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Joe Billy informant }
Billy Hodgie interpreter }

The Catawba stand in one band pretty well. One head-man calls 2 or 3 men to look to see if any fighting is near by; and if so he tells his men not to run but to stay with the warriors whether they are killed or not. That is the way of the Catawba Indians. They Catawba are a brave band; they have fought all tribes. The Shawnees used to live in villages + in evening, a man or woman might be going from the tents. The Catawba are brave. The Shawnees + Catawbas have fought. The Catawba would sneak around pretty close, near the villages, + when he saw a chance to kill a bear or squaw, he would do so, scalp them + run away to their own village. When the Shawnees would go on a hunt, they would miss one or two at a time; these Catawbas are the one that had done the killing. A Shawnee man went on a hunt alone through the timber. He came to a hickory nuttree. Then he sat cracking nuts; finally he heard some noise behind him; somebody was touching him on the head, but the reason the person didn't kill him right away was because he had a feather + nice tassel on the

head; and then the Shawnee Indian knew what it was, and then he grabbed his gun, ran through the woods to a thicket, and made his get-away. It was the Catawbas behind!

One summer the Shawnees had a little crop of corn they were hoarding it, all men & women; and the Catawbas were slipping in from behind, but could not tell how many of the Shawnees were hoarding, and finally one of the Catawbas said to the other "let me climb this big tree," but before he could count how many there were hoarding, he found that there were some yellow jackets on the tree; he roused them, and the yellow jackets were after him, then he made his way sliding down the tree, and he made the other laugh, and the Shawnees heard them laughing, and then the Shawnee ran over them, and killed 5 of the Catawbas, and saved one, and told the one to go back to their village to tell the band if they wanted to fight, to come back, that the Shawnees would have

war with them". After you reach
 your band, early in the morning, bring
 your wife, each full moon to see
 those the best warrior among
 us, whether its the Catawbas or Shawnees
 the Shawnee at that time were great
 medicine people, and knew what
 was coming before. After notifying the
 Catawbas, several of the Shawnee
 medicine men were out from the
 villages so that the Catawbas would
 attack them at night, and that the
 Shawnees knew that the Catawbas
 were coming soon to have a
 battle. The C. were coming just before
 daybreak; ~~every~~ the C. generally
 send a man ahead one leg
 one to see or find out what the
 Shawnees were doing, but the Shawnees
 would capture the Catawbas and
 kill them as they come. Finally
 the Catawbas knew there was some-
 thing wrong why the men did
 not come back. And afterwards
 the whole band went after the
 Shawnees, but the Catawbas did
 not have any show with the S

the S.

in that battle. and then they saved
 only one in that big fight, and
 told him to go back, to tell his band
 that the Shawnees were great warriors
 than they the C. were, and if
 there was any more, you tell them
 that the Shawnees want to have a
 war with them. After sending him
 on Catawba back, they came
 in one by one, and there were 4
 Catawbas but killed three, and sent
 one back, gave him food to eat
 on the way back so that he
 would not starve, to show that the
 Shawnees had killed three, and they
 "to tell the band that the Shawnees
 were coming to the village to have another
 war with us, and told us to be pre-
 pared that they were coming one
 full moon" Finally the S. went and
 Co. Spent they were coming but
 the Shawnees went towards the
 village to have a war. The
 great medicine man of the Shawnee
 was singing to the great spirit to
 help them in the war to kill out
 the C. for the C. were great

5

warriors; but I want to show them
that we, the Shawnees are better
warriors than the Catawbas. "And after
the battle we captured some Catawba
children. We do not want to kill
you all, and we want you to under-
stand that we want you all
to be a relative to the Shawnee
and live peaceably and I know that
the S. are better warriors than the
Catawbas. You Catawbas have been
pretty brave warriors. You have
been fighting all tribes, finally
you attacked the Shawnees, but you
found out that the Shawnees are
better warriors, and now I want
you all to be friendly with us
Shawnees & live among us relatives.
We the Shawnees captured several of
your children and boys, that I
will hold and not turn them back to
you all. We want these children
after they are grown as men and
women - to marry among the Shawnees;
so that you all would know that
we wanted you all to be relative
to the Shawnee - "That is why

