



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

NAA MS 2719, folder 3
Shawnee notes and texts collected by Truman Michelson,
1911, 1934
National Anthropological Archives, Smithsonian Institution

Please cite the material in the following format:

"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"

For example:

"NAA MS 2108, National Anthropological Archives, Smithsonian Institution"

Je Billy.
J. W. Alford.

Nov. 9th

Good Sociological.

Calendar
seasons.

laying down of chieftanship.
menstrual regulations.
10 sup. facing the past
black drink. foods, etc.

When it becomes necessary for the chief to lay down his office by reason of old age, he gathers all his people & tells them that he has arrived at an age attested by his appearance, that God so bountifully blessed him during his long life, for the reason he had no doubt is his unceasing endeavor to follow his promptings and rules he had laid down for our guidance; that he has worshipped our god in the manner suitable to her greatness, and has enabled him to live so many hundred years that he now enjoins you to keep the same in all your pathway of life; that she may vouchsafe you such life as you deserve. "I now bid you to live a righteous life (good feeling life) as I have endeavored to do all along. That now my children, you will not endeavor to live the life of some other people, or try to imitate the customs of the white man but live close by the rules of life laid down for us by our creator. It is only by so doing that you will please him as I have all along, my ambition

To please him myself I am, as I have
 stated, at an age at any time I am
 liable to be found in my bed
 sleeping forever. In that case take
 notice of my life, and I assure you
 that I believe in my heart that I
 will go straight to our grandmother's
 abode. Now I shall salute her
 with good will, where I expect to be
 always. Take heart therefore, and
 live in accordance with these
 truths I have told you. [The 'queen'
 repeats the same, calling their attention
 to his age, the number of children which
 she had raised (12); she had endeavored
 to live to her best knowledge
 of the truths given us by our Creator,
 "And I ask each one of you to
 do the same. I have ~~experienced~~ followed
 in my experience those rules governing
 our sex, my 27 year I knew I grew up;
 that my grandmother made me a
 little lodge away from others;
 was enjoined by her to live those
 ten days; that I was to face the
 east, my path would run in that
 direction, wood & fire & water, that

I was not to travel around promiscuously,
 that I was not to be seen by anybody
 in that lodge, that I was instructed to
 fast and drink water sparingly
 until the ~~10th~~ day. ~~After that~~ During
 that period I was instructed to
 meditate that peradventure some
 creature would have compassion
 on me & enable me to live a
 long life; after that I knew I
 was a woman, and I had performed
 to the best of my knowledge all
 the injunctions of god in reference
 to our sex. Furthermore at the dance
 day I was instructed by my grand-
 mother to take some live coals from
 my fire, and go to the bank of a river
 and there build a new fire, and
 bath myself. After bething, dressing
 I was instructed to take a thin bark
 say ~~ag~~ ~~ag~~ ~~ag~~ + steep it in water
 and drink all I could until I
 vomited, and was instructed to
 vomit into the river, facing the
 east. When that was over, I
 felt well, and then went home to
 mingle with other people but

was still enjoined not to eat with
 them for four days longer. I now
 have told you how carefully we
 must ~~be~~ keep these rules for we
 are the mothers of mankind,
 without us there could be no mankind;
 therefore enjoin you to keep all
 these truths bright in your hearts -
 I shall soon be found asleep in my
 bed forever. BUT I verily believe
 in that case I shall go to our grand-
 mother's home, where I expect to live
 always. And when I am gone
 don't call me dead, but say that
 I've gone home, to use the word
 dead is wrong, but to say simply
 gone' is right for I shall not be
 dead but still live; should you
 apply the word 'dead' to me or
 any person, you have endangered the
 lives of your people; for death is
~~not~~ an other thing than simply
 'going'.

At the time of the creation of man, healthful herbs were given them that they might apply as curative agents to their ailing bodies. These, at the time of the creation, herbs were placed on east, south, west, and north; so that any body who was ailing could find them; and they were told ~~that~~ by the creator to be the relation of grandfathers to all living creatures. That a man in his boyhood days, ^{is} ~~that~~ ^{with} those grandfathers may have compassion; that they might let the boy learn some secrets of nature that he might cure mankind when a man, as long as the world last these herbs will be always present, and the creatures of god will always be here; that you will never be in need of these things should they get sick. They were instructed to ~~keep~~ ^{eat} every morning is a new day, and must be begun by meditation of the goodness of the creator; that they must keep on over at all times the future and past

interest of their children. It is only
 by so doing they maintain alive
 in their hearts the injunctions of
 the creator. That you are to use
 for your sustenance deer of its
 various kinds; and other animals
 which I have place around your
 camps; that you will manu-
 facture ~~the~~ your clothing out of
 the same; that you will always
 find them plentiful wherever you
 go.

