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In the beginning before anybody was living on this earth
 there lived our Grandmother and her grandson Apat skilawick.
 After that time referred to she ^{determined by mind} created our forefathers and ^{parents}
 and after every people that live ^{now} on the earth. After she had
 created them, she told them to determine themselves the manner
 by which they could ^{be able to} increase. Well, therefore they made a person
 by molding mud; after molding it, they blew into him which
 causes ^{the person} him to breathe whom they had molded. Every morning ^{they} were
 visited by our creator, grandmother. For that reason the
 following morning our grandmother came to visit them; when
 they saw her coming they ~~saw her~~ immediately threw him to
 the south, the person they had molded. They were ashamed of
 him, to be seen by grandmother (ashamed she should see it). At this (act)
 she told them "Why did you treat pitifully the person you
 made? It is the only means you have found to increase.
 Because of this I will now give you this tobacco. Now tonight
 when you are going in bed, chew this (p. 2) tobacco. You will then
 know how to increase. The following night they did what was
 told them by ^{our} grandmother. After they had chewed the tobacco they
 immediately knew each other ^{to be one with each other} to be husband & wife.

b 2

By this ~~therefore~~ all peoples have been increasing ^{over} since
up to the present time.

There then living upon the earth, our grandmother
and her grandson; ^{he was called} Apots'kililawi'oa [is his name]. Two
persons are their number. The boy possessed a bow + arrow; he
carried it, hunts birds, and hunts from his grandmother's abode to
the north and west and south direction. But to the east
he was forbidden by his grandmother to hunt in that direction
or to go there (for a purpose). Then they continued to live here.
The boy hunts, just as the boys enjoy nature, ^{was happy to live} or he lived
after a while he suddenly ^{thought} needed "what is that
that caused my grandmother to forbid me go in the east
direction (3) ^{why?} he thought." Well, tomorrow I will

go in the ~~east~~ ^{west} direction" he thought. So the following
morning he took his bow and arrow and hunted
start all in the next direction, his usual (previous) course
but after he got part way, he made a circle, ^{travelled} to the
east direction. After a while there he found
in the forest a Man, an old one, who when he saw him
called to him in terms of relationship "My grandson" he

b 3 line 8

he) was told " Oh, you have finally found me, I am glad to see you, for I am alone" he was told. He then looked at him minutely. That old man had a ^{very} strange appearance. That boy was then and there somewhat scared. And again he had some repulsive feeling against him because his ^{was} repulsive in appearance, and he saw for the first time. Finally ^{from then} the time came when he started home in ~~the~~ ^{the} direction when he came; ~~can~~ he ^{arrived (home)} come from the west (making a circle). As he arrived home before he reached the door, his grandmother spoke to him. "Now then you have found your grandfather. Now then hereafter of your own free will at your own time you may go there, for you have disobeyed me what I have told, but you must not desecrate," he was told. From then he visited him quite often. Finally he got very well acquainted with him; then they played together and (the boy) ^{asked} scratched him on the back, and again and asked him all sorts of questions of all things; and he in turn was asked all sorts of questions on all topics. At one time he asked him: "Have you power over the surface of the earth? Does there exist anything on the surface

p. 4 line 4

that you are afraid of?" he said to him. "Well I have power over this surface of the earth; there is only one thing which I am afraid of; flint ^{is what} I am afraid of." He was by him, "Now as for yourself, my grandson, have you power over this surface of the earth, and does there exist anything which you are afraid of?" he was told by his grandfather. "Well, I have power over this surface of the earth," he said to him, "Two living creatures I am afraid of this owl and ? those only I am afraid of," he said to him. Now finally there arrived the time of day that boy usually went home, therefore thence he went home. But he thought intensely of what his grandfather had told him. Well then when in the following morning when he visited him he secretly took with him a small piece sharp flint. He wanted the fish swimming inside of the person of the old man. p. 5. Transparent was the old man like ^{as} glass. When he arrived at the old man's, he then at once talked to his ^{grandfather} goodnaturedly as usual, and played with him. He continued the same treatment of him; finally ~~the~~ other lay down; then he sat on top (of him), caressed him as he usually did with him when he visited him.

