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<th>No.</th>
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<td>Stock</td>
<td>Algonquian</td>
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<tr>
<td>Language</td>
<td>Ojibwa</td>
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<tr>
<td>Description: (words, vocabulary, dictionary, grammar, text, legends, notes)</td>
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<tr>
<td>Collector</td>
<td>Dr. Michelson</td>
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<tr>
<td>Place</td>
<td>Odanah</td>
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<tr>
<td>Date</td>
<td>Aug. 1925</td>
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<tr>
<td>Remarks</td>
<td>Ethnology, legends, physical Anthropology, and linguistics. 98 pp 2½ x 6&quot;.</td>
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Rose Martin, age 23
reputed full blood Chippewa Dakota

L  190
B  15-2
W  144

Wa 183
N & m 123

Lm 56
Bn 37

H 114 - 20

Stature 170

Moccasin Ft
age reported 102.

full blood

Mike James

L 190
B 160
W 16.4
H 7
M & M 130
Ln 61
BN 41 pathologically deformed

stature was use height with age
<table>
<thead>
<tr>
<th>L</th>
<th>196</th>
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<tbody>
<tr>
<td>B</td>
<td>162</td>
</tr>
<tr>
<td>W</td>
<td>15.2</td>
</tr>
<tr>
<td>H</td>
<td>124 - 1.5' in cm</td>
</tr>
<tr>
<td>Cr &amp; m</td>
<td>175-</td>
</tr>
<tr>
<td>m &amp; m</td>
<td>128</td>
</tr>
<tr>
<td>Lm</td>
<td>5.5</td>
</tr>
<tr>
<td>Bm</td>
<td>41</td>
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Mature bent with age.

John Crow, 75 years old, looks a little robust, has a little thin.
John F. Cloud
58
Tilting Molly

L 194
B 162
W 160
H
m & m 202
m & m 143
ln 56 39
Bn 12.4 1.7
Status: crippled
Molly M. Cloud
age 14

L 183
B 154
W 140
H 11.6-1.7
C & M 168
M & M 127
LM 49
BN 35-
Statue 11.6+1.7 15+5 cm
Mrs. John Cloud
age 51
mother: J. Molly

L  186
B  152
W  141
H  11.2 - 3.2
Cr to m 163
m x m 112
Ln  48
Br  36

status  11.2 - 3.2  150.5
Horace Gray

adult, looks over 60, bows a little when

L   193
B   168
W   152
H   12.2 - 2.7

Cr Tm  181
M x M  126-
Ln   58
Bn   48

Station 172 cica 171.8 better

8/19/20
Mrs. Maggy Summer
Eye about 55
Measure: 5 x 3

L  180
B  148
W  140
H  12 11.6 2.9 in cm
U 178
m 127
L 54
B 41
Stature 152.5 cm
John Brown says he is about 100. Looks about 80. Was about 20 at outbreak of Civil War.

L 196
B 148
W 146
H 12.5 2.9

M 58
M 89 more bulged on one side

Status - went with age
mae
wasgizhik. '79

L  196
B  155
W  144
H. 11.6 2.4
N Am 183
W Am 123
lm  54
lm  45°

nature 174.5 cm melocarp
Odanah.

Gentileman descent. Exogamy about 3 or 4 m
White man + Chippawa woman. Children
get to the Chicken gens.

gentle here: Marten (very numerous), Loon
(numerous), Eagles (not numerous),
Bill Heads (numerous), Bear, Sturgeon,
(very few), Pim (very few), Stork
(very few), Lynx.

Chief must belong to Loon.
A head man... to Bear
Speaker... to Stork
Messenger... to Marten

A marten can climb + can fly. Can go any
faster, a Stork speaks loud. when
he speaks, a bear is brave, can beat
anything. A loon is gentle, pions.

These officers will be in the center of the
village. Brothers little anywhere, irrespective of genes.

A person that belongs to the same genes of another Chippewa band, is considered as brother (or sister). A man would call the husband of a woman belonging to this genus, mata = brother-in-law. (mist creative) minima = sister-in-law.

Members of my own genus irrespective of age are brothers and sisters.

A genus song.

Men or women belong to some genus, chis.

A flat piece of wood is placed upside down with a picture on it showing the genus, and for every genus
any persons help bury.

Nightmares - only exogamy for individual tribes. Attention paid to this partially today. Not often violated.

21. be age for a girl to marry. When it is not allowed to get married. Some violated the rule. Man the same.

No labor to eat the eponymous animal. But if a fellow throws the food at me which my eponymous animal eats, I would be angry. I would take it to the oldest member of my gens. 

A month later when plenty was there (after rice making or fingen making) this would be a feast. Feeds our gens then at the feast the thrower would be called + have to finish a big
dishful. Of the thrower content it all at up, would have to give a blanket gun, traps, then he would take a chance to call his own gun members to finish it. After the disk is put down in the beginning and blanket is placed there. The thrower would sit on it while eating. If he finished it he would get the blanket. If he does not finish it he calls for help to finish. The thrower would have to pay the one at whom he threw the food in the first place. In many the bunches of rice, each person remember Pobown. When a man kills a deer, cuts one piece for each family till it is all gone, has only one meal for the own family.
When rice is practically all gone, and one still has it, when he genes
his dog, the other get it, may or may
not keep a little for himself.

100 people or so in a village. It wouldn’t
let anyone starve. If they starved, well
all starve.

