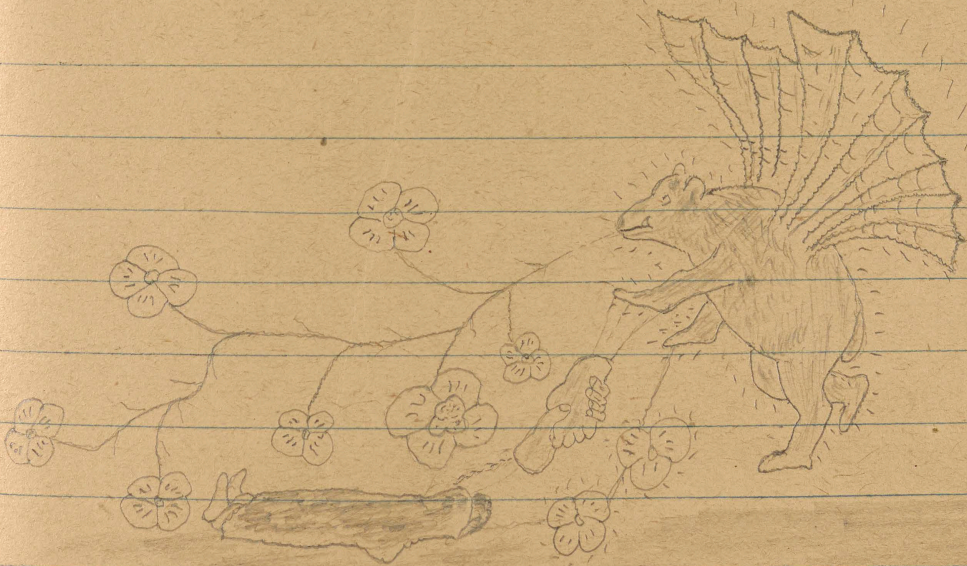
Ki na cu a tti - nu l Co - lla
 la na io nu ti - lu na - an
 pu tti - i nu li - cu
 li - lla lla nu nu ti - cu
 tti - nu na nu tti - cu
 gi - lu ta cu na. O gi - lu
 nu - cu - nu cu - lu na no
 nu na - i nu ti - lu ti
 di - x tti - x tti - nu na tti -
 i ti - li - x tti - cu gi
 lu ta - x cu nu nu ti -
 i nu nu l Co - i ti i ti
 nu lu nu x tti - O gi - lu
 nu nu nu nu nu nu nu
 ti - di - lla lla lla nu nu
 ti - tti - lla lu tti - lu
 lu tti - x tti - lu na cu - nu
 tti - x nu l Co - nu l lu nu
 l Co nu l Co ti - nu lu - lu
 cu lu lu lu - nu nu lu nu

a i n i t t h - e p i t o m e
 t h - l i t - t a n s - t o b e a n a
 n a - i n i t t h - t r a n s
 p r i n t i n g - e l l a n o n a
 t h - o g i b e n i - t e n e g e
 n u n i g a - a n e t o s e n e
 n i c a t a n i c h - a n d e g e
 n i - p r i n t t h - l i f e - a n d t h
 n o t t h - i n i t t h - i n
 g o n g s i t - t e n e c h i l d
 l i t t e r - a n i n a n i l c o - a n
 t t h - n o n y - n i - i n i t t h
 n i l c o - e n o n a n a n i n
 a n l i t t o n e n i - i n i t t h
 o g i b e n i - o n e n a -
 n i - e n i t t h - t r a n s
 n i n a - i n i t t h - n i t
 t h - n o - i n i t t h - t h
 g i b e n i - t e n a n i n
 n a t t h - t a -

nun to sun nun cu a
 clava cu la li to do com
 a la nun nun nun cu a the
 cu a la cu a la - g. g. g. g.
 fl. nu the - nun l. co. - nun
 nun nun the - fl. nu the
 nun l. co. - O nun li - i
 nun nun l. co. - fl. nu the
 a o the - nun li - nun si
 cu a the - i - nun li - a b
 the - nun the - nu l. co. -
 nu a - g. g. g. g. - nun nun
 nu a la - e nun nu a to
 nun i g. g. g. - fl. nu l. co.
 nun nu a la - nun to nu
 cu a - nun the - fl. g. l. co.
 l. co. i - nun - nun - l. co.
 l. co. nu the nun nun -
 nu l. co. nun do - a cu a the -
 nun nun l. co. nun to cu a -

i nu'tta ya to na. nu
 nu ch na - cu'th na
 nu to lu ya nu - nu
 th - a nu to cu'th
 a lu cu - na nu co
 na lu ya nu. nu. nu
 cu'th nu - o nu li -
 fo nu na cu'th - o na nu
 cu nu nu co - o nu
 nu nu'th - a nu. nu -
 a th - a nu. a o nu nu. na -
 o nu. na cu a cu a nu -
 fo nu'th - nu co - a na
 na nu nu co'th - nu
 ya nu. nu. nu. nu -
 o to na nu nu a cu a
 nu - lu nu. nu. nu
 cu'th - o na nu to
 nu. na na nu co - a nu
 li - nu na na na ta nu co'th