page 6 line 6

at that time everything and every living thing were drowned. There is no land, only water. Then our grandmother called to her all animals which live in the water, together with all kinds of fish. When they came there she commissioned animals first ^{grand} to bring even a small piece of earth, but before reaching (the bottom) they drowned. The animals could not bring earth, for too deep was the water. Beaver, for instance drowned before he reached (the bottom). Then a crayfish was commissioned to go after and bring earth. He finally brought earth a small piece only, for it ^{was} too deep from whence to come. At first when he took up the earth, it was a large piece that he was able to carry, but as he swam up quite a piece dissolved. (p. 7) When he reached (the surface), only a small piece adhered to his hand. But he brought ^{enough} earth by which ~~she~~ our grandmother was enabled to make this earth ~~was~~ which we now inhabit (on which we are now living).

1
vol 17 translated by B. Holger

all

Oright. this creator told his family²² that they were fooled, and again²³ he hired his boy A. A. was hired by the creator and told him to go out and see, and inquire. I have been wanted to see you for some time and wanted to know what could kill you and what is it that you are afraid of." and the devil told A. "what are ~~you~~^{are} afraid of?" and A. told the devil "I am afraid of the flagg^{cat tails}." and A. asked the devil "what are you afraid of?" and the answer he got^{was} "I am afraid of the white tail deer's horns."

"Well, we will meet within four days from now," said A. to the devil, and from there we will go east and I will use on you only four white deer's horns, and after I get through with you you can try on the flagg on me and see who could be killed. But after asking me I am going to let you try first on me with your flagg and after meeting

one another I will run east and see if you
 could kill me with your flaggs and if not I will
 see what I could do for you I will use the white tail
 deer's horns, ²⁶ Abs told the devil "I will give you the first
 chance to kill me with your flaggs" and the devil went
 and got his four flaggs and told Abs to run, and which
 Abs ^{did} run and then the devil took in after Abs and used
 his four flaggs ^{but} ^{you} he didn't kill me and now it is
 my time to try on you with your white tail deer horns.
 After the devil tried to kill me with his four flaggs he made
 a failure and I told him to run east and which he did
 and after running I look after him and I hit him
 every jump with my white tail deer horns I first
 used two but by hitting him I broke two of the
 white tail deer horns and got two more the horns
 and before breaking the two I had the devil killed.
 The devil and I, Abs, have meet together but he didn't
 kill me and he told me "its your turn", and I went
 after him but he didn't stay in the run very
 long and I killed him. after words I was told that

I could go all over the world and see what could be done. afterwards the devil told his grand father that Abs had the best of him and Abs told the devil "I had the best of you, for you know you could not ^{lie} any body with those four flags." Roll 18

Then again that Abs had the devil beaten in some ways and the devil knows that he did not have very ^{much} power like Abs has and now we want all the families to be like one and like one another from all sides and also we must claim the trees as for our grand fathers from the North, East, South and west ^{E. S. W. N. correct order.} Abs has more power and wanted every one to be on this side "for I Abs can do most any thing with in my power for we must look from way back and see for ourselves what have been done by several others and again that Abs have been looking around and found while he was out they were some big rocks and in the rocks some big holes and after finding the rocks he knowed ^{they were} ^{we} some thing in the big rock holes

and after 4 days he found that they were
 some cattle in the rockholes, for he waited there
 and saw one came out and killed him and
 he said they ~~are~~ ought to be some more, and
 after he killed the first one he went back to
 see the hole in the rock, another one came out
 and he saw after the big cow but the cow
 may ^{de} return and went back where she
 came out from, but could not find the
 place and he finally killed him and cutting
 him ^{up} all up and the blood was all over the
 rock holes and why the cow could not find the
 hole ^{was because} he had already rolled a big rock into the
 rock hole and from now after cutting up
 the cow and seeing the blood all around you
 and from that blood you cattle will be born
 and if good many you will always be
 killed.