Hunting territories. In the fall they
go out to hunt. Each family has its
own territory where he goes for the winter.

I got full of meat. As much as a man
can cover a day walking from the camp,
and return. Oldest boy inherits the hunting
ground, the other boys can hunt there.

A son-in-law would take his wife to
own father’s place to hunt there.

Each gens respects that. This...
talk against it in the presence of the 
murderer. If did, they would be dealt 
with as a thrower of food of 
ennemy

Cousins not allowed to marry. 
Relatives supposed to marry. 
A man has no claim on his sister 
during his lifetime. 
At death of wife, for one year widower 
would remain single, would collect 
in a pile all the killed guns, blankets, 
present them to father-in-law or brother 
in law. To pay for the loss of his own wife. 
Before the year was up, the widower 
would have no right to run around 
after other women.
on fandjigan medical bag. Both good and evil medicine. The bags are made of agarn.

ma'kata skin mud = black bag = this holds the medicine. Some animal skins, marten, etc. used in medicine = midewiyan = medicine dance hide.

2 ways they used to injure each other: one is teiyaa 'kenj this is soul stealing. There is a circular wigwam, high, more. A person soul is captured & put in this lodge. If the person was 40 or 50 miles away would still get the soul & question it. The body 40 or 50 miles away would be unconscious. Celik
would be made. They would
stab the soul in the wigwam:
the person would die at this time.
Some use hot sticks, and
your soul will be burned in that
place. Then the body will be sick.
Afterwards you will be burned.
Whatever they do to you in the
little wigwam, you would die
in that manner in the future.
There are different makes of
the wigwams of this sort. Some
have pointed sharp sticks at
the top. When the person's soul
enters (that is, the one wanted), the
sharp sticks that enter them
sometimes the sticks are
upside down. That is what
They call an upside down wigwam. When the person's soul comes in head first, it falls down: the person will die of a broken neck at this time. To obtain this power one must fast while young in the fall and spring of the year. On the fall: before the birds, animals, etc. settle down. The clan is the gods, etc. sleep in the winter. Complete the bear. In the spring because the gods wake up.

The person places his face with charcoal dust till any of the gods promise him or her power of any kind. Es = manidog.
Lucin hunt. medicine.
Through dreams one obtains the power. One of the spirit speaks to them. If one doesn't care for the blessing one don't need to take accept it, no matter how often the vision appears.

Love medicine. A girl gets free of clothing of woman she wants, uses medicine goes perhaps the grand father. He can't help himself. If medicine is used on a hair of this he will bleed to death from a nose bleed. And man who wants a woman.

They also make small wooden images of the man + woman + tie them together. The bee will
get together.

Night courtship when all are asleep, if the girl is rolling love stays, if not she chases him out. The man would before use medicine and she would here I come across.

A man tracks a deer. He sees his track, uses medicine on the track and hollers at the deer as loud as he can, the deer will halt and can’t move. This is the same medicine used in war.

Before going on war path, they would be a war dance and would take their medicine with them.
They would also put themselves with disinfectants or the feet. Medicine would not be effective. They wore this medicine when different contests for tribes play lacrosse. They put the medicine in the ball. Also some disinfectant on their legs or feet. The other footies medicine would not affect them. The side whose medicine was more effective would win. From dreams they would know what was going to happen, the outcome. Rain, fog, or strong wind can be made or if they wished to cross a
a lake when it was windy
and the waves were heavy. They
would make it calmer. Smoking
tobacco. They would use the
power of which they dreamed
in their younger days. Dreams
are not denied unless they need help. They took a
puff of tobacco before they fell
of their powerful dreams. They
fell off their pipes and smoke.
Before finishing a thunderstorm
might come. When on the
way back, they filled their pipes
in the evenings, filled their dreams
before going to bed, so they will know
beforehand what is going to
happen. They will know
where they will meet the foes. They will recognize the sign. Know what I mean? Sometimes the head man would know some of his men would be killed. He would warn them in the morning - before they leave. Their own village. They would know if they would come back safe or not.
George Messenger -
over 70 when.

Look surely has white blood.
Reported full blood.
Very bald headed.

L 195
B 160
W 152
H 113.5 2.3

MFM 117 (male)
M 57
F 42

Stature 167cm
Messenger informant

be especially friendly to Chipman.

McRadeski must black the boy
made of yarm. This contained medicines
to cure all kinds of diseases. Another
bag contained bad stuff with
which they used to injure each
other. Has heard of these medicines.
Don't believe in it.

Fears of stories are told in summer
a frog may come in the dwelling
when you are asleep with you.
Indian medicine

Little John was carried up in the clouds, a big bird let go of him and he could not get down. One cold day, it leaked and froze he shuddered on it and he got back to the earth.

