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Dainty Composition Book

phonetic text of a text written out by E.D.
dictated by E.D.

na'ina ä'nägwaigägKe Känäi'inegKi ä'manä'cä'ckonäwiyägKe, ä'cäwigägKe. mänanimäna wätägä'' mänäwiä' tämi'egKi ä'' ädtcipénoyägKe. ägi'tö jä'' ä'metdäsogunägeSidtc'' 1917 ä'' wänisti'igKi. cägä'nyänämwänäwe ä'' tä'owiganägiwigKi ä'' nägiwigKi na'ina'i'' ä'' ädtcipénoyägKe tämi'egKi ädtc''. mänä''inägianegu nenötä''agKi. iyä'i tämi'egKi näjonniyämädtcigKi ä'' pösiyägKe. nekädtcisägi'netcänegunänägKi. na'ina'ä'' pya''migäKi wä'' pösiyägKe Kiwe''ckawi''. Kä'äni'' ä'' pösiyägKe. Kabötuäni'' ä'' penömigäK'' wä'' ckutäwi'. ane'cena'' Kabötwe' newi'cä pénä pena (2) ä'' penipösiyägKe. nekiwänäwijonäiyungä'' megu negutiwä'' se'' Kwiomö'' ä'' Kwäwisenwic nena'wä'' puänenämi. Acägianegu Kä''gö'' i nena'wä'' pena. Kä''da wädtcö'' megu näwi téje'' KägKi. äni'' mänä'' wätägä'' ä'' wäpiwäjonäpotägKi nena'wä'' puänenämi. Kabötwe' mö'' Kä'megu penni'ätä'' penämwäc. ä'' pä'' Känonägin'' wäsé'' Kwiomö''. Kä'ömimegunä''nina. ä'' ä'' ci'ädtc''. ämimegu ä'' wäpiwäsenigägKe, negutä'' megu'u Kätawi-

ä"tō'kā'dtc'ē
ä"tō'kwā'dtc'ē to "Kimi'nan" wake me by speaking
tō"Kenan" " " " shaking -

nāwitī'pe'kīg^kic. "pūy" ne Ke'dtcinū'dtcijen^nac.
nāgwa"'e ca"'ekī'negu wi"'s^wi nūne'dtc^ec
īnīnegu ä"'Kī'citcōgā'tamāg^kec. nā'Kā'dtcimāna
wī'tagā^cac nemyā'Ti'eg^kuc tci's", Ka'ōni^c
Kwā'kā'c". cä"'ekinegu nūna^c Sandwiches
ne Ke'tcinū'dtci. Kabō'twāni ō"'Kī'cū'dtcīyāge.
Ka'ōni ä"'nā'paigāge. Kabō'twe netē'Kenegwa^kwe
wī'tagā^cac a. īnīnyāpi ä"'Katawi'pyaiyag^kwe
cikā'gō'eg^kic", netēg^kwa. ä"'Tō'Kiyāg^kec Kabō'-
twāni^c ä^dc pāgamnā'ekaigāg^kec Ke'tcitipo-
'i'gāneg^kic cikāgō'eg^kic. ä"'Kwā'ckwi'cā'e-
yāg^kec. īnigā'i ca"'sā"'sti'ig^kic āgi'dō-
pā'a negutcēsqwij. Kī'cinegu'u Kwā'ck-
wi'sā"'oyāg^kec īnīnegu nā'Kā'dtc" Kuta-
gēg^kic Union Depot ō"'Kaiyāg^kic. ä"'nawā'-
pā'tamāg^kec nā'i na'i īna'i wī'u'dtci-
jent wāgwāgā"'nic. Ka'ōni^c Kī'ciKe'Kā'né-
tamāge na'i na'i^c wī'pō'tiyāgeni'Kā'dtc"
īna'a'dtc". Ka'ōni^c ca"'nāwā'dtc" nā'Kā'dtc"
nawiwīcēniyāg^kic. nā'Kā'dtcinegu'u ne-
Ke'tcinīcēnijen^na īna'i^c wī'seniwī'gāneg^kic.

note: Kenyā'wi^c "it rains"
Kenyā'ti'wi "rains a little bit".
sī'sīnepyā'nō^wi "it sprinkles".

nā'Kā'dtci Kī'ciwīcēniyāge^c ä"'Kā'ckī'oyāg^kec
wī'nawā'"pyāg^kec. ne Ki'tci'anā'ō'hpena.
negutiwā se'Kwinō'ē. Kī'cā'wiyāgā'ni ä"'Kī'Ki-
yū'"sā'yāg^kec i'"ctwī'teg^kic. Kabō'twe ä"'Yā'ci Ki-
kiyū'"sā'yāg^kec wā'ji Kenyā'"Twi. ä"'pcwoyāg^kec
pelēgi Kipō'i'gāneg^kic. īnā'īni ä"'Kī'Kiwī'tai-
yāg^kec Kipō'i'gāneg^kic. Kabō'twe ne'tē'dtci nī'Kā-
negu nenō'tā'wag^kic nenā'wā'pena. ī'tepi
ä"'ā'dyāg^kec ä"'nyā'nenā'sonā'dtc". Ke'tcā'dtc"
anenō'tā'wag^kic. ä^dc sāgenedtcānē'tiyāg^kec. Kutwā-
'cig^kac ä"'tā'"ciwag^kic: nē'"swi Kwī'yē'"sā"'agki,
ne'swi i'"ckwā'"sā"'ag^kic. ä"'nānā'tōtawī'yānedtc"
ä"'yā'wāgā"'nā. ä"'Kānainegi'dtcā'i netā'pena^na,
nete'nā'pena^na. "nīnā'nā'dtcā'ā'yīg^kic", nētegū'nā-
nag^kic. nā'Kā'dtc" ä"'nānā'tōtawī'yānedtc" kwā'dtcī-
wāgā"'nā, nā'Kā'dtci wā'wī'yā'"i'wī'wāgā"'nic.
ä"'dtcinō'ā'gedtc", "ai'yowe'i'g^kic netū'dtcijen^na
nīnā'nā^c & Sac + Foxes "netēgō'pena", netenā'pena^na.
nā'Kā'dtci nīnā'nā ä"'nānā'tōtā'wā'gedtc"
wā'"dtcigwā'"ig^kic, "nā'Kā^c wā'wī'yā'"i'gwā'"ig^kic.
"mānē'tō'ti'eg^kic netū'dtcijen^na, ä^dc'dtcipwā'"nag^kic,