6

the Shawnees are good relatives to the
Catawbas

The Shawnees in early times had a battle with
the French. & finally they whipped the French
4 times & captured some of their children,
and what few were left of the
French. "I will turn your children loose
back to you and be a friend of mine, and
when there is any thing come sup, we
will be on one side." after they got
together, the English men got into war with
the French and Shawnees for the Fr. &
Sh. whipped the English men 4 times, for
the Englishmen don't fight at night,
only time he fight is during the day,
and we, the Indian, fight night &
day. Finally there was a woman got
between the S. & F. and English not
to have any trouble. "I want you all
to be on good terms, for I am the
woman that loves you children,
and I don't want you all to have any
more trouble, but be on good terms
& be like one. We the Shawnees
have captured some of your children
and now we turn them back to you;

after turning the English children back,
 they ~~would~~ ^{meant} stay with the English, and
 would run back and go back to the
 Shawnees on account of the food.
 The children said the Sh. have better
 things to eat your food that you eat
 don't agree with us; and that is why
 we ran away from you. And that's
 the reason we the Shawnee are
 connected with the English. ^{That's}
~~why the Great Spirit~~ ~~will be angry~~ ~~with~~
~~the~~ ~~hungry~~ ~~people~~ ~~trouble~~, but be on God's side.

In the early days the Delawares
 were created before the Shawnee, but
 at the same time the S. were living in
 the same village, and always have
 talked the matter over. Finally they
 got into a little quarrel. The Del. wanted
 to be the head one just because
 he was created before the Shawnee; and
 the Sh. told him that he was no
 warrior, and told the Delaware, "If you
 think you are a warrior, go out &
 see for yourself." which the Del. did.
 He fought 4 times and the 4 battles

8

he had, he did not win one, and
came to the Shawnees and told the
Shawnees "I want your help" which the
Sh. sent and afterwards the Sh. told
the Delaware after the battle, "They
would have wear dresses like women
and that is why they used to be called
women' because they were not
warriors at all. And now a good many
Delawares are living with the Shawnee.

Joe Billy } informant.
Billy Hodjoe } interpreter.

Nov. 14th

The reason why the Indians are always beating the drum on the west side, that the women told the Indians: 'I am the mother of you all, and when there's a dance going on I will be on the East side while you are beating the drum, and you will all be on the West. When you you all are singing, and also the women who are singing with you drumbeaters, and if anybody listens, they will hear my voice among the crowd. You must never beat the drum on the north, or south, or east ~~etc~~; only on the west side, for I am the Creator and give you all the power for you all to have all these stomp-dances. You must never give up your dances as long as the rivers and branches are flowing and while the grass is grown, as long as the rivers + creeks flow, and as long as the grass grows. I am the creator of you all. When I hear you all singing, I will be glad to hear you all, and you all will hear me above, and I want you all to hold on to your drum and

and songs, and not to dispose of them in any way; and as long as the sun and stars shine, and the streams flow, while the grass grows, and day after day you will not see storms or cyclones or anything that will hurt you all in any way, but you must always think of me that I am a great spirit, and if there is anything comes between now and then, you will hear my voice, and again when this world ends, I will create more of the same kind. Since I give you the power of the stomp dancing I want you all to remember that I am the creator of you all, and to go by my regulations, when you have the drum, never take it north, east or south; always have it on the west side; and when you all are dancing, you must always dance and go towards the south east around the fire, and I want you all to understand that I don't want you women to dance with your brothers, uncles, nephews, but you
 (mothers' brothers) (brothers' sons)

can dance with anybody else you wish. For we must respect our
 brothers, uncles, and nephews (brother's sons).
 (mothers or others)