One time an old lady had a daughter. It seems a cyclone came the daughter was killed. The old woman found a clot of blood some place. She carefully covered it up. Every morning she placed the covering to see the blood of her daughter. One morning as she raised the covering,
Thus sat a little rabbit, and she took care of the little rabbit. Finally he was admitted into the tribal lodge. And he turned into a man - was admitted to the tribe. So he lived with his grandmother. After while he got restless. He wanted to be with other people. He kept saying this grandmama: "I want to go away." She finally consented and she started on his journey. While walking along oneLo ve from above spoke to him: "Wirah it zu, I pity you. I sympathize with you. You don't know where you are going. You have nothing to eat or protect yourself. If you will make good use of this.
from which I give you, you will be able to feed yourself and protect yourself. But as you are young and seem to be foolish, they take the precaution to warn you with this power.” “Oh,” said W., “I am afraid as you are young, that you would waste this power.” “Oh, no, no. I’ll keep it and make good use of it.” “Very well,” you have the power. Whenever you are in need of food and protection, just, if you see an enemy, throw your body around your buttocks face the enemy and throw your body around your buttocks face the enemy.” And W. went on his journey. Walking to get thinking of
his power, it has dubious about it, being young & foolish, so he saw a hill with three, to throw his buttocks around & exploded. The hill went down, he went on, "I know if that is so, will I try again." So he tried a big rock, he turned his buttocks around & exploded again. The rock flew in the air & exploded. Will he went along, nearly convinced. "Will I try again. If it does the same work, I'll be satisfied." This time he tried a big oak tree. "Suppose it was a giant wishing to kill me." He threw his buttocks around & exploded again. He took went to pieces as if struck
By lightning. Then he was satisfied that he had the power. Afterwards he had to have something to eat as he was hungry, so coming to the top of a hill, he spied several buffaloes standing not far off. "Well, there's something," he talked to himself that he would fix it, keep the food for a long time. She picked out the one he wanted. And he swung his buttocks around and he had exhausted all the power. His buttocks stuck out but his grandfather would not work. He went hungry because he had squandered his power and it is a lesson for most young men not to waste what
so gripped them.

Waving he got in back. The spirits of the earth were against him. He became an outlaw. Then was a place where the spirits lived, in a body of water. And they used to sun themselves.

Of course they knew W. was a bad character - they feared him. He also had the power of appearing into some object. So he went to the sunny beach and turned into a pine stump. They sent a bodyguard to investigate. First they sent a big snake. He got there and spied the stump. He didn't remember seeing that when he was there before. So he curled around the stump to find out.
If it was W or not. Just at this time W was ready to kill, the serpent delayed. He repeated that several times but W stood his ordeal. The snake went back and told its master what it had done to the stump. That was there. He didn't think it could be W for the latter didn't have enough guts. So the master telephoned and sent another in the pony's place to a cinnamon bear. The bear went through and climbed to the top of the stump, slid down with his claws scratching. He did so several times, bit it and scratched it with his hind feet on W's private. W was about to killer when
the bird departed and reported to the master. I couldn't be there, for the latter was so much of a coward. So the master finally went to the sandy beach to sun himself, close by the stump. W. had made hidden there a bow and arrow under his coat. So when the creature guards went to sleep, W. pulled out his bow and arrow and shot the king of creatures in the side. And when he ran off they were a great commotion. Of the king of creatures stringing a lot of bows and arrows to find out what had become of W. W. W. was traveling - come across the basswood. I wonder
What in the world is it," W said curiously. So he got hold of it and began jerking it. And then the flood started. This was caused by the creation. So he heard the rush of water. He started on the run to the tallest mountain. And the water kept coming up to the top of the mountain. So he went to the tallest pine tree, climbed. The water kept coming up to the top of the pine. So he had to stand on tip toe to keep from drowning. He commanded it to be several times stretched. But finally it was could stretch any more. And the water was up to his chin, and he had to turn his head back to get air. He had to defecate. And the lord floated to his mouth. Finally an
other other creatures came and he got them to try spring up earth. Finally a muskrat came. He crossed him to go down and get some earth. So after while the muskrat came to the surface nearly dead. We examined his body parts and he discovered some soil. He took that soil and threw it. I commanded at the same time that they should to land and land came to rain. The present day land.

So walking along one day to come to a shallow stream, he looked down. He saw a bush of high bush cranberries. They were so tempting he could not resist. And he plunged...
head first to get the berries. And he landed on his face in a lot of rocks and was cut all up. Rubbing his face. He looked up to see the berries above him. And he came to a kingfisher, and the came close. And he said, he had something to tell him in a whisper. The kingfisher was suspicious but friendly. Went close. Woke a grate for him. The kingfisher was quick enough to save himself. That is why the kingfisher fed from stick privately to show his narrow escape. And then we had a grudge against a big bird, a condor, it turned himself
turned into a deer + laid down; he lay there several days. The bird saw it & circled around. He (he) lay there still sitting but the skeleton was left. Finally the bird was convinced that it couldn’t be the W. So one day he lit close & looked around & spied little dry meat between the thigh bones. He stuck his head in to pick the dry meat & at that instant W made himself again. He ran animal & caught the bird + held it then till the neck got hotter. Finally it slipped out. That’s why it has no feathers on the neck today.
John W. Jellicoe tried to be an eagle / and then to hatch eggs. Hence fasticles.
Charlotte M. Cloud
Bull Head Clan

Girls that numbered stars—

The two sisters were living alone in

a little wigwam. Madji knew

+ a ski ring. When night they lived in

a wilderness + they went to bed at the

foot of the wigwam there was a smoke hole.

While lying there one looked at the stars.

Finally she asked her sister assistance

on the subject, which star would you marry? Before her

sister had time to answer, she took

her choice. "I'd marry the brightest one

in the skies." The other said, "The

brightest." So they finally forgot

the stars + went to sleep. Madji

had an old gray haired man keeping

along side of her. That was
Supposed to be the tiniest star. And
the younger woman had a hand
and man. This young man took
the young girl and left the other with
the old man. So I warn the girls
not to choose the brightest stars in
the skies.
John Crow - old man.