netégōpen nac. nīnā'na ā'yig Kic nemawa'ckōni-
pen na Kānaineg Kic, negunānag Kic. negnta'c-
megu negutinīsīwe ne'swāpitag Kic nā'Ka
ā"ndtci-pēōyag Kc cīKāgo'eg Kic. ā"anemi wi'dtci-
pō'tēmagedtc ānig Kic ā'dtcipwānag Kic. ā"pewo-
yāge cīKāgo'egkic ū'dtc". Pennsylvania Railroad
Pan Handle Route ānemi'āiyāg Kc. nā'Kāni-
Ki'cegwé megu netānemā'ckōpen nac. nā'Kā'dtc
pe'Kimegu 7 neKe'tci-penikā Kanō neti-pen na
ā'dtcipwānag Kic. me'cena i'Kabō'twe pe'Kuta Kc
negnta'c megu'u Kātawi nāwitepe'Ktg Kic Columbus
Ohio ā"pyaiyāg Kc. cō'ckimegu nyāwāpitag Kic
tā'swi'mine'dtc nā'gā'sāwi wā'ckutawi. ā"-
nāwā'dtcisēniyāg Kc. Ka'ōni nā'Kā'dtc ā"-
penō'migā'K. nā'Ka'gā" tawi'wāpagi'megu'u
Pittsburgh Pennsylvania ū"pyaiyāg Kc. Kenwā'ci-
megu'u īnā'inā'gicsāwi wā'ckutawi'i'a.
Kabō'twāni ā'penō'migā'Ki. Kabō'twe ānyā'ci-
penā'ckaiyāg Kc. Kabō'twe nā'Elyāwi
ā"wāpag Kic nā'Kā'dtc. inigā"i ā Kitō'pā'ac
nī'cwine'sīwi ā"penai'dtā'ig Kic. nā'Kāni

Kegice yā'pā'megu'u (4) nepemā'ckā'pen nac. Ka'ōni
nā'wā'Kwāg Kic ā"pyaiyāg Kc Harrisburg
ā"Kwā'ckwi'sā'ōyāg Kc tcagi'megu'u. nā'Kā'dtc
ō'inawi'seniyāg Kc. Kā'ci wīsēniyāgā'ni tā'po-
'igāneg Kic ā"aiyāg Kc. Kabō'twāni nā'Ka
ā"pō'siyāg Kc wā'ckutawi. ā'nāgwaiyāg Kc
Kānai'ineg Kc ā"aiyāg Kc. Cumberland Valley
ānemi'āiyāg Kc. Kyā'āni ā"pyaiyāg Kc
Kānai'ineg Kc Kā'cinā'wā'Kwāg Kc. d'Kwā'-
ckwi'sā'ōyāg Kc. Kā'ci Kwā'ckwi'sā'ōyāg Kc
Ka'ōni ā"nāgwaiyāg Kc a'ckōnigāneg Kc
ā"aiyāg Kc. negnta'c megu negnt ā'pe'tawi
tā'swi tepā'i'gān nac wā'tāpag Kic ō'tāwe-
gwdtcīni ā'a'tāg Kc a'ckōnigān. mānīnina-
dtcā'i ā"pyaiyāg Kc nemō'tāwi a'ckōnigāneg Kc
ā'Kitō'pā'ac nī'cwine'sīwig 1918. pe'Kimegu
netaiyi'Kwijpen nac iyā'ā"pyaiyāg Kc.
ānidtcā'ā"cāwiyāg Kc mānī Kānai'inig"
ā"pyaiyāg Kc mīnāna mā'na wī'tāgā'ac
(Flint Michigan). āni. nā'na ā'no'ta (Edward
Davenport).

Flodr and I.

What happened to us when we left, when we went to school at Carlisle, the time when we left Tama. It was Oct. 10 1917, Wednesday at 9:15 P.M. when we left Tama. There were many Indians in Tama to see us when we got on board (the train). They shook hands heartily with us. When the train came it was time for us to get on. Then we got on. Soon the train went. In some way we soon got hungry when we were on the way. We took along one suit case full for our lunch. We had all kinds of eats. It was pretty nearly midnight. Then it was when Flodr began looking all the time at our lunch. Very soon, by jove, he picked it up. He opened the suit case. It made me feel like too. Then we began to eat, it was someplace nearly at midnight. (p. 2) We ate for vigorously. May be it was only 3 minutes when he finished them. And this Flodr ate all the cheese and crackers. I only ate sandwiches by the wholesale. Very soon our bellies were filled. Then we slept - & soon Flodr woke me up. "Well we have pretty nearly come to Chicago," he told me. When we woke up, soon we

arrived at a large depot in Chicago. Then we got off (the train). Then it was Thursday October 11th. Just as soon as we got off we went to another (depot), Union Depot. We went to see at what time we would go. Then we found out when we would go again from there. And we stopped to eat again. And we ate heartily in the restaurant there. (3) And after we had eaten we bought lunch for us. We filled one suitcase up to the brim. After we were through we walked around in the street. Soon while we were yet walking it began to rain a little bit. We went back to the depot. We stayed there in the depot. Soon, by-and-by, it seemed as if we saw Indians. We went slowly to where they were standing. Sure enough they were Indians. We shook hands with each other. There were 6. 3 boys, 3 girls. They asked us where we were going. "Truly we are going to Carisle," we said to them. "We also," they said to us. And they asked us from where we come and to what tribe we belonged. We gave them the information. "We are from Iowa, and we are called Sacs and Foxes," we said to them. And we asked them from where they come and to what tribe they belonged. "We are from Minnesota, we are called Chippewas." (p. 4) "We also are going to School at Carisle," they said to us. At 11:30 we again left from Chicago. Those Chippewas continued to get on with us. Then we left Chicago. We continued on our way by the Penn. R.R., Pan Handle Route. We were travelling all day. And we and the Chippewas talked a great deal to each other. Well sometime at night, at nearly midnight we came to Columbus, Ohio. The train stopped only 40 minutes. And then it went on again. And nearly at day break we came to Pittsburgh, Penn. The train stopped a long time there. And soon it went on. Soon while we were travelling it became day break again. It was then Oct. 12th, Friday. We were travelling all morning (5). And when we reached

Harrisburg we all got off - And we went to dine. After we had dined we went to the depot. Soon we got on a train again. When we left we went to Carisle. We went by the Cumberland Valley RR. When we come to Carisle in the afternoon we got off - After we got off we went to the school building. The school building is one and 1/2 miles east of the town. At the time we arrived at the Indian School it was Oct 12, 1918. We were very tired when we come there. That is what happened to us, this Fowler and I, when we came to this Carisle. That is all.
I am Edward Davenport -

Text in Syllabary by E.D.
dictated by H.L.