32



e. No the i. na lieve
 the. little. Me. and Co. e.
 he also an an. y. a. Co to
 an. the. no the. and Co
 O. cur. h. Ma. and h. - the. he
 of. an. Ma. to an. an.
 an. an. y. a. ga. to an.
 Ma. - an. an. to. the. the.
 the. Ma. an. to. the. an. an.
 Co. - he. also. an. an. an. an.
 an. the. an. the. - an. an. an.
 to the. - an. an. an. an.
 an. an. the. an. the. an.
 the. - an. an. an. an. an.
 an. an. the. - an. the. Ma.
 Ma. an. an. Co. the. - an.
 an. he. an. the. - an. an.
 the. an. an. the. - an. an.
 an. an. Co. the. - an. an.
 an. an. to. an. an. to. Ma.

34

3 197

348

e lue ci: am i co - ich-
 to ette - o m li - o l co
 m m s f m m - f tte-
 m m f tte - f m m l co m
 l o m m ci: m m li - m m
 m m l l a t e - ci: m m m m th
 m m m - ch m m m th -
 m m a g a - m m m m o l h t
 l u a - f f l i m m l h - e w,
 t e m m a g a - l l h m m
 l co - m m l d th - m m l co
 m m ci: l l t m m m a g a
 m m m m m m - l h m m m m
 l co - m m m m l h m m m m
 m m l h - m m l co - o l h -
 m m m ci: m m m m m m
 l u a m m m m m m a g a -
 m m m m m m m m l h m m m
 l h - f f m - o m m m m m
 m m m -

a note a a a a tti-
 le li- m m l co- m l a m-
 ce lly tti- a a t a a a
 l a- m- a a- m l co tti-
 to l a a a l l co tti- l a-
 a l co tti- m m m- l a
 m m m tti- l a- a a o
 to l a m m m m a a a
 tti- l a m m m a a a
 tti- m a- l a o l a-
 m a a a- l a m a- l a
 m m m m m m m- a a
 t a a a a- a a o to l a-
 m a m m m l a- l a l a-
 m m m tti- m m l co- m m to
 a a m m a a l a m m m
 m m m a- a a o to
 l a m m m m m l a- m-
 m tti- m m m tti- a a
 o l a m m m m m-

mi na the i - na i na
 mi l co - i li. di li.
 co a mi mi - i mi - mi
 na mi l co - co. o
 li na co i na mi
 i mi mi l co - li. di
 to li na co i na - mi
 na li. mi l co na -
 mi. mi mi - of the mi
 co a - co i na mi. di
 the - i a the - co i na
 i li. mi mi mi
 mi to - mi. mi mi
 to na mi mi co a mi
 co i na mi. mi
 co i na mi
 the - li. mi l co - li
 co to i na - i na. co
 co to li co i na
 i na the -

50

51



h-h'

a y l h - n u l c o - l h u u
 to h u n n n i a - l h
 l h t u n n n a n n n n
 n a n n e - n a n n x l h
 x o o y a n - n' n n - a n
 l o n n - x n n n - l c a
 s l h - t u x t h - t h - n a t h
 l h l c o - l h l h a n t e l c a - x
 g i - x l h t u t h - o a n n y
 x n n - a n x n n n n n
 l u n n n e n n t h - n n - n' n n
 n n n n - n n n n n n n n
 n n n n o h i n - n' l c o t h
 n n n n n n n n n n n n
 l a n n t h - n' n a - g i n n
 s n x - t o l h i d e t h - n
 n n n n l c o l i - g i n n n
 n n n n l a n n - l h i d e n n
 a n t h - t o t n n n n l c o
 x l h c a n x t h -

