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NAA MS 2679
Miscellaneous ethnographic notes, 1915 and undated
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BUREAU OF AMERICAN ETHNOLOGY

CATALOGUE OF MANUSCRIPTS

No. 2679

Stock Algonquian

Language Fox

Dialect

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

Collector Dr. Michelson

Place Tama, Ia.

Date

Remarks Ethnology; material on adoption feasts, kinship terms, dances, Fox names- misc., games, misc. notes, rituals, gentes, etc. 39 pp. various sizes.
Some notes on Fox Wapano (all extracted) - T.M. note.

For Terms of Relationship.
 informant: Alfred Kiyon^a (34)
 Kyanā^a really

my mother negy^a ; his mother negyenⁱ
 netōtām^a my brother (that is belonging to my clan, male or
 female

nesimā^{la} my younger brother

nesesā^{la} " older brother

netekurām^a my younger sister

nemiθā^{la} " older sister

nōsā my father

nōsā otōtām^a " is elder brother

" " " is younger brother

nemecōmes^a my paternal grandfather

nōkōmes^a " grandmother

nemecōmes^a my maternal grandfather

nō'komes^a " grandmother

necisā^a my mother's elder brother

" " " younger "

negi^{la} " is older sister (not same as mother.

" " " younger "

The list is nearly
 useless, owing to
 manifest
 misunderstandings

(older or younger than I am)

my mother's elder brother's son, negwí's^a

" " " " 's daughter, nesegwí's^a

(younger or older than I am)

my mother's younger brother's son (older or younger than I) necí'sí^a

[not same as my older brother.] I later ^{at home} same as my mother's brother

my mother's younger brother's daughter (older or younger than I) nesegwí's^a

my mother's elder daughter's son, ^(older or younger than I) nēnegwí's^a

" " " " daughter, necemí's^a (older or younger)

my mother's younger " son ^(older or younger) nēnegwí's^a

" " " " daughter's ^(older or younger) nacawaye necemí's^a

my father's elder brother's son, nōcísí's^a nacawaye

" " " " daughter, netānes^a

" " " " younger " son, negwí's^a ^{phonetic?} nacawaye

" " " " daughter, necawaye netānī's^a otānesanⁱ

my father's elder sister's son, nesegwí's^a

" " " " daughter, nacawaye nesegwí's^a

" " " " younger " son, necawaye nōcísí's^a ?

" " " " daughter, nacawaye nōsa itānesanⁱ

otānesanⁱ

nacawaye

my elder brother's wife *ninēmur^a*
 " younger brother's wife *ninēmur^a*
 " elder sister's husband *nitāw^a*
 " younger " husband *nitāw^a*
 my elder brother's son ^(elder or younger) *netōtām^a ōgwisanⁱ*
 " " " daughter " *ōtānesanⁱ*
 " younger " son " *necimaha ōnīdjārisanⁱ*
 " " " daughter *netōtām^a ōtānesanⁱ*
 my elder sister's son *netegwāw^a ōgwisanⁱ*
 " elder " daughter " *ōdānesanⁱ*
 " younger sister's son *necem^a ōgwisanⁱ*
 " " daughter " *ōtānesanⁱ*

half brother or sister same as full blood.

nīcōkwāw^a my mother's co-wife = he has 2 wives!

my paternal grandfather's { brother = ?
 " " " { sister = ?
 " maternal " " { brother = ?
 " " " { sister = ?

Fox conserquinity - H. L.

netota mski.

netote maki.
I can call my real brothers + sisters by this, +

ne ki A's children; nosa { use A ni
nest ne A ni (nemivani) } children

metaga is woman's term for sister-in-law, i.e. his wife or his sister
ninesnwa is brother-in-law. | his + his brother-in-l.

nocturna una leuani nigra

11. *nutrivi*

na + ga ni ge wa or nese'mya

medise A ugršani = medise A
 " utanešani = meki A.

1
brothers & sisters.

ne Ki A on a lemani = nosa.

~~nota~~ nota otote mami nemiwani = nota

woman can joke { ^{men} ni nenuwa^s, medise ^s ~~A~~ badly
nenega^s not very badly.

