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Joe Billy informant }
J. W. Alfred interpreter }

good Sociology Nov. 8th I

Each major division of Shawnee
grow chief, warrior, messenger

male line hereditary ||

female hereditary ||

Deer or Horse or man ~~or~~ Fowl ² Rabbit ⁴ Crane ⁴ Fowl ⁴ only ones
eligible to chieftainship because they are
supposed to be jeacable.

Panther, all animals of prey. Cannot be chief,
but is warrior. Warrior must be of this class,
because supposed to be combative.

Messengers must be of Raven class.

~~was~~ females as males.

Early days different divisions.

two days journeys from each other.

At dances young man sees sweetheart + viceversa

father or mother of young man negotiates
with parents of young girl. Lovers have nothing
to say. Negotiated judges that they will treat
girl as own daughter, that she will be
given the best of care by her husband to
the end that they may raise 12 children
by that means to receive favor from
the Grandmother. If the girl's parents

favor it they give consent. This is
regardless of what ^{is the} guardian spirit of
contrasting parties.

but in naming of the children, if they
belong to different guardian spirit divisions
an equal number of their children
will be named for each guardian spirit
division. Major political divisions cut
no figure; no exogamy or endogamy. ~~Except~~
: those of chief-blood (man or woman)
should marry one of chief-blood of
another major division. In negotiating
such a marriage negotiator must bring
pure white wampum of 3 strands reaching
to the foot from head as a mark of respect.
If proposal accept, all right
and.

In case of warrior beads
must be ~~with~~ bluish-lines. (properly
he too supposed to marry outside his major
political division, but nothing forbidding
absolutely.

Non ^{chief} blood not supposed to marry Indians
not Shawnees.

If chief of one division is to visit chief of another division, he starts out with his people to the village of other division; when at a certain distance he halts & summons his messenger, and instructs him to convey to the chief he intends to visit a token of his friendship & good will in the shape of small amount of Indian tobacco. He carries at the village presents to the chief with the message. The other thanks him, and at once summons his messenger to notify his own people that the chief of such a division was coming to visit, & pay his respects on a certain day. The people are requested to appear at that date preparatory to receive their visitors with goodwill. At the appointed time the chief comes and met under a designated spot, usually under a large tree; ~~one side~~ the procession forms, the chief being at head in the order noted ~~before~~ before. One party makes a circuit around, the other division ~~not~~ goes in opposite direction, & shake at half circle, ^{and continue on} stopping at the receiving chief is at the west of the visiting chief. ^{receiving chief & group} They then sit down, facing the east.

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The receiving Chief makes a sacred fire in the middle and produces Indian tobacco and offers it to the fire. As the essence of smoke rises from the fire he offers a short prayer to the grandmother, to the effect, as she owns him and owns his thoughts, and that nothing good could come out of this meeting unless she directs him for the success of this greeting. After the prayer the messenger takes a pipe fills it with ordinary tobacco mixed with pakimic, and lights it; he hands the same to the receiving chief (his own chief) then to the visiting chief, then all around then lays it down. Then the receiving chief announces that they have not been Kwitchehope (= we have now smoked ~~with~~ our thoughts out). Then business begins.

In finishing the council, a string of wampum of 12 strands is produced by each chief + laid on the ground side by side. Then Speaker refers to the beads as a token of their creation of good feeling.

Towards them which must ever be
a road to them through life, that neither
parties should turn to right or left to
that road, thus represented by these
beads, to the end of time.

Gen'l council usually in centre of
the settlements; at appointed they come;
no material where each major
division camps, but all of same division
camp together.

In villages of major divisions
in material what location those of some
guardian spirit have. They do not have to be
together, but are scattered. †

Social rules

Horse^{guardian} has no right to slur or joke
with those of same guardian spirit;
but have a right to say anything
to members of Dog, wolf, Fowl; not
expected to get angry. No one has
right to get with member of same
guardian spirit.

Horse^{dic}: Horse deer, antelope, goats & sheep

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Wolf (round-footed) : Panther, Wolf, Dog,
cat, etc.

~~Deer~~ Deers always down on Wolf is
because W. is cruel and tears up
young fawns, but later get even as
W. eat fur and all which often
kills Wolves.

If persons marry belonging to different
major political divisions, children
belong to: if ~~the~~ parents living, no rule.
At majority the children choose their division.