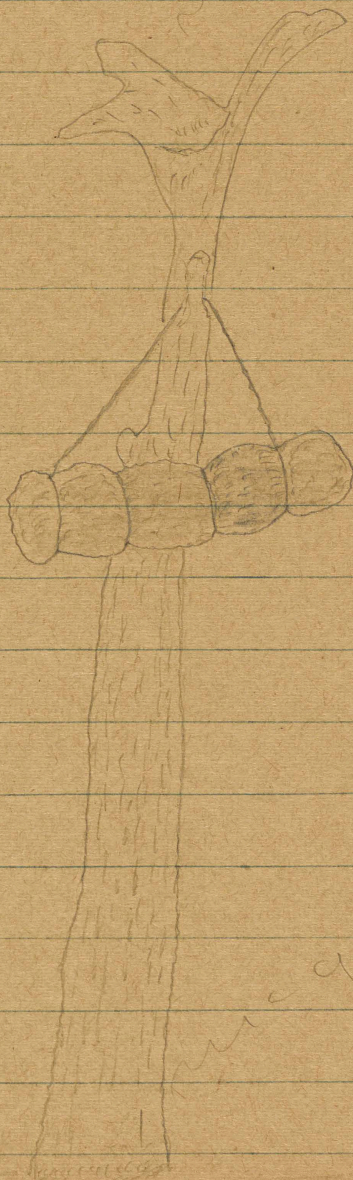
may a mi - a di sy - tu
 cu de - the - na - la - the
 no no - o - mi - a - the
 cu - the - o - mi - na - la - the
 na - cu - cu - cu - cu - cu
 cu - na - mi - na - x - y - o
 mi - co - o - by a - gi - na - d
 i - ch - it - e - the - i - na - g -
 y - a - o - mi - li - la - the
 the - i - na - mi - a - no - cu
 mi - the - i - mi - cu - x - la - cu
 x - the - i - ch - it - e - the - e - by
 mi - the - e - le - cu - cu - mi
 a - co - x - mi - mi - the - mi - te
 a - co - cu - x - cu - a - e - le - cu - cu
 i - mi - the - the - the - y - a - mi
 a - co - e - na - na - to - the - cu
 the - the - y - mi - co - o - cu
 y - a - x - cu - cu - cu - the - mi
 e - na - the - the - y - mi - the

e f t t h - p r o f t t h - a c l a c u i t h -
 i n n l i - f t t h p r o l c o - a f
 l a c u i f a n t h - p r o t r o
 a f a n t h - f a n n e c u
 p r o - l i t t h - l a l h n a n -
 t h - i n n l i - p r o p r o l l a
 p r o - p r o l l a - g a y - y -
 p r o l l a - l a l l a - l a - f
 p r o p r o f l a t t h - l a l l -
 c h i p r o l l a - o l l a p r o c u i
 a t t h - l a c u a l l a - i c h
 c u a t t h - l a c u i n a l a
 c l a n n a - p h l a l l a n n
 l a o - o l l a p r o c u i
 t h - n a t a c u a t t h - o
 l a p r o c u i t h - i n n
 l a l a l o t w e l l l a n n
 l a o - l a l l a - l a - l a t t h
 f t t h - p r o - a f t t h
 a n n c u i n n l a t a t t h -

l i l i n u l e o - e l a c l a
 l e o t t h - l e t t h - n u l e o
 t e n u l t h - n u l e o n u l e
 l o n u n u n l e o - e u l e
 e u l e o t t h - l e l a o l e n
 e u l e n u n e e u l e n u n
 n u n l e o - e u l e n u n t h -
 e l e a c a l e n u n l e o t t h -
 i - i n u l e - n u n n o
 l e o n u n - n u n l e - e
 l e t t h n u n n e e u l e s i t t h
 n u l e o n u n - e n u n o l e
 t o t t h - e u l e o n u n l e
 n u n t e l e - e u l e n u n l e a l e -
 l e n u n l e o - e u l e l e
 l e n u n t e l e - i n u n n u n
 e l e n u n - e u l e l e
 e u l e t t h - i n u l e
 n u l e o t t h - e u l e o l e
 n u n l e a l e - i n u n - n u n l e n u n

new age

60



new age

new age

I was very much
 to the same place
 the - I have seen
 some to see the same
 some to the - some to
 see - some to see
 was - for the same
 a little - no to same
 the - some old one - by
 to was - in the same
 the - a little - air a
 some are with the
 I was the - one
 I was the - in the
 some - was - one
 the same - some
 the same - the
 some to do the same
 was - the same
 the -

65

e i clacur thi - e of the mus
 i the - no name i clacur
 i clacur of the mus the -
 ja clacur to the - no name
 clacur for clacur - and i co
 cur to the - e i clacur
 of the - e of the - mus the -
 i co - to for and i co - no name
 clacur - i clacur - of the - mus the -
 e name cur - ja clacur to
 the - no name - o silima
 are for li li name to - ma
 ga the - o silima cur of
 The clacur o the - name
 li name - e of the - mus the -
 e name clacur are cur -
 the - i clacur - clacur i clacur
 name cur - the - e name silima
 i clacur - name o clacur - name
 cur - ja clacur to the -