~~Buck Learning~~ Deer's development
 megi-cá-có-wa 2 young yearling
 el-ki' g'wai-yá-wá-bant mature.
 sese-já-té'óe' old buck.

also instructed to use
 wooden bowls and spoons,
 also pottery for their vessels; not the kind
 sold but made by ~~me~~ themselves
 4 spoons to each dish.

They were instructed to hunt corn,
 jumpkins, beans of various. By doing so
 they would be enabled to feed their
 children, in addition to what they they
 get by way of meat. That they were

to continue to raise for corn, p. & beans
 as long the world last, as long as the
 god intended them to do. In addition
 to gather all the fruits he could find,
 east, south, west, & north. That he will
 find among those wild potato which
 I have created, strawberries, blackberries,
 grapes of various kinds, plums, and all
 things you find the bees bear that
 are good to eat, you are
 appropriate as food as long as
 the world lasts. In addition to
 deer, bear, coon, weasels, elk,
 antelope, buffalo, paper for food,
 for I require this of your grandfathers
 that they be glad when they are
 killed by you and brought to your
 home. That you be continually nursed
 by your mother earth, and that you will
 address her as your mother, describing
 her as she appears at different seasons
 of the year; in the fall for instance
 call her as having yellow hair,
 summer " " " " green hair,
 winter & winter hair. That they
 should call the different seasons
 by the name I gave you; when

Create speaking

everything comes out + blooms,
call that summer (melo'ka mi);
when all leaves fall call that autumn
(tagwagi); winter (peporwi)

And he gave them the day which
he called kicegi. When the sun gets
up call that morning ~~was~~ pulawa-
panwi, noon lawekisigi, after noon
~~the~~ olagwi'bi,

So the night is divided as day into
twilight (pikon'ya), about 10 PM.

pelotci'tepigi, midnight lawi'tepigi,
about 3 ~~the~~ in simaiwa panwi, morning
terwa panwi (day light).

Moon shall be known as the moon
(tepigi kicegi kic'owa), full moon
(wawiyadi), lawagwa morning
~~half way up the sky~~
+ mid day moon; nida panimi half
way between west and right above.
netcimi new moon (end of moon);

the name of ^{emb} the lunar months
December aqwikisda
next ate^{wi} kiswa (ate kiswa)
" ~~pa~~ skipyekisda
" dos'kwid'oa
" melo'ka mi'oa

should be 14 lunar months.

- nest ote menigi's'dwa
- " minigi's'dwa
- " nijeli ki's'dwa
- " fōka māwi ki's'dwa
- " āsiminegi's'dwa
- " āgwiki's'dwa
- "
- "

sigalā pōri true name of sun female
 sifalā pōyē sīga moon male

Pleides pek wē' lenegi (supposed 7 men)
 Turkey breast pelēwa o'pālitāika
 Big Dipper mēwa lā'gwagi (Bear stars
 cause honey deer
 on bear)
 Morning star kiceg'atāgwā
 Coon eyes (2 stars don't yet) o'pātitāi atāgwagi
~~ō'pātitāi~~
 Fskisēg'

Bear Head m kwa wū'si
 Beaver a mā'gwatāgwā
 Bear's nest m kwa lē'ōa

Fool star (no west) wān isō kadāgwā
 Old star (bright, almost like a moon, casts a shadow) pōcītō'atāgwā

Milky way
 clear ^{mm} white dew without clouds. wā pī'pī'pī
 mēskwa'twī'

Polaris

Cloudy day
clouds in distance

Dark cloud, east in morning
cloud ~~in~~ evening ~~part~~

day or night when air
is still, no breeze, cold or not
heavy frost in morning
or day

nōtēwa lāgwā
bōō' kua' tui

katē' kua' tui

kāp' hōshūwe ge

si pōda mwa

refer sun goes, but clear when sun goes down.

kāmē' kāwa' nwi

sita gwā' katwī

ordinary snow

snow, most frost.