If children orphans half + half to
each political division. At their majority
they can go to which ~~one~~ division they choose

It was customary to give a chief as his
 omsonali a rabbit because this
 never bites, and it befits his station. The
 Rabbit is the only omsonali that has
 no associate, + being alone, every other
 guardian-spirit division is supposed to be
 friendly to it.

Wolf: ^{includes} ~~the~~ panther, Wild cat, Fox.
 wolf, cat

Turtle: all classes of turtles, fish, + other.

Coon: all kinds of Bears, beaver.

Turkey ~~etc~~: all turkeys, buzzard, vultures,
 Hawk + its family, Crow and its kind
 These are about all the omsonali divisions.
 In case of birth of a child on 4th to the
 10th day, 4 persons were to be at the
 birth place, preferably the grandparents
 of child (in any case 2 men + 2 women).
 There the parents will present the child
 to a grandfather or - rather as the case
 may be to be named by the person
 to whom it has been presented, and
 to be of the guardian spirit division of name.
 If the child a boy, immediately under
 the instructions of the grandfather who

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named it, from time when the child
came to the age of understanding till
grown; at that age the grandfather
makes a bow & 4 four arrows; previously
telling the boy he presented, about
day break the morning the boy was to
hunt the first time: This was to be his
weapons in the hunt; first little birds
and gradually the larger animals
were to be his chase.

* In adventures in his wanderings in
the wood, he may find some creature
to befriend him, which friendship
might help him to grow to an old age;
he is to go in the east direction on his first
hunt; he is not to lose any of those first 4
arrows presented him; and that in his
wanderings in the hunt or seeking some
creature to befriend him, should shoot
a bird and lose the arrow, he is
to call upon a certain snake sasa-
ganwidi to sing asking the snake
to bring the arrow into sight, thus he sings
4 times. At close to is again to go in
the direction of the arrow; he will
surely find it because sasaganwidi has

brought it to his view. At the age of
 12 years he is then instructed to hunt
 specially to hunt for larger game such
 as bear, deer, and so on; that he was
 forbidden to eat of the flesh of any
 that he may kill until the 4th one -
 which he may partake freely of. Should
 he eat any of them before he had killed
 four, he will forfeit his chance forever
 to be a successful hunter. And he
 was instructed also to persevere in his
 vocation as a hunter; to try to find out
 the location of each kind of animal,
 the kind of country they inhabit ~~the~~
 during known seasons, and
 qualify himself thus to become
 a suitable husband for some unknown
 maiden who awaits him among
 his own people; that at the age of
 27 yrs he will take an apparel, the
 best to be had, and paint his face,
 then enter the ring for the 1st time
 of a social dance of your people -
 keep from that time on till death;
 be present at the performance of the
 tribal dance as God intended. But
 be careful in these dances that you

do not make light of the things
 you here see done there or talk
 frivolously of anybody, but enter
 heartily into all the doings, treating
 every person as your friend, and
 cause no one to have sorrow by
 your misconduct. By observing these
 you will receive a lengthening of your
 days & years by our grandmother,
 to your old age; and adopt the
 same dress as you see others wearing;
 by following the course I have touched
 upon for your guidance, you will
 please for our Creator by your
 uprightness in conduct, who in turn
 will prepare you at the end of your
 life the way for you to enter the road
 that leads to her. If not you will
 be led to the devil (mat'rimanitu;
 mat'ri'ca).

The instruction of the girl are
 the same one that are learned to
 manage the household affairs; to
 keep the house in order; to sweep
 early in the morning; and that she
 is to make baskets from cane, brush,
 and from hackberry-grain-wood;

and she is to be presented a little mortar to beat corn on until she has made 12 baskets; she is then informed she is proficient that way. At the age of 12 years she is instructed to care for seeds of all kinds which god gave her, such as corn, beans of all kinds; and other seeds, and to plant them in the proper seasons of the year, and gather the fruits from them, and was also taught how to sew, prepare garments so as to fit the body well, and ~~not~~ to respect old age, and not to talk frivolously about anybody. ~~the ground to~~

Shoulder blade of buffalo tied to stick: how to use this for grubbing ground she was instructed, that by working faithfully she would not only receive returns for her labor, but that she would also receive the smiling countenance of the creator which would vouchsafe her a long life.

