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Joe Billy } informant
Billy Hodjoe } informant

No. 1572

After the Indian was created, she had 12 children; the mother of them told her children "you must all go two-by-tuos in different directions," which they did, it was not because they were jealous of one another. And of course we know the ^{smallest} two children are always greedy to eat most anything, and the smallest two came back before the rest and told their mother "somebody said something to them down at the ~~creek~~ lake, whenever you want anything to eat, you shall get out of this lake, and make this your home for your home." After those two found the place as their home and that's where ~~they~~ they get their names as Kickapoos (Mispögizce = puffed-belly, Kickapoo). After they got their home they got the Kickapoo language. These are the 2 which I spoke of told to go in different direction but at the same time you you must make your living from the same lake, for then you will find something out of the lake for food and also the straw that you will make your
hap'qua

houses of, but when you do, you must always have some tobacco with you, and when you ask for your food, you must always leave your tobacco." It was not very long when their mother went down to the lake after a bucket of water; then came an aligator and said to the children's mother "I would rather dogs when you want to feed me. Every time you have your dance, you must remember that I like dogs better than anything else. You all must come every month in February to give your medicine dance". The older people generally ~~go~~^{went} out on a hunt late in the fall. They sometimes kill a few bears, and string the bear feet, which ~~they call~~ ōskas^a and Kickōka. at one time they used to live in one village, ōskas^a + Kickōka, for they used to have council at one place. Finally Kickō^a got jealous because they did not when they were to meet for council. They again they used to hunt the wild buffalo.

and when they killed the buffalo, they would take the tongue of the buffalo-head. After they reached their villages, and wanted to give their medicine-dance. Pāpāko mo ^(Kickōa) got jealous and took his tribe away from the rest, and now resides on ~~the~~ ^{the} other side of the mountains. It is ~~not~~ ^{not} the reason ~~that~~ ^{that} we did not wish to live with the Kickōa; it was their fault; by jealousy is why they separated from these Kickapoo's. (huu-oo). The reason why the creator did not want him to live in one place but only to roam about from place to place, and never ~~will~~ to own a home is because Wido-kaha was going around him self to settle somewhere & live, but he don't expect he will ever settle to make a home, but he only wants to make him self a good relative to everybody he meets. The creator of Hābotēkilawida told everybody whom he meets, it makes no difference whom, "you live like a child" ~~at~~ ^{at} ~~over~~ ^{over} he told all of

these western Joranic Indians, and he told
these northern Indians "you must always
have your tobacco and go by that; for that is
the power I gave you." ~~and the others.~~ ~~At~~
These western people must live like a child as
he gave them no power at all. Habote'kilawisa
finally made a journey; he went East to the
ocean, and from there he went south,
and he saw the ocean there, and from there
he went west; he also saw the ocean, and from
there he went north, and from there he disa-
peared; and never has been seen since -

^{the} Inpekamig^a a long time ago ~~wisifwa~~ wisifwa before
 lenawewitci' he lived lenawe man [today means Indian]
 yoni here alaiyona this right here (visible & present) 2ōskitaimkwé
 on the face of the earth pālenawéwigi they were living
 kokōndena our grandmothers tēne and nīli ^{the knower} 1 5ōbe'ali
 her grandson 3 āpōt skilawāla (or) pupu name 'youth that comes back & life'
 enāhine right then (or) 4 tābāmechi afterwards lāgw^a time
 yoni right then yēsi there as usual 4 mā'telematci' she
 determined them with her mind ~~yētā~~ kikiēkyāmenahi
 our forefathers nōtci ^{then} after that tōgici all kinds
 lenawe people 5 lenawéwit^a that live here then
 yemātelematci' after she created them by her mind yoni right
 away yētāci' she instructed them wāsiātawēletamōwāte' to
 think it out themselves wāsi + katāqumiskwivātci'
 how to be able to increase yonāni yēsi (or) hence
 metcāwātci' ^{they} made him lenawēli a ^{person}
 naiyānōgag' mud oletcēnānāw^a they molded it
 yemātetcēnāmōwāte' after they molded it
 yoni yēsi then pōtātāmōwāte' they blew into it
 imi wātci kānmi' (not as last) yēsi = 7 katāni lēbēlite'
 partly through nose farther nearer he was enabled to breathe