When we kill the wild cattle we know that the fur
 is valuable and also the meat, for we make
 blankets and clothing for our children and ~~the~~
 what we eat don't hurt us at all for we talked
 to the animal before skinning and cutting him
 up, and now days we have to pay so much
 fees to hunt, for the white man has the con-
 trol of all the game and even he has the
 Buffalo in a pen and don't allow any
 body to kill the Buffalo and he also has the deer
 in a pastures and don't want no one to kill
 the deer and if he does he will have to pay
 so much for killing only one deer for ~~the~~
 once up on a time we did own all the game
 in America. Well once up on a time that Abs Lax
 every thing played out things in a good
 shape for he would talk to some of the wild
 what to be used into some good use. ³⁰ Roll '19

Joe Bailey informant
Thomas Alfred interpreter

I will endeavor to illustrate fully & you
what I know of these divisions as I presume
you to be the man next by your
white chief to do this work. I am
as you see me, known as Kispiko, and
you (T Alfred) are known as Pegowida (division)
we are created on this earth, this particular
part of the earth. Now this clan who
stood the highest of all, most powerful
magwilita (anciently Kila). Me as
Kispiko standing just behind this person
I am telling of. And this Pegowida stands
next behind Me as Kispiko. Then comes
Spitoba, he stands just behind Pegowida.
Then that is the mixed bloods of
Creek Indians who stand behind
all. Apuchee mixture follows Creek mix-
ture, it is the hindmost of all. And the
Shawnee who is known as the Tchalakaba
came to this country from across the
ocean. In standing and power this
Kila and T. were about even; K
possessed two more words over T. Then
comes Delaware, Senape, our grandfather.
After D. comes Natona (Seneca), then
comes Ottawa, Winnebago next, Caddoes
next. Hanáyi (?); Yowani (?); next;
see also an entry called Moore and E. Chastain Tom. T.M. Wash in 18

J. Mooney 14th An. Report
= Väidä'ko (Anadarko)

Kichai (14th An. Report 1349. Mooney.)

Kiteeci next; Wichita next Natagog; next
Bilexi; next ^{Coasati} Kivasadi (about extent says T. *).
[There are those who surrounded the Shawnee; in
the west there are others but I will not name
them.] next Kikapoo; Sankes next; Foxes
next (8^m ^{strikiloga}). Creeks come next;
Tegipatei (division of Creeks ^{Tykalatchi}). [about 37
political divisions of Creeks]; Seminoles.

Shawnee divisions.

They were originally created on this part of
the earth. The only nation that came across
the ocean was the Tilakada. He came
across the ocean and became one a
part of the Shawnee nation. At the time he
wished to come over, he came to the
edge of the water, he sang a song
of morning star, the star that shines
in the day as well as night; in that
song he signified that the waters ^{part}
to enable him to walk over the water
to walk over to this land and unload
his burden, from the land he left, old
men & dogs on the shore were
unable to come further. They folded
their blankets, sat down and smoked.
In that position they turned to stone;
and ^{there they} are known to this day.

next morning & noon

He sang all night, and in that song
 he signified that was the time for that
 water to part. At 12 m the water parted,
 and then the leader whose guardian
 angel was Morning Star, prepared to pass;
 that they were some old people
 who did not want to come or who
 were unable to come, sat down on
 the shore as I have stated, and sang
 a song; signifying or requesting that
 they be turned into stone. While
 sitting down calmly smoking they
 were turned into stone so that they
 could be seen by the eyes to come.
 Then they crossed and camped
 on this shore. They were known to have
 come over to this shore by the
 Dāwikila; as soon as Pit. camped
 he sent his messenger Panānīcama
 gātā) to these Dāwikila, signifying
 when he got to Dā. 's camp he stated
 he was sent to enquire what they
 were doing. He was informed by
 them that they were worshipping
 their God (mariti). Megawidila
 were worshipping their grandmother,
 Pāpōkwe. It was ascertained that