} *neneka* ³ not very badly.
 sis. in fav.
 woman { *metagiki* _{badly} *nedemiki* _{not badly.}
 indecently too.

netaguki daughter nedemi &
" son nemiga &

Fox: consonquinity

H. L. informant.

of two women are real sisters, one ^{set of} girl-children can call
the other set of girl children mesawike; and one
(and one mesawikemawike)

set of boys can call the opposite set of girls by this also
and the set of girls can call the opposite set of boys by this
as well.

Consanguinity - H. L. informant.

nese gisa una le mani is ni ta wa (= Prithu a leu)

miki A A
 unalun ani
 is me ne gana
 e l a =

* man can joke: minemwa, neclenit (last not badly)

nedose A. mitawa, ne me go A. (all body)

son-in-law

ne nega & uviwani is nimenwa alu.

= nungana.

medicinal

ne ne ga & uviđam =
minima

d. in law

my brother's =

nesen y

m. s. m. l. A }
 m. s. m. l. A }

metegema nu alean am - mitawa

mat genis

...den 1. 1. 18...

a woman can josh:

ninewa, nedise, nene ga A
not really

all in female terms or
relationship

metaga.

Weather's
sign

Mon
"

me nega +
meica

brother's d' nedemi
sister's d' natanes

sister's d. matanese

1 = ~~ox~~

June 7th 1915

Consonance. H.L. informant.

mesawick.

HL. can say ne mesawi Kemaki to A. Kiyana: boys.

A.K.'s wife and H.L. mother were both born of the same mother.

3

nine gwt' na

son in lazo negativo $\left(\text{logel. } g \rightarrow g \cdot 10 \right)$

d " " ne senga (n na Aganigewu)

netatawawa is nene gami orani

Oxyeni.

ut² metagand is nesinyas akyni

netawaiaia
brother

brother's wife's brother ni ne ne wa

... sisten nitagoki -

me ko to cla ne me ki = family.

H.L.

(one na & Kyi bi.
my mother & father)

June 7th
1915

(3 brother one of whom wa||
nema & Kyi bi.

another brother wa the the Kosege
father.

~~the boy the~~

now the two sets of boys can say
mesawike to each other; and the sets of
girls can call the opposite set of
boys by that also, but they all can
use the ordinary terms of relationship to
each other, and one set of boys can call the opposite set
of girl by the same appellation.

But H.L. can't call J. Ward mesawike
because their mothers were real sister.

netci^íma gígí = all the women of my clan
 " " " " men " " "

netci^íomá tci = all the women of my mother's
 // " 7 " " men " " "

RR

Truman Michelson

Truman Michelson

Harry Lincoln

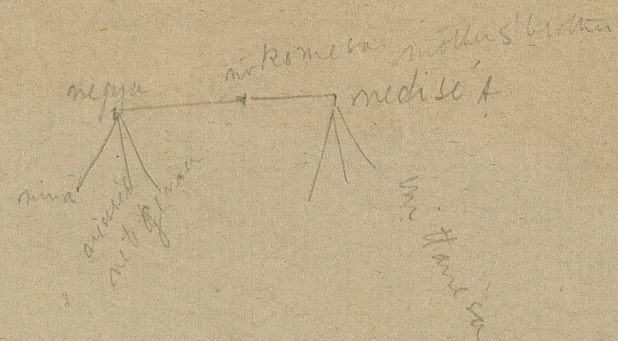
Harry Lincoln

Harry Lincoln

Truman Michelson

Truman Michelson

4. terms of relationship -



my mother's brother's daughter is nekia
son is nemisa

but nekia children ^{boys} nemisa ^{girls} nemisa

~~but nekia children~~ nekia ^{boys} nemisa ^{girls} nemisa

nekia ^{boys} nemisa ^{girls} nemisa

my mother's sister is also nekia; some
scheme

nemisa

nemisa

H. L. on terms of relationship -

nemisa is my father's sister - ^{age male}

nemisa ^{nekia} (boys)
^{nemisa} (girls)

nemisa una lemani : 7 mitawa
can be joked.