Since I gave you all this power
 of having these dances, I don't want you
 to be dancing with your brothers,
 mother's brothers, brother's sons, and
 again these dances are pretty good
 to have among you all. Sometimes
 some couples get together at the grounds
 when they like one another and
 talk about marrying; when they
 do like one another, they marry.
 The reason why I made this here rule,
 I want you all to follow my rules,
 and whoever marries his sister's
 daughter, or father's sister, or sister -
 if they do, he will be breaking my
 rule, and you people go to them
 whoever marries his close kinsmen,
 kill them off, and tell them why
 you do it, and send them back to
 me, for I am the ^[Turkionu by-gone] great spirit Pa-pookwe,
 and after they come to me, I will
 talk it over with them, and give them
 new generations - (nikon dano)

[The time in '62, ^{have} they went north, then back in '67; after coming back, in '69 there was a man named Hasowa'oi-we, he broke the law of our grandmother, for he married his sister's daughter - and when Tegskag ^{a John White} knew that he was going to kill the man Hasowa'oi-we (the latter was brother to Teg); when the old people heard that Hasowa'oi-we married his sister's daughter, they all got together, and talked the matter over, what should be done to him, either to kill him or else give him a good talking, and the people agreed "let him live with the women, and you must always talk to your people not to marry like Hasowa'oi-we did." And that is the reason why I want the younger people to understand not to marry their brothers, uncles (either side), nephews. I want you Indians when you do marry, I want you all to marry your own tribe, and do not marry any other tribe, and especially the whites; if you do you are breaking my rule;

and you know that I am your
 grandmother; which I want you all
 to think of me each year, to feed
 me or give me some of your
 Indian corn, a little after sun down,
 after you have given me supper,
 you will come back to the place
 where I am eating; you will not
 see me, but then you see a
 hog; that's the squaw that marries
 a white man. That's not feeding
 me. For I've told you that I
 want Indian corn meal. (repeated
 except Indian men marries white woman).
 Now there are a good many children
 going in the good schools, we have always
 talked to our children not to marry
 a white man or white woman but to
 marry your own race, for you
 have heard ~~it~~ all that has
 said among the older people
 what should happen when you
 marry the whites. I have also advised
 you (my band, not to marry the negroes
 for if you do, you will never get
 to me [grandmother speaking]. If you
 marry negroes, when you die

6

you will always be in the dark, and
could never find the path you
wanted to go, for that is the Blackman's
way you are taking. That is done by
enchanting negroes. For I am the
mighty god (Ikombena); I've placed
all the Indians on this island,
but I want all Indians to marry
in the same bond, and not to marry
into another tribe, but only in their
own tribe. And if they do, you
will hear some one above to destroy
the land where you all are living on,
and then you will wish that you
had obeyed me, the rules which I
have given you. You must understand
that I am the creator, and I see
you all playing + wondering
what you want to do; Finally you
said you would roll up ~~the~~
mud into a doll and finally
you saw me coming, and you
were afraid for me to see what
you were doing. When I came
near, you threw the mud doll
back behind you towards the east,
and that is why the colored men

has so ^{much} larger feet than any other tube.
 And he ~~happ~~ that's why the black
 man is across the ocean in a
 different island. He's made by
 rolling black mud. He hadnt
 any creator. The reason why I told
 my children not to be playing or
 making these mud dolls, but still
 at the same time they did, they were
 making this mud doll, they saw me
 coming and this doll wanted to speak,
 but one of these children hit it
 across the face and struck it a
 little too hard. mashed the nose and
 mouth of the mud-doll, and threw it
 behind him, and that's the reason
 why the colored people are so ugly.

Joe Billy } informant.
Billy Hojoe } interpreter.

There is a lot of Indians here & anything
to do with the gov't schools, but still at the
same time, the Indians had to send their
children to those schools in order to get
an education and understand white
men's ways. If he don't go to school, like
some others; For when they meet a
white man, the white man would
talk English to him, and the red man
would only laugh + want to know what
the white man said, but nowadays
there are a good many that talk English
and understand the white people
when he meets him on the road. For schooling
is a pretty good thing to the Indians. If
we did not have any school, we could not
understand the whites. The white people
also have a mighty god, and they believe
that they have a creator, but still at the
same time, it's different in some ways.
He don't care how to marry. If a
white man marries a squaw and has a
child from the squaw, the child is not
called a white boy; he'd be known as
half Indian + when they meet him he'd
be called John or Chief. I have told you
all not to fall in love with the whites.