snowing, like hail

~~snow~~ hail, then light fine snow

frozen slippery, sleet

frozen ground.

thaw weather, when

trees freeze

with ice icicles

kōni

lōk' ē' fō

wi fōmwi fō kwi

wi si fōni fō

papa nishkwater' wī

ōōgater' wē asister'

cāwater' wī

when a fō kwi hits trees

lives in north. person of winter

Fast or medium myth
Sheh-wen-met my Blesser. one of
each of the following names may be
his or her. medium during a fast
Bear. Buffalo. Panther. mur maid.
fish. Eagle Hawk and so on. Reptile
Myths. story begins. many generation
s have passed away. when this land
were many animals mamoths some
were. man eaters Large hawks. reptile
our people feared them
The good father caused the Earth to
swallow them. a number of those
animals were turned into spirits
those myths. we call them spirits. were
put under a hill mountain. rock. sky
and water god said to them. Bless
my children. of those. I put on this
land in poverty. angels got the same
orders to bless mankind
of the Jub way Poo Teh-wat-mi o-dak-w-
ah. it is not imagination. They do
destroy life as some say. Protect life
they roam on the face of the land at
will. Hence miricals Today
The evil one has his myths They too
bless evil minded man-woman
He gave packs to the ungodly ones
sorcery. Idols. sooth sayer and so
on.

generation 100. yers

wah-zah-num. schat. yellow race american indian
former days painted red, not now

wah-schen-meh. schat white race

meh-teh-num. schat. Black race

my ancestors say we came here. Devout god loving People
multiplied grew into a great nation. became wicked
Destroyer killed a multitude few hundred saved.
They again grew into a great nation. wicked again
as before idols their gods forgetting god. a few knew
their maker his laws and commandments

"Teaching of Christ taught by chi-bia-boos 1800 yrs ago"
wickedness knew no bounds modest was not in chapter
of that day when immorality at its height
confusion of tongues Every tribe speak a different dialect

That dispersed them in tribes science lost back to stone
age Such was the story told to me when I was a lad
gote-ow-set-uk. means fortunate "po-te-wat-mi" Perhaps
you are fortunate in getting those fire side stories

Joseph Nocktonick of Elgin martin
Shawnee okla

Faster and his medium myth
Perhaps you will gain some enlightenment
Sacred Packs are Holy orders or the opposite
as they are two Kinds

Confederation.

Three Brothers "now five" The English, speaking and the French people smoked the pipe of peace. Pipe and order

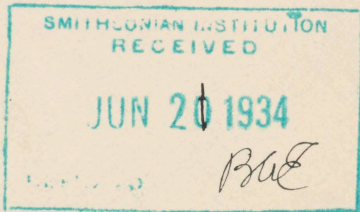
came 1800 years ago. a chief of each tribe in this letter were called from the Forest where they dwelled, and to take their pipes with them. they came to an oak tree ordered to Halt ordered to kindle a fire of fire burning. Each chief was told to fill his pipe with tobacco. pipes filled and lighted in turns they passed their pipes each pipe smoked. word came again. you are Three brothers. as one. Have peace with all men. The Oak shall here after be your national tree. It seems the Three Tribes at war when this happened

Shi-cag-o = Chicago skunk boy chased into a river it drowned a chief gave a Feast. He named the river and called it Skunk rive Shi-cag sep-pe) Chief asked the boys what that was floating they replied chi-cag o



Smithsonian Institute

Washington D.C.



Indianry

BUREAU OF AMERICAN ETHNOLOGY

June 25, 1934

Referred to Dr. Michelson

for data for reply within 3 days.

M. W. STIRLING,
Chief.

Data furnished _____, 193

(Signed) _____

(11) Waubi-no. "Pishuk. Ki-wa-nis

by

The Tribe: the elements is home of Spirit-
its "mi-ni-toke"

SMITHSONIAN INSTITUTION

RECEIVED
MAY 21 1934

The land for mortal ~~RETURN~~ B.A.E.
a young man had fasted days
and years during his abstinence
word came to him to go east ward
until he came to a body of water
He bade his people fare well and
departed. He traveled many days
he arrived at noon, where there was
a beautiful lake, opposite where he
was sitting, a huge boulder sat
it was high as the tall trees there
gazing at the water before him, so
He saw the water move near the rock
Then again next to side ^{the} he was sitting
out straight way walked a buffalo
it came near him and sat down
Then and there before him sat a man
The man spoke to the FASTER go back
to your village, return to this lake
with three men and four women
who are pious and worthy, to hear
and do the precepts of our father
immediately he departed for
home

