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What Happened to Green Bear Who Was
Blessed With a Sacred Pack

By TRUMAN MICHELSON

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INTRODUCTION

This account of a Sauk sacred pack was written in the current syllabic script by a Fox Indian, now deceased, many years ago. The English translation is by myself; and I have purposely adhered closely to the Indian original. Any marked deviations are enclosed in parentheses. The songs are given in roman type but the principles of the syllabary are followed. In 1924 Harry Lincoln told me that the sacred pack was among the Indians at Tama, Iowa, until 1897, when it was returned to the Sauks. He adds that the attached performance was something like the Thunder dance of the Bear gens. The ritualistic origin myth is similar to Fox myths. "Green Bear," the name of the one blessed, in the Fox dialect is A'ckipagima'kwa. That a shaman can understand children before they know how to talk (p. 165) is a common Fox belief. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 343, note 29.) It is not many years ago when to my personal knowledge an ailing Fox infant was brought to a shaman by its parents to find out what was the matter with it. This belief also occurs among the Menomini (see Bloomfield, *Menomini Texts*, PAES., vol. XII, p. 43) and Omaha (personal communication of the late Francis La Flesche); it probably also occurs elsewhere. Speaking "to the rocks which he saw" (p. 167) is quite conventional in narratives of this kind. (See Bull. 89, Bur. Amer. Ethn., p. 53; Bull. 95, pp. 31, 73; Bull. 105, p. 131.) "He had fasted for 4 years" (p. 167) and "he looked at him the fourth time" (p. 167) is because 4 is the sacred number among the Foxes. (See also pp. 169, 176; compare Bull. 87, Bur. Amer. Ethn., pp. 5, 6.) The expression "who looked gentle" ((ä'ke'cā^dtcināgu'sini^dtei) on page 168 is clearly intended as a prelude to the "Gentle Manitou" (Ke'cāmanetōwa) on page 168. On the "Gentle Manitou" see Bull. 105, Bur. Amer. Ethn., pages 17, 18. Thunder-Sauk-Sacred-Pack (p. 169) is Neneme'kiwi-Sāgiwi-Mi'cāmi. It may be well to recall the fact that (with the proper phonetic shifts) the Fox word for sacred pack (mi'cāmi) has precise equivalents in Sauk, Kickapoo, and Shawnee, but, as far as is known, in no other Algonquian languages.

“Those who shall have the sane guardian spirit” (p. 169) is “wī-wī⁴tcī’sōmā⁴tcigi” which may be freely rendered “those of your gens, your clansmen.” In Fox this is a participial formation. Thus it happens that wī⁴tcī’sōmā⁴tcī’i “his fellow clansmen” (p. 169) is what is technically called an obviative. The speech (pp. 171, 172) contains some of the regular formulas (cf. Bull. 105, Bur. Amer. Ethn., p. 3, footnote 8). On page 172 the English “Comanches” in the Indian text is ko me tti A i, an obviative, the phonetic restoration of which is Kōmā⁴tcī’a’i. This is a modern Fox word; the old term, in the general case of the singular, is Pātō’kā’A. The Fox did not come in contact with the Comanche until after the removal from Iowa into Kansas. And the fight with them occurred in 1854. The enmity is projected backward in time. Putting foes to sleep by singing songs (p. 172) is a common Fox idea. (See Jones’ Fox Texts, p. 11; Bull. 105, Bur. Amer. Ethn., p. 3.) It may be noted that the Fox stem keto- “growl” (p. 173) has equivalents at least in Cree and Menomini. The Fox did not come in contact with the Arapaho (p. 173) until after the former came to Kansas. I do not know the exact phonetic restoration of A ni la o ka i (Arapahos), the obviative plural. As long as the eating of raw snapping turtles is mentioned on page 175 it may be added that among the Menomini eating a turtle’s heart raw is supposed to make a warrior brave. (See Bloomfield’s Menomini Texts, p. 29.)