ᏌᏊᎦᏏᏂᎯᏍᏗ ᎠᏍᎦᏯᏓᏗᏍᏗᎭᏂ June 22d 1918.
ᎤᏓᏅᏏᎩ ᎠᏎᎮᏍᏗᎭᏂ Carlisle. ᏧᏣᎳᎩᏍᏗ
ᏦᎢᏁᏃᎮᏍᏗᎭᏂ ᏧᏬᏂᏍᏗᎭᏂ ᏂᎦᏛᏁᎵᏍᏗᎭᏂ 1:30 P.M.
ᎠᏍᏆᏂᎪᎯᏳᎯ ᎠᏍᏆᏗᏍᎪᎯᏳᎯ ᎠᏥᏅᏏᏓᏳᎯᏳᎯ ᎠᏥᏅᏏᏓᏳᎯᏳᎯ.
ᎠᏂᏧᏣᎠᏂᏍᎪᎯ ᏧᏣᏠᎨᏳᎯᏳᎯ ᏦᎢᏁᏃᎮᏍᏗᎭᏂ.
ᏦᎢᏁᏤᎪᎯᏳᎯ ᏦᎢᏁᎠᏂᏍᎪᎯ ᎤᏓᏅᏏᎩ ᎠᏎᎮᏍᏗᎭᏂ
ᏌᏊᎦᏏᏂᎯᏍᏗ ᎤᏓᏅᏏᎩ ᎠᏎᎮᏍᏗᎭᏂ, ᏂᎦᏛᏁᎵᏍᏗᎭᏂ 2:20
ᏥᏳᎯᏳᎯ ᎠᏥᏳᏗᏍᏗᎭᏂ ᎤᏓᏅᏏᎩ ᎠᏎᎮᏍᏗᎭᏂ. ᎢᏳᏩᎵᏍᏗᎭᏂ
ᎠᏥᏳᏗᏍᏗᎭᏂ ᎹᎾᏣᏂᏏᏳᎯᏳᎯ ᎹᎾᏣᏂᏏᏳᎯᏳᎯ ᎠᏂᏴᏫᏳᎯᏳᎯ.
ᎠᏂᏴᏫᏳᎯᏳᎯ ᎤᏓᏅᏏᎩ ᎠᏎᎮᏍᏗᎭᏂ. ᏦᎢᏁᏳᏩᏂᏍᏗᎭᏂ,
ᎠᏥᏁᏔᎵᏁᏍᏗᎭᏂ 25 ᏧᏂᏍᏗᎭᏂ ᏔᎵᏁᏍᏗᎭᏂ ᏔᎵᏁᏳᏩᏂᏍᏗᎭᏂ.
ᏧᏣᎠᏂᏍᎪᎯ ᏦᎢᏁᏳᏩᏂᏍᏗᎭᏂ ᎠᏂᏴᏫᏳᎯᏳᎯ, ᎠᏥᏁᏤᎪᎯᏳᎯᏳᎯ
ᏂᎦᏛᏁᎵᏍᏗᎭᏂ (2) ᏂᎦᏛᏁᎵᏍᏗᎭᏂ ᎦᎵᏍᏗᎭᏂ ᏔᎵᏁᏍᏗᎭᏂ.
ᎹᎾᏣᏂᏏᏳᎯᏳᎯ ᎹᎾᏣᏂᏏᏳᎯᏳᎯ 11 ᏧᏂᏍᏗᎭᏂ ᎠᏥᏁᏤᎪᎯᏳᎯᏳᎯ
ᏥᏳᎯᏳᎯ ᎠᏥᏳᏗᏍᏗᎭᏂ. ᏧᏣᎳᎩᏍᏗ ᏂᎦᏛᏁᎵᏍᏗᎭᏂ
ᏧᏣᏠᎨᏳᎯᏳᎯ ᏂᎦᏛᏁᎵᏍᏗᎭᏂ. ᏂᎦᏛᏁᎵᏍᏗᎭᏂ ᏧᏣᏠᎨᏳᎯᏳᎯ Charles
Chaplin ᏂᎦᏛᏁᎵᏍᏗᎭᏂ ᎦᎵᏍᏗᎭᏂ ᏔᎵᏁᏍᏗᎭᏂ William Hart. ᏧᏣᎳᎩᏍᏗ
ᏥᏳᎯᏳᎯ ᎠᏥᏳᏗᏍᏗᎭᏂ, ᏂᎦᏛᏁᎵᏍᏗᎭᏂ ᎤᏓᏅᏏᎩ ᎠᏎᎮᏍᏗᎭᏂ, ᏦᎢᏁᏃᎮᏍᏗᎭᏂ
ᎢᏳᏩᎵᏍᏗᎭᏂ ᏂᎦᏛᏁᎵᏍᏗᎭᏂ. ᏦᎢᏁᏳᏩᏂᏍᏗᎭᏂ ᎠᏂᏴᏫᏳᎯᏳᎯ ᎠᏂᏴᏫᏳᎯᏳᎯ
ᎠᏂᏴᏫᏳᎯᏳᎯ ᎤᏓᏅᏏᎩ ᎠᏎᎮᏍᏗᎭᏂ. ᏦᎢᏁᏳᏩᏂᏍᏗᎭᏂ ᎠᏂᏴᏫᏳᎯᏳᎯ
ᎠᏂᏴᏫᏳᎯᏳᎯ ᎠᏂᏴᏫᏳᎯᏳᎯ ᎠᏂᏴᏫᏳᎯᏳᎯ ᎠᏂᏴᏫᏳᎯᏳᎯ

ģīmi 25 cts, nenegrīsa ai 11 cts, stā"pag"ki
50 cts, o"cefkitāgaņi ā tāvāgānegi
2.75, ohviti Kō"a 5 cts icecrem soda
10 cts. 3.75. tāsni cāgā"wā"gāmi
cā"cki māmi ā"sāteti"cigi. in nic
ā"cāwigānnic. inonic. nimākō ai Ānō"ta
Edward Davenport.