(2) reaching The point of destiny
he summoned Three men and four
woman. They departed going East ward
many days They tramped to arrive at
the lake. They sat down. They had
not long to wait. Then out of The water
came The buffalo. a horned horse
from The came a diamond mark
Rattle snake from the cliff an Eagle

The visitors were ordered to rest. also
at The rising of The sun we will be-
gin a long Journey. The four. mini to
be returned where they had came from

by dawn the four spirits came to
The natives and were soon on The
way. buffalo. began to sing. men and
women ordered to dance. South and
west they went. Thence north and
East to starting point. The trip was
a long one. from Coast to Coast "

Those. select. Elect. were taught the
use of roots, herbs and minerals
for The cure of all manners of dis-
eases. how to use and The parts
to use. They were told it will not
be many years diseases will be
let down among The People

3 The faster was instructed to make a drum, a rattle flute and to procure a large wing. when they got back to the village. green tobacco "yet in use" and food to be offered on holy fires. a small portion to the fire the other portion to the guest

what to say in offering also Thanks story in part. a secret society began society of Pi-shuk. Ki-wan-is. called

waub-no

waub-no. means enlightenment Commandments confirmed precepts given again by the spirits that appeared to the eight person. medicine was to be kept secret at all times. it is a religious order for the whole tribe at that time a sacred pack formed it contained root herbs and minerals.

Buffaloes gone. no more buffalo dances. They could have a cow dance. and eat beef stake. many young buds tried to give names for different dances

(4)
So-tem. Po-te-wat-mi

So-tem or To-tem meaning
House hold or family "one fire side"
to-tems must not inter marry
names are spiritual it seems
some say actual

Saug-ma-kweh a woman name
her to-tem is a snake

Be-neh-se-kweh to-tem Bird, Tribe
O-ki-ma-kweh = "O-kee-maw-gueh"
chief Lady = woman.

weh-da-seh a warrior, "not Brave"
weh-da-seh. kwe. warrior Lady

kweh or kwe is feminine

a e i o u } a a a aw
ah eh ee o u } e " e set
i " ee bee

Pon-Ti-ac or Pan-Ti-ac fr.

Pawn-E-oss to-tem hare
snow clean hare (T is silent)

The writers great grand
Father } our uncle Samuel^s

To-tem is Eagle.

had that name
↑

51
Ketch. Kos-man. our great Father
mini-toke spirits - angels.

Thrones four ⁱⁿ number. one in
The East south west. and north
guardians of heaven and Earth
we the indians say they intercede
for us. in fact all man-kind

A bugle to be sounded Blown
on the last ~~set~~ carrier of the
Holy gavel son of god. Ruler of
Heaven and Earth.

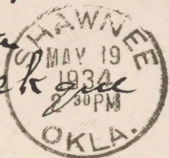
an angel. came to the man in
the form of a buffalo. There after
He came to them as a man human

Joseph Stocktonick

c/o Clara Kakak-gue
Shaw-nee okla

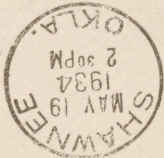
Ke-ke-kue. a hawk
more to follow later

Joe. Nocktonick
Shawnee Okla
c/o Clara Karkok



Smithsonian Institute

Washington



D.C.

by Joseph Nocktonick
Shawnee Okla

Let me explain more of what I
wrote of a recent date

Fasting. I fasted many days and
was baptized not the white mans way

Faster had to be sincere and full
of Faith. or he or she would not get
a message of the father in heaven
if his abstinence is well taken by
The Great father, he or she would
get a message through a medium
perhaps see the medium i.e
the real medium is not seen by the
faster The Holy angel that speaks

But many cases where a bear panther
snake buffalo an eagle would vanish
a man would be in their stead #
whether the vision vanished or not
what he saw was his other medium
during their lives. of them were
the prophets. who were sincere
fasters. During life they warned
of any calamities that would come
to the band or tribe. Those prophet
5 yr. 1834 told the Pottawatomies
that would not live many yrs near
the great lakes

(2)

The day is not far away when you will see the Cheep-gwe "many wheels" automobile. Shottie arrow air plane widows many. Bobbed hair, is in part of the prophets prophecies Chi-cog. Sippie skunk river Ill. yr. 1834

Pi-shuk-keh Buffalo or bovine

Ki-keh. Earth. Ki-yah-yuk inhabitants of the Earth in the Indian worship. meaning human seldom used.

