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NAA MS 2721, folder 9
Linguistic notes; ethnology; legend
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Shawnee Sept 7. Nancy Skye informant.

8 days meint.

Ā bó'tc' Kilawā'bida (= Turned up Showed up boy) was our grandmother's grandson. He was very bad, & did much mischief. And she tried to direct him better & make a good boy out of him. In the olden times the men used to menstruate like women, & were driven from the camps like women (8) They stayed out 8 many days; and they did not come back to the camp till they washed & cleaned up, & vomited (from the effect of an emetic). This Ā'b. didn't like to see the men in that shape; he thought it was not right for men to be in that condition. But he never said anything to his grandmother about it. He got up early in the morning before his grandmother

took up his bow & arrows, and went off hunting. At the time he thought his grandmother was up, he returned with a turkey which he had killed. He picked the turkey himself. While he was cleaning the turkey, he took the liver out and placed it aside. After the turkey was cleaned, his grandmother was intent to prepare a meal. While working on the turkey, she turned her back & he, he took the liver and struck her buttocks with them, & said. "Here, get out of here." The old lady turned and looked at her dear. "Oh grandson, you have ruined me." She started off in the

woods, he said. "Don't build a fire too close to the camp, so that your smoke will reach back here."
The little boy ran out and gathered a chunk of rotten dry wood. He put a piece beside their fire & it finally caught fire. He ran out with it & he ran quite a ways, and threw it down. When he threw it down he gave a name to that fire. He called it Oskiwi-ckut. And he said it will be known by this name forever. And he told his grandmother. "Go over and get that fire. That's fire for you." Well the old lady went back and took the fire

with her, and built a camp.
Played there eight days. After
eight days she worked. Swam.
Took medicine to throw up &
returned to her grandson's. The
reason he abused his grandmother
was he changed his condition
from man to woman as he didn't
think it right for man to be in that
shape.— This Ht. did lots of things.
He was a very bad boy. His grand-
mother could scarcely control
him. One morning when they got
up early, his grandmother went
out after wata, & he was left
alone. He was making some
arrows, seated by the fire. He

sacked up ashes and would pound them with his arrows. He raked the ashes again in a pile. He struck it with his arrow, & said, "I want a person to stand here." Everytime he struck a person came. He struck four times. When the old lady arrived with the water, when she came in, there stood 4 Indians. His grandmother asked him, "Where did these Indians come from." "I made them." "You are abusing our grand children. I have often told you not to do that. It's pretty hard for our grand children to live. Well you must give names to the Indians

ancinthly

you've made. That's what I did to the ones I made." "Why, that's not hard to give them names. It's an easy matter." The first pair will be "a ba wi kila." The next pair will be Pegwitaki." [k
So that's how they are known up to the present time. They are poor people. They have not even a sacred bundle, or a witch bundle.
[In the olden times if a man sparked a Pegwitda woman, he was looked down on. But today the men they marry any known. In the old times the Tsilakida married only within his group. The same with P.; no one wanted him. The same with "a ba wi kila" The Ts. are powerful, whatever

[bundle. {spirals}]

he said some time, he was a forceful elder brother.] In the early days the people tried everything, this old Megutci (division of Shawnees) killed the sun for a while. They used a bundle on the sun. It looked as if blood reached from the sun to the earth. It got dark. Then in every way they tried to doctor the sun, but could not revive him. The Meg. after they found they could doctor the Sun, went to their elder brother, Tcilakāba, and begged him. "We have come to you. We thought you could cure the Sun. We have ruined him. The Tc. told him: "You should not have done this. You know nothing about

= Kila 1924 my?

about the bundle." Meg always thought he was a better class than the other people. And finally Tc. doctored the Sun up again. "You're always want to lead, I'm more than you. I'm the elder brother of all the Shawnees." I still today at White Oak the Megrites want to lead. Two or three years ago at White Oak an old Tc. was the leader in Bread-dance, and they (the Meg) put her out. They failed in their Bread Dance, & asked her back. Mrs. Skye was raised among the Tc. at Little River Ki'cha-gi-ga lands mixed with — , a Shawnee mixed up.

Peoria word — wā 'ona 'aki for Potawatomis.

[The Shawnees call the Delawar "grandfathers" because the Senecas had about licked the Shawnee, & then the Delawar pitched in, & rescued them.]