nemisa can't be joked -

a man can joke - ^{can be joked badly} nekia, nemisa.

she will joke you about ^{peas etc.} what thing you eat, & you
in on chicken or meat. ~~present of~~

nekia & wiwani : nemisa

nemisa & wiwani is nemisa.
now though nekia can't be joked
indecently: as such, if she marries
nemisa, she can be joked indecently
as she is then also nemisa.

my sister's son nemisa
daughter nekia

nemisa & nekia ^{grand children}

nekia & nekia

my father's sister
nemisa

nemisa ^{nekia}

nemisa = my son in law, said by other sex
nekia

neseqisa
 nite gema
 nedemi A. ?

malemanis = nitawa

(decently, & indecently?)

The following male relatives can be joshed by
 a male: - nitawa, nedise A, neseqa A

niseqot,
 nedime A
 neseqa A
 nedise A

owiwani = minemwa

a man josh minemwa indecently
 but nedemi A only decently.

Fox terms of relationship

woman ego

brother's daughter nedemix.

sister's " my daughter netanera

I son " son nequise

brother's son nenega &

my nedemix children (^{sons} daughter

nenega & otanesui nondchill

andisema

nenega & owiwani = sua a Kanigwa

(daughter in law)

nedidet & owiwani = nesegwise

nedidet's children (^{boy} nedidet

girl nekit

brother (^{older} niseset

young nesimet. } netawawema

father in law neme to ma

mother in law no koma

brother-in-law ni nemwa

sister-in-law claimed as sister

older sister nemise A

younger " nest me A

grandmother's brother = nemilelom esa ^{grandfather}

's daughter moko mesa

nedise A

1. boni
nediseb. etc.

nedemist onalame ni ^{ni nemwa} brother in law

ni nemwa owiwani = as if sisters -

father's sister nese gwisa

modisame owiwani = na a Kanigewa

nese gwisa ogisani

negisa

otangani

netanesa

A. Spingon.

step-mother nek1A -

step-daughters nō' penagā " } them
" - sons " }

children = step-grandchildren.

step-father = nīseni ōsāwē -

Jim Peters -
SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
MEMORANDUM

OCT 8

1913

leaders of dances at adoption feasts

If a person of Fox: Bear
" " " " Woep: Fox
" " " " Thunder: Bear

Clan in which death
has occurred

leaders

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
MEMORANDUM

Sept. 24, 1913

If less than 4 dogs at a
clan-feast then no dance,
just singing: if 4 or more, dance alone.
Mamasan, + a couple of others -

Note: the pedigree of ^{W.} Dargaport's
family, does not support his
information on Ki Chio^a and
To Kā^a. The pedigree backs
what all others say.

M. Morgan - informant
H.L. - interpreter -
Magpie

neg ~~neg~~ ~~neg~~ a's.

ne negat uittanesa : = ~~no~~clism aki.

nedemist " { son negwisa
d. netanesa.

sister's son = negisa | Ago female
d. netanesa.

father's sister. neseqisa.

neseqisa una lemani = minemwa.

" son negisa.
d. netanesa.

Brother's son ne negat

" d. nedemist.

mother's brother : nediset. nediset uittani = neseqisa

points of diff. between Maggie Morgan + Mary Poweshiek

M.M. - ne negat uittanesa : = nodisemaki

M.P. " " son ne negat, d. nedemist.

M.P. woman can join oseqisani.

M.M. —

H.L. - interpreter

Push. Informant. - trader among Sac + Fox in Kansas

W. Whistler trader for 10 years.

Colt a trader = Pa. na. ca'ca

Scott "

trader name? - New trader. " — had an Indian Sank of Oklahoma as wife.

" " Black Smith "

— At this time Civil War began.

Interpreters - in Kansas.

Atwāna

wāpa māgwa partly mixed blood.

John Goddel all white.

Interpreters in Iowa.