Once upon a time a very long time ago, this is the thunderers did. As they had their own village and one of them went out to talk a walk. As he was walking he come to an Indian camp. As he came to the edge of the camp he some-thing a whirling around on the edge. And finally he saw ~~[illegible]~~ a band of young men. And they were shooting at it. And they were going around in the camp. And he himself thought they were having a good time. And later he looked in another direction. As he looked in another direction he saw a band of young men again. "Gee! It's funny," he thought to himself (2). After he looked at them then he went home. As he was going he did not forget what they did. As he arrived at his home he lay down. As he was laying down he wondered how it could come to pass that he could be with them and have a good time like them.

Right then, thinking they knew what he thought of. Soon, later, he went out walking again. He came to the same spot he had been. And there he saw boys playing ball. There he saw them playing. "Well," he thought. "They are looking so good. And he began to get kind of discouraged, wondering if he could get there with them. He was there all this time looking at them. 3. And it seemed to be that they were throwing a human being's head around with long hairs on it. Soon, later he went back to his home. And then he got back home, wondering and thinking it over. He was wishing that he could be there back with them. Later his father came in. "Well, here you are," said the old man. But the old man knew what he was thinking about. and the old man said to him. "You are powerful, and you are also a magician." And the old man said. "You can go almost anywhere you wish as you have the power." And the old man asked his boy to tell

what he was thinking about. And the old man said, "Whatever you wish could be done", he said to his boy. (p.4) And then he went ahead and told what he thought. "I like the ways of those men very well, the way they are doing around the camps. I also like their ball game. They certainly look good." he said to his father. The man said. "If you want to go over there, you will be changed. You will never have the power which you have." And the old man said, "They have a hard time to make their living. And you will become as they are. And even your Club here, you are not to take it with you. And you will never do what you have done" his father said to him. "You are so mean. The people yonder are not so mean as that. (p.5) They are not made to be mean," he said to him. "And this is the way you will be." And later the (young one) went towards where the people were. And he also took his things along with him. And his father began to tell what to do after he got there. And as he went on he came to where the people were. When he got there he heard the noisy people. They were talking and singing. He himself began to sing. The old man laughed at him. Finally he took good notice of himself. As he took notice of himself he turned into a bird. And he was with a bunch of birds. At first he thought they were nothing but humans. After he saw they all turned into birds, he went after the Indians. As he was going he happened to meet an Indian village. He made up his mind he would visit with them. And he went into the first wickiup he came to, & got a bite. And he sat down at the fire place. A woman told the children, "Drive him out. He must belong to somebody." So they drove him and they struck him. And they

told him to go out. And they struck him on his leg. And he again took notice of himself. As he took notice of himself, he was a dog. (7) And he thought, "Well," to himself. Then he thought to himself, "I guess I will never come to human beings." And he started on again to look for people, Indians again. As he was going he happened to come to a camp again. And he walked in to any one of those wickiups. And then he did not know that he had changed to a mouse. Of course it was planned out by his father. And when night came they all went to bed. And he sneaked among the boxes, stealing things. And he searched all around. Finally he ran across Indian corn. And he thought to himself, that he would eat his meal. And then he began to eat. One of the woman

(8) as she woke up early in morning, at day break, heard someone making a noise in a box. It was in a leather box. And she wondered what it could be. And the mouse stopped chewing. Then the old lady built a fire, began to cook breakfast. And she went out for a bucket of water. After she boiled the water she raised up that leather box. And she pulled some ears of corn out of the box. As soon as she was pulling a sack of corn out, then was the mouse running out. As he ran out, they got after him with a club, they chased him everywhere. Finally he got away. (9) Then he ran outside. And he looked at himself and found he was a mouse. He started on again. "Well, it's funny about myself," he thought to himself. So he thought that he would never come to be a human being. "But I'll try it anyhow" he said

to himself. He started off. He came to an Indian camp. There were quite a lot of people. As he come there he heard men singing. They were sitting down. And there were a lot of small boys gathering together. Finally they asked ~~each~~ each other to go to the pond. "Well go over and look for frogs" they said to each other. (10) They went to the pond. and they got there. And they found a lot of frogs in that pond. As they got there they began to kill the frogs. This man was sitting by the water. He looked at himself. He was a frog too. As he looked at the other frogs the boys were killing frogs towards where he was sitting. And he got so frightened. So he jumped out the water and went beneath the water. After he laid there quite a while he thought the boys had gone home, and went above the water again. (11) And then he looked at the frogs. There the were killed laying on the ground. He thought to himself. "I guess that is what they would do with me. He was wondering what to do. And then he saw them standing around. Sooner, later he started on again. He was so hungry. He thought he would look for some grub. As he was going on he was hunting for something. He came to a big bluff. And there he a ground-hog (?) (mud?). And he struck him. And he killed it. It was a very fat one. And he went down the hill and built a fire to roast him. After he roasted him he ate his dinner. After he ate his dinner he was full. "Now", he said, "I have my meal. I will now look for the people". And he started out again. And he come to a place (12) where he saw people. They all had large voices. And he tried to pretend that he had a big voice. And he slept there with them. Suddenly some one struck their wigwam. Right