71

a f r o m n o - n o - t o a n t h -
 h e l d . t h e n n o c o - n o -
 n o c o - n o - t h e - t h e -
 n o t h e - t h e - n o - l i -
 i f t h e - n o - t h e - c u -
 n a g a l i n t h e - c u -
 n o l i n n o t h e - i -
 i g n o - n o - n o -
 i - o c u - t h e - o l i -
 n o c u - n o - n o -
 n o n o l i n n o c u -
 n o n o n o l i -
 c u - t h e - n o c u -
 l i - t h e - n o c u -
 t h e - i f t h e - n o -
 n o n o c u -
 n o n o c u -
 t h e - a - n a g a l i -
 n o t h e - o n o - n o -
 c u - n o n o l i - t h e -

[illegible]

[Faint handwritten notes, possibly bleed-through from the reverse side.]

1871
Kollmann
W. A. Kollmann
Kollmann
W. A. Kollmann

u n n n a n a y a t n
th - e n n l c o t n n a y a
t n n n l c - n n a y a t n
n n l c o n f l i f l i w a t t n
l l e n n a n - o n n y t
n n l c o n - n c h i n o l l a l l a
t n - t n - t n - o n n l c o
n n a t o n n t o n n a l i c n
t n - n n t o n n a l l e n n
n n t n - t n - n n n a n n
l c o - n n l l e n n t o n n y n
n n - n n n a n n t n n n
l l e n n n n t n - l l e n n
n n t n n n l c o - o n n
y n - n n l c o n - n c h i -
n n n n n n t n - t n t n
t n l i n n l c o - e t o o n
n n n n n n n n a n n
t n - n n a n n t o n n
n n -

and and flat a... in
 is the... and and and
 get the... and and
 to wa... and and
 1 Co 0 - av. 8 and 0
 16 0 16 and wing
 with and 1 Co - and in
 and and 16 and and
 year - 16 and and in
 1 Co 16 16 and and to
 to and and and - 0 16
 and and and and and
 the - 0 and the and and
 - 16 and and 1 Co - and and
 av. 0 16 and and and
 ga ten - 16 to 16 16 and
 and and and - 16 0 16
 and and - 16 and 16 and
 and and 16 and 16 and
 and and 16 and 16 and
 and and 16 and 16 and

50

8

ni nu cu - ma l'ano
 na nu -

① Xya nu. No l'ca. nu nu.
 Xya nu. No l'ca. nu nu.
 nu. Xya nu. No l'ca.
 nu nu. Xya nu. No l'ca.
 nu nu. nu nu.
 Xya nu. nu nu. nu nu.
 nu. Xya nu. No l'ca.
 nu nu. nu nu.

② de de cu. No l'ca. nu nu.
 de de cu. No l'ca. nu nu.
 de de cu. No l'ca. nu nu.
 nu nu. nu nu. nu nu.
 de de cu. No l'ca. nu nu.
 de de cu. No l'ca. nu nu.
 de de cu. No l'ca. nu nu.
 de de cu. No l'ca. nu nu.

③ a-cu-la-ta-cu-la-cu-la
 ya-nu-a-cu-la-ta
 ta-cu-la-cu-la-cu-la
 a-cu-la-ta-cu-la-cu-la
 ya-nu-a-cu-la-ta
 ta-cu-la-cu-la-cu-la
 a-cu-la-ta-cu-la-cu-la
 ya-nu-a-cu-la-ta
 ta-cu-la-cu-la-cu-la

④ x-le-nu-ki-u-ya-ya
 nu-x-le-nu-ki-u-ya
 ya-nu-x-le-nu-ki-u-ya
 nu-x-le-nu-ki-u-ya
 ya-nu-x-le-nu-ki-u-ya
 nu-x-le-nu-ki-u-ya
 ya-nu-x-le-nu-ki-u-ya
 nu-x-le-nu-ki-u-ya
 ya-nu-x-le-nu-ki-u-ya
 nu-x-le-nu-ki-u-ya
 ya-nu-x-le-nu-ki-u-ya
 nu-x-le-nu-ki-u-ya

USEFUL INFORMATION.

MULTIPLICATION TABLE.