General familiarity with the published Sauk and Fox “literature” is presupposed; hence the above notes are very brief. For the Sauk it is sufficient to refer to the article Sauk by J. N. B. Hewitt, in Bull. 30, Bur. Amer. Ethn., pt. 2; M. R. Harrington, Sacred Bundles of the Sac and Fox Indians, Univ. Pa., Univ. Mus. Anthrop. Pub., vol. 4, no. 2 (reviewed by Michelson, Amer. Anthrop., n. s. 17, pp. 576, 577; reviewed by Skinner, *ibidem*, pp. 577-579); Alanson Skinner, Observations on the Ethnology of the Sauk Indians, Bull. 5, nos. 1-3, Pub. Mus. City Milwaukee (reviewed by Michelson, Amer. Anthrop., n. s. 26, pp. 93-100; 29, pp. 135-138), Michelson on Sauk social organization in the American Anthropologist, n. s. 37, p. 449, and M. R. Harrington, Old Sauk and Fox beaded garters, Indian Notes and Monographs, X, pp. 39-41, A bird-quill belt of the Sauk and Fox, Indian Notes and Monographs, X, pp. 47-50. A fairly full bibliography on the Fox Indians will be found in the Fortieth Ann. Rept. Bur. Amer. Ethn., p. 30 et seq. This could be easily greatly expanded, but the following additions are probably the most important items: Annals of Iowa, Third Series, IV, page 196 et seq. (from Soc. Anthrop. N. A. ed. Eggan), XIX, p. 115 et seq., p. 221 et seq., p. 352 et seq., XX, p. 123 et seq., p. 381 et seq.; Bulletins 85, 87, 89, 95, 105, 114 of the Bur. Amer. Ethn.; P. V. Lawson, Mission of St. Mark at the Village of the Outagamis located at Manawa, Wis. (privately printed; Menasha, 1901); T. Michelson, The changing character of Fox

adoption-feasts, Amer. J. Sociology, XXXIV, pp. 890-892, Sol Tax on the Social Organization of the Fox Indians, American Anthropologist, n. s. 40, pp. 177-179, Miss Owen's "Folk-Lore of the Musquakie Indians," American Anthropologist, n. s. 38, pp. 143-145; Sol Tax, The Social Organization of the Fox Indians, apud Social Anthropology of North American Tribes, Fred Eggan, editor, Chicago, 1937. [New linguistics are not cited; but an exception must be made in the case of L. Bloomfield's remarkable paper on Central Algonquian phonology, Language, I, p. 130 et seq.] Finally, though Sauk and Fox are closely related, nevertheless they are linguistically and ethnologically distinct.

WHAT HAPPENED TO GREEN BEAR WHO WAS BLESSED WITH A SACRED PACK

When he was 8 years old his father died. Thereupon his mother became a widow unreleased from death ceremonies; and she fasted. Moreover, he himself was made to fast. They both fasted the same length of time.

Now, when he was a boy, as soon as he was 10 years old, he understood little children who did not yet know how to talk. Soon it was known that he understood them. Whenever they were sick they were brought to him, and he told what was the matter with them. Surely, it is said, he told exactly what ailed them. Every one was very fond of him. He went around the people in a circle when he told them what was going to happen to the children.

And soon his mother took a husband. At the very time she took a husband he ceased to understand children. Then, it is said, the people on all sides wailed over him; and he himself felt as badly as possible. Soon he informed his mother, "Well, mother, by marrying you now have made the people wail everywhere. And you were fully grown when you remembered marriage. Verily, you have made the people wail, not I," he said to her. "Verily, I shall stop staying here where you live. I shall cease living with you," he said to her.

"Wherever you go, I shall go" (she said).

"I shall not be where our fellow people are" (he said).

"Wherever you die I shall die, for I am ashamed that I married" (she said).

"You will be that way for that reason. If you had not done so, I should not feel ruined in any way. That is what I say to you, mother. Verily, do not think of doing anything," he said to his mother.

She wept. "In that way you will make me wretched there," he was told. "No, mother, you and this husband of yours shall be fond of each other," he said to her.

Then, it is said, he started to go outside. He went in no particular direction. And he was scolded by his friend. "Now, my friend, do not think of going some place and dying uselessly. Do not think of abandoning your mother," he was told by his friend. Then he himself departed, and he went off as far as possible in one day. When he had gone off as far as possible on the eighth day he did not even carry anything to eat, but merely had his bow, his knife, and a stone ax. Precisely that, it is said, was the property he had.