then the boys got whips and whipped him hard. And then he took notice of himself. He found that he was a bumble bee. This was the reason they bumbled so big. And he was wondering himself how he could become a human being. And he made up his mind, "I shall find the Indians hereafter. I am going to take care of myself so as not to be changed into some kind of an animal." So he started on. He did the best he could (13) and then he was looking for the Indians. As he was going he came to their camps. As he came near he stopped & looked at himself. After he looked at himself he looked at them. And he was sure they were Indians, & he was an Indian himself. And he looked at the wigwams. And there were truly wigwams there. Finally he started on towards them. And he walked right into one of the places. And he went over and took a back seat. Finally the people looked back and saw him. And it was a bat. They said to each other: "Here is a bat inside." And then they asked each other to kill him. So they struck him. But they missed him at the time. And then they chased him again. Finally he flew out (14). As he was out somewhere he took notice of himself. He found out that he was a bat. "Well! It's funny!" thought he. He thought he would never come to be an Indian. And he was wondering what to do. "Well, hereafter I am going to be a real human being". And then he started on again. And he came to a place and walked right in. That's where he turned into a toad. As he walked in a little boy happened to see a toad walking in. And they asked the boy not to hurt the toad. They told him that it was his grandmother. They told

him to get some tobacco and give him a smoke. And he was very ashamed of being told he was their grandmother (15) He took good notice of himself. It was a fact that he was a toad. And then he went out quietly. Then he went on his journey again. And he said to himself, "This time I am going to be a human being if I get into the Indian camps. And he said. It can't be helped. I am going to be a real Indian like the others. They look so good when they are around together playing games. And he went out to look for them again. As he was going he heard a drum. "Well," he thought. "they are having a dance some place. And he came to the Camps. And he saw the people were having a dance. And there were a long string of them dancing. And there were only 2 drummers and singers. (16) Then he himself went there. And he was there dancing, and the singers were sing loudly. ~~Do you not, do you~~ ~~best, you who have hairy horns, those who do have black heads are powerful~~ "Do you best to look around, you who have hairy horns; those who have black heads (Indians) are powerful;" was the song. This is what they sang. And that man was there dancing with them. He took notice of himself. He found he was a deer. And he looked all around at the others; and the singers. And he saw they were only deer, moose. And they also were warning them not to get out separately. While they were having their doings one of them got shot down by some one. And one of them said, "This was the reason I asked you to look around. And that man ran off. (17) And he thought to himself, "How in the world can I become a human being?" "Well," he said. "I will ask the first human being I see, where I could find real Indians." And then he went on again. As he was going to run across a figure. He was right on top of a steep bluff. There he stood a

looked at him - Finally the tiger saw the man - He got very angry - And he growled - And the man thought the tiger was angry - and he thought, "I'm am mean myself." But the tiger growled again - And the man said, "If you want to fight with me, come on!" (18) But the tiger was there with his mouth wide open showing his teeth - And the man went towards him - And he grabbed him by the back of the neck - And he threw him from that bank - And the tiger was all smashed to pieces - And the man said to the tiger: "You are not worth anything" - And then he went on - As he was going he saw across a wolf - He met the wolf - The wolf was coming on the road - And the man said: "Wait a while" and he said, "I am going to ask you something." "And then they sat down." "What is it you wish to ask me" said the wolf - "Well," he said, "This is the way I have been - I have wanted to be a human being but I couldn't do it." The wolf answered, "Well, what is the matter with you now? It seems that you are a human being now." "No, I couldn't be," (19) said he - "Where do you come from?" said the wolf - "I come from the south," said the man - "That is where my father is" - And he said, "This is the reason I come down, to join the Indians - I have seen them doing which interest me - They have all kind of games - This is the reason I came down - I tried to join the human beings, but I can't do it." And the wolf said, "Oh, I see - I do not think you ever will - I have no idea," said the wolf - And the wolf said, "the people have a hard time to make a living - And you would have a hard time as they - if you live with them," said the wolf - And the wolf said, "I can't do anything for you - The only way is to go over and see

the one that has that pipe-stone. (20) And he will tell you what to do." he said to him. "Well I shall go over," said the man. And then he went over there. Of course Wolf fooled him in what he had said. It was not a fact. And he also knew all about this man, that he had the pipe nature of a man-ton. The reason he knew it was because the man had the club.

And this man went to see the stone pipe. Then he arrived at the place. Then he sat down, and he failed to ask that fellow. And the one who owned the stone pipe said: "You have come here for some reason. What is it?" Of course the one who owned the pipe knew what his trouble was before hand. And he said to him. "Go ahead & tell me what your trouble is & why you are here." (21) he said then. "Well," said the man. "I have come to ask you about this matter, how I could become a human being." And the pipe-owner said: "I see. Where do you come from?" The man said, "I have come from the South." "Oh I see," said the pipe-owner. And the pipe owner said. "Well what is the matter with you? You are a human being now." The man said, "No, I am not. I have failed to become a human being," he said to him. "Everytime I come among the Indians. I always find that I am not like them." "Oh I see." he was told. And the pipe owner said. "Well, I don't think I could do anything for you. But it is hard for those human beings. Indians, to live," he was told. and the pipe-owner said: "I do not see any way to get you into the Indian camps." (22) he was told. "But I will tell you this. I will direct you from here to Wi'ca'Ka's place. He's the only one who will know of how you are to do," he was told. "Go over there and see him." And then the man went to see Wi'ca'Ka.

When he arrived at Wi-sa-ki's wigwam and he walked in "Hell" he told him. "You are here for some reason," he was told. And Wi-sa-ki said, "I am afraid you are a pretty bad boy." And the man was frightened. "Well, tell me what you are here for." The man said, "Well, this is what I am here for. I want to join those Indians. I like their ways very well. The games they play. And I want you to tell me how I could become to be with them. (23) This is the only reason I have come. I have been here for a long while, but all this time I couldn't join the people," he said to Wi-sa-ki. And W said: "Aren't you an Indian now? You look as if you were one." But W was saying this just for fun. He knew all about him, that he was a thunderer. "It is a fact that those Indians have a good time when they are doing their doings, when they play ball. But they have hard times. If you were come to join them, you would do the same as they. And you would not have any of the power which you have now," he was told. "And even I, I do not know how you could become one of them. I can't tell you what to do," said W. "I don't know what you would have to do to join them, to become one of them. (24) And I will direct you from here to the sky above where the hole is. There are four old men there. And that's where I want you to go. They are the ones who will tell you what to do" he was told by W. And then he went there, up above. And he came to where there was a hole in the sky. And he arrived at the old men's place. "The grandson is here for some reason," said the old men. Of course they knew all about him. "Well my grandchild, tell us what is the reason you are up here," said one of them. Well this Wi-sa-ki directed.