Atwāna LeClair

Panato (= Blondeau) -

Push informant

Mā me'togō'ci otāwē' = Prairie du Chien -
Sēnipkān' = Dubuque -

Bullet Sgt in Kansas after Civil war -

¹⁹¹⁵
⁵⁷ years ago P came here - after 50 acres were bought here already -
1858 - came up during the war. [So his dates are wrong -
after 4 years here a treaty was made -

[STsāsag' = Confederates -

in 1842 when Push left Iowa for Kas. then about
4 years old.

AK. informant

Crow dance - wabano wīwē' = cat lute pipe
Crow dance - // Buffalo dance: Feathered clan - // Green Buffalo
dance: wolf - // Wolf dance: wolf clan - // War clan - buffalo
dance. // Wolf skin dance: War clan. // Small pox dance,
when they put the British flag: war clan. // Thunder dance;
war clan - wabano: war clan. // Thunder: Bear
clan. // Cat lute pipe: Eagles - // White Buffalo: //
Eagles - These are the only ones today.
^{presumably an error}
These are religious -

divisions made at Wash. 1924

Moccasin game. notice fingers + faces to tell when the bullet is - 12 sticks. When guesser can't guess the ball has to pay 2 sticks. If sure of a ball under moccasin, hits moccasin hard. If not there pays 4 sticks. after 12 sticks all on one side put up another perpendicularly to them 1 score. after 4 scores the side wins. Sometime the beaten party bets more & start over again -

Another slightly different - A long wigwag some on end + some on other - put up blankets and hid things + other side has to find them - same sticks as before. After it is hid, the blanket is removed - and the other side ^{bullet} is asked to find it. Watch their actions - The rest the same -

Spotting dance -

Snail dance (a gift dance; changed by novelties introduced by the Winnebago). - Victory dance - after 4 days of days of V. dance scalp dance. The women dance with scalps or sticks - 4 days. Then a war dance by men only 4 days - painted up K + T Relatives, women over put on finery in front of where they are sitting - The nieces of the men come and get the goods, sloping the warriors on the heads. etc.

Those named after the White Deer. ^(?) performed; names of leaders.

For the clan - feast today is worshiped; and the wa-bano birds.

all young girls are supposed to dance in this - old women are excluded from this dance. also old men - kills what is cooked for the feast.

When they worship the bird corn + beans are used; the dog is used for buffalo.

and the two animals are used + the songs mixed - what is birds + buffalo

Stories of warriors, how to invite etc. - Prayers to the animals, when the warriors are supposed to eat -

ne, n-wa, ne ko to, ne sa te on - ^{he has killed one}
ne ko to, wi na, ne n-wa, ne sa te ne ^{man}
let us kill one man
Ka ma. mi. Ka. sk to wa wa, to wa &
ne ka to sk da. & er, m-ma tha.
ne. to be &

as ka sk to ye, d-wa. wa, & ne mo &
I cut the dog's tail off
ne / ka sk / ne ge / chon. wa I negwe.
ne / ne, gr / ka. n-

ne niga i ga ni

ne f
nelyttine kotcheduykackiawa
is unnatural

long distance run -

460000 to m. T & K. play again & each other -

throwing the ball.

man - ne cheni aki can be gashed about jumpkins, sweet food, fruit.

^{woman} they will gash their medicine A Ki about meat.

They won't " " " n-negat about his looks, and how he acts.

Notes on the dances August 8th at Tama

The dances were the "worshiping dances" and the "sqaw dances". I failed to note distinguishing features of the first. The second differed in no way from other "sqaw dances" witnessed by me.

The dances took place at Jim Peters. In the sqaw dance the women first danced in a circle ordinarily. After a while they danced in a circle with their faces towards the drum. When each song ended the women reversed the direction of their dance to the song which was very brief. Then at the new song they danced in the same way as before; then with the direction reversed as above.

After a while Jim got up and made a speech telling young men to get partners. I asked S.T. but she was ashamed, declined,

and wanted to give me back the coin which I refused.

Afterward, I danced with S.T. who likewise asked

me. The songs were indecent. The old women,

especially Jim's wife sang loudly. The young

girls smirked at the indecent words, and the men laughed outright. At times in ^{the middle} of

* The dances they ~~danced~~ danced in a circle with their faces out, but they never began that way.



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