Teila Kaba was also created by the same god; but the reason that Di-wikila was greater than Tei was because he ^{was} created on this part of the continent. They were then camping a short distance apart, both were worshipping at the same time but in separate camps. As they were worshipping they understood the words used in the prayers and the same terms and usages prevailed, so much so that Tei sent his messenger over to the other camp again, as he thought he was being mocked; to enquire whom they were worshipping. The messenger was informed, they were worshipping Pa-pookwe, their grandmother. So that it proved both parties were worshipping the same person in the same language and manner. They worshipped 4 times; and it proved that their usages and rites were the same absolutely. At the conclusion of 4 times each party concluded to have a closer understanding of their usages. So at the conclusion of 4 times, they sent a messenger

To Da-wikila requesting a meeting
 to take place on the fourth day following,
 to begin at day break to last till noon.
 So on the fourth day early in the
 morning they were awakened as usual
 by owls and other creatures at the
 break of day, and all were busily
 preparing for that occasion, each
 party of the camp going in the
 direction of the other camp, meeting
 half way under an immense tree.
 The sun was about the height of the tree
 when they met under that tree.

At that meeting each worshipped
 and implored the Creator to make
 the day as clear as possible so
 they could meet under a clear
 sky. They built a sacred fire, each
 one, about 12 ft apart at the meeting.
 Each called at their grandfathers and
 as the smoke ascended from each
 fire, it rose to an equal height with
 the other, higher and higher towards
 the sky, finally uniting at the sky
 at the same time and same height.
 Then Tel spoke to Da-wikila, saying
 "You and I are created equal"

on the side of Ici. and Däwikila (= Megvikila). In this order was preserved
 by the meeting preparatory to the
 hand-grasping referred to before,
 only that Ici. offered the hand to
 Däwikila. They met to perform this
 handshake, there were within one
 step of each other, and were about to
 grasp his hand to Däwikila, saying
 "What relation shall we bear to
 each other? you will be my guardian
 angel (Köm komikhele)." Then Däwi.
 spoke "No; we are created equal;
 therefore we must be brothers, there-
 fore we shall call each other 'brother'.
 Then they shook hands telling they
 were glad to have found each
 other and that their performance
 that day was seen by their god.
 After they shook hands, making a
 circle, they went to their camps,
 they requested the chiefs to smoke
 at their own fires which would
 cause them to think. After they
 smoked, they laid down their pipes.
 The Däwikila chief stated then
 "We have now prepared to

state what we think." Maṅwikata
 spoke to Ści. "I presume we under-
 stand each other as brother. If or
 then we are prepared to talk about
 our burden. In my part, it was
 given to me, Deḡhika as my grandfather,
 whom I faced at all times in my
 life. Then also I was given pacitokyami
 (sacred tobacco) and when I perform
 anything on important occasion, De
 Deḡhika takes the essence as a
 messenger to my creator." After Ści. had
 told him he had been created, and
 the means he had in reaching the
 creator, asked in return "who was his
 grandfather, ~~who was made~~ for whom
 he was made grandfather, and for whom
 he was the means of reaching the creator.
 He said: "Deḡhika is my grandfather
 and that by him I am able to have
 my words reach heaven through
 this pacitokyami". Now Ści. also
 accused Śaivikata of appropriating
 his manner of worshipping his god,
 thinking that Śaivikata had per-
 haps overheard him during his worship.
 After that Śaivikata answered,

saying: You have accused me of bad faith. There is means of detecting falsehood; they are given to me, and I presume is also given to you." Then Te. requested that the means be used in the form. "We will on the 4th day, each one of us shall lay down the means to detect each other as to who we are. Now tomorrow morning we will lay bare his secret for the following four days up to noon." So each one on the following ^{morning} each performed the rites. The evidence (Kinolowe) was not known to each other, was to be conclusively shown at the end of the time. So the 4th day Da'w. sent his messenger over to Te. that he would show him the evidence at noon that day. So that day, Te. chief went in order, chief, chief-woman, warrior, warrior woman, messenger, messenger woman, walked the length of the fort (the feeling of one touching the ties of the other fort) to the Da'wikila side. When they reached Da'wifeda's camp, the O. got up, walked ~~they~~ of some way; all went to a place designated as the evidence of Da'wikila, which was