There was a newly married couple, & the woman tried to persuade the man to tell these stories. It was in Summertime. This man told his wife: "It is wrong to tell these stories in Summer. It is strictly forbidden." The woman said: "Oh there is nothing to that. I dont believe in it. Go ahead, & tell them". She said, "I'll tell some stories." Her husband did not like it. She kept on talking, her husband

ání word of approval, interest

didn't answer her. He lay still. She said, "I want you to answer me. You should say 'ání'." She told him to say that, the man would answer. She said, "Why don't you say 'ání'?" Finally she finished her story & went to sleep. Her husband didn't go to sleep, but lay there thinking about it. Finally he heard something coming making a queer noise. He finally understood the thing "tell a story, ání" you must say. Finally he got up & investigated. He tried to wake his wife up; she woke up, but could not get up. She

had grown fast to the bed. Finally he tore off and left her. He ran to an Indian town. He hollered in fright. When the Indians heard him give that frightened whoop, 4 braves got up right away & met him, for that kind of a whoop signifies some thing very bad. They went home with him to an outing gate. When they got near the house they heard some one chewing. The Braves said, "She brought that on herself. She didn't believe what had been told her. Now she has to fight." They would go further & returned to their village.

The next morning they returned to house. There was nothing but bones. They followed the trail of the rats; they followed him out a big body of water. That's why all the Indians obey the rules about telling stories. A man who was so worthless that women would have nothing to do with him, went into some corn where the roasting ears were nice. He opened the husk from the corn-silk & pretended he was woman & went at it. A woman sent her granddaughter to the field, saying, "I expect we had better go now the corn is coming on." Well the girl went there; she knew there had been corn

there. When she came there was not any corn on the stalks. While there she saw an old woman in the corn patch; she saw her from the back. She discovered that this woman was dripping all over with slime. This woman was crying. She was saying, "My children are abusing me. I am going home. That was that corn that the man had ruined. All was lost that our grandmother had given them, even beans. It was seven years before they could raise anything. There was no corn, no beans; nothing. The Indians had nothing to eat

bent wild potatoes + meat.
The Indians didn't know what
to do, they cried about their
mother which they call corn. Finally
a poor man, who had nothing,
not much thought of. The people
He had a Council as how
they were going to get corn
and beans back. This man
happened to be strolling with
his bow + arrow when he met
the crowd. He stopped close by
He said, "Will you people
are in trouble, you feel very
bad over something. You are
worrying." This young man
spoke to the old men. "I was

fault that we [illegible] [corn]
of. we don't live up to our
teachings." "If you want our
mother back, I'll go + get her. But
I must have 5 men with me,
but they must be men with
some kind of power. I don't
want just common men.
But I have must have 4 pairs
of right new moccasins. Well
when they got ready to start,
each one took a pair
a piece. When they started he
told the old men they would
be gone six months. On their way
they started [illegible] [corn]. When they started they

camped 6 times, on the 6th
night when they awoke up, they
were up where their grand-
mother was up above. They started
on their journey, they came
to a very large bark house.
It was clean. When they came
to the side of the bark house,
their grandmother said "Stop,
don't come any further." Their
grandmother made a sweat-
lodge, + sweated them for 4 days.
Then they went in the bark house.
They were very hungry. They
had eaten nothing for 4 days.
Their grandmother said. "You'll
eat soon pretty soon." The

handed them wooden plates and put 1 grain + 1 green bean in each wooden plate for them to eat. When they commenced eating, they all had 1 bean + 1 corn, + 1 woman always had bad thoughts. The thought "We wont get enough to eat. These wont satisfy our hunger. Just 1 corn + 1 bean." Our grandmother told them, "You must not think you wont be satisfied. You can never eat this up as long as the world lasts." When they ate the corn + the bean, they wondering if they would get full. another of each appeared, + when they were filled. When they

finished eating their Grandmother told them "I know what you have come for. You can't come after your mother. There she sits. You ran her off, you abused her. You can take her back, but not soon. You have to stay here a while." They stayed with her. She would cut meat fine & put it in wooden bowls, and a kind of seed - so they went with her. & she said, "I am going to open the sky, & you can look down. Some people don't believe I open it. Now you can come here & look down to see the part of world where you live.