O-scha-beh. young body. O-scha-beh-wes. a young undefiled man. That cooked and served food. offered to God and his Holy angels also to the mediums as the case may be.

Ghost Feast. is a new one on me in the first I do not know what a ghost is.

Burnt offering "sacrifice" offering Indian tobacco water and food, live coals are drawn to the side of a fire tobacco water and food cast on the coals. and burned. "Holy Sacrament" sacrifice offered to god and the Blessed Separated ones. spirits. a feast For The Dead mortals spirits

Runners

no more They were messengers
carried messages for the chief men
of the Band and Tribe.

Osh-kosh = o-schash = senior

Ki-scho = Kee-scho Junior

The clans come of the "mi-ni-toke"
angels Powerful first created
Ki-scho's Less powerful seconds

Totems are of The land. Bear is
the chief "color and action of totem
names. mi-keet-tem. mi-weh
mee-kit-tem. mee-weh
Black - wolf

Josep. Kocktonick

yo Eliza martin (Indian)

Joseph Rocktonick
Shawnee Okla



Smithsonian Institute

SMITHSONIAN INSTITUTION
RECEIVED

Washington

MAY 29 1934

REF'D TO

BBE

D. C.

Fals Shawnee

No. 2719

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
MEMORANDUM

Oct 1, 1934

Dr. Michelson:

These were received
during your absence. Are
you interested?

acw

(0) 2 songs Golore addeh, not many that are not man made.
a song of the rattle snake "Pottawatomie". They say. wau-bi-ni no niwi
to-ki-wi-no "dance song" at dawn. I shall wake, dawn is
spring time. "End of the hibernation" That song and others seem
to come of a real live snake
I believe that some of the Pi-chi-ko-sons are dormant no longer have
their virtue root and herbs are decaying within them. with some, the
wand, sooth saying were added. war packs They all war packs
man kind is at war with disease they were taken in time of
war. that's verry true. Doctors kit in emergency. "time war"
my grandfather Maqha-To-pe-re-be. "as spelled" was doctor in
the 3, he use to laugh at some who put great stress. a make
belief of their part in the orders

I believe that is plain the pack were at one time sacred
but got into ungodly hands as time passed ^{and} corrupted
over zealous members add their own make ups. song and
talk

Joseph Rock tonic
Eliza. Martin
Illians

Four Judges. Spirits.

we say "half way from earth to Pone-meh sets a court house. within sit's Four Judges They Judge the spirits of man. a woman a man dies. Angels take or him to this court. a woman who has lived a clean life. one who has lived as com-manded by the great Father Pass through to Pone-meh. Land of Peace little children pass thru. Blessed are they that pass through this wi-gwa-m. little girls boys and babes pass in and out to heaven. they go.

Water surrounds Pone-meh none but the immaculate can cross.

yellow or white wau-b-no day never ends. mi-deh-won. Ever Green

mi-ni-toke angels feed the Blessed

mi-deh-won Society of Otters

wau-b-no won society Pi-shuk. Ki-wa

shaw-no geh-won Summer dance

mak-t-mo geh-won. worship dance

From of the prophets first. 2. two came from Heaven. last two from Pone-meh

all four are in The land of the Blessed
ed pone meh

Buffalo
via Buffalo

(over)

grown up & go to Pone-meh
children " " Heaven to sing for the Father
They go to both places. in fact all the Blessed
go before their maker any time
after the resurrection, Pone-meh will be put
on the face of the Earth. with all its beauty
and the Blessed

Tam a Jub-way decent

I believe the Packs of the Jub-way are yet

good medicine is carried or bundled
in to a into a pack.