a cedar-branch stuck in the ground (Red-Wood) which was still alive and not a part of it withered though it had been there quite a while, and spoke to Tei. Now you have seen my evidence. Now let us turn about and return in the same manner as we came, in double file to your camp, and see your evidence." So they went and came to a place where they found Tei. evidence which was a sun flower (or a flower that faces the sun all the while) which was all withered and down. Therefore Davikula said: "Now you see, mine is alive, yours is withered and dead." Which must conclusively show that I am in the right. It now becomes to talk the matter over." So they went back to the same tree between the camps. They then took up their pipes again as usual, smoked and thought. After they smoked Dav spoke to Tei. spoke "You have learned that I am right: that I am probably more powerful than you, being created on this continent while you came across.

the river. That my *micorn* is probably
stronger than yours." Then in turn he
asked *Oiwipala* how long a time was
given him by his creator. His answer
was: "The Creator gave me as long
as long as the sun shines, stars shine,
grass grows, and rivers flow; this
was given me as one day to stay on
this continent with the essence of
my life by which all people ^{of the world} will
be protected. As long as ^{of the world} *Wapokne*
lives who created this earth, that
length of time, no one can prevent
me from worshipping her. As long as I
do the rites connected with my life, so
long all the races of men that live
on the face of this earth will be
protected. In doing this I will be
blessed by my creator with children
in the future to come. And as long
as I do these rites so long will our
mother, the earth, nurture and
hold me on her bosom together with
all races of men. And also so
long with all the animals and
all creatures of the earth enjoy life.
And as I do this, so long will

everything that grows, will grow
 flourishing by & for me, my animals,
 and all people under my protection.
 And as long as I do this, so long will everybody
 and every living creature be protected by
 it. And so long it is truly performed
 as it is intended to be performed by
 our creator, we will be protected;
 but as soon as any one disputes it,
 darkness, quarrels, unusual days,
~~and~~ unusual phenomena will
 be seen everywhere. Should that day
 come, everyone will be troubled;
 distress will be on the world, then
 perhaps some one would ask if I
 knew means by which these evil
 things be dispelled. I shall endeavor
 to travel a straight path, as smooth
 way with my children, with all my
 responsibility, but for adventure I
 may fall ~~out~~ into a pit, should
 this misfortune happen then there
 will be sorrow in my people
 everywhere. & thus I shall endeavor to
 live, but should this big fall happen, I
 shall pray to my creator and ask any-
 thing; she will grant it, even that the

from performing the rites of my life,
 and when I do perform them,
 everyone will feel the happiness
 coming from them by my doing.
 As I shall continue to lead my people
 in a straight path until I shall
 fall into a pit as you have expressed,
 but in God's own time it will happen.
 I know not when. This may happen at
 any time, but these signs given to know:

Whenever I see my mother or father or
 grandfather or grandmother in life,
 as I am in life, the signs then
 near. God gives me a heart as tender to-
 wards everybody of all colours of people; I
 have no right to offend the least of
 them; I will endeavor to love it
 throughout," And he said: the time
 will come; when our grandfathers
 come the time is near.

"When these things happen, and the stars fall
 and strange phenomena occur in the
 sky, when the sun is darkened, the time
 is near. In that event I am promised
 by my creator that she will hear me

in the songs I know now, which
 I will sing at that day. I was
 also given to understand that there
 will come waters from east, south,
 west, and north, and that day your
 life will be in peril, and a time will
 come, a strong wind will come
 from the east, south, west, and north,
 and your mother the earth will be
 caused to shake and tremble; and
 I was to remember the word and the
 songs given me to call on ~~her~~, and
 then I will be renewed, ^{and the} world will
 again be quiet. At that day every race
 on the face of the earth will cry, shed tears
 because of the trouble come upon, but remem-
 ber I your Creator have given you words
 and breath into you to enable you
 to live, and by this you will weather
 these troubles. My Creator also caused me
 to know that when I call on him that
 day, four times, at the fourth time I
 will see him appear just above the height
 of my grandfather the trees who
 will investigate me and find
 four persons, two men & two women, will
 take them up to her Shimota for a

seed as it were. Soon after, the world will come to an end, and no one on the face of it shall exist.

