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(Story about one Indian being betrayed by Giant butterfly.)

I am going to tell story about old time Indians, about this dancing. Gambling. Representing swans. lately I presume. It was introduced into this Mahqua-ga-tribe. this is the way it is. the different tribes, spiritual given. and one man was betrayed by the giant butterfly. the time he put the paint on his face by the charcoal and went without anything to eat for several days. upon one night someone spoke to him. and said, I am a thunder. that is the name given me by the. all kind of haunted blast that locates under the great mountains. ^{p. 2} I am thunder and I am here with you now and I am going to give you a great spiritual shower. my name is Thunder. the great giant beast call me thunder. and I am here talking to you Indian. And give you the power.

And man was fool, he thought
 again the great thunder had given
 him a great destructive power
 and supposing to be the thunder,
 it was a big gianted butterfly.

Now I heard very little about
 this story, how this man did and
 how he got to be a great man, at first
 time. He talk to one of man, and
 this man happened to be, Ki-sko.
 or White. And this man himself was
 a O-ska show, or black. and this man begin
 telling this Ki-sko about his wonderfull
 given by the thunder. how great he was
 etc. and after he told this Ki-sko, he
 begin telling the other Indians what
 they will do. him and Ki-sko together
 went spread out news to the tribe.
 in short time they had a great
 multitude of an Indians and begin
 given out instructions how to make
 a true worship. and him and Ki-sko
 made a great worship feast to the whole

tribe of an Indians. and he begin
 talk to his own great spiritual power
 I am given this great spiritual power
 by great thunder or powerfull beast
 that flows between the heven and
 earth. Mr. Risikos and O skas.

All of you. Risikos. will have to
 paint yourself in white and all of you
 O-skas will have to paint yourself in
 black. this is the way we are distingued
 by our heavenly father. and I am here
 to tell you this while you are here
 in the wigwam now. this my given
 will be a great benefit to our future
 generation if they will carry out or
 to whom that may carry out in a good
 case in according to my instruction

Thig. I am pretty sure that the
 great thunder-gin in the wonderfull
 power in upholding my own
 nation. and all of our Indians had
 a great times by showing a big dances
 at their village for a wonderfull given

In this dance, they dance in representing the style of the swan. and while this dance is in progress this man talking to his great spirituall power, and it is a long speech. made by him ever time he makes this great feast to the tribe. Speech as follows.

§5. I made myself suffer for not eat or drinke for so long before I was given to this great wonderfull power of spirituall which I have now. after I was without any thing to eat or drinke any of water for the last ten days, that's the time the great spirit appeared before me and told me. I am send here to tell you that I am to give you a great spiritual power and I am going to tell you who I am. I am a Thunder. and told me, that I may eat now and here is. what I am going to give you. the power, and I have to instruct you what you will have to do hereafter, and your future generation what they will have

to do to get a great benefit out of you
 given by me as a great thunder, and
 the future generation will have to follow
 the instructions which I may give you.
 p. 6 now you will have to study the songs
 that I am going to give you. and you
 will have to give instructions to your
 people and they will have to keep the
 songs for the future generations, and
 you may command to prepare to
 give a big feast and he sit in
 center of the wigwam with the several
 other men. (ĭ Kĭ Kĭh nō chē) or, Warshipping
 cooking feast. he begin sing the
 songs that was given to him with
 the spiritual power. [put left out]

p. 7 ah yāh we yāh-ah yāh we yāh-
 ah yāh we yāh-ah yāh we yāh-
 sah kee wāh sho shih sah kee wāh
 yāh we yāh yāh e yāh-ah yāh we
 yāh, ah yāh we yāh-ah yāh ah-
 sah kee wāh sho shih-sah kee wāh
 yāh we yāh yāh e yāh ah-
 no words. how to be pronounced

Second song. Hired by the great
thunder spiritual.