me up here. He told me that you older men could tell me about my troubles." "What is the matter," they said. "If we know, if we can help you, we will be very glad to do so," they said to him. (25) "Well, this is the reason I am up here. Those Indians, below, they do things which interest me. And I wish to become one of them too. They have ball-games. And I like to be with them so that I can have a good time like them," he said to them. "I have tried to go there, but have failed to do it by myself," said he. "This is the reason I am up here, to ask you what to do, to become one of them," said he. "Oh I see," they said. "We do not know what to do," said the old ones. "Even Wīsaka does not know this. He is a manitou himself. Even we do not have so much power as he has. (26) We do not know what to think about it, although those Indians have a hard time to make their living. I suppose you would become as they are if you live with them," they told him. And they told him to go to Great Manitou. "And he will tell you what to do. He has control of everything." And then he went to the Great Manitou's place. And he arrived where he lived. He walked in. "Hello!" said the great manitou. So the man sat down. "You are here for some reason," said the Great Manitou. "I have come to ask you about my way. Why I could not go in and join with the people. I have tried it but failed to do. The only reason I wish to be with them is that they play games which interest me. And I want to be with them," he said to the Great Manitou. (27) "Oh yes, I see," said the Great Manitou. "I don't hardly think you could join them. They have hard times to make their living. And you would

become as they are, of you stayed there." he was told. "And you would not have the power that you have now, if you were with them. And even all the mentors know you. They also know what you think about. They all have thought against you, so that you could not get on with those Indians." he was told. "But I will send you back to where the people are. You will meet some one. And he is the one who will tell you what to do. But I won't do it myself," said the Great Manitou (28). And then the man went back where the Indians were. And he got back to the Earth. And then he went around looking for the Indians. As he was going he came to the riverside. There he saw a path. And he thought to himself "I suppose this is where the Indians are." He then followed up the path. As he followed this path he chanced to meet a woman. She was after water. She was nice-looking. She had yellow hair. "Boy gosh!" he thought to himself. He met this woman and spoke to her. "Where do your people live?" "Just a little way from here." she said. "Will you bring any water back to me to drink some of it." said he. And she said, "Oh, no, I have a very mean husband." And he said, "Well, he won't know anything about it." "Oh yes he will know." And she went after some water. Soon, later, she came back with water. And he said, "Please give me a drink of that water." "No, don't do it," said she. But anyhow he seized the bucket and drank. Just as soon as he quit drinking he saw some one coming with horns on. And then he ran away. But this person with horns

the thunderer

pursued them. And then he went beneath the earth. But he was still pursued — Finally he came on top of the earth. He then had hardtimes. (30) And then he also went up in sky and pretended to be a whirlwind. But it did not help him. He was still pursued. And they were up in the sky chasing each other. Finally he came down to the earth, Then they chased each other around on the earth. Finally he stopped and made up his mind that he was a magician himself. And as he raised his club, it groaned heavily. Right then his father happened to stop his club. There that beast who pursued him was standing (31). They were looking at each other. And his father took his club away from him. And that buffalo spoke to him. "Now this is what you wanted to be, and you're going to be one of them. Now I want you to go in that compAnd I want you to go to a wigwam where a young married couple live," he was told. And he was told the reason why he could not become an Indian was on account of his club. "But now you can go and join them. But they certainly have hard times. You will be exactly like them. Now I want you to go now." Then they went to different directions. That man went to the camps where the Indians were. (32) And he arrived at that place. He went into the wickiup. He went in where a young couple lived that had only recently been married. Finally the woman was in a family. And she had a baby. Finally the woman had a child. And the thunderer knew he was born there. [i.e. reincarnation]. The thunderer sat there and saw it born. He knew it was himself, and he was glad of it. When he knew it was himself. And

that couple were glad that they had a baby boy. And the parents of the young couple came there. And one of the old women named the boy. She named him Mesquite. And then he became an Indian. Finally he grew to be a bigger boy. His mother loved him. They made a bow and arrow for him. The boy was very glad of it. (33) Now they told the boy to play with other boys. This was what he wanted to do. He said to his father. As the boys went to shoot birds with their bow & arrow he was with them. Finally he was 10 years old. Then the people moved. His parents went along with them. He staid with his grandfather & grandmother. And the first camp those who moved made was where his mother was killed. She was killed by a manton. And this manton had wings & a spear-pointed tail. And he is the one who killed the boy's mother. They were out getting wood. That is where she got killed. (34) This woman happened to go through when this manton claimed the land. As they were going they heard one of the women screaming terribly. And they saw this manton had dragged her. Then they saw a big tree with a hole on top. This is where the woman was taken. The other women ran away. When they got home they reported that she killed. They said she was killed by a manton with a spear-tail, and also wings, and he had hair on his back bone, said they. Then the man cried for his wife. Right away they were getting ready to go back home. When they got there, they told exactly what befell them (35). And then that man was crying. And then he went back to his parents. And then he told his little boy, "Your mother has been killed." And the boy cried. Also the

old people. his parents cried. They began to fast. So did the little boy. They fasted throughout the winter. Finally the boy was blessed. He was blessed by his former father. Finally he walked around. And he met the man who was his former father. "Well here's my grandchild." he was told. "Now, my grandchild, (36) I have taken pity on you is the reason why I have come down. Now the one that made you cry is nothing. And you shall kill that beast. And if you don't kill him, he shall continue to kill the people. And I want you to kill him. And when you get back home I want you to ask your father to make a ball for you. And that's the ball you will use to kill him. Whenever you are near that beast, make three motions first. The fourth time you must then strike him. And now I want you to quit fasting. As soon as you get back home, tell your father to make a ball for you. And after he makes it for you on the 4th day you must go towards where your mother was killed. And ask your father to take you where your mother was killed. Nevertheless ask your father to take you over. But of course your father will refuse you. But tell him that you are going to kill that beast (37). And tell this to your father." After he was told by his grandfather, then he went home. His father was a thunderer. When he (the boy) got home, then he said, "Now, my father, I want you to make me a ball." "All right" said the old man. He began to make one for him. It was very a good one. Then it was already made. And he said, "I am going to quit fasting myself." he told his father. "But I will later on, again." His father answered, "all right." Then on the fourth day he said to his father: "Let us go and see that beast who killed my mother. I want to go over and kill him." And the old gentleman said, "No, don't do it, Sonny, he is a fierce manitou." "But the boy said. "Now, please, my father, I