He built a lodge somewhere where there was a large valley. The water was fine. Later on he built a small bark house. He placed the bark house in a different location. Just as soon as he made it, he became hungry. Yet there was nothing for him to eat, as he could not hunt. When he was suddenly hungry he merely kept lying down inside. Finally, it is said, he was made mindful. "Now very likely I shall die," he thought. He merely kept lying down. But he did not even remember his mother.

Soon, it is said, he went outside as if crazy. "I shall stop to look at the sun and sky," he thought. As he looked up above he saw something. "What, pray, may it be?" he thought. It did not fly around at all. Finally he lay on his back. Once in a while it fell from the south. But it seemed to be of the same size, and the distance remained the same. Soon he thought, "Now, it appears, I shall die." He went inside. "I shall cease looking at it," he thought, and lay down comfortably. "I shall place my body well," he thought, and lay down carefully.

As soon as he lay down nicely he lay blinded. This is how he became blind; it was after he had seen it. As soon as it fell toward him he surely saw it as he peeped. Surely he saw it. He saw through his dwelling. He indeed disliked looking at it. Soon he thought, "I shall probably cease to be conscious. Oh, if it should fall here, then very likely I shall cease being conscious." He disliked looking at it. As he lay down steadily the place by which he had entered opened and someone came in and stood where his own head was as he himself lay down comfortably. "I wonder who this is," he thought. In his sleep he did not examine it. And, it is said, he woke up early in the morning. He even had a headache. He felt dreadfully. He was hungry. Then he thought, "Who, pray, is this being? He will probably eat me as soon as I am dead. That is why he has jumped down from the sky, that is, the manitou who resides there."

And he departed. He went in no particular direction. He continued to run back and forth. Soon he lay down comfortably somewhere, for he was afraid of the spot when he came. Surely soon that being came into view. "Why," he thought as the other came where he was lying down. And the other lay down with his head pointing to him as he lay down. As soon as the other lay down with his head

pointing at him, he looked at him. Lo! It was a white hide tied up in a bundle. He opened it. Lo, it was a cooked fish. He began eating. When his belly was well filled he was strong and he departed. As soon as he arrived where he lived, he began to be very attentive. "I declare!" he thought. Then, it is said, he said, "Gad! I nearly died. That would not have come to pass for no reason. Surely, it must have been the manitou's thought," he thought. "Perhaps it is a fact that the manitou must have blessed me prodigally," he thought.

Then, it is said, he began to fast. Every morning he painted his face. He told everything which he saw, even the rocks which he saw, "I am wretched, my grandfather," he said to them. He made a grandfather of all things. He always did thus. As soon as he had fasted for 4 years, then the spot from which he came became a lake. It was a large lake.

Soon he dreamed. "Well, tomorrow you will see the one who blessed you, the one who gave wherewith to eat. 'I declare,' you will think. Tomorrow at noon, verily, you will come to him here. You will ask him for whatever you say to him," he was told in his dream.

And later on he woke up. At exactly noon he arose. "Well, I shall go and lie down," he thought, and departed. As soon as he got a view, lo, there was a being that kept standing upon one leg. The latter did not even see him. And as soon as he looked at him the latter became less in size. As soon as he looked at him the third time the latter became very much less in size. And as soon as he looked at him the fourth time the latter became very tiny. At that time, it is said, he at once spoke to him, "Well, if you are the one whom I have made my grandfather, you must bless me, so I think. You surely will bless me? But you shall have the power to think of me in whatever way you wish. I shall not know pity. But you are a manitou. That is why I say to you, 'You shall have the power over what you control.' Certainly, whatever I contrive to ask would not come (if you willed otherwise)," he said to his grandfather. "Oh, my grandson, you surely speak nicely," he was told for the first time by his grandfather. "Well, I bless you that you may live. At the time you were hungry, verily, I fed you. That is how I fed you. In person I fed you my food. Verily it helped you. Today you are truly in excellent health. And I think of you, my grandchild. Verily, I am proud. Verily, you must accompany me where I am going. You also shall go. You will come. I shall tell my fellow manitous that I bless you," he was told.