p. 1

line 10

by their hands

nili that one māmā tetcenāwatei whom they had molded,
 lenāwēli the person. yēbene way wāpāgi morning
 hōnanauhegōwāli they were visited her nili the
 mai yelemēlagwe one who owns us ^{incl.} Kōkōmbēna our grand-
 mother. wētēigānī therefore yelēwāpāgi the following
 morning jīēli she came to Kōkōmbēnāli our grand-
 mother opananhegōwāli they were visited by ^{time then}
 mant' pakilāwāli they at once ^{yelēwāpāgi south} threw him away, nili this
 māmā tetcenāwatei whom they molded ¹⁵ lenāwēli person.
 otegwēhāwāli they were ashamed of him ~~winā~~
 winā māgōwatei to be seen of him by Kōkōmbēnāli
 our grandmother ~~that~~ hīne hīni then at that time
 kōtēwe why Kipnānī Kātēfāwā did you treat him
 jī tīfully hīna that ~~one~~ māmā tē'āgwē whom
 you created lenāwē person? kwilāhīyō evidently
 no other way. hīni yēsi kātawī^m kāmāgwē
 have you been found away wāsi + kātawī kwīyāgwē
 by which you could increase. kīnōgi now kwēsi
 by the way kāmīlelepwa. I will give you halaiyōna
 this ~~present~~ present I lēma tobacco. kīnōgi now

p. 1 line 20

tepegige tonight wisane paigigwe you will
go to sleep kitagwalepwawa you will chew him (it)

p. 2

yama this (visible, present; animate) ^{ai better} t'ema tobacco, here then
k'awakotanaiva you will know wa's' + skwigigwe
gwe ~~you~~ "How you shall increase." in then itetepegigi
The following night in yesilawiwate' they did it
yegowate' as they were told by kokon Denali our grandmother.
yeme'te' after akwalepwawate' they chewed it with the
Denali tobacco here then welina in immediately
wakometigi they knew each other yesi + pawite' hite wate'
that they were husband & wife (wite' stem) ^{+tox wite'} [one with the other]
yoni therefore wite'kanⁿ:i (or) by this reason wite' ~~from~~
by which yoni pyetci from that time this way
si skwite' they have increased lenawe pason palohi
finally alaiyoma right here inugi now.

p. 2 line 7

~~if~~ ^{that then} yoni yesi/yas ka the same in at that time. oskitamline
surface of the earth lenawiwate' they lived in that one
kokon Denali our grandmother time and osai' bali her grandson

patōhi consequently.

pc 2 line 9

āpōtōkilawā'ōa pōpōnane yālāwa R is called.

Hīni this (is the number) yēsi

nīswitwātē they were two. hīna that skilawā'ōi'ōa
yo boy hīlenāguī bow-carrier hōpōna fished it
ōpāpanīme he carries it about wāwiskilōgi in his
bird-hunt tē'ine and yāyalaw'ihunts ōkōmbali his
grandmother yetalitē home ōtēi from jēpōnkiigi in north
tē'ine and yēpōkōmōg' in the west tē'ine and yēlāwāguwēg'
south waiyētē direction. ōwā'ine north
wātā'gōbāg' ('hardly a^e) east tēgi don't ōtēgōli he was told by
ōkōmbali his grandmother wāsītē hīni that waiyētē
direction wāsītē lōlāwitēhunts wēla or wāsītē
in that direction
īni cīpāmōtē aimlessly he travelled about yōni then
tāfenawitwātē they continued to live yaiyalāwi R
hunts hīna that skilawā'ōi'ōa boy. yāsias
menwīkēmōwātē they enjoyed it skilwā'ōi'ōag' boys
pīleski nature hīni yēsi so menwīfenawitwātē he was
happy; patōhi finally pētēgo one waiyāfōgi morning
tē'ōna suddenly ōmōkawēlētē R recollected nāhīwe what is
it tōgē (I wonder) ōtēi for what reason tēgi don't Rīgwa ~~he~~ told me

