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Journalist.

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THE SHAWNEE INDIANS: THEIR CUSTOMS,
THEIR TRADITIONS AND FOLK-LORE

From information gathered by the field
worker, while living among them and
from relatives of leaders now dead.

It is not my purpose to write a history of the Shawnee Tribe of Indians, but simply to place on record a few things concerning their habits and traditions which I have gathered while living among them, after their removal to the Indian Territory from their reservation in Kansas. The Shawnees made this move out of Kansas dating from 1868 to 1871. Some of the leaders, including three ex-chiefs of the Shawnee Tribe, together with a small band of others, came on down to the Territory as early as 1868, selected their land and went back for a time. These three chiefs, Charles Rogers, Johnson Blackfeather and Cyrus C. Cornatzer, settled in my immediate neighborhood before I was born and I grew up with them and attended the same school with their children.

The first school I ever attended was established by Sampson Rogers, brother of Chief Rogers. It was a national school established through the Cherokee National school board, it was called the Rogers school and was located on Cabin Creek, near

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where the battle of Cabin Creek was fought.

For much of the information herein given I am indebted to the Reverend Scott Thompson, of Welch, now editor of the Welch Watchman, who came into possession of some Shawnee history through the son of Sallie Gore, daughter of the Reverend Charles Bluejacket, also an honored ex-chief of the Shawnee Tribe, who settled near the town of Bluejacket in 1871. Chief Bluejacket was the oldest of the Shawnee Indians to remove to the Indian Territory, and left more information concerning their customs and traditions than any of the other chiefs.

Charles Bluejacket the famous
Shawnee Chief.

Through the kindness of Mrs. Sallie Gore, daughter of Reverend Charles Bluejacket, of Bluejacket, the following sketch of the life of Chief Charles Bluejacket and his descendants was given to Reverend Jacob Spencer, of Clater, Missouri, a missionary to the Shawnee Tribe, about the year of 1907.

It seems to have dropped out of the memory of the present generation of men, if indeed it was ever generally known, that Chief Bluejacket was a white man. He was Virginian by birth,

one of a large family of brothers and sisters, many of whom settled in Ohio and Kentucky at an early day and many descendants of whom reside in this state. (Ohio) His name was Marmaduke Van Sweranger, I cannot now recall the given name of his father, or the place of his nativity, except it was in Western Virginia. He had brothers, John, Vance, Thomas, Joseph, Steel and Charles; one sister, Sarah and perhaps more. Marmaduke was captured by the Shawnee Indians when out with a younger brother on a hunting expedition, sometime during the Revolutionary War. He was about seventeen years of age when taken and a stout, healthy, well-developed and active youth and became a model of manly activity, strength and symmetry when of full age. He and a younger brother were together when captured and he agreed to go with his captors and become naturalized among them, provided they would allow his brother to return home in safety. This proposal was agreed to by his captors and carried out in good faith by both parties. When captured Marmaduke, or Duke, as he was familiarly called was dressed in a blue linsey blouse or hunting shirt from which garment he took his Indian name, Bluejacket.

During his boyhood he had formed a strong taste for the savage life as exemplified in the habits and customs of the wild

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American Indian and frequently expressed his determination, that when he attained manhood, he would take up his abode with some Indian tribe. I am not able to fix the exact date of this transaction, except by approximating it by reference to other events. It is traditionally understood that Marmaduke was taken by the Indians about three years before the marriage of his sister, Sarah, and she was married in the year of 1781. Although we have no positive information of the fact, traditional or otherwise, yet it is believed that the band or tribe, with which Bluejacket took up his residence, lived at that time on the Scioto River, somewhere between Chillicothe and Circleville.

After arriving at his new adopted home, Marmaduke, or Bluejacket, entered with such alacrity and cheerfulness into all the habits, sports and labors of his associates and he soon became very popular among them, so much was this the case that before he was twenty-five years of age he was chosen chief of his tribe and as such took part in all the councils and campaigns of his time. He took a wife of the Shawnee Tribe and reared several children, but only one son

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who was called Jim Bluejacket and was rather a dissipated wild and reckless fellow, who was quite well-known on the upper Miami River during and after the War of 1812. He left a family of seven children, four sons and three daughters who moved to the Kansas reservation, and later to the Indian Territory. They were Nancy, George, Betsy, Henry, John, Kate and Charles.