The Indian accompanied him. They went up above. When they came yonder the sky parted and they entered by this means and followed a road from there. Yonder they saw a lodge. They entered. This is how they entered. He felt as gentle as possible. He saw a

man who looked gentle. And the one by whom he himself had been blessed began to speak, "Well, I bless this our grandchild. This, verily, is why I bless him. He was extremely ill. Verily, I fed him what I eat. This is how I think of him, that he attain hoary old age, that he continue for a long time to be with his fellow mortals. I so bless him. And if he fights against his foes, he shall never be shot. And I shall give him songs, my very own songs of which I am fond. And this is why I give them to him, that he will be helped by them whenever he thinks of anything. Whatever he thinks the same shall be. That is why I give him my songs. If his body is in any way in peril, well, he shall merely sing. Exactly whatever he desires shall happen to him. Nothing adverse shall happen to him. Even if he falls down to die in a certain spot, it will not be possible. He shall survive. That is how the songs which I shall give him are to be. Moreover, I shall give him dancing songs. If he is at all happy he shall make the people dance. And if he kills many of his foes he shall make the people dance. Well, anyone shall dance. Not only he shall dance, but everyone, a woman, a child, as many as are happy and mortal shall dance to my songs, That verily is how I bless this our grandchild," he said to the Gentle Manitou.

The Gentle Manitou spoke: "Well, you have surely gladdened me by what you have done. I am glad that you have blessed our grandchild. 'Now he really has pleased our grandchild by blessing him' (is what I think). Verily, I too shall bless him. Exactly as you blessed him; you merely blessed him in the manner I helped you. And in giving him these songs," he said to him, "you have also pleased him. Our grandchild will always remember you. Verily you shall go and exist as a mortal with our grandchildren. You will place your body there. But those who live here on the earth shall accompany you," he was told. "Now you must continue to lead this our grandchild downward. As soon as you shall quietly come yonder, you shall give him something. He shall continue to take care of it. It will carry him. You will firmly tell him to remember it," the one who blessed the Indian was told. "Oh, I shall do exactly that," the latter said and led the Indian downward. Then he brought him where he lived.

Thereupon he told him, "I give you this my body." As soon as (the Indian) was told that this identical sacred pack was there, "I shall go and think of you from there. I shall never forget what you tell me. Verily, at the time when ye shall have ceased to remember it, ye shall cease to think of me. But I shall go and speak to you at the distant time when this earth is old, not before that time, surely not beforehand. If you soon throw it away, at that time I shall surely tell you," he was told. "This, verily, is what will happen to you. You will know even the songs. I shall not tell you of them in detail

here. You will know them from your heart," that man was told. "In the same way you shall know what you are to continue to do and what you are to say if you worship," he was told. "And you shall name this sacred pack 'sacred pack.' You shall tell those who shall have the same guardian spirit as you (i. e., those of your gens). This is what you shall name it for them, 'Thunder-Sauk-Sacred-Pack.' That is what you shall name it for them. For you shall tell the news. And now I shall tell you something else which you shall always do if you are first in great fights," he was told. "Verily, you shall lead a war party four times," he was told. "And you shall continue to heal those who are sick. Even if anyone breaks his bones, you will heal him. Even if he has tuberculosis, you will also cure him. No matter what his ailment may be, you will continue to cure him. You will not even think those sick will be difficult to cure. Even if anyone ceases to be conscious you will restore him. That is how powerful my blessing is. That is the way you shall continue to do. My mouth shall not speak falsely, not even one mouthful," he was told. "Surely you must do as much as I have told you. I am telling you the truth in what I say to you," he was told.