want to go over." Finally he got his father to go. Finally they got there. When they saw a very large tree. His father said, "There it is now." And the old gentleman said, "Now, sonny, don't go over there, he will surely kill you too, my son, my dear son." And the boy said, "No, he is nothing." he told his father. He started on. And the man was very sad to see his boy going. Then Mesquite got there. As soon as he got there he saw the beast stick his head out of the hole. He was a fierce looking beast. And he said to himself. "Here is the beast." I suppose." And the beast blew at him. And the boy said. "Ha, you are so mean. I am planning myself to kill you". And he made a motion as to strike her. And it groaned fearfully (39). And the thunder began thundering. And the man was very glad of it. He thought to himself. "Well, my son is a magician." and again his son made the motion and it groaned again. And of course the beast was slowly crawling out of his hole. He was a fierce looking beast. The fourth time the boy struck him. And it groaned, and the man saw lightning against this beast. He was struck by lightning. And the tree was likewise knocked down. And the tree was splintered. And the man was very glad of that. And the boy said. "This is the only way that the people can live peacefully without this beast", (40) said the boy. And then he killed the beast. And his ball was gone. And if he had not used that ball of his, he would have been powerful against his enemies. This is the only reason that he used it all up. When they arrived back at their home. Then his father said. "Let us have a feast." And at that feast they will announce that you have killed that beast." And the people loved them. Also they were where the feast had been, looking at things where he

was killed. And the people were very glad of it (41) This is how this Mesquite story ends. He was the only one that came directly from the thunderers. This is what he got from his hard time & join the Indians. That is all my friend.

ąsenimenę'ši Rock Island

mąnimenęnic Moline ("a lot of milk-weeds")

Kwiniskyąg-kic Davenport ("at the Rapids")

ąsenisi-kąnegkic Dubuque (at the lead mine)

mickwaki'otąwenic Indian town (located West of Montour (about '39 just before the people went to Kansas)

menewagi Morengo. ["water runs from his nose"

mą'civetinenic Marshalltown [a wild orange]

mą'sipō tcigeskyąg kic Iowa city (edge of the mess.

mąnetąnegkic Montour

Ke'kaskyą'igąnic Iowa ("Survey".

segutišigiwąwi'sipōnic Iowa River. Single backbone river

ne ko ti si ki we wi si bo

me'ckwąwą'kwiśisipōwi Cedar River (Cedartree River)

cegūgwi'sipōwi Skunk River (sr.)

ą'sefomisipōskyic Raccoon River (sr).

'itcąhągkic Flies

Ke Kī'cke'cwąp wą? did you cut him (i.e. hay)

Ke Kī'cke'cąp wą? " " " it. (grain)

Ke Kī'cke'cąnōnnec? I'll cut it for you

Ke me'Kąp wą? did you find it.

ne me'Kąc I found it

I think stem ~~nackaw~~ me'Kaw is really me+'Kaw

for an., + K for inan. ; cf cw and c

ne ne'ckinawąwą I hate him

nene'ckinnic I hate

ne me'Kawąwą I found him

Keme'Kawąp wą? did you find him.

me'Kąwą he finds.

Kī'me'Kōnnec I'll find you

Kskyątīp wąc did you bring it.

Kī'me'Kawiskyąp will you find me.

Kī'skyątawi will you fetch it for me

note:- Kaw : K = ecw : c

me'Kągkec he finds it

me'Kąsąc he might find it.

~~wK~~ wī'me'Kąnāni I'll find it

wī'skyą'Kskyąnāni I'll fetch it.

me'Kēnągi'tcic he might you -

Kī'me'Kāgwąnegu he must find you

ą'me'Kāgudtoii when he was formed -

nī'Kī'ckecąc I'll cut it

wī'skyątawąwą he will bring it for him

netągē'ckawąwą I kicked him

netągē'ckąc I kicked it

tągē'ckąnāwąnē'c if I kick it

tągē'ckąwąwą he kicks it

netāgenąc I touched it (ā

netągē'ckāgkwą he kicked me

tągē'ckawōc kic I'm going to kick you

Kītągē'ckōnnec I will kick him for you

I think stem kaw me'Kaw is really me+'Kaw

for an., + K for inan. ; cf cw and c

ne ne'ckinawąwą I hate him

nene'ckinnic I hate

ne me'ckinąwą I hate him

Keme'Kawąp wą? did you find him.

me'Kąwą he finds.

ne pyą ne'Kawąwc I found him

Kī'me'Kōnnec I'll find you

Kskyątīp wąc did you bring it.

Kī'me'Kawiskyąp will you find me.

Kī'skyątawi will you fetch it for me

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wī'skyą'Kskyąnāni I'll fetch it.