Totemic names Indian in the
 Tribe knew a sea or water fowl they call mawk "north lakes"
 this band of Indians were a hostile. Tribe called them outlaw^s
 Their chiefs name was mawk-set "sea fowls in ^{instinct} not big foot"
 meaning as a mawk. mawk set being robbed: mawk. "to take

Translating indian names: totems should be known. Keh-keh
 a hawk mii-shii. "me-she" Large. big. mii-keh-teh Black
 mii-keh-teh mii-shii-keh-keh } mii-keh-teh keh-keh } mii-shii
 Black big hawk } Black hawk } big

kii-weh-yah-geh geh. winging to destiny. not flying

kii-wech-wir-no geh swimming to destiny

wyn-no-nii geh graceful ---- (geh feminine)

ash-tahn-kote against the clouds {Eagle flying}

Pem-saht flying away. or by

Pii-yet-saht " coming

sen-ah-beh ne-ne a spirit that was turned or became a rock

N.B used in feasts for \diamond Back rattle snake

(a)

Fasting Total abstinence

young people fasted at the age of 12 years. after the Fast.
Baptism followed. "The writer fasted many day in three
winters" Commandments. The law of the father "creator"
a precepts of Christ, "Pa-ko-kwa-ni" given. Chi-bia-boos.
Little spirit. or. young spirit. the messenger. Wis-Key-jah
fore runner. Taught law. we will go back to the fast
medium may be a celestial. The earth or sky have pro-
duced one. yet the Holy angel is always present when you
hear an animal speak the real spokesman you do not see. #
Chi-bek-nak village for spirits, ^{of} saintly mortals. blessed ones.
Wah-k-wiik. Heaven little childrens spirits and the elect go
there. They are musicians. They have the freed to go and come
to chi-bek-nak. some call the place "Po-ni-meh" a place of Peace.
after the Resurrection chi-beh-keh "keh" land will be placed
on earth. spiritual man shall live with creatures forever and
ever. toil not hunt not. to be fed and clothed by the great father
as told out of the Society. mi-deh. waubno. and Religious Dance



Smithsonian Institution

SMITHSONIAN INSTITUTION

JUN 18 1934

Washington

B. G.

D. C.

From Jas. Nocktonick
shawnee okla

(1) Spirits

ETHNOLOGICAL INSTITUTION
RECEIVED

angels
use g'ar'y 3

O-da-wa Ottawa Says num ki-jok 4
Potawat-mi Pottawatomie " Chi-kwek. 3

Gods that control rain wind Thunder and lightning. My old fore fathers classed them with angels and spirits of man.

They have two chievers, 1st Senior. Osh-kosh mi-ke-te Chi-kweh "Black Zeus" 2^d Junior Ki-sh-ko. O-gow chi-kweh... yellow Zeus The chub-weh and The Two tribes above teach that The two chievers gave the Tribes the Pak-et-we-win "Paw-ke-et-weh-win" (Lacross)

Ball game. Osh-kosh Blackens his his face his Hurlet has black marks The Kish-ko yellow or red Hurlet's marked yellow or red goals 1/4 mile apart 1/2 way between goals

The Base. before the ball is Tossed they two captains name their goal. umpire Toss The ball. drops among perhaps 50 men a tug of brute strenght begin^s some one must and will get the ball. The lucky one hurles or throw it towards his goal. an opponant may catch the ball he throws towards his goal it may fall only a few yards ^{of a goal.} and his "foe" as we say may get the ball and Throw it to a friend on and on to their goal back and forth they run. for The games spells Speed. 3 out of The four inings winners. The women have The same game. arches are used for goals a missile. Two pear shaped balls linked together at The small ends of each ball is used. a brown handle would be good To Throw The missile or run with it towards goal. Osh-kosh Kweh Senior lady Kish-ko Kweh Junior Lady

(2) Spirits

angels

myths

a num-ki challenged a myth. to fight
The myth met him, a battle began at once

● Peal after Peal of Thunder. flash after flash
of lightning the ground shook. wind
blew rain fell as it never did before. num-ki
was defeated. drawn into the earth and tied
from there. He is content to send forth his
voice "Thunder" and lightning. == He will
not be free until the day^{of} Judgment

= The Battle ground where he was conquered
is now the state of Mich. big wood state.

Ki-cheh-mi-tuk-kwaw kek I believe the
Holy angels tied him for disobeying a com-
manding one "angel." "Story". They said. before
coming to Kansas. thunder was heard light-
ning seen by them on a hill where the battle

● terminated. Zeus Lost to the power of
the myth

no more faster^s. Myths are not seen or heard
stories are told to young generations of the
past. many stories are not true that are
told today old generation knew them not

I close. keep stories. I shall write more

any mail will find me at Eliza. Martins

by

Shawnee okla

Joseph Nocktonick

3

indians words and name. I use. fr.