(word) ^{la femme and grand porteur} Mäh mäh kēē nēh nyāh tāk. We
^{ba ki you} yāh ^{ah} we yāh nēē— Mäh mäh kēē nēh
nyāh tāk we yāh— we yāh nēē. Sāh
kēē wāk we yāh nēē— Mäh mäh kēē
nēh nyāh tāk ^{p. 8} we yāh— we yāh nēē.
we yāh— we yāh nēē we yāh— we
yāh nēē sāh kēē wāk we yāh nēē.
Mäh mäh kēē nēh nyāh tāk. we
yāh we yāh nēē— Mäh mäh kēē nēh
nyāh tāk we yāh— we yāh nēē— yāh

The songs above. That is the way
we are going to sing for the dancing
songs. Now, this man who was given
to this great spiritual power was a
Kjekoyloo Indian and the dancing of
the an Indians. the songs above. The
the songs that they sing when they
invite the people. one man was
p. 9 selected by the spiritual man to
go around the village and call out
to the people by saying. I am here

to call every body to give me an attention to my call. Every is call to get up and put on you, all of you real customary. all of you Kacsko quah ih tick keh. or all of you belong to whitepoint - men and women, and all of you. O-skah quah tick kih. or all of you belong to blackpoint. men and women. the white clay is already in mixt for those that belong to the whitepoint for them to paint their whole body and show to those that belong to the Black ^{Point} how you look a like. And to those that belong to the black point the charcoal is already in mixt for you to paint your face and body. Put on you style every body. all of you belong to the Black. paint you self right and show the white how you look a like.

The white and black was selected to invite every body in the village to start up the game of the program

and the great Warriors were selected to be body guards. And they given to them to acknowledge to their bravery to the people by announcing and giving a full illustration how they met at War or Warbatches. and after this over with. they all dance.

War Song - 1. ^{the center of fire (the only word)} Nāh wāh sko tēh. —
 nāh wāh sko tēh — we yāh we yāh
 Nāh wāh sko tēh — nāh wāh sko
 tēh — we yāh we yāh yāh —.

2 Nāh bāh kēh chā, nēe sho tee
 yāh, nēe no mēh quāh, āh me
 yāh quāh we — yāh we yāh
 Nāh bāh kēh chā nēe sho tee yāh
 nēe no mēh quāh āh me yāh
 quāh we — yāh we yāh yāh āhāhāh

p. 10 3 āh we yāh we yāh yāh e yo —
 āh we yāh we yāh yāh e yo.
 āh we yāh we yāh yāh e yo. āh we
 yāh we yāh yāh e yāh — āh we yāh
 we yāh yāh e yāh. āh we yāh we yāh yāh

e yäh. äh we yäh we yäh yäh e
 yäh. äh we yäh we yäh yäh e
 yäh. ä we yäh we yäh yäh e
 yäh a we yäh we yäh yäh e
 yäh a we yäh we yäh yäh e
 yäh we yäh we yäh ä ä ä.

4 nēh käh shä mäh tāk. nēh
 käh shä ^{when it stings} mäh tāk — nēh we no o ä
 yäh we yäh a yäh we yäh — nēh
 käh shä mäh tāk we yäh we yäh —
 nēh käh shä mäh tāk, nēh käh shä
 mäh tāk — we we no o a. yäh we
 yäh a yäh we yäh — nēh käh
 shä mäh tāk we — nēh käh shä
 mäh tāk we — yäh we yäh yäh
 ä ä ä ä ä.

not used
 5 yäh a we yäh we yäh — yäh
 a we yäh. we yäh yäh a we yäh
 we yäh — yäh a we yäh we we
 yäh a yäh a we yäh we yäh
 we yäh. see sko quēh a we yäh
 bäh käh mäh a. we yäh we we
 yäh a we yäh — we yäh a we

yih we yih we yih a a a a.

6 Ah yo we kah mee tah, me
me nah- ah yo we kah mee tah
me me nah- ih yo we kah mee
tah me me nah a yo we kah
mee tah me me nah- yo e
yeh e yeh, yo e yeh e yeh
yeh a a a a.