As soon as he was told that he only saw smoke rising upward. Then, it is said, he picked up the sacred pack on his way and brought it inside his dwelling. And later on he went off. Eventually he went whence he had come. When he arrived yonder he merely saw old, scrubby grass. "Why," he thought. Then he went about carrying his sacred pack on his back. And he went off blindly. He lay down at night near the bushes. Then he was told by an owl where he was to go. "My grandchild, this is where people of your own language have a town," he was told. "Here, to the north, not far off, they have their town. You will be on your way for several days. Then you will come there. And even your relatives will be lonely for you," he was told. "Finally, my grandson, you will sing of me, as I please you this day. This is why I tell you." As soon as he was told that, the other began to fly off.

Now, when he went in that direction, sure enough he came to a Meskwakie town. Then he covered his sacred pack as he was carrying it on his back. He concealed it as he approached some old wigwam. Now it is a fact, it is said, it was exactly where his mother lived. So he went in. But, it is said, they did not recognize each other. He was surely told, "Hello!" by a man. He himself recognized the other, but he was not recognized. As soon as he was fed he began to speak. Then indeed the woman rose to her feet and went to kiss her son.

Then in 4 days he held a gens festival. He summoned his fellow-clansmen. As soon as they were seated in a cluster he told what had happened to himself, that he was hungry, and how it was that he was blessed. When he was fed he gave another speech. After he

had spoken he said to the members of his gens, "Oh, the manitou did not bless me for a short time when he took compassion upon me. This, verily, is how far he thought of me: at whatever time there shall cease to be a people is how far he thought of me. He, the one who blessed me, gave me his songs; he did so in person so that he would not fail to hear me. That is what he said to me; that he would hear me, is what he said to me. You must carefully and thoroughly learn by experience these songs which you are going to have. Remember them firmly. Do not think, 'I am not worthy to know them.' " He began to sing. But he blew the flute four times. As soon as he had blown the flute he sang.

This is how he sang the first song:

Whosoever fails to remember me;
 Whosoever fails to remember me;
 Yo o o; my grandfather;
 Whosoever fails to remember me;
 Whosoever fails to remember me.
 [Wa wa ne ne mi ge ni;
 Wa wa ne ne mi ge ni;
 Yo o o; wi na yo ne me do me sa;
 Wa wa ne ne mi ge ni;
 Wa wa ne ne mi ge ni.]

Wa ne ni no wa ne ni no wa ne ni no;
 They bless me, yo, the thunderers; my grandfathers;
 Wa ne ni no wa ne ni no wa ne ni no.
 [Wa ne ni no wa ne ni no wa ne ni no;
 Ne ke ne me ko ki yo ne ne me ki wa ki ne me do me sa ki;
 Wa ne ni no wa ne ni no wa ne ni no.]

I was made to go around; the one who goes around this;
 I was made to go around; the one who goes around this;
 He, this sky;
 I was made to go around; the one who goes around this;
 I was made to go around; the one who goes around this.
 [Ki yo sa i ki ki yo ki yo sa ta ma ni;
 Ki yo sa i ki ki yo ki yo sa ta ma mi;
 Wi na ki de ge ye;
 Ki yo sa i ki ki yo ki yo sa ta ma ne;
 Ki yo sa i ki ki yo ki yo sa ta ma ne.]

I make the manitous sorrowful;
 I make the manitous sorrowful;
 I, my friend, was made to stand on this earth;
 I make the manitous sorrowful;
 I make the manitous sorrowful.
 [Ki wa ki wa tti na we A ke ma ne to wa ki;
 Ki wa ki wa tti na we A ke ma ne to wa ki;
 Ni na ni ka ne wi na A ki yo ne ma swi i ki;
 Ki wa ki wa tti na we A ke ma ne to wa ki;
 Ki wa ki wa tti na we A ke ma ne to wa ki.]

And then they danced. And this is how the songs go:

All the tree-men are dancing;
 I; the tree-men bunch their heads together;
 All the tree-men are dancing;
 All the tree-men are dancing.

[Tta ki me te gi ne ni A ki ni mi ni mi wa ki;
 Tta ki me te gi ne ni A ki ni mi ni mi wa ki;
 Ta ki me te gi ne ni A ki ni mi ni mi wa ke;
 Tta ki me te gi ne ni A ki ni mi ni mi wa ki;
 Ni na wa wa ne te ge se waki me te gi ne A ki;
 Tta ki me te gi ne ni A ki ni mi ni mi wa ki;
 Tta ki me te gi ne ni A ki ni mi ni mi wa ki.]