wā'kōm-da my grandmother wā'si = ?
wā'tā'gō'ō'gī East (or) wāiyētē direction -

p 3

sīpām'ō'ēya towards I should ~~just~~ travel ^{when it rains}
sītehe thought he Ice will wā'pō'gē in the morning
wā'tā'gō'ō'gī East wāiyētē direction nā'sīpām-de I
will go sītehe thought he ^(or) ōwā'ne / now then
wāiyā'pō'gī in the morning hōmā'ne to take it up
ō'telēnā'gī his bow and arrow pāhalawī he went
hunting ^{of Fox & be zicimugi} ye'pāksimō'gī in the west sīwā'jō'e he
went towards yā'skō the same wāiyētē mōcā'
tawī always yā'alāwītē' where he hunts usually
jā'yā'gū' but ¹⁰⁵ mā'hā a short distance ye'pō'yātē
when he arrived mā'sīkā'wē'li he ~~travels~~ made a
circuit wē'tā'gō'ō'gī east wāiyētē direction.
sīpām-de he travelled towards pātō'he finally
yō'ni then tā'm kāmātē he found him
lām'tegwīgī in the forest sīlēsītē a man
pāsītō'ō'ali old man hīne when yē'nā'gō'tē
when he was seen by. ^{one word} ō'pō'yātē — wā'kōm'ē'gō'li
(idea of throwing) he was called in terms of relationship

wiōākeha in Shawnee.

p 3. time 8

nōdēmahi my grandson hōtegi. He was told
by him. ^{the} hō well kin'kawi you have found
one pālohi at last. nōwēci lefwa I am glad
yēnāula that I see you ksage because yōni here
yēsi for ~~you~~ ^{see} neguti ōiya I am alone
ōtegi he was told by him. hōwē ^{time} now
at that time. in 1 and then tameme ^{minute} gī nāpamātcī
he looked at him minutely (to refer to the time
right there, there). maigatai strange (feeling of
supernatural) nāgōdi he looked (Fox-nāgusiwa)
hina that ^{the} ōapa ^{traditionally} ^{dis said} fa ci tōōa old man.
tagawihī somewhat yōni yēsi thus
teid ōitci he was startled in that skilawē-
ōiōa boy tagawihī somewhat nō'ki again
ōpē' telēmali he was repulsed ^{his} ^{to} ^{his} thought by him
ksage because p' pētelēmegwipnāgōdīli
he ^{the} ^{other} looked hideous. ^{his} ^{is} time and nītcahi for the first
time ^{the time arrived} ōnāwāli he saw him. Pālohi finally
ōwe nōtci from thence pagitai he went home wēmege
whence he came waiyēta direction kōwa he went

p. 4 line 20

^{light}
 pan'ho-gwiti which were swimming lāmegi inside
 (under) wiyāgi is the person hūna that pa-cidōsa old
 man p. 5 sāpōni he was transparent una that
 kijkileni old man pāsī like sāpōnēgi glass. owe'm
 with ~~that~~ at that moment yēsi as nāhiga there pyātei
 he arrived yōni yēsē immediately kweyēgwī at once
 owesī kalōlātei he resumed his ^{usual} good natured talk ~~at~~ with him
 ōme sōm' dāli his grandfather tēne and yāsī as
 wesip'ātei (wesip' hātei better think) he ^{cp 4.2 by pe-R} (usually) played with him
 miyāska the same ye'penalātei he treated him; pātōhi
 finally māsi (or) + ^{middle voice} seksinōhi he moved and was
 lying down [was in the act of lying down before him]
 is the full sense; owe' them ōskitci onto silēm'tapīwa
 towards he sat ōpāpesipenāli he crossed him
 gai'penalātei ^{x-post lateral (not velar) correct best} as he usually treated him yēnāhātei
 when he visited him. kē-mō'tei suddenly ōlōbena he drew
 out hini the kekik'tōtei what he secreted ōkōga flint;
 inene at that moment mā motion ōtē'puk' ^{head} lāli he
 cut him open [ōtē'pōk' ^{mark not exactly} kalāli better] ōne welena
 then in medicine

p. 4 line 9

ōwe now pīla you nōssēmehi my grandson ogitepilebi
is your being sufficiently powerful ^{of} laiyoma this
ōski tāmkwē surface of the earth. ōtelāh he said to him
nīswellena two ^{living} ~~things~~ wiyāba ^{things (really sing.)} ~~persons~~