7- Ah we yih to keh tik nah
kyih wah a we yih to keh tik
nah kyih wah. a we yih to keh
tik nah kyih wah. a we yak to
keh tik nah kyih wah. we yih-
we yih- a we yih to keh
tik nah kyih wah a we yak
to keh tik nah kyih wah we yak
we yih yoh a a a a.

p. 14. This is all that I can write
out the several different songs. they
are lot of them, but they are very
hard for me to write out them,
the seven of them songs that I can
be able to write them. p. 14 line 5

p 14 line 5

More story about the Indians the way they used to do in a way back as late as one hundred years ago. the way they dance in them days

First before they open up for the different dances. they always appointed to the Queens of the tribe to lead the performers. for the because that Queen was speaking to, by some kind of great spirit to the reason why she was selected by the tribe to lead the dancers. Pertaining to their really customary of their dances, in Taway back, to those that was living then, in them days, the time the gift of the great spiritual times. ^{p 15} And in after while, this great gift was introduce to the tribe of mas quah-gee Indians now located in state of Iowa. What was called a great spiritual dance. the swan dance.

When it was first introduced to the
tribe of Mesquahque Indians. the man
who possesses the great spiritual power
came to this tribe of Mesquahque
Indians and called up the great meeting
and told the Indians that he came to
this tribe. in willing hand to give
to the Indians the great good that
he received from Great Thunder. &
here with this tribe to day. and I will
give you Indians some thing that
will be a benefit to this tribe and
the future generations that will belong
to this tribe. I want this one tribe to
get benefit, of my good. and the
man commenced telling this tribe
of Mesquahque Indians. how he
became to possess his great spiritual
power and he gave out the instructions
how to carry out the new doctrine

And he says. now my friends. I am
positively sure that I am in possession of
a wonderfully beneficial to an Indian

race, for I was told by a great
powerfull spirituell. ^{Plc} after I went with
out my regular meals for ten
days I was told to start up the dance
doctrine and it will be a great benefit
to all of our Indian race in this surface
of the earth, now this my dance
doctrine that was given to me by
a great spirit. I want you tribe to take
a good care of my instructions for
the benefit to this tribe, and this must
be carry through the generation and it
will help this tribe for their future
generations has for us it may attain
to whom it may carry out the according-
ly. And away after words, one of the
young man, kind of doubt the great
doctrine dance, and he wanted to know
for certain or sure of it, so he made
conclusion to find it out. So one
day in morning, he took some of
charcoals and painted his face with
black and went with out meals and

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drink any of water early in winter and
 all winter. in the following winter
 some one spoke to him, how young
 man. you wanted to know some
 thing about the doctrine dance.
 Well, yes, he thought, or he says in
 his mind. Well, I will tell you now
 how this man was betrayed by
 the giant butterfly. now this big
 giant butterfly was talking about the
 thunders, when he spoke to this
 man. this butterfly was send to
 tell this man about the doctrine
 dance by Susan. So this man was
 given to this dance by a Susan
 and that is the fact. So this young
 man find it out when this great
 doctrine dance it come from, and
 he went call up the meeting and
 told the Indians, this speech as follows
 to the Indians by the young man.
 He call up a great meeting to the
 whole tribe of Mas-quak-gee. Indians.

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Now my people. I have find out about this great doctrine dance that we all believed in it, at present. that was given to our friend. our friend received the supposed to be a spiritual Power through the big giant butterfly and this great information or instruction was furnish by a Snow. this snow send this big giant butterfly to tell our friend about this doctrine dance in betraying him. now, our friend was told that the village of the diffund tribe of an Indians must not lay idle. you may tell them they must have a great dance in their villages and have a good pleasure of time in the each chiefs head quarters, and they must furnished a great feast or big eat, before they may commence dance the great doctrine they were given to them.

All of the men must get out and
take a big hunt to give their women
¹⁹ a big feast before they may dance
to their doctrine. Now my friend
and all of my comrades. We may do
the different way in our dance here
after. but we may have a big feast
and dance a different dance. so
the dance was change in the styles.
after this young man have found
out, how the Great doctrine dance
was orgained. And he instruct his
own people how to start up the
the different dances. First. our
chief woman may leade the dance and
the other women may follow her and
men may follow behind the women.
Second. Chief woman in lead and
next a man and next a woman
so on. Now before their dances
were started. the great old time
Warriors. put the women in the
roll in place one another with the

men and the songs were white they
 were sang by the singers from the
 tribe of the Quah gee Indians and
 all of the dancers were instruct to
 put on their best style of the Indian
 custom the way they dress in them
 days, and all of the men that belong
 to the white point, were painted in
 white and all of those that belong to
 the black point were painted in
 black and all of the women were in
 the best stylish and they give the
 greatest pleasure of the time to
 their great chief's head quarter.