W had an old grandmather with him, on the river. He made a fishtrap. Caught many trout, took them to his grandmather. She dried them in the smoke-hue. W got a lot of fish. He thought it would last 2 or 3 year. He heard something. He was a little afraid. He went and told his grandmather. "What kind of a thing is that?" he asked. The old lady asked the old lady what kind of a noise he had heard. He had heard an owl saying Hoo-hoo. His grandmather said, "Nothing loud." So W went back to his fishtrap. While matching in the evening, it was
a screech owl he heard. When he heard the screech owl he ran home and told his grandmother. She said, "It's nothing; it's only a bird." So he went back again to his field-trap. He again heard a funny noise which he had never heard before. He ran back to his grandmother and told her. The old lady did not understand what that was, so they were both scared and thought some creature would kill them. So the old lady told W. They had better run off. So they went to left everything in the wagon. The old lady could not
Hevel very well at night. So
I spread his blanket, placed
his grandmother on it, and put it
on his back, ran 8 days.

Man waits one year after death of
wife before marrying again. During
this time he must dress poofy.
May be he would have a father-in
law or an in-law, a sister-in-law.
The sister-in-law would see to it that
the widower did not dress
well or comb his hair during
that year. Now the widower had
to wear a wrap around his
neck or overcoat. After the one
year in as, he is permitted to
dresses well and takes good steps.

After this year, they might have a festa to save. If he was a
goodman or a good hunter, he
would be given to the next daughter.
The corpse at burial is placed with its
head is north or west. The board are placed
over the dead. A picture is drawn on
a stick showing what gens the
dead belonged. This stick is at
the head of the corpse. The corpse
is told: be careful on his way
so he would come to abide of the
dead. When he arrives, they he will
better than we do here. There will
be plenty of food or plenty to wear.
He will be always happy.
When anyone dies, especially the widow, she dare not eat rice just harvested without placing it in a little heap. The rice is still being dried. The widow must drink that up till the same thing has happened. Another woman will take it.

She has heard of them but not seen them. When a young woman is in this condition, when the old lady finds out her daughter she takes the letter for off and builds a little wigwam where she would stay about 10 days. No one else is allowed to go there except the old lady. During the 10 days the young lady is obliged to fast. Confession never heard of.
prohibition of scratching feet with hand.

Pregnant Taboos: forbidden to eat storks.

A belief of the Zulus that child will look like this. Reason: may the child would be long-legged or like the stork in some way.

Once a woman ate squirrels during pregnancy; as soon as the baby was taken out of the cradle bowl, its arms were up like a squirrel. Been cut: after killed & brought home, after the head + feet + paws are cut off, a blanket is put on the ground; they place the head, feet, & feet on the blanket; with tobacco, calico, dry goods, maybe...
3 different calicos near the head.
Tobacco or a pipe. The bear spirit
will go back to his hole & take the
tooth & calico. Some members would
take the stuff & put it in the bear & give
the good item.

Count corp. even a woman might touch
the dead or wounded foe. Often have the
men.

A man who shot the foe would be
honored. At a council fire would
get up & boast of this prowess.
An old man once killed 2 Sioux.
2 ladies, 3 children, + 1 man.
Sr. this old fellow wore 6 feathers
on his head which indicated
how many he had killed. [Apparently no regulation of sister's daughter being the one to dance with the scalp]
Joseph Weneeda.

The Indians one breed would sell whiskey to the hotels. Some Chippewa came from the north central of Minnesota and combined with our hunters. Our hunters had ceased killed anything. Some great hunters never saw a deer, my grandmother was always two. The other Indians killed game. My uncle or others got my grandmother to find out what they were not successful in killing game.

So the old man ordered them to make a tei sa'ka. He covered it with mats of bark. He got in. He was sitting in with a fire. He told the Indians to heat a
tong, about 50 pounds, near the
place. When red-hat he called
for them to bring to him. 20 or 30
could see this. From a little or
remembers it well. They rolled
it over with slips. This old man
picked this red hot rock up
with his hands and moved back
a little. The flap was then shut.
He was not burned. He also called
for a little flat drum. They handed
it to him with a drum stick. He
started to sing some song, the
 founded for a short time on this
drum. Then he opened up the
flap and handed out his
fingers and asked his messenge
fill the fringes - lightly at first. The messenger handed him the fringes and closed the flap. The old man began drumming again and ... This drumming and beating of the drum continued inside. At the same time the lodge swayed and shivered and the jinglers jingled. After a short time all this stopped. Only he continued smoking. We could hear voices in the lodge. I don't remember what they
said. Only one of them spoke to someone else saying, "Don't that a fine looking woman standing near that stump. As the people looked, there was a young woman near a stump. Then the men who hired him began to ask questions. They asked the old man why they were having tough luck hunting. He repeated this question. He did not get out of sight. He wanted to know if the strange Indians from the north were causing this hard luck. He voice answered "No, the strange Indians are not causing this hard luck."
It is one of your own relatives." And they asked if this fellow could ename him. And he said, "Yes, you people here call him M'Carty. But of course, they never who was great. M'Carty wasn't his right name. His name was Mama Kate wi'-mindy. [Black Hands. This Indian was really black. When they were having this hard luck, an owl would sowt every night. But though they shot at it, they never hit it.] This fellow was there when this voice spoke. He had 3 brothers. They right away turned on him
and gave him the dickens, because some Indians had falsely accused the strangers, and they felt badly for falsely accusing them. When it was one of their own number, McCady laughed, he had at his brother away he went. He is still living. He owned up to it. And these hunters asked if they might get their luck again. They spoke to the old man. The in turn spoke to the party inside. His voice said "Yes. Each party should get birch bark — a piece of burnt wood and draw a picture of a deer. Which they did. And
my "little father,"
mothers sister's husband.