me'Kēnągi'tcic he might you -

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netągē'ckawąwą I kicked him

netągē'ckąc I kicked it

tągē'ckąnāwąnē'c if I kick it

tągē'ckąwąwą he kicks it

netāgenąc I touched it (ā

netągē'ckāgkwą he kicked me

tągē'ckawōc kic I'm going to kick you

Kītągē'ckōnnec I will kick him for you

ne ne'ckinawąwą I hate him

nene'ckinnic I hate

ne me'ckinąwą I hate him

ne pyą ne'Kawąwc I found him

ne me'Kawąwc I found him

nene'ckinąwąwc I hate him

nene'ckinąwąwc I hate him

i ye ne i ko. na ne ka te ni wa K
& da wa ye na i they say they used to
for long ago
ne ke te mon yo we, na da wa ye
me i, ne K. wa ye bye, at one time,
in the past, a long time ago. I got drunk

na ne wa K. yo we, me ga K. & K.
& da wa ye yo, they asked them used to
te a lot of questions

na da wa ye, nu i ne, ne lo
i wa. He died a long time ago

~~ne pene~~ ne pemine 'Kawā wa I pursue him
ki pemine 'Kō ne we He " them
ā ic pemine 'Kāgu dto ic he was pursued by -
ne pemine 'Kōg kus e he - me
ne pemi ne kā I pursue it.
pemine 'Kā nawin nu i pursue him for me.
behaves like one 'Kaw. That is the stem is ne and 'Kaw, K
with particles -

in ā to 'tamāni ~~the that~~ I did with it -
ki 'tōtō ne we I will do to you
in nic ne to 'tawāwa I - him
ā ic to 'tāgu dto ic
ne to 'ta ~~pursue~~ to
same as if the stem is to + { taw am. / man. } dt naw
ne 'ki nā 'tōwag ki they Pato each other -
penine ne 'Kā pisi wa.
ne ne ge 'sic ki wa Ke is tumbling -
ne ne ne ge 'sic I am "
nenyā 'jā pisi wa Ke stagger.
anemowāwāgā 'ckāwa he walks zig zag.
pyā 'Kidto ic he might come
pyā 'sā 'megu he ought to come
ā dtcinu 'i 'Kidto ic he might tell me.
ā dtcinu 'i 'Kāge you might tell us.

me de na me ko, ne di, na ga no.

~~go thou~~ go on by yourself

me de na, me ko, ne di, tha ka ta ni

you can drink eat it all up by yourself

me de na me ko ne di ka we bs o

ne ge no you can drive on by yourself

ne di-ka, me ko, bye thi be no wa

ne ni, or you have come by yourself.

a nā 'Kaninagu 'Kwaig' i mpi 'tá wi-wet

H. I na ka ni, na ko ga yi, ne bi ta

wi we to.

I took my straw hat along also, beside.

o te we ne k, e o ya k- wa wo ta

ni, na wa th, o te i ni ne ke wa

While we were going to town he stopped to pick

strawberries

e be me ka ya ke, mye k, ge yi se o,

wa wo ta ni, be ni ta di- ka mwa

ma di ski ni-

when we were going on this road he stopped and

fortified with ~~the~~ weeds there.

ma na, wa bi ne no swa, e be

me ka ya ke, mye k, wa wo ta ni

na wa th ni si wo This w. while

we were walking on the road stopped &—

e se se si ya k, ma na, wa bi

ne no swa, wa wo ta ni, na

wa th, ini ke me ge we wa,

when we were in a hurry w. stopped to flirt with the ladies

wawotani simplifies "bothering."

kototáni i you are bothering me

modeki modifies
meleno i modifies

ca"ck i means
"merely

i ya i, ne ne wa be na, mo da K. me
Ko, i ge wa K. we see nothing but women
(meleno would be broken)

ma ne wa K, mo da K. me Ko,
mo to ma ni ge wa K, there are nothing
but many white women (meleno meko would be broken)

K. na me Ko, me te no i, Ke
ne Ke ne me ne, I think of you only.

K. na na ne. Ko, me te no i, Ke
na i we Si be na, we only are the mechanics

ni na ma ne Ko na, me te no i,
& gi na i, me Ke te ni th ni,
He is the only one who doesn't work

K. na ma me Ko, me te no i,
i na, e di Ke te; Ke ta ya
You alone have the are that kind of a horse (or dog)

de ak. me Ko, Ke K. wo Se,
you are just walking around

de ak. ni Ka me Ko, Ke ta K. st
be, you are only sitting down all the time.

de ak. me Ko, Ke be ni we to Se,
you merely walked away.

Rumours, fruits, bread, meat
birds, ants

modaki can be used of dogs, but not horses, cattle,
hogs.

"a pa Kwaizo gki"

mo da K. me Ko, & ba ga ya K.
ne ma do wa K, flag bees they are nothing but red
mo da K. me Ko, me eyya wa ni
mo da K. me Ko, wa ba ta Ka
we wa K, they are nothing but buckskins

mo da K. me Ko, Ke mwa bi Ka
te & ni. nothing but freight trains.

me te no me Ko, te ba ni ya ne
only if you pay me

me te no me Ko, & ni ni Sa ya
ne, only if you run fast

me te no me Ko, Ke wa &
ma ne only if you chop at down -
& wa i ma ni Ko i, me te no i, e ni
we de K. ni, me te Ko ni de ni,
oak trees only burn hotly & well.
"a niwe" "ca gini"

A e ye di me ko, A bi A bi ya K,
Ka bo twe n, e ba Ka me Ka wi
na me ki HL.

ä'yü''ci'megu ąpi'ą'pigąge Kąbō'twäni ä''ju ga-
me'ckawi'na me gi
while we were seated they suddenly come to us
Kąbō'twe would be broken.

HL. e ye dé me ko, be ma o me gi ya
K; Ka bo twe n e ko Ka ga ya K
äyü''ci'megu jema 'onégui'gąge Kąbō'twäni ä''Kō'Kásai
gąge while we were driving we suddenly tipped over
Kąbō'twe would be broken

HL. me me di Ka Ko thi wi na, na Ka
Ka bo twe i bye wa
wä'me'ci''Ka Kudtciwi'na nä''Ka Kąbō'twe i''jogą'wą
he may come back again some time. Kąbotwe'ni would
be broken

HL. e ye di ni mi thi i Ka bo twe n, e be mi
ni wi thi while he was dancing Ka bo twe he started to go out
ä'yä''ci'ni mi dc'i Kąbō'twäni Kąbō'twe ä''jeni'nowi'dc'i

W. a Davenport wife / has Lobdell son and
so have he 5 children
2 boys (3 girls

Her father had natural ears
her mother unknown -

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CATALOGUE OF MANUSCRIPTS

No. 2830

Stock Algonquian

Language Fox Dialect

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

Collector Dr. Michelson

Place Tama, Ia. Date

Remarks Vocabulary; phrases; syntax; legends (listed on card in File). Texts, 103 pp, trans. 80 pp 8 x 7".

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