I am raising my hands up;
 (Repeat six additional times)
 [Tti tti ki ne ke sa ya ni;
 (Repeat six additional times.)]

From where I dance for the first time, to be sure;
 (Repeat five additional times)
 [We te ka i ya ni A tta wi na
 (Repeat five additional times.)]

A ta mo ya ni
 (Repeat four additional times)
 Ma ni yo ma ne to wi
 ("This mystic power")
 A ta mo ya ni
 (Repeat three times)
 A ta mo ya
 A ta mo ya ni.

And the eating songs were:

I go about eating;
 (Repeat seven additional times)
 A human being, a human being;
 The one whom I shall eat (i. e., kill);
 I go about eating;
 (Repeat five additional times)
 [Ki wi se ni ya ni;
 (Repeat seven additional times)
 Me to se ne ni A me to se ne ni A;
 Wi A mwa ke na;
 Ki wi se ni ya ni;
 (Repeat five additional times.)]

That is as many as the songs are. When this is done, when worship is held, this is what the one worshipping says:

"Oh, so be it, our grandfather, so be it, our grandfather who dwells above, so be it, is the one whom we worship. Verily that we may

exist as mortals for a long time is what we desire of him; oh, so be it, we shall think alike, so be it, so that we shall gladden, so be it, our grandfather.

"All of us who are mortals must always feel that toward him in order that we may make him merciful. We must always think steadfastly of him so that he will make a donation to us, that he bless us with life. The reason why we are holding a gens festival is so that he in person shall listen to us here. That is how his nature is. That is why he sits here. He is permitted to do so by his fellow-manitous. So that is why he is here. That is what he was told, that he should watch over us here where our chief has a town. And if any one talks against us, he shall not speak truthfully (i. e., be unsuccessful with his imprecations). And that moreover we be not customarily sick is what we desire of him, so be it. You must always, so be it, sit and think in one day as long as we worship. Think exactly that, men, and you, too, women."

That is how the speech is when there is worship, when this holy hide is worshipped.

And a long time ago the Meskwakies were surrounded by the Comanches. Eleven was the number of the families. And the one who made this sacred pack was there. They were surrounded. That they all would be killed, is what they thought. At night they held a gens festival. "You are not to sing: you are merely to dance once. As soon as I stop singing we shall depart. But you must dance vigorously. You must open my sacred pack. You shall make an offering to our grandfather," he said to them when it seems that they were surrounded. It was impossible for them to go out, it seemed. And at midnight he gave a dance. "I shall use one song," he said.

A te mo ya ni

(Repeat three additional times)

Ma ni yo ma ne to wa ki

(This, yo, the manitous)

A te mo ya ni

(Repeat three additional times.)

Thus he sang, and the Comanche all slept. And they themselves escaped. They were not, it is said, seen by any one; nor was it known whither they continued to go. Their dwellings were all burned.

And as soon as he came yonder, he forthwith held a gens festival. He held a gens festival when it was daylight. "I shall burn them out so that they who nearly killed us shall come toward us," he said. "You verily will see how many there are. Do not think that they will get the better of you. You shall slay them all. That is the way you will treat them. They will wake up here at the end of the village. While they are fast asleep you shall begin to strike them down," the youths were told.

Sure enough, early in the morning while many were lying asleep in a heap the others began clubbing them to death. At last there was (but) one. They were about to slay him when the Comanche turned into a grizzly bear. He began to growl and rushed to attack them. And one man who was unable to begin to flee was told, "Stand and fear (i. e., fight) him." Soon he was rushed with an attack. And he rushed against the other. Soon the grizzly bear was held fast. He was wounded as soon as he was properly held. As soon, it is said, as he was properly held, he was made to cry. "That's the way I make a woman bawl," he was told. "Lo, it must be a female grizzly bear. If it were a male he could not have been made to bawl," he said to him. And indeed, it is said, he killed him. And as soon as (the Meskwakie) had killed him that grizzly bear became an Indian.

Many Comanche were killed. Not even one was saved. All were killed.