nā' kīyā I fear ^{him} yāma this myāōwe owl
tōme and nleskwā'ō. nīgini those pēhi only
nīkūdāgi I fear them ōtelāh he said to them
howē pālohī then finally ~~they~~ nahīga the time
of day. pūetci ^{to arrived} coming this way. kīsegi day
yāta pōgiteitci at which he goes home usually
hīna that skilawē'ōida boy wētēigār'ō. conse-
quently nōtci from thence pākitei he went home
pāiyāgwa but ōmēmekīnelet'ō he resolved it
in his mind yēgutci what he was told by ōmēcōm'ō.
ōali his grandfather. ōwā'ōne (or) so then wāiyāpāgi
the following morning yēpanantā'tci when he
visited him ōkōmē secretly amwē'tō he took with him
māhiteimēhi a small piece kaigaskwēgi sharp
sā'p'ōga flint. skatā want ōtelēlēnāhī he thought
them nīhī those sapa' it is said nāmē'ō'ī fishes
4. 19

yāta ^{where} ~~there~~ fī jēsipenātc; he addressed him
ōpī kāmēlitā on his back nō'ki and tēgi all
ōtāsina⁽²⁾ ^{west} ~~na~~ tawāli he asked him as he had before
(ōna nā tawāli he asked him) wīyehi anything
(ōnā tawāli he brought it from him), nō'ki and yōni yāsi this
^{different word.}
manner tēgi all nā nā t'agōtc' he was asked by
him wīyehi anything. Pēlegi at one time hini yēri
in this manner nā nā tawātc; he asked him. hagi tēpī lebi
~~are you being~~ is your being sufficiently powerful over
(= have you power? being means like God; if you say any-
thing it happens) alaiyōma this ōskitāmkwe
surface of the earth? hātēwi is there wīyehi anything
kwa'tāman' which you fear yōma (on) this ōskitāmkwe
surface ^{literal} of the earth (world)? ōtēbali he said to him. ō well
ni tēpī lebi ~~that~~ my being is powerful enough alaiyōma
this ōskitāmkwe surface of the earth negutwī
one thing lenawagatwī ^{it} ~~that~~ exists wīyehi something
kwa'tāma that I am afraid of: sō'gā nō'p'ō'gwa
flint-stone in that nīk'wā I fear it" ōtēgōli he
was told [ō mē cōn-bali ^{ā lētū} his grandfather]

p. 3 line 15

yepa kssinögi west otcipyä'wa he came from
yeta'watei where they ^{lived} yesi as nahiga then
pyatci he arrived käwagi (m) not yet mata
na swategi at the door mä'pyäwa he has
arrived one then opyeci kalö legöli he was
talked to by lu to him okom'öali his grandmother
öwi k'ela now then ki'm'kawa you
have found him kimecömba your grand-
father. wehi ^{now} ~~that~~ then hinögiyotci from ^{this time} now
^{birth} on kiteleta you own it lägwa the time
niyo ha'yan' you're going, psagi because mata not
kipelbetawi you have obeyed me yelala ~~that~~
which I said to you paigä'gwa but tegi dont
waiyö'paläte'ate' you desecrate him hina that
kimecömba your grandfather" otegöli he
was told. öwi one then otci ^{birth} ya'si panan'kate.
he had visited him ha'peta ^{once} ~~in~~ ^{while} lägwa ^{once}
now and then. pä'töhi finally ötkawali he
got acquainted with him. ini then yata then
wisipelinatci ^{they} played with each other ni'ki and again

p. 5 line 7

pyetci towards him lobetani gushed out nepi water
wi yagi itai from the person and that pacitoda old
man. in re then ~~to~~ tadebi scared was he
in that skilawo'odi'a boy. weteiginⁿⁱ therefore
imone at that moment notai from thence Kwagwi
he ran pagitei'ji to the son home metimi together
yete'p'itai as the distance he ran ogwamegi at his
heel yoni right then ye'kwigamegi level of the
fluid mo sa'tani always meti mine at the same
time (with) then t'agisi all kinds of myotwe owl
yoni yesi ^{then + there} kogwe'tana hotagi terrifying
noises (made by them) mel'ige (mel'ige I think perhaps
better) hini the la'ntegwigi in the forest yep'itai
along which he ran teine and t'agisi all kinds of
oleskwa'odi'li bird: onawali he saw ~~then~~ him
spemege above yepitepi'p'itai his head as he ran
atigamechi beyond t'agisi all kinds wawiyokube'
Rahi travelling ^{fly or fly wing} mixed kogwe'tani awful
kagamegi long tonaiyehi longbearded mihi those
was ketodi' better - o'hi birds. line 15