2
but still you all do, and also the
whites do the same, for the whites wanted
our squaws and we Indians sometimes
fall in love with some white girls. but
still I forbid you all to trade your
race."

Joe Billy }
Betty Hodgie. }

Nov.

(Humoring Joe Billy)

In the first part the Indian was created here
in this world before anybody else
when the two might spirits were together
they were talking over some matters, and
the creator of the Indians told the
creator of the whites "you should take
your people across the ocean, and
settle a new land, but not here with me
in the Indian." Since they had talked the
matter with the white man, and they told the
white man "It will be by and by that you
will come to the Indian, and after teaching
him, you have already fixed everything
to cheat him out; which you have done!
You told the Indian when you came
to this country we should divide everything
what is here, the grass will be half of
yours and also you said they will be
something growing from under the ground
which you said, it will be ~~in~~ ⁱⁿ bloom
like flowers. You said
half of that will be yours and the other
half is mine. And again as long as the
sun rises, and sets, and while the grass
grows, and while the rivers flow,
you told the Indian that you would
help him out in every way you knew

2

how just as long as the world exists. Well if you'd notice right to day what you said, it would be ^{or} divided. You can see for yourself, for instance, we'll take a dollar, there's a picture on that of a head, and on the other side a picture of an eagle, that shows half is mine, and the other is yours. The head part is ~~the~~ whiteman's side, and the other side is for the Indian. We know that everything that is made now half belongs to the Indian, but still at the same time the white man is wiser than the Indian, for he knows how to find most anything, and knows what to do, he made this dollar. The Indian knows more about the animals or wild beasts, and when they kill game they eat it and make their clothes out the deer and bearskin. They make their ^{or} comforts, but now a days when the whiteman kills game he uses the hide and makes drygoods or clothing, and again that shows that we own half of our game yet, only that we have to pay. When the Indian, chief of the band & also white man, chief of the band, when they get together, they said to one another

"As long as we stay in the country we will not have any trouble over things." But still at the same time you are disposing some of the Indian's articles, and you made some yourself in the same shape which I used to have in the early days, for there are a few of the Indian traders who keep the Indian relics such as wood cloth, and the wood cloth belongs to the Indian which you will not find in these towns. After the talk was made between the Indian and the white, the white man told the ^{Indian} red man: "I will furnish you an agent and what I raise I will turn some products to your agent and dry goods in all colors and have the agent divide all this among your tribe. The name of the agent was named after the Indians. When the treaty was made between the white + Indian the white man said to the Indian: "I will have an agent for you all, to look after you all, and I give you clothing and rations, and he will tell you all not to deal outside with the white men, and if there is any dealing, you must always come to me

for I am your agent, for the white
 man's turkey; and again on the other
 hand whether our agent knows that
 that use to give us nations, if he did,
 he would be treating us in the same
 way. In every tribe of Indians, they have
 an agent, and they were put there by the
 government & look after their affairs.
 The white man told the red man:

My dear brother, you must never give
 up your belief as long as the world
 stands and I myself, the white, I have
 a belief, for I go to Churches, for I believe
 in my god. I know that you like your
 ways, and whenever you do quit your
 religion, there will be something wrong
 in the tribe, and again there might be
 some of your tribe might join my churches,
 but if they do, we will try to talk them
 out of it, for we have our own belief.