And moreover, when there was a war party this sacred pack was taken along. Many youths and men accompanied the party. And the one who carried this sacred pack on his back was always the leader. He always traveled all day long. Finally it was 8 days since they had eaten. "Well, now we shall eat," he said on the eighth day. "But tomorrow early in the morning is when we shall eat," he said to those who accompanied him. "What will I eat now?" thought some one who, it seems, did not bring anything wherewith to eat. The next day their heads were where the bundles were. And the one who carried this sacred pack on his back said, "Untie each one at the same time." When they untied the bundles there were cooked fishes. All had their bellies filled. After they had eaten, he said to them, "Well, men, this very one who fed us is the one who is in my sacred pack. He is the very one we eat. So finally you must begin to hunt. Now, as long as you are on your way, do not fear anything. You will kill something and we shall eat. After we fight against the foe, then we must keep up a fast pace on our way home. Today, however, we must continue slowly on our way," he said to the men. "That is what I say to you," he said to them.

Then he put his sacred pack on his shoulder and went off. Finally they continued to hunt for game animals and killed many. As soon as they had camped they did much roasting and ate bounteously.

Then, it is said, they soon came where the Arapahos were. There were many lodges. "Well, when it is after midnight, then we shall begin striking them down," the Meskwakies said. As soon as it was past midnight they began to strike them down. They killed most of them in a hurry. Soon it was learned how few they were, and they were surrounded. They stood in the middle bunched together. They began to shoot arrowheads in a lively manner. Soon they were told, "They will not hit us"; so they were told by the leader of the war party.

Soon they were told, "Well, perhaps now you have had enough of fighting. We shall all jump up at the same time. Let no one fail to jump up. You must jump up. We shall depart. I shall be really white; wherever I shall continue to go, you shall go. Hold your bows and arrows in your mouths," he said to his friends. That is exactly what they did. As soon as all had them in their mouths then he had his sacred pack in his mouth. "Now," he said to them. They all jumped up at the same time and they traveled from there at high speed. All got out and they flew around mixing with each other. "Void faeces upon the foe," they said to each other. They voided faeces upon them. They escaped and all were carrying something in their mouths as they flew up above. When they arrived up above as far as it was possible then they went to the earth. Then indeed, it is said, they lay down.

As soon as they ceased coming out they were very tired; that is, their wings were. Well, they lay there for 2 days. On the second day they began to feel like smiling. They were told how they had voided faeces upon the foe. It is said faeces fell upon the heads of some of the Arapahos. And some were struck on their faces. That, verily, it is said, is why the Meskwakie laughed. And they urinated on some from there.

And after they had given full explanations, they departed. "Well, now we shall go home," he said to them. "We must go a little faster," he said to them. Then he put his sacred pack on his back and started to begin to run. Then indeed they all started to run. They always had the same rate of speed while running. Finally early at night he halted in his running. Immediately they camped. "Hunt," he said to them. The men hunted at night. They killed many turkeys and then they roasted them. All ate one turkey apiece. "You must eat all of them" (they were told). They slept for a little while. Early in the morning they were told by the one who had the sacred pack, "Men, wake up, we must depart." They all woke up suddenly. "We must go on a little faster," he said, and started off. Surely they ran fast. At noon he halted running at a big mountain. "Well, you must all stop to urinate and void faeces," he said. They urinated and voided faeces mightily. The length of time it takes for one who urinates and voids faeces slowly to do so is the exact length of time they halted.

And, it is said, after they had gathered, they were instructed, "Now, men, do not think, 'we are going at a fast pace for fun.' A manitou is pursuing us. That is why I want you to hurry," he said to them. The men were afraid. They were all afraid. And so, it is said, they went at full speed. They halted for a short time at night.

Very early in the morning they were told, "Now, men, we must depart. We must run faster," he said. Surely they ran at full speed. They were again told at noon, "Stop to hurriedly attend to nature." They hurriedly attended to nature. As soon as they had attended to nature they traveled on.