my uncle drew a picture of
a running deer. the others drew
pictures of standing deer. they
handed all the pictures to the
old man. that was all they
wished to know. this
swaying + circular motion
of the lodge began. then the old
fellow blew down the flap
and went in. then we could
hear him singing, and pound
his drum. the flap was thrown
open + he came out. and some
one wanted to see if the rock
was really out. there was a
cup of water near by. he threw
it on the rocked. it bigglade.
and became steam. The hunters had their luck back the next day when they started to hunt. One of the hunters found near the camp the skin of the owl. It seems some one had thrown it away. They no longer heard the owl at nights and everyone said it was McCutty’s owl. And my uncle said it was funny to never see a deer standing. He had to shoot him on the run. Everything was as before.
There was a real furious hunting buffaloes. There was many wagons of women. After they got out in the prairies, they put the wagons all together night, so they put up their tents inside the circle of wagons. They appointed 4 men to watch the enemies. They were on horseback going around the little place all night. In the next morning the 4 watchmen were sent out to look for the buffalo. While searching for buffaloes, they saw a high mountain. They went near them to see if the all广州. So they led a bunch of buffaloes. So they think they could go over. When they got close, they found out that they were Cinema horses covered.
with Buffalo hide. Before returning
the 4 were captured by the Sioux,
so they were kept there all
night in the wigwam. At day-
break one of the 4 could
understand Sioux. So he told the
others what was going to happen. So the next
morning they heard one Sioux
was talking loudly. He told
the people not to kill the men. There
might be more from where they
came. Now those fellows after
being captured & taken the Sioux
were stripped of knives,
ponies, weapons. The same morning
they were ordered out. So they saw
their ponies still standing there.
Their guns & knives were given.
they started out back from where they came. Some Sioux were in front, some on the side, some women behind. The Chippewa said to each other, "We might as well make a break, we are going to die any." So before the got where their people were they made a break and one of them got killed then, therent got away. So one fellow was all cut up. The other Chippewa heard the sound of guns I knew there was trouble, and were ready for the Sioux. When the 3 got where the guns were the other guys ready with their guns for the others.
The Chippewas had fast horses, so they got away. Now these 3 men reached the wagons with their fires close by. One of the men had just time to jump down from his praries, throw himself under a wagon and began shouting. All began shooting. No one was killed except the one mentioned before. Many Sioux were slain. So after the fight was over we walked to see how many men were killed. One fellow lay with his head sticking. They were afraid he was going to shoot for one had a bow and arrow. His partner also shot at him. But
he missed. The man was killed long before men of the band were striking up. So they began to cut off scalps. So the Chippewa Chief said they might return home. They feared there might be more fighting there. So they come home. Nearly every household had a scalp dance.

There was a fellow from the same place who went buffalo hunting; the men set were in the wagons. So when they came to a valley they stopped. Four men were watching all night. So the next morning the buffalo hunters went out. So the said, 'When we get the buffaloes..."
gave, are 11 to get them this way. So they killed the Papples, all they could carry. So they brought as many as they could to their camp. They skinned, they dried the meat. The women folks made tallow for they had kettles with them. After the meat was dried and also the hides. The hides were on the ground, each one cut into 4 pieces. After they were dry, the tallow melted. The meat was pounded fine. The tallow drained to clear. Then the dried meat was put in the kettles with the tallow. White hot was put in the
bags made of the hides, and they were sewed up. So when they went home the wagons were packed full of that kind of meat.

On messengers. — When a messenger is selected, he has a good character, good talker, able to hold his own. When he is sent off, a messenger gets no pay. He works only for the good of his people. No distinctive badge, etc., honored. So whatever he says, is done. Most of the time stays at home. The messenger usually does the cooking when there is any thing going on.
"Paw Waw Dance"

Religion Dance of Fpons. Seventeen. 1876.

Bwam mimindwew = Sweaty Dance.

When he first saw it in Minnesota on the Moose River. That was when he first heard. Today used for any purpose.

Many years since it has functioned seriously. Press. O donoh.
When I was trapping beaver, wolves, and hunting deer, while picking berries I killed a spotted fawn. As it was small I thought I'd keep it for myself as there wasn't enough to go around to the people. I hung the fawn on hnte. That when I made an old lady angry because I didn't give her the meat. She used the medicine on or I could kill anyone animals. Well in the fall I started to trap beavers & wolves, I could kill nothing. My traps would be upside down sometimes they would be stuck in them every night I heard an owl hoot.
near any camp. Well, I then thought, "There's something wrong somewhere."
I went to a medicine man. He told me to build a wigwam for him. "Will find out what's the trouble," he said. That night we went to that wigwam. He went in. He started to sing. Then he took a hook and he told me that four deer I killed last summer is the source of your trouble, because I had used some meat to the people. So I asked "Dragon man, one to get that hide," I said, "Yes," We drove 15 miles from this old camp. I lived. It didn't take him 5 minutes to go after it. So he said,
Now. The migrant started to shake again. "If you watch something on the west side where a sack will fall," he told me not to touch it till he came out. If the migrant opened it, so asked again. Then man 2 or 3 talking an the migrant besides the medicine man. So asked them if I'd kill any thing after I was doctor. One of them spoke to me. I don't know how it was. He told me "Take your gun tomorrow, go out hunting." So I did. I walked a mile past a mile, met a big buck, and killed him.
So I had some wolf traps set,
& I was told when you go
to look at your traps by you
will have 3 wolves. The second
day I went to look at my traps
& brought 4 3 wolves. So the
medicine man come out of the
creek & he opened the sack
himself. That's where I saw the
jaguar hide, tied up with medi-
cine. "This is why you could
kill nothing," he said -