I am the Indian, living here, and I am the
 great Hunter, and you the white man
 came from a long distance
 across the ocean. We the Indians
 thought what game was here, we
 thought it was ours. But still at the same
 time it is not ours. For now a days you

white men have the control of everything. When we want to hunt we have to pay fees for hunting, and also you own a great head of buffaloes, which you don't allow any body to kill. For we thought all the time that the game was bare. The white man have good ways of keeping their treaties and have books + newspapers and they know what's going on, and how to keep records of every treaty among the Indians, for the white man has got some young hunters among his race, the Indian was afraid of the white race hunters. And again that's the reason why we want our agents to look after ~~the~~ Indian.

Well my brother, you Indian, I want you to be not to change in your dress as long as you'd like but still at the same time, the way my people are dressing now, you Indians will be trying to dress like a white man, and some of my tribe will only dress in half way, part Indian style + part way like the white way. For I will when

4

you think you would rather have
my clothing, I will put away all
your Indian relics. for you to know
that they will be in my presence
at Washington, D.C. It is not I from the
dept going to mistreat you for
we have ~~the treaty~~ made up some
time ago. If you are mistreated, it
will be some trace, by the hunters;
but if you see you make your
report to your agent. Early in the days
when it is time for the Indian to have their dances
~~they~~ would notify their agent and Ind.
trader, ~~and then~~ ^{and then} the Agent & trader
would get together. They would furnish tobacco
and beef ~~for~~ ^{for} the Indian to enjoy
himself. When the big crowd gathered
around at a stomp dance, they would
divide up the beef & tobacco; and
nowadays when the Indian wants
to have his dances the white men would
want to know when there is an Indian
dance, the reason is he wants to know
he wants to bring out several joints
of whiskey in order to spoil the
Indian's dance: which they did not use
to have any whiskey at all; just simply

have a big dance, and to worship
 their great grandmothers. If we would
 do like some of the white men do, in
 our dances, and if we would do
 the same to their churches, they wouldn't
 like for some body to bring 3 or 4 pints
 in their meeting. I ~~am~~ the white
 man am the cause of everything in
 the whiskey line, but some people say
 in some ways that whiskey is good.
 early in the mornings a man takes a
 drink and makes him feel better for
 his morning's drink, brightens him up,
 and he goes about his work. even
 in war the soldiers would take
 a good morning's drink, then they
 feel like fighting, for they don't care
 for anything. It's not the braveness but
 the effect of the good drink.
 White men don't know any Indian
 making whiskey, but I the white man
 am to blame.

I am one of the Indians who
 do not drink whiskey. Now I have
 studied Indian ways, + I can repeat this
 over & over, I can explain everything

Indian ways. for 4 days I will never get tired,
for there is lots of more, what I can say about
Indians, for there is a great deal about Indians. In
the whiskey proposition I have never been on a drunk,
and never was in jail in my life, that is why in every
dance we have, I make my speeches to my tribe for them
not bother about whiskey. I will be as you old this spring. The
white man is pretty tricky. I am going in his way
following his law. It might be that he will catch me in his trap,
but I am looking out for myself the best way I know how. Early in the days in
the tribe our chief used to go to Washington, D.C. and there he has told "you Indians
would rather hunt than work, and now I will give you so much
money" So the Indian took + went to Mexico: this was
done by M. J. Bentley, + Fields. These two men
wanted to sell the Indian's land after they got to
Mexico. And also there were several more interested in this
deal. After buying the land from the Indian, they would
go to visit these Indians and make out like they were
on a hunt, but at the same time they were not.

I am a Shawnee, I have made a treaty with you at your
office about taking my allotment. We had the understanding, to
run for 25 years before we could sell our land or pay taxes, but
at the same time there are a good many who have sold their land before
that time is up; and the time will be here in a few years. For we are
like children yet. We cannot do like your race and so I guess
we will talk the matter over when the time comes. Right today
there stands my agency. There are a good many young tribes applying
for patent fees, for they want to sell, but at the same time, they don't know how
to use the money in good use. When a white man gets money, he can take care of it.

le ki. mpa di ki de ka tari.
i no ki, e wa se ga ki. x

ne ki di un la ma wa ~~44~~.
ke ta ne no ~~44~~.

ka ta ma go ka ni ne.

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