1	2	3	4	5	6	7	8	9	10	11	12
2	4	6	8	10	12	14	16	18	20	22	24
3	6	9	12	15	18	21	24	27	30	33	36
4	8	12	16	20	24	28	32	36	40	44	48
5	10	15	20	25	30	35	40	45	50	55	60
6	12	18	24	30	36	42	48	54	60	66	72
7	14	21	28	35	42	49	56	63	70	77	84
8	16	24	32	40	48	56	64	72	80	88	96
9	18	27	36	45	54	63	72	81	90	99	108
10	20	30	40	50	60	70	80	90	100	110	120
11	22	33	44	55	66	77	88	99	110	121	132
12	24	36	48	60	72	84	96	108	120	132	144

Average Velocity of Miles Various Bodies. per hour.

A man walks	3
A horse trots	9
A horse runs	20
A steamboat runs	18
A sailing vessel runs	10
A rifle ball moves	1000
Light moves	192,000 miles per second.
Electricity moves	288,000 miles per second

George Washington died the last hour of the day, the last day of the week, of the last month of the year, of the last year of the last century.

Table Showing Value of Foreign Money in Dollars, Cents & Mills.

The Pound Sterling of England, Ireland and Scotland—\$4.86.65.

12d. = 1s.; 20s. = £1. The value of 1d is 2 cts.; 1s. is 24 ½.

The Franc of France, Belgium and Switzerland, .19 8 cts.

The Reichsmark (Royalmark) of the German Empire, 23 8 cts.

The Crown of Denmark, Sweden and Norway, .26 8c

The Lira of Italy, and the Peseta of Spain, .19 3 cts.

The Florin of Austria, .41 3.

The Florin of Holland, .40 2.

The Piaster of Turkey .04 4.

The Dollar of Mexico, .90 9.

The Rouble of Russia, .66 9.

The Milreis of Brazil, .54 5.

The Peso of Cuba, .92 5.

The Dollar of Canada, 1.00 0.

*NOTE.— $\pounds$ stands for Pounds Sterling; s. for Shillings; d. for Pence.

Avoirdupois Weight.

16 drams (dr.) make	1 oz.
16 oz.	" 1 lb.
100 lbs.	" 1 cwt.
20 cwt.	" 1 ton.

Troy Weight.

24 grains (gr.) make	1 pwt.
20 pennyworth	" 1 ounce.
12 oz.	" 1 lb.

Apothecaries' Weight.

20 grains make	1 scruple
3 scruples	" 1 dram
8 drams	" 1 ounce
12 ounces	" 1 pound

Long Measure.

12 inches make	1 foot
3 feet	" 1 yard
6 feet	" 1 fathom
5 ½ yards	" 1 pole or rod
40 poles	" 1 furlong
8 furlongs	" 1 mile
69 ¼ miles	" 1 degree
320 rods	" 1 mile
5,280 feet	" 1 mile

Square Measure.

144 sq. in. make	1 sq. ft.
9 sq. ft.	" 1 sq. yd.
30 ¼ sq. yds.	" 1 sq. rod.
40 sq. rods	" 1 rood
4 roods	" 1 acre
640 acres	" 1 sq. mile

Solid or Cubic Measure.

1728 cu. in. make	1 cu. ft.
27 cu. ft.	" 1 cu. yd.
128 cu. ft.	" 1 cd. wood
24 ¾ cu. ft.	" 1 pc ^h stone

NOTE.—A cord of wood is a pile 8 feet long, 4 feet wide and 4 feet high; therefore, 8x4x4=128 feet.

A Perch of stone or brick is 16 x 16 ft. long; 1 x 16 feet wide, and 1 ft. high.

Dry Measure.

2 pints make	1 quart
8 quarts	" 1 peck
4 pecks	" 1 bushel

Liquid Measure.

4 gills make	1 pint
2 pints	" 1 quart
4 quarts	" 1 gallon
31 ½ gallons	" 1 barrel
2 bbl.	" 1 hogshead

Paper Measure.

24 sheets make	1 quire
20 quires	" 1 ream
2 reams	" 1 bundle
10 bundles	" 1 bale

Miscellaneous Things.

12 units make	1 dozen
12 doz.	" 1 gross
12 gross	" 1 great gross
20 units	" 1 score

Bible Arithmetic.

Ezekiel's reed was nearly 11 feet; a cubit was nearly 23 inches; a hand's breadth is equal to 3 ½ inches; a finger's breadth is equal to a little less than 1 inch; a shekel of silver was about 65c; a shekel of gold was \$10; a talent of silver was \$2,000; a talent of gold was nearly \$30,000; a piece of silver, or a penny, was 17c; a farthing was equal to .01c; a mite was less than a farthing; a gerah was .03c; an ephah, or both, contained 4 gallons and 5 pts; a hin was 3 quarts and 3 pts; an omer was 6 pts; a cab was 5 pints.



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National Museum of Natural History

Department of Anthropology
National Anthropological Archives

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