I undressed, blanket, hat, shirt &
tobacco given the Maman.
Often am much surprised how the people long ago could get their power from above. Then they had from here on the warpath to the Sioux country. In the evenings they would dream what was going to happen the next day. They would see partly a lake, they be a nice white. They would see the enemy which they had dreamed of the night before. So then when they came to the place they recognized it. They knew then dreams came true. Sometimes on this evening, they might kill a bear which they thought was given from above. Sometimes the Chippewa when they met their enemies might get surrounded. They would all
He killed so they would sit down. The head man would fill a pipe and pass it around to find who would accept the pipe. Sometimes one of them accepted the pipe. I smoked it. After smoking he would make a little speech and very loud, and snif - right away they would be a thick fog, a thunderstorm - whatever he wanted would come. Their enemies would lie around. The Chippewas would pass through. They, the enemies, still thought the others were surrounded. As soon as the fog blew away, they would kill them, they thought.

Before the white man came the Chippewas had a banner
of their own which was made of eagle feathers. One time they had a fight between the Siuip & Chippens. The C had his own banner, but a distance in the field & just as the banner between the 2 & C. TheSiup all shot at him, marked the banner & got away with it. So they had this banner for quite a while. The next war that Siup came \& just up the banner. After the banner was up, the Chippens had a flat drum, pounded it \& prayed for help to get that banner back. One of his boy jumped up \& got it. So the did get it. So the Siup who were 10 in us, all shot at this man but he was not
even scratched, through the cage was still open.

Shawmigan Island was a breast-
dam. Whirlpool Dike was broke up at its open end what was there.
It was a beard. He had his grand-
mother. He told his grandmother I

get Niagara Falls. When the water
was drained the leaves went out.
But W never saw it. Down the head
the whistle of his grandmother which
was a sign. She had seen some

preachers over there. St. W went on
the North side of Lake Superior.

With breaking the trees throwing
the dirt, she made the Apostles'  
Islands. And she ran around.
on the North side of Lake Superior. Somewhere on the Canada side you could see his tracks - your step or hardrock. While going around the lake he left his canoe; you can see it yet; it is a rock 2 ft wide 14 ft tall. It took him a number of days to reach his grandmother, so when he got to his grandmother, the old lady was close to the falls, bent forward. She beaver had gone by, we couldn't get them. And she told his grandmother: "You'll be there as long as the world exist." The old lady turned into a rock. It must be there yet.
At Grand Portage he lay down with his arms folded. You can see the rock yet. On the way he made a canoe on the top of the rock.

In the old time when they made birch bark canoes, the ground was made smooth. That was when the Fire back was spread. The pattern was put on it. Heavy rocks were put on. W as made the boat you can see is yet at Red Cliff, a little beyond the Pageant ground. No one can lift these boulders. W must have been strong.

I John W once hurt his grandmother. You can still see the blood stained rock yet near Niagara Falls.
L 201
B 161
W 150
Ronk Green
a little French
narrow inside

H 12 - 2.7
c - m gold
c - m 136
ln 54
ln 43
L 186
B 152
W 140
H 126-2.5
CFT m 176
m & m 121
cm 49
in 38
Rature, 164 cm
Stocking
Takahashi Senkei
age 63

female

L 186
B 15.6
W 14.5
H 111.2 - 2.4 cm
O & O 179
M & M 113
ln 45
bn 44
 stature 160.5 cm
Some old woman as in former. An old woman dwelt in the woods. She had a grandson. The boy was not able to hold a bow, arrow, or she made them for him. As soon as the bow was finished, the boy told his grandmother he wished to go a little way; he might see some birds. So the boy started. The next morning before the old lady woke up, he took charcoal. The old lady must have woke up before the boy went out. So the old lady said, "All right, but don't go west, you fool." So the boy killed a squirrel, ran home, showed it to his grandmother. While seated there, she heard some one cry out he had killed a bear. The boy was dragging the squirrel.
moving grasshadow back. So the old lady ran out times her grandchild thinking it was really a wea. When the got but she saw the boy coming dragging the squirrel. So the old lady wondered what they were going to do. She said, "We're going to cut the hair off this cat, so we'll have a big feast (that's what they used to do). So the boy pulled the squirrel to the door. The old lady was glad. "We've burnt the hair off the squirrel, so we'll have a big feast. You should call 4 old men to come to the feast as it is the 1st time you've killed some thing. So the old lady
made a big fire outside the arvayan. She burnt the hair off the squirrel. The boy told his grandmother he would make a place where the kettle would hang. So the boy put a big kettle under by the fire while the old lady was burning off the hair of the squirrel. As soon as she was through singling the squirrel she deyed it, and she cut it up. She put the squirrel in the big kettle. After the old lady put the squirrel in the kettle, she cut a stick pointed at one end. And she told the boy to watch the kettle and turn the meat once a
a while while she was gone to get cedar boughs which she would place in the wigwam.