Shannon

They could see to the earth, they saw when they had camped 6 times, but the furthest was so small. After they had looked, the grandmother called to her fowls, all kinds of fowls. When she called the fowls she called them by using the word "pile-ki wōāk" [that means all kinds of birds that fly in the air]. That was when she emptied the bowl of grass seed to feed her fowls. When they looked down again, they could see nothing for the birds were so thick. They now went where the old lady lived, got ready,

she went to work to start them again. She had the seed tied in four bunches, white seed corn, squaw corn, pumpkin seeds, and white bean seeds, and their clothing in this bundle [parcel]. Each of the six men had a package to carry. And the Turtle Clan man carried the bundle. She told them they must start at night. "You will get back to where you started from the same night." "You must not camp with the people, you must camp in the wilderness. People will find you just at day break. Be one that has the power of the Sun. At early day break they saw the reflection

of the sun coming from that direction. It was that man's eyes. They saw an arrow not close to the camps. Finally one of the men jumped and picked up arrow. It was a young man, and unexpectedly came upon these men. When this young man came there the man who had said he would go after them told him. He in turn told the runner who told the leading men that their men had arrived. These leading men went on up to see them. When they had entered the camps, be it sure enough was those who had gone six months

before — When the leading men entered the camps the leading one of the bunch that carried the seeds told them what their grandmother had told them to do. Make camp there for days. Then men told the older women they must be dressed, 4 days they must take a sweat, and then grow up. This leader that went after the seed then went to the camps. Our grandmother had taught him how to speak — make the offering at the bread dance. And after they entered the dance ground they divided seed then, each one

get a portion of the seed. They then all went back to their camps. Today after the bread dance, they divide the seed that's left over & little pinch to each one. Today before they have the bread dance, the leading men take the bundle & camp first for 4 days; the bundle untied, no women allowed.

Shawnee -

John Mohawk informant

— in my bed, He always carry a big bow bottle with him, & he travels along stream. He was lazy one day & heard me are calling his name Wisaka Chakwa, from above. He kept looking for him, & finally climbed a tree. He heard two Manitou putting together & put his ear down close, & what they said. The Manitou caught him & he hung there until they stopped apart.

After he fell off the tree, he picked up his bottle again & traveled down the banks of the river. He went some distance & he saw a nice flock of ducks floating around the water. He wondered how he

could get some of them. It occured to him to build a little house, with a dry small door to it. He went inside & rang a ring. The duckes heard the ring, & their chief sent a runner to the hut to find out who was doing the ringing. When the runner got there, he said the chief had sent him & wanted to know if Wisaka would ring for them while they danced. He told them he would & the runner went back & bought the other duckes. They all went inside & he commenced to ring. ~~In his~~ ringing he said that when they were dancing they must shut their eyes. He had a long stick he used in the ringing.

while he was singing, one duck
off at the side opened his eye, +
saw that Ninabo was drawing
back his club to strike. He cried
"look out, He going to kill us",
+ most of them got away, but he
killed a few.

When he went away, he came to
some quails, + did the same thing
with them. He failed with them +
went on his journey, feeling sad. He
threw away the bottle on his shoulder
+ ran. He was feeling so sad, that
he knew he was changed into a
wolf + got to howling like a wolf.
While he was a wolf, he kept on his
journey + met a man. The man had
in his arms a bundle of very good food

The man spoke to him & gave him
little piece of everything in the
bundle, but not enough to satisfy
him. He asked the man where he got
the stuff & the man said "Right
down there in when I live, come along
tonight & I'll show you where to
go." He showed him a little hole
into the cellar, which was a tight
squeeze, but there was plenty of room
inside. The man who fooled him
was a fox. He went in first that
night. The wolf squeezed in. The
told him to eat all he wanted.
The wolf ate till he was filled up. In the
morning the women went in to get
past to work & there was wolf, who
couldn't get out. They grabbed up
a club & began striking at him
& thrashing him, so he finally got out

He went on his journey again. He travelled several days long + met the same man again. Fox told him "There lots of meat up there." He said, "Will go over there. You will drag + I will push." It was a dead horse. When they found this horse was dead, they got some bark, and the wolf tied it around his waist tight, + tied it to the horse's tail. Then the Fox went to the head of the horse + was going to bust it. He punched the nose. The horse was only asleep. The horse jumped up, and commenced kicking at the wolf. He got loose from

there eventually, and went on his journey. On his journey he come up to a mouse eating a pretty large chunk of cheese. He walked up, and it was a fox. He said, "Bottle, you come here a little too late. I have very nearly eaten my cheese." So the fox handed him a small piece. The wolf took the cheese and swallowed it. It was a small piece. The wolf said to the fox, "Where did you get this?" "Right down here is a big cake of it." The fox said to him. "To-night we'll go and get some of it." When night came the fox hunted for a deep

place along the bank of the river. He found a place that satisfied him. When they got there, the fox pointed down to the cheese. It was the moon's reflection. The fox said: "You jump down from the edge of the bank and get that. You're big and stout." The wolf tried, he got on the bank & dived down but could not find the cheese. When he come out of the water he looked out and saw the cheese still in the water. He kept this up all night. Fox ran away. When day came, the cheese disappeared. End.