p21 And they give the pleasure of their own
 spirits women when they dance and this
 will give the women full enjoyment
 while they were dancing. and after
 while every body so interested in
 their dances, and they made more
 dancing songs. which are very funny
 and they dance merrily. at the start
 there was only eight songs.

or dancing songs for the swan
 dance. This swan dance was very
 important to this tribe of Mas-
 kishqu Indians in the way of
 Warshijain to the swan chief
 to whom that took a great sympathy
 on man who introduced the swan
 dance by giving the man instruction
 through the big giant butterfly after
 the man went without anything
 to eat for ten days. Now, I am
 just guessing of this story for that
 is the way I heard about my old
 people. When they tell the story.
 And we younger generation don't
 know anything about the old
 times only what we heard. We younger
 people now days. all we want is spot
 cash. that is all we are thinking about
 how to get the cash money. even we
 do not think about the give that
 our old people gives by their natural
 We all forget about our nature.

I am going to talk about my own
 tribe now. The young people in the
 If younger generation all they want now
 is good old belly full and they think
 about nothing more after they
 get belly full and they make fun at
 the residence where they get their belly
 full really every day. They just simply
 think nothing. When an Indian give the
 old time style of the past. (Kee Keh no
 che) these young people make fun of
 him. And when any one give a real
 dance in they way old customary
 the young people would not dance
 they just stood around and look
 and make fun at the people. even
 some of the older ones. these people
 they like to dance. but after they
 returned they quit joined with
 the other Indian. these are in both
 class. men and women. Some of the
 young people while they eat at the
 meals they get up and run out

of the doors and laugh around in the fun manner and talk about the people after they get belly full. I think these young people have no respect to their own blood or their own tribe, but there are few of women that's like all kinds of fun, and in the way of enjoyable of their lives, and the other women after they are married they quit in the way of enjoyable with their life. now, I am not in position to understand the way they act some of them.

Now the nature of an Indian is to enjoy with their life with the spirit or their soul, this was a creation that an Indian was created with, that is the reason why he is hard to learn any thing in the way of great improvements. all they think about is good old times, good has a good old dance and other enjoyable times.

Now, we mean of an Indian we
 instruct by our Hearen father that
 we must try and give our women
 as much of pleasure as we may
 can. such as dance and other things
 and any Indian is in position, where
 ever he feel kind of lonesome, his
 own soul is away from his own
 constitutions that is the reason
 why we get so lonesome sometimes,
 and even time we wish for anything
 or when we like the way some one, in
 the way of dance, our souls are in
 the manner of hungry, and when our
 own souls talking with the dead spirit
 the dead spirit tells our spirit, that they
 have a good times at their spiritual
 home, and they tell our spirit if you
 go there you will have a good time
 all the time, dance all the time and
 when ever they say this to our spirits
 our spirits go over there and when
 ever they like it, they get so lonesome

just because we do not go to those
good galeosme time. and when our
our souls or spirits leaves us. we
get sick and die. and this is the
reason some of antudion has a very
tenacious life. We are the blame
for that kind of life. for we don't
obey our father who in heaven
the way that we was created by
the great spirit. There was a certain
things for us to do for our life
but we don't do that. and this is
the reason why. We Indians, that
we lose our day light some
time while we are middle age.
we are hard ever attain our
limite of our life. We die too
soon most of us. And we Indians
don't know nothing at present
for because we don't do the way
our ^{old} fathers use to do. such as
taking a black charcoal and black
our face and go without our meals

like the old times. now the
 old times use to attain their
 full limit. which is one hundred
 and twenty years. and when they
 die under that age. they go right
 straight to heaven. and us we
 can not go there. and this is
 all that I can talk about on this
 twenty second day of Oct in the
 year of our lord one thousand
 nine hundred and thirteen.

Wah be neh no swa
 white Buffalo.

Translation by -
 Arthur Whitewater
 Kickapoo Indian of
 Brown County Kansas.

I add to it, some of it, where the
 words are left out by the white
 of this story. and correct few of them.
 and this is my hand work.



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