p̄alohi finally nahige then pyepⁱ to be arrived at
 yetāwātci where he + she lived o'kōm'ōali his
 grandmother; neye'ka already mōlēdīli (or) she learned
 yēs ilawitci of what he had done metcumi and neye'ka
 already mē'tai — nanahili she already prepared
 wā'si (8): ōsimōwātci they escaped. wētēigān² con-
 sequently in the nōtesimōgi from thence they escaped
 k'kwitcipⁱtōgi they ran up ^m ^m silgwa'kigi big mountain;
 ōgwa'niwāgi at their heels mōsōtawī all the time
 p̄emis pigimey was ^{the fluid} the level in the nēp' water.
 p̄alohi finally wēsētigi on top of pyepⁱtōgi they
 arrived running at yāska at the same time

p. 6

inī ū yēsi = : skwīgāmege increased the level
 of the fluid
 owā'ine ^{at that moment} right then kōkōm'ōena ^{our grandmother} ōkalōtā she spoke
 to it (chanted a rite implied) matcā'simisi persimmon
 tree nitāsi/ there lemātēit stood ōpa it is traditionally
 said inī wēsētigi on ~~the~~ top of that mountain
 inīne at that moment ōtāgibiwatanāwō they climbed it

86. June 3

ini matea'si nisi that persimmon tree; yesi
as a gōbiwātamōwāte' ~~then~~ climbed it ini that
yesi. So skwinigezi it grew one while
yōma that nēpi' nate oḡnānezi at their ^{letting} heel
mōsātawi always ini it yes' pitemezi was the
level of the fluid. pātōh ^{highly} men' kwatōgi up to the sky
pyetā' biwēgi they climbed to. hini ōtci from that
time on inōgi till now yaska the same hini at that
place tahā' piwāte' where they are.

† Inane then tēgi all wiyehi anything
tēme and tēgiwiyēda every living lānāwēwita
that lived tēgi all nēpōḡwi drowned they.
matatāḡwa all gone asisk; nātawi only nēpi
water. hiane at that time kō' kōm' Dena our grandmother
hōtēgiwī kōmāli she called to her all tēgisi
all kinds meginwāli animals (really sing.) nēpigi in
the water lānāwēwilitci which lives; metcimi
also tēgi all tēgisi all kinds nōmē' dāli
fish. me when ye pyālitci when they came yōmī
~~†~~ Taxa tō' pātci she commissioned them meginwāli
animal

June 12

↳ kuta first wā'si to nātelitai they go and bring
mōteci even māletcihi a small piece a sisk' earth,
paiyāgwa but nōta before yayale this side
nep'ōgwigi they drowned. mōtigi those meginwāigi
animals otālwipyetonāqu^a they could not bring it
asisk' earth ksāge for oḍāni too tamagānwi
deep was it īni that nepi water. a mō'gwa
beaver kāla for instance nōta this side ale.
nep'ōgwigi he was drowned. ōwāi me now the
kaka sāpa Crayfish abōtōō he was commissioned
wā'si to nātegi^{ki} go and bring it asisk' earth.
In a he pālōhi finally ōpyeto he brought it
asisk' earth māletci mehi a small piece
paiyāgwa but ksāge because tamagānwi it was
deep wēmegi from whana he come wisk' at
first tya'amegi when he took it up me that
asisk' earth mēt ali'gi at it was a large piece
wāxkātāwi that he was able anwītōtci he carried it
leg^{ci} (or leg'hi) size ōname he took it, paiyāgwa
but sēsias s'pemeigi up t'ōgwitei as Rowan up
as he footed
(letter)

metci leg'hi a large piece ^{leg'R-} leg'an-wili it was dissolved

p7

owe then now nahiga (so) to the pyawa he arrived
kateski only maletciti a little piece pipedak^{va}.
Deneli it adhered to oleteigi his hand. paiyagna but
tepi enough o'pyati he brought a asiski earth
weci ^{by means of} ^{by which} katanai enabled metctotci ^{to}
^{make} ^{made} it kō kōm'ōena our grandmother ~~pitōma~~
thus inogi today asiski earth tālenawēwiyā give
where we live _{wa.}
alaisyōma

okombali pieli his grandmother came.
okom'ci pieli his grandmother came.
nokom'ba pyawa my grandmother has come

Thomas Rock: The quarrel of the Sank, Kickapoo, Shawnee about
(matter of fact) the bear-foot.

Origin of clans + 5 political divisions.

Joe Billy (natural orator)

'runner'

religion.

He killed my grandmother
okombali nokombali

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