Much later, at night, he halted in his run where a creek flowed by. Then, it is said, some were hungry. "Now, men, hunt for snapping turtles," they were told. "You must all eat hurriedly one apiece. That is the exact amount you must eat, men," they were told. They ate the snapping turtles raw. They were exactly of the same size (i. e., the snapping turtles). As soon as they had eaten them, the one who had the sacred pack said, "Now is the last time. But we must go as fast as we can. If we come to a stony mountain, then the manitou will not slay us. Then we shall as if overpower him," he said. "You shall be strong. As soon as it is midnight then we shall depart. If, however, we discover (the pursuing manitou), then I shall save you," he said to them.

They started off after midnight. At first they traveled slowly, and as it got toward morning they continued on their way at full speed. Soon they were going as fast as they could. Then, it is said, some were tired. Now, at noon, it is said, they saw a stony mountain. "Yonder really is where we are going," he said to his friends. As soon as they ran close by, as they looked backward they surely saw a white otter. It was very white. "There he is. Go fast," they were told by the one who had the sacred pack. As soon as he arrived in person the men ran up the hill. "Now indeed we are ahead of him," he said to his friends. Then, it is said, the white otter became much smaller. Soon it cried out loudly and began to go away. "Now, men, hunt. You must now cease to be afraid of anything," he said to them. And the men had a great hunt. Well, they killed two deer. As soon as they had killed them they began to roast them on spits; and they roasted them. Well, it is said, they ate those two deer.

They stayed there several days. As soon as they had eaten heartily they went on. And, it is said, they came yonder from where they had departed. All the people were glad.

And the one who took care of the sacred pack began to doctor his fellow-Indians a good deal. Surely he continued to cure them. He cured very hard cases. Even, it is said, when they had broken bones he cured them. He was able, it is said, to make the bones grow together. And, it is said, he was loved by all the people, and he was feared. And even when he became an old man he did not marry. He always remained a bachelor. Yet, it is said, he was repeatedly given maidens, but, it is said, he did not desire to marry. And his name was Green Bear. That was his name. And, it is said, he began

to be ill. He became ill very quickly as he was an old man. He became worse, and, it is said, he was doctored by any one, as he was an old man. Soon, it is said, he doctored himself. As soon as he knew how he had been treated, he told the news when he was well. "Well, I declare, a long time ago the manitou must have begun to bless us. One blessed by a manitou is the very one who nearly killed me, one who knows an evil medicine. He is the very one whom you will call 'witch.' One who does that will always be with you. One who does that shall never disappear. He is the one who will continue to kill us. Also he has the nature of a manitou. But he will never have any mercy upon us. He will always continue to kill us. He will not even have mercy upon a child. He will kill it, that is, the one who does so, the one who knows an evil medicine. Such a one is not even fearful of me. He has tried to witch me. So I have full knowledge of a person who acts like that when he is blessed by a manitou. At night he surely has the nature of a manitou. I am not just talking. Verily, blindly fear him, people," he said to them. "Thus you shall continue in succession to tell each other of him. And let no one of you accept from him whatever he may give you. You will make yourselves wretched if you do that, if you accept it from him. That is how it is. That is the message I give to you. You shall merely remember firmly this sacred pack of ours," he said to his fellow clansmen.

And soon he again instructed them later on when he was an old man. "Clansmen of mine, you know that I have now reached an old age. Surely the manitou blessed me. If I die, I am not to be buried. I shall sit in the open. But wherever there is a separate mountain, you shall bury me (in that position). In 4 days I shall disappear. You will not see me. Now I must depart. I shall go to the land of the manitous. But you must firmly remember this sacred pack. You must always hold gens festivals with due solemnity. This is what you must do. You must never establish a new way. And these nine songs: exactly that shall be their number. There never must be more. But you must always remember our future boys. You must tell them to keep this up. Do not think of changing the rules in any way. You must tell (our boys) exactly what I have been telling you. This day I shall as if go somewhere for a while. It is certain that as soon as I finish speaking I shall die," he said. As soon as he finished speaking he died.

After he had been dead for 4 days they went to look where he was. There were merely marks on the ground. He had disappeared. All the people waited, and lamented Green Bear. That is the end of the story of a sacred pack called "Thunder-Sauk-Sacred-Pack."