"The old man whom you will summon are very keen." So the old lady got back but men brought outside the wigwam. And she made a couple of birch bark dishes or those. So the old men would eat together. So the squirrel was cooked. They brought in the kettle. And the squirrel was just in the 2 dishes.

"I wonder where they are whom I am to call? My grandmother never told me before that they
There were some people around here. This is the 1st time I shall see these people. So the old lady spoke to her granddaughter saying he would alone in the first. She told him she might be near the wigwam covered with a mat. So the boy wondered what he should do for the feast. He asked his grandpa the what he should do. "Should I go any place?" No, you should killer south first. Don't you go. Come & my fear. Next north. He did it. Next day. He hid it's gone. Nothing was west. He did the same. The old lady held the boy when south was
called he would hear something

out as he turned he heard some-thing to uncoun. The meat,
tobacco was was in wooden

dish. Between Odger, So the boy
was scored when he heard

his grandmother say, “You'll

real something coming.” So

the boy woman went to the

boy covered up his grandmother

and she told him once more

what to do. To kill. South, North,

East, and west to come to town.

As soon as unfinished hellings,

she heard some one coming. Then-

ing like thunder. And the boy

was scared and thought. He the
Lady May have done something to me. So she made the smoke hole larger so that they would come that way, not through the great stone. So when the boy heard something coming the boy was shivering being afraid, so the cat closed the wall of the migrum wondering what he would see. Soon a big bird came in the migrum from above. The bird was perhaps bigger than a person. That was strange. It had hardly any feathers on it. And its head was all bald. The nest was North. It was far off than South. The little migrum
was shaking then like a tea-sack.  
The meal was East, South, 
West all together. So on the 
boy heard something coming. 
When he uncorked the dishes 
it was real bear meat. Then 
East and West came in. And they 
all together from one dish. Before 
they began to eat, the boy got 
up, filled their pipes & they 
smoked before they ate. After 
eating. When they began eating, 
North could not sit still. So the 
prisoner was shaking, so East 
told him to sit quiet. After eating 
the South was called to express 
appreciation. So after he talked 
a little while, he told the boy: 
that he, the boy, should go a little way from the wigwam where he would see his grandfather sitting there (that means Bear). What is my thanks, my grandchild, for calling me & the feast said South. Then the boy was really a bear-hunter. And that is why the Indians all feast when any one kills anything for the first time. The old lady (Mrs. Kemis), that's all.
John Frost reported about 20.

There were 8 stacks on the ground

4 hoops: thus the djīsā keto was made. The 1st root is 3 ft from the ground and 1 1/2 ft from the 1st. 4 hoops altogether.
The covering was made of rushes. The

corners were about 5 ft high. They were

2 of them. The djīsā keto was 10 ft high.

At first it was all covered, sleigh

bells were pasted on the upper end.

After it was dark, tobacco was given
to the person who was going into the
djīsā keto. A little cat was placed

beside the meat, etc. Sometimes

whiskey was used. Before the man would

gather, he would make a speech or

the audience would place what was

placed there. After the eating was done

the fellow would go into his djīsā keto.
After he entered he made a little speech and spoke about his spirits (man, dog). After he was through speaking, he sang. And some one pounded a drum outside. While singing his spirits would come; then the Ajida Ken began to move swiftly. While the spirits were coming, one after another, another would come in the cell in interpreter (Ani Kanta Jukumari), who could speak Ajida. After the interpreter, the drum stopped being beaten. So any of the audience would pull out tobacco and place it in the dish near the building. Then he asks for whatever he wants to know from the spirits. Sometimes the asker might be sickly.
and want to know what he should do, or what medicine he should take to get well. And he was told what he should do. He was advised to take medicine from a certain person. Sometimes a person is told to get up a dance, a war dance (cigi'teka-mninidiwin). And he is told to think of all spirits who dwell in the sky. The way I saw the war dance: They placed many rattles in it then would go to the spirits in the sky. And sometimes a person gets well. And afterwards he is perfectly well. They only hold that war dance for the day-time, not at night. That is what I saw at one time.
after the dance is over in this evening they would go back to
the Ajisa'Kan again. He then was told, he had done just right,
the spirits had heard his prayers.

Kwésünd (almost Kwésünd), "The one feared." He was a real person,
a Chippewa Indian. He lived all around Lake Superior. He was
killed by gnomes [manitogwizin]. Their feet were about 2 inches
long. They used to track them on the beach. Kwésünd was killed at Gravel
Hill (near Marquette, the furthest part from here, a sand hill). Those gnomes
threw stones at him, and he was
overpowered. Kwésünd overpowered.
The manitou, whenever he wanted to, would change while playing on a sand hill; he was watching for him. When he went by in his boat he was all alone. They did not tackle him in the first place. So they just threw stones around his boat. Then Kiwissiul became angry, and he said, "I wish I could catch you. I would sound you on the head." Then they threw stones at him but did not try to hit him. They simply threw stones all around him. Afterwards he went out in the lake. Then they began to throw stones at him more fiercely. Those gnomes soon saw the boat was going more seaward.
Then they began to hit the boat. Every time they hit the boat, the 
stakes went right through. The 
edge of the boat was all broken. 
After the boat was sunk they 
began to hit him. He went 
quite far out on the lake, but 
they hit him anyway. After 
a while he was hit in the head 
and was killed. That's what I have 
heard.
(Jim adds) Kreising had a boat 
without a paddle. He only had 
the oars. He would go with 
the oars. He never took the lunch with 
him. If hungry, he went under the
proces i it with the manidog, he never was refused any place as he was feared.