that by her work she will qualify herself a worthy wife of some young man unknown, now in the tribe as we are intended to be so many

to each other by our creator; and
 at the ~~first~~ ^{age} you will undoubtedly be
 ask for by the parents of some
 young man to take your station
 in life; should it be the case,
 treat your 1st child very tenderly;
 should you be blessed to possess
 the 2^d, treat it the same manner
 to the 4th one. Then after that
 until the 12th one you will be
 blessed by our creator; and should
 you receive misfortune as the loss
 of your husband, remarry again
 to the 4th time if need ~~but~~ be
 but never a 5th time; and that
 recollect throughout your life
 you are mother of not only of
 your children but of the whole
 tribe. Be generous with your
 table. Thus you will gain the
 esteem of our people and entrance
 to our grand mother. And in the
 dance which God has given
 us to commemorate, you are to
 take part as you see thus do
 do not desecrate any by word
 or conduct; but treat everybody

Kindly for by this means you will
gain respect and good will from
others and from our grandmothers.

Joe Billy informant?
Billy Hodge interpreter?

Nov. 12th 1

pa-pi-ti' kane-di
~~kind~~ of the bow-
string snake

It was the boy that came and afterwards when he was 7 years old, he had the story in 2 ways, one story was all in fun, and the other was true. And the boy's name was Wi' ^{ku}kwano. Wi' kwano was quite a boy, he was a medicine-boy, and told the tribe that he was going out to hunt sharp arrows, but instead of finding the arrows he used these small snakes; he would catch one or two and use them for arrows.

For his bow string he used another snake that stays in the water. ~~and~~ The boy went out early in the spring when the gobblers were gobbling, the boy saw the gobbler and he got close enough to shoot the gobbler and then he shot him through the head and body and killed it with those snakes. The boy went out in the river; he saw some ducks swimming around, then he wondered if he could kill all of them, and finally he saw a chance to shoot the ducks and shot at them and killed 4 out of the bunch, as far as the snake would find them.

The boy went out to see an old man and found him at home, and the old man had an old musket, & the boy told him if he could sweep him out of fit, the boy told the old man "I'd give you my bow and arrow and a little tobacco; I will give you 6 turkeys and six ducks for your gun" and the boy went out to the lakes; there he saw some ducks swimming around, killed 3 out of the bunch, and then he went to another place, and saw some more, & got three more.

About the gobbles. The boy went before day break, he saw some turkeys roosting upon the trees, and then he killed six gobblers, and then he packed the turkeys and ducks to the old man and said to him self; "that will be my gun which the old man had." He brought the turkeys and ducks to the old man, the trade is made. And the old man showed the young boy how to work the gun. After making the trade, the boy talked to

the snakes and they went about
and left the old man. He beat
the old man at last. After
making the trade the boy was
pretty well pleased with his gun
and early in the fall he went to
a hunt over the hills and
finally he saw a deer grazing
around, and he shot him. Then
he wondered how he could take
the deer. Finally he said:

"When men kill game they
generally pack it on their backs,
and I guess I will do the
same thing." And so he did.

Going over the rough hills, the
trees were low and his gun
bothered him. Then he found a
way of packing his gun. He
had it on his shoulder. He saw
something moving around
but still he didn't know what
it was and finally he got up
to it, a kind of deer. He struck him
in the anus with the barrel
and the moose got away taking
the gun along with him. He traced

him all along, finally found
 found the moose dead, and
 also found his gun near by the
 moose. The gun trigger must
 have got caught some way &
 discharged the gun. That's how he
 killed the moose. The boy went on
 During the winter time on a hunt,
 he saw several deer in a bunch.
 He was picking out a good one which
 he wanted to kill. He wanted to kill the
 biggest buck. And he picked out a
 good one and shot it, killed it,
 and then he went to the deer
 and he saw a *Cinepe'kwa* ~~was~~
 lying in his den. He shot through
 the deer and also killed *Cinepe'*
kwa (kind of deer). When the boy went
 out the snow was about 2 or 3 ft
 deep. (at beginning) After killing
 the two he had to pack them
 on his shoulder like all game
 which he had killed. The boy
 went out again on a trip through the
 timber and along the river and
 then he heard some people
 yelling & hollering around, and

he looked around to see who it could
 be, but didn't see anybody, the
 only thing which he saw were a whole
 lot of bones and skeletons of the
 people. And he said: "There has
 been a war on this here place"
 and walked on a little further
 he saw a horse grazing around,
 and he wanted to know how he
 could catch the horse, and he knew
 how to fool the horse. He went &
 got a piece of dirty wood, long as
 an ear of corn and he began
 calling, and then the horse went
 towards him, and somehow another
 boy knew a few words in
 English, calling the pony "Come
 John" and that he said to himself
 "I will not pack any more game
 on my back," ~~but~~ and
 he took the horse, made a cross-
 stick saddle, and a bear skin for
 straps, and hickory for stirrups.
 And again he said "I can marry
 some squaw" and he fell in love
 with a middle aged woman and
~~then~~ he went to the squaw and