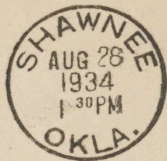
● Jasy. a. a. ah e are in seth cas s

Pon-joss my great grand father

Fr. spell the name thus PONTIOC T silent

Pon-i-oc. Pawn-e-oss

Return to
Joseph Hocktorick
Shawnee Okla.
% Eliza Martin. #3



Smithsonian Institute.

Washington

D.C.

angels

Spirit

myths

gasy

iasinced

e.a.e. bet

Fasting: Indian has set it a side. A

Faster that took good advice, followed total abstinence in due time a spirit of near kin, or myth appear in a dream or actual while awake. The fast must be prolong until she or he almost famished. Fast during winter months

it would take at times four ^{winter} to get a message. of the fast. a few prophets fasters became prophets

SMITHSONIAN INSTITUTION
RECEIVED
SEP 6-1934
Boe.
REF TO

Pi-ko-tch ne-ne wild man. Tree man. Both myths. I believe the two are only one "some say mi-tuk (^{men}nen-wok) are the trees" not so. ^{deky} Cen-a-be² ne-ne a powerful Olympian gods. "mi-ni-tok" boasted he could carry the earth

The mi-ni-tok placed the earth on his back, "shoulders." He could not take off of his back. A small worm crawled on his arm He saw the tiny worm He said to the worm had I been like thee. Lowly in mind. I would not have this load on my back. He began to weep also began to sink into the earth. The mi-ni-tok said to him you shall become a rock. you shall carry the earth

Pem-ki-je-cuk Earth. 15 Idols == Indian Some I dolize their packs a true pack contain good medicine. flint for surgery. rattle snake fangs to pierce swelling no longer used. a small horn for drawing blood, used no more St. Lucifer got in his craft. Sorcery was not uncommon

witch craft. was the daily talk, until the Dance came into Kansas. that dance enlighten- ed the Po-te-wat-mi. sickness is now a disease before the dance. ^{it} was witchery. ignorance pointed to an aged man-woman as a witch

over

waub noer. society Pi-shuk Ki-wa-nis

¹ Sacred ² Pi-shuk ³ Pi-shuk ⁴ Pi-shuk

society of doctors.. waub no ne-ne. waub no
Easterner. represents Pi-shuk. Ki-wa-nis
Ki-wa-nis means of the earth, a myth
who appeared to a faster in the far east
First degree to dip hands in boiling water
second to walk on charcoals drawn of a hot fire
Third to live a sinless life to keep his medicine
active

waub no. ne-ni-gueh "not waub-no-gueh"
belonged to the order. they did not go through
first and second degree. many women who
I knew were good doctors. female diseases
Both sexes belong to a pack or pouch

The major part of the society is secret only
members were admitted in their meetings
I am or was associate member. had the
waub-no continued I would be actual
member. medicine of the Ki-wa-nis, "myth"
and the saug-ma would then been given
to me. "Ki-wa-nis pronounced Kee-waw-
nes." saug-ma belong to the snake family
all reptile, also spider. gave medicine
final Both sexes became doctors as I
said in another letter.

I repeat. Indians Church is to give
to the needy secretly. ^{all} color or creed. all humi
to sacrifice. Today. I have doubts. ceremon-
ial feast are a farce. those called to many
of the feasts go in cars. the church is to my
knowledge. is to call those who will give
or be thankful. for the good things they
eat.

O-chub-wah. O-dah-wah. Po-te-wat-mi
Chippewa Ottawa Potawatomie

Those three tribes received the message
of Christ Thru Chi-bia-bos. He taught
them man were akin "brothers & sisters
all of one father "God" The dance church
teaches the same today. 10 Command me
nts were here when Chi-bia-bos was born.
Worship. Holy fires. sanctified. used to this
day those fires are kindle food is cooked
on those fires Tobacco. "not commercial" is cast
on those fires "sacrefied" food and water
"as God had taught the indian" cast on coals
Burning Their offering, a small portion used
Then follows the feast One giving a feast
should do so in lowness, and with a contrite
Heart. Those called to the feast should do lik-
ewise. "Dance. Came to Kansas. 1884
men only dance. women sing. Songs likend
unto salms of The Holy Scripture. all sacrifice
tobacco, food and raiment The teaching
of The tribes. "enlightened ones" Teach as
taught for ages. grown ups except those
pure that means those who never bound
d by marriage vows. virgins go to Heaven
also little babes, or all those in virgin state
married ones go to The promised land
where they Hunger not. dance and eat
Dress. with beautiful clothes. we call the
place Pone-meh. land free of fear. Peace.
Lucifer, and his fellow demon can not
enter. The land surrounde by holy water
The immaculate walk on this water
little children run on the water and
will not sink.