Then as I am taken up, thus my creator, I shall see in looking east a tower of smoke rising skyward; southward I shall see the same; westward I shall see the same, and northward I shall see the same. By these I shall know then that the heat of the earth is being devoured by fire and every thing existing therein cease to exist.

On that day the hair of the earth which are the grass, brush, everything, trees shall burn up to the ends of their roots, and no living thing can exist.

I was also caused to know that love for my people as chief to live as honorably towards all men as I can possibly be, for this is the only course by which I can be saved.

Thus everything is destroyed. Then my creator will again plant new seeds on the earth, and plant new beings as seeds. This is the end of power to know, which He gave me. Beyond this I do not know, as the

new beings will be given a new
 power for their guidance in their
 life. This what God gave me I am not to
 desecrate or to make light of in any manner
 whatever, but I am to closely guard, observe
 duties connected therewith. And I
 am not to make light of by trying to
 adopt some other rites connected with
 some other ~~persons~~ tribes rites, or to
 try to imitate other doing of other
 people however alluring they may
 seem, because this is my life and my
 duty to maintain in order to enjoy
 life. Now I have told you all my
 brother of what my god gave me.
 And hereafter as you here proved your-
 self superior, I shall stand just
 behind you as our god intends to be
 worshipped in the same manner. I
 shall continue to ~~be~~ worship with
 you, my brother. ~~Now~~ Dawikila answered
 "I will now tell you a little further
 as to how our conduct will be
 hereafter. That which God gave me,
 a pure white, which enables me to look
 forward with light, to feel the love
 for all tribes and kindred, that I

the sun at noon to appear in the
 bowl which he shot with the little
 bow in the bowl, and caused the
 water in the bowl to turn to blood.
 Then at once the whole face of the
 earth was in darkness. He therefore
 called for someone to heal the sun
 so that the light again would
 appear, but no presented himself
 as capable of healing the sun
 so he himself cured the sun, and
 light appeared again. Then after
 healing the sun, he told them
 the same sun would rule the
 day as long as the world last,
 and that he had convinced
 them that his power was superior
 to theirs. And another thing, that in order
 to commemorate by the future people, an
 institution was given us called Horned-
 Owl-Dance, commonly will be known
 as Great-Bread-Dance which last
 six days. By this commemoration is
 to be the means of enable you to
 pray to your god and receive blessings.
 And another commemoration was
 enjoined in which we are to use

all colors (of paints) and animals of all
 kinds: this institution is called nānāma
 + cokwāwe. (This dance has been commemo-
 rated until the year 1860² when in a
 general council, Dāvīkita clan voluntarily
 turned this institution over to the
Kispokōda clan where it now is.)
 That I am not to discard my life and
 adopt that of another, or of some
 other people, but to adhere to it in its
 original state, as it was given me I
 shall endeavor to maintain it as long
 as I shall exist. And I was to hold this
 firmly, for there will be a time if I should
 neglect when my grandfathers whom
 no one or anything could withstand
 namely, whirlwind, hurricane, thunder,
 and will appear, and distressing times
 will come. I should continue to maintain
 that which god gave me to live by, I am
 promised children to come into my
 ranks and grow up among my
 people to manhood and that the
 mother earth shall continue to
 nourish them, that her hair shall
 grow luxuriously among which
 we shall live contentedly forever.