But Mescaleros (a whole rock without a crack, or any part of it) is another fellow. I think I saw him. He was raised near Chippewa Falls, he used to come here a lot. But he was not as cold as Kwsaid but he wasemporied. "Mr. used to fast as Indians did. But he fasted too long. He was overpowered. I saw this man's burned men's blanket. This blanket was burnt while lying on the fire. But he wasn't burnt. Only his blanket. He never married. Afterwards
began to do everything and the people became afraid of him. So once they planned to kill him before he did any more. So they did kill him. Before he was killed he had fought them more than ever. They barely were able to kill him. That's all I know of him.
John Meeksman.

Asin o san bòt mòt (clearly terminally expired, and am I or mindám my d. mingá, my mother, anamá m'mindabá hold m'koo day.

mite my brother-in-law, oto mít (clearly apt. mingá d'kì kó a alive every weak.

In gwábaná, Nac b'kë mì.

mingá wá k'omig'lu essá m'si-y'kó - you m'kimóbaná I diyou mingá, Kípó b'kë k'xinám mingá, kó ndám I - it mingá wá lag' 0-thêm. Kípó wában b'kë m'm. Ki ág'you thém mingá k'ág' m'kó ñ'shven t'kâld wi-hum. mingá wí 'f'féjá My kësíra is coming (from a different place).

nimú pí'ká'musé (when) see her pí'ká'musé she is walking com-pa'i wingis'in his down. singis'ini'gl'këm mì.
Pinta 'Kul'gin it is lying down of
a bed (mit'ig)

ta'chik'ock k'vey clean.
go on too much matters
mit'ock sleeps.
imawag' sleep then
mitinog'bingwings' they are standing in a
row.

ikwel' ikwel' wag' women.
pr.
mindimuya' old women mindimuyag'gas'

iwimi' mimiwag ps.
i'kwé'ins girl
ma djan go.

mik' mađjâdâ lit'is gr.
kimâdjan nam are jin (U') gow

i'gawag' they are going on there
mitca gigân

mitca gigân he-then
mitca gigâna! I am burning him
(0 am stuck on him).
miñji'iti'ig'wa I accidentally cut him
miñji'iti'ig'wa I cut him

zän de-it
miqtca'gi'ig'wa I burnt him.
Kahci' khadida mot purposcy
a'Kuzi' hisich.

minda' Kuzi long, not aspirated.
Kida' Kuzi

miška'linji' Re is angry
miškakalini' Dan angry

miškakumi'hu made one angry

Kuwiza'm long

amisina bi Indian

reg indians

miŋwà̀ o mats? meat

miŋwà̀ tìrok

mi'nì fat

gì'spin u (heard?)
ninu bu'yit biiguunig (j?)
imurik' myuru (k' very strong),
imurik' mën (k' any stuff).
Kawal bannigung ni susu (no motto),
k'zipin k'k'emik' of the happen k' se yu.
boni' aki' leave me alone.
ninb'ooniton I leave at alone. it not 't
mi'tig' stick. it not 't.
mwu'4 - le'ig'it mis2 miswi3
inu'ne5 - mungutwa'si6
mungudjiwa7 (old stuff)
mi' 3 ni'si'3 ni'zw'3 all old stuff,
i'zw'aswi7 is'i'aswi8
t'anga'wi9 midaswi10
c'ang9 10th. old stuff.
boni'mik' c't' final? I learn ni alone
boni' learn him alone (c. class).
boni' don't say anything to him.
ninb'oriwunga not used today.
Kawal Keyabi ninu bannigung he doesn't
see me any more. The way to day.
enmeshé (i6?)
nimānāndam ultiately
vido because he is walking this way
kōy'aruse he is a fast walker
for'dese he is a slow walker
kōy'ار kə (K or K'k?) he is slow numm
kōy'ar
kōy'arba to he runs fast (it not it)
sās'te duck (it not he)
mita miki k'ross
miningk'amis my sister's son
miningk'amis my niece
mindo jin
urtk'i'son
misigues my f's sister
nimis'wā'mi mis sister
mis'am'my y. mother "M. mis'myog"
mitaw'es any halie's siste'm son
min'mi'son '... ' daughta
halaw'en'a '... ' mothha's daughta
mitla'wa'gi '... ' 192
t'agi'de at burnuj
sum'ma' judgeon
ig' (Th'ungly aspirate, Rhotic?)
ngagito'n 'F't he borset
ngagigi' heis 'buggy
ki'mei'disi' heis 'generous
gi' t'unique' ina.
second time hardly'
fg'a' la'i' he 'laugh' muri 'erie
un in wi'ndan te' 'like' sit
nu' skubon 'in-tay
wa' bang
i' ski' bang 'green
me' sk'wa'g red
miska' in smetmisied
geg'i anything
lin'ga' comi!
"mā" hin
madkū (didn’t have 'k)

himadisiing

jang

mustu ne ninb'indige. I am coming in.
in ninb'indigatōm Ohring it in.

not a

rudigato kurisit in.
wāsōga? Is pretty light.

mustu neovala, I think.

kibek'ed Night

kibik'ikung Last night.

Negi: wi' kis'ep. From chains.
unisska groceries (from tea)
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