told her "would you marry me?
 If you do, I will give you my horse,
 and I have everything at home
 what is needed." The woman
 said: "I want to marry such a
 man as you are for you are
 a good hunter." The boy was married.
 He went out on a hunt & told his
 wife that he would go out to kill
 100 ducks and told her that they must
 have feather mattresses. And so he
 came to a creek. Then he saw
 300-400 ducks swimming around -
 And he wanted to know how to a
 hundred in a day. Then he
 studied a while. Finally he knew.
 He came to a forked tree, there he
 put his gun in the fork, and bent
 it in 40 places just the way the
 creek was. And then he shot the ducks
 of which he killed a hundred. After
 killing 100 he went and picked
 them up, packed them on his
 back, took them to his camp & told
 his wife "I've got the ducks - you
 pick the feathers & have them for
 a bed-ticket. The wife asked him.

"How did you kill all these ducks?" and he told his wife "I have a good shooting gun" and he told her just what he had done, that he come to forked tree and he told her "I've bent my gun in four places just the way the creek lay." The man went out again with his wife on a bear hunt, and then after going as far as they thought there was game, they left their horse staked out; and he told his wife "You go around the edge of the hill" which the woman did, and the man stayed down in the bottom where there was high grass, and he knew that his wife was seeing some game in the thicket and as he looked around, there come walking a big bear, and he shot him, and killed him, and again another one coming slowly through the tall grass he killed. As his wife was in the thicket she scared another one, and he also killed it. And again he looked around & he saw one more trotting along, and the

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also killed it and then he told his wife "Go on the other side of the horse and hold the cross-sticks white I put one bear on one side & you come back around here hold this side while I put the other one on"; and after putting two on each side, they went back to the camp but they had a time making it back to the camp. After a day or so they saw their horse with a bump on the back & then their horse had a big sore back. "We had too much a load on the horse" after 2 or 3 days the horse disappeared, they never found him again. After on a big hunt the man thought they had better go back when he was married. Which they did. And a year after that then he went back on another hunting trip, to the same place to which he had lost his horse. He said to himself: "I might find this horse" which he did, but on the horses back there was a hickory nut tree growing out from his sore back, and he said "Now is a

good chance for me to make a
 saddle." and he tied his horse to
 a tree, and while standing he cut
~~the tree~~ down off the horse's back.
 Hewed it out to a saddle, but he
 said: "I will not over load my
 horse anymore." This squaw said to
 him "How did that happen?" He said
 he did not know, "but still at the
 same time I found a horse and a
 tree grew on his back", and that's
 all he could tell. This squaw
 told her man that she was in
 a family way. And the man
 told his wife: "I dreamt that you
 were in a family way, & we
 are going have a boy." The man
 went & got his horse, told his wife
 that he was going up to a little town to
 see what he could see: Which he
 saw. 2 men in a bar room hitting
 glasses together. Which he did not under-
 stand, and then the 2 men
 said this is a red man, lets give
 him a taste. ~~What~~ The boy took
 2 or three drinks, and began
 feeling good, and then the boss

of the house told the red man
 "I will give one quart of this to
 go home on" and every now and
 then he would whoop on the
 way going home. After reaching
 home his wife told him "you
 will get in the habit of drinking."
 But he told her not to mistrust
 when the child comes
 to birth. Again at another time he
 went back to town + never came
 back ~~any more~~. It was not long when
 the child was born. Finally the
 man came back drunk and
 the squaw told him "we've got a
 boy." And he told her "take good
 care of the child, when he becomes
 a man, she will support us." The
 man went away again up to town, stayed
 away 2 years from his wife + child.
 After 2 years he came back to his
 wife, and the child knew his father,
 and his wife told him "you must
 give knocking around & stay at
 home to take care of the child." When
 the people knew that he had come back
 good money of the people went to

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visit him, and there he was, & he told
the people "I've been gone away
2 years," and he said his wife told
him to stay at home. Finally
another man disputed his word,
and he said: "You ~~are~~ my friend,
are going to kill me" When they
said that, he stretched out and
died. And that's the last.

BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

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