I am warned that ~~when~~ should I not
 strictly adhere to the law which god
 gave me, I will be ~~by~~ likened as
 a frog, lives in mud & filth, when
~~that~~ great water comes from the east
 south west, and north to cover up the
 face of the earth, and the high mountains
 burst and be over in mud. And I
 am warned that should I neglect the
 injunctions of my creator that my
 god would be obliged to come just
 above the height of the trees with the
 skimota and choose 4 persons, two
 women and two men as seeds; then
 I shall be obliged to cause to look
 to the east where I shall see
 a tower of smoke rising to heaven,
 in the southern direction I shall see
 the same, looking west I shall see
 the same, to the north I shall see
 the same. Then the earth will then
 the earth will be burned up and
 everything in it, but should you
 remember ~~then~~ the injunctions of
 your creator, you can by their
 power, and by calling upon him,
 cause the fire to be put out; water

will not do it, but bear-grease, oil
 will, and by your spit. These
 are ~~the~~ injunctions I received from my
 creator. I shall endeavor to follow them
 and should the world be consumed
 in the manner foretold, the creator
 will replant every seed, and create
 new persons to populate the world,
 and this is the end of her injunction
 to me. We cannot know what powers
 will be given to the new people; neither
 can they know what powers god
 gave to us before them. This I
 have told you all what I have been
 caused to know, and the time will go
 on as usually with us all until
 I fall into the pit ^(the belly) when the end of
 every thing will be. At the time of
 my creation, my creator instructed me
 to call her Manito but to call
 her my grand mother, or Pá-pó-o'kwe;
 that in calling those names she will
 always be glad to hear and answer
 me; and she also told me to
 be called 'Senawe', and that a
 child would come among you
 you should at once call it

'our child'; by that appellation
 it should be welcomed at its birth,
 and should it come as the child of
 the chief or any of the other orders,
 if a girl, she should at once be made
 known to the chief's child has come
 among us; it should it come
 through the war-line it should be
 known as a warrior's child; should a
 male child of any chief, warrior or
 messenger line, you will at once
 recognize in the boy your chief,
 warrior or messenger; and so re-
 cognize in two terms appropriate.
 Add to a boy you will forefame for
 him, a forefame-board (ti ki'owé), and
 also put the thing that causes sleep
 over the head of the child on a
 bent stick [the deposit of an insect (name
 ?), wrapped in buck skin, and beaded]
 then make it a custom; make use
 cold water in bathing them (both
 girl and boy) until they get to an age
 of understanding then you will cause
 them to bathe early in the morning,
 beginning in the fall of the year
 in creeks, brooks as at that time

If the year leaves fall into the
 creek, brook, causes the water to
 have a moral effect upon the
 water, and make a bow & arrow
 for the boy so that he will be
 used to hunting, birds at first. at
 the same time instruct the child
 orally to maintain such conduct
 as to grow up a good man, but
 should he be willful you are
 to use 12 switches made of dog-wood
 and compell him to mind until
 you have used these 12 sticks, and
 then he will change for better.

And as they grow up to manhood &
 womanhood, by these instructions
 they should grow to an old age,
 and that they should not reach their
 manhood or womanhood till they are
 27 years old. And I was instructed
 to recognize 12 relationships ^{as}
 that persons should ^{not} marry ^{as} with
 brother, sister, cousin [side] & the 4th
 cousin, or on grandfather's line
 [either side] 4th generation,
 should they marry forbidden
 marriages, the world will then

be polluted. And that either man or
 woman ^{or} not allowed to marry 5th
 time, 4 is limit; to raise not less
 than 4 or 12 children counting
~~those~~ that die. When they have reached
 12th they are to receive a special
 recognition from the grandmothers; at
 their death all (includ. child) will
 go to grandmother, and they ~~will~~ ^{children} be
 instructed so they would
 love the truth, honor, virtue & relatives,
 and salute all others with pleasant
 words at all time. Should any
 of your children do any thing
 unbecomel out to do, they will be
 children of the devil (machi-
 nari tu) out of the creator. That is
 the end.

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Language Shawnee

Dialect

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

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Place

Date

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