Fiction (indian)

C. ar. S

We have many stories in fiction a few are interesting. Those who are not well informed. jumble all stories } one story. is. of. Wi-sckeh and Chi-bia-bos
 Wi-sckeh was fore runner for chi-bia-bos
 Chi-bia-bos. taught the message of Christ
 He taught all men were brothers all have the same father. God. who created man when our first parents sined a greivous sin God told them they must die. in the words of my people. he said un to them I intended to put life on this land. I will place life before me. who comes to me I will give that one life. Chi-bia-bos. came he told the indian of the promised land. Life infinite. The

True stories are Jew. Isreal. in the Holy "clean fires. burnt offerings used in a certain feast" today. Fasting was. not now. Tobacco "Cem-ma" must be first. in fasting. in a feast. offering. Friends I belong to the old School. Baptized and spent many days in fasting.

I mention Jew. to be precise. Isreal. Commandments. are alike. Sabbath lost ^{Feast day} ^{Holey}. Do not have strang Gods before me. Many indians Idolize their packs. The myths The story of a-wa-ci. Hiawatha the little mud catfish is a fire side story. some have chi-bia-bos in that story chi-bia-bos was a messenger He brought the Gospel to the indian

Joseph Nock Tonick

Co Eliza Martin

Shawnee. Okla # 3

1st Principle Chief + 2^d Warrior Chief

1st Principle Chief Leader of tribe or band
good morals He must be enlightened he
must lead his people to god. a high
priest of and for his people. + + + +
Duty. To god Duty to fellow man
Posterity must be ever before his mind
Future their well fare as did the chiefs
before him. He must be ever sober
So the great father will give him wisdom
to govern his people He must Rule with
love as our Holy father Rule his beloved
He must be a faithful to his superior
the president of his Country U.S.A.

Posterity always in mind. to see that they
are well tutored. there futures homes, what
of the them: So The Poor Indian: Jacob -

● Mas-quass Subchief use to say. Let me
grow. I am to young to wear ^{your} clothes your ax is
heavy. your saw and hammer not light your
plow is weighty So let me grow. He wanted
the Gov.^{mt} to wait until the rising generation
learned the white man's ways. part of
speech he made. addressing men of the
Capitol in 1887. (CC)

to have only God. The great Father
not to the name of god. in vain.

not to lie.

grievous sins

not too kill. former days Blood for blood

adultery. Death to the guilty

gluttony. a grievous sin

● Those four. will be punished forever
no divorce. Reconciliation only remedy
in former days. in marriage vows

see's of war
warrior chief no more

myths

appeared

from the skies, out of the earth and water
to a sincere faster. Many fasters were
frauds. The myths, I say Holy angels
appear in the form of a myth.
Fasting men and women i.e. some were
prophets. Last of prophets ⁴⁸ 1800 prophecies
in autumn on the shore of lake michigan.
The prophet told the indian that would
move to the west ne-mes-sippe "little
sturgeon river." many were his words at
that time. his prophecies are yet to come
the indian believed not which he knew
He said tonight my words will be confi-
rmed. the stars will fall. those words are
not of me. They are of my father above.
100 yrs has passed since he gave the word

+

False Prophets to this day Headed by
His Royal Highness Lucifer the chief of
all evil.... let us step back. Fasting was
is to cast aside all evil, if you can not con-
tain, then total abstinence was the order
not to partake of water or food. 1 to 4 days
(noble red man) was the indian church.
young people instructed how to serve
god. The writer fasted. Baptized in
ice cold water 60 yrs ago

Duty, an indian says: The world is my
church the universe is my chapel: sacre-
fice: is duty unto man. it does matter whe-
re he is, the poor are always with him.
Indians Church is Duty to mortal
man. Duty to country above all
duty unto God obeying commandments

BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

No. 2719

Stock Algonquian

Language Shawnee

Dialect

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

Collector Dr. Michelson

Place

Date

Remarks Ethnology; linguistics; texts, etc.

77 pp various sizes.



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.

- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.