The people were the same, only had different languages. The Indians were wild + scalped each other. That was the beginning of the war dance. Nāciōgi was always there when there was fighting. He was handy, but always blundered somehow. This leader made a speech, "When we have painted up, we will whoop and take after our enemy, the ugly men." When they got ready for battle, Nāciōgi didn't do very much. He could have but didn't. He got the worse one when his friends were in the fight. He captured one, the ugliest one he could find. After they got away, they were ready all

killed off. Nacidegi was the cause of this. He never was any help. He was in all battles, but was a kind of drawback to his party. They went on another warpath. They travelled several days before they came to any enemies. When they finally located them, & came to them, the leader made another call to his people." When it gets light enough we'll make a charge on the enemy & will all clash with tomahawks". Naci was again in the war party. He listened & took it all in. So when the warriors made a charge at the enemy, all day he went

crack

key lookin for hickory nuts. He mis-
understood. Finally he came
back to his war party. He found
them fairly nearly all killed
off. And they told him, "We
called you, but you always
do what you're not told to. When
I told you to crack nuts, I
meant you to crack heads,
+ beat them to death, and to
break hickory nuts." "Well
why didn't you tell me just-
right you wanted me to kill
the enemy?" So he went out
where the enemy were, +
finished them all, + came
back - which was what they
wanted in the first place.

After he come they halted again. The chief said, "we'll follow the stream & see if we can find a place to did a turkey." Old N was in the bunch. When he heard this, he frowned and he scolled. He found a turkey, and went on till he found a hole of water. So he commenced to dip the turkey, dousing him. One of the party, an old man, heard the noise of the turkey, & came there. N was dipping the turkey. He called to N & Say, this is not what we were told to do; you are doing the wrong thing again. [When the man

Came then N said "You try dipping the turkey. I'm tired." He meant for us to cook a turkey & dip it & then eat it." Well, why didn't he say so in the first place?" He threw away his turkey & hunted for another. He come to when they camped. Next morning the leader made another speech: "This morning we'll travel again & take our time. Look around & if you see a nice cave or hole, grab it so the others will know." So N took on ahead & soon whooped. The party ran to him. There was a small

hole in a sapling, with ants working out. "There's a bee there." They looked up and saw bugs coming out of the hole. They called to him "We meant a hole in the bluff where there would be a bee." "Well why didn't you say that in the first place." He went off again, left the road, & was gone some time. They heard him shoot & all went & they found a big bear that he killed it.

After they killed the bear, they camped for the night. Next day the leader told them "We'll all rattle & some of you go ahead & stick your noses in the holes (watch the paths) The rest

of us will come on." They all decided
whether to go or stay & whether to go &
N
said "I'll go or I'm the
dog." He came to a little wood
with a hole in it. He found it just
fitted his nose, so he stuck it in
& lay there on all fours. He heard
the party behind shooting & driving
the game & the others shooting, but he
just lay there with his nose in the
hole, for that's what he thought he'd
been told. Finally all the parties
came together, but they couldn't
find him. He was so sure to be
seen. They began to ask "Where is —
" "Oh, he's around here somewhere
doing something he wasn't told to
do." They went out & hunted for

him & they found him on his wound with his nose in the hole. When they rode up to him he said "get down & try it. I'm getting tired & out of breath." They told him that was all that they wanted, & he got up & went away. You had to tell him just what you wanted.

When they got back to their village the women were waiting them. ~~Every~~ Every woman took their axe & went out to the biggest tree they could find They began to chop it & along toward evening the tree began to rock & get ready to fall. They called to Nasi "you say that you are a man. We want you to catch this tree as it falls" Nasi gave a war whoop

striking his mouth. He went to where the tree was beginning to fall & stood with his hands up. It came down & pinned him down inch by inch until he was clear out of sight. That was the end of Francis. No one has seen him since.

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These stories were taught them by the Grandmother, void of respect for her they do not tell them in the Spring or Summer.

False fear myths can be told if fire is kindled in the autumn and sacred totems hunted from Tipnels.

BUREAU OF AMERICAN ETHNOLOGY

CATALOGUE OF MANUSCRIPTS

No. 2721

Stock Algonquian

Language Peoria and Shawnee Dialect

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

Collector Truman Michelson

Place Date

Remarks Linguistic notes; ethnology; legend; nearly complete Peoria mythology in English. Text 160 pp. trans. 50 pp.

TM

To file, Michelson Cabinet

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