Bluejacket to Kansas in 1832

Charles Bluejacket, son of Jim Bluejacket was born in what is now the state of Michigan in 1816 and moved from Ohio to the Shawnee reservation, in Wyandotte, Kansas, in 1832, under the conduct of the National Government. He was well educated, having attended the Quaker Mission school, intelligent and highly intellectual and in all respects, feature, voice, contour and movement, except as to his darker color was an exact facsimile of the Van Swerangens. At an early date he was converted from heathenism to Christianity and united with the Methodist Mission. During his long life he was a faithful, consistent and courageous Christian; his brother, Henry was also a member and an official in the Methodist Church, but died early in life.

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Charles Bluejacket moved from Kansas to the Indian Territory in 1871, and settled near the present town of Bluejacket and died there October 29, 1897, at the age of eighty-one years.

Charles Bluejacket was married three times, he had six sons and one daughter by his first marriage who lived to years of maturity. They are Sally, David, Price K., Willis G., Silas D., Henry C. and Richard M. By his second wife, he was the father of Mrs. Cora B. Haggerty, Mrs. Mary B. Sharp, Lucinda, Amanda and Lewis Bluejacket, all of Bluejacket.

Mrs. Sally Gore

Sally Gore, who furnished much of the information about her famous father was well-known to me. I grew up with her children and also most of her brothers and sisters. Sally was an intelligent, well-educated woman, the oldest child of the Reverend Charles Bluejacket and reared a fine family of children. Sally was born in Johnson County, Kansas, January 7, 1844, attended the Shawnee Mission school in Kansas for eight years and also attended the Independence, Missouri college.

On November 10, 1858, she was married to a prominent young attorney, Jonathan Gore, who came from Kentucky and they are the

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parents of six children, a daughter who was born in 1860 and died in 1903, I did not know. The others are Hattie, H. Blake, Mamie, Daisy and Jonathan Jr. Mrs. Gore's husband died at Bluejacket July 12, 1906, and Mrs. Gore lived for several years after that date, the exact date of her death I do not know. Three of her children are still living. All of Mrs. Gore's own brothers are dead, a half-brother, Lewis, and two half-sisters, Mrs. Cora B. Haggerty and Mrs. Mary B. Sharp, still live at Bluejacket.

Bluejacket's Ancestors War Chiefs

Charles Bluejacket's grandfather, whose Indian name was leh-yah-pih-eht-sehnt-wah, meaning Bluejacket was a famous war chief and was in the battle in which General Harms was defeated, in 1790. In the battle in which General Anthony Wayne defeated the Northwest Confederacy Indians, in 1794, Captain Bluejacket commanded the allied forces. Charles Bluejacket's ancestors were war chiefs, but never village or civil chiefs until after the removal of the tribe to the west. His father was probably the first civil chief of the family. Charles Bluejacket inherited all the noble traits of character of his grandfather, he was licensed to preach in 1859 and continued to preach until

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the time of his death in 1895.

A favorite hymn of Bluejackets and the one which was largely instrumental in his conversion was the familiar hymn of Isaac Watts:

Alas and did my Savior bleed,
And did my Sovereign die,
Would He devote that sacred head,
For such a worm as I.

The following is the verse in the Shawnee language.

Na-lee-che mi-ce ta la,

Che na mo-si ta we

Ma-ci-ke na-mis wa la ti

mi-ti na-ta po ni.

Shawnee Tradition of their Origin.

I record here the Shawnees own tradition of their origin, as told to Reverend Jacob Spencer, Missionary in 1858-1860 by the Reverend Charles Bluejacket.

Our tradition of the creation and the antediluvian period agrees in all essential points with the Mosaic record. The

Then said the visitor, 'Remember how the Great Spirit did, when the first man was made.' At once she understood and breathed into their nostrils, and they all became alive. This was the beginning of the red men. The Shawnees to this day venerate the memory of the one they call their grandmother, as the origin of their race.

According to Bluejacket's tradition, the Indians, in coming to this continent, crossed a narrow part of the ocean far to the north, being carried across the water on the back of a turtle. Another version of the tradition is, that a being whom they knew not asked them to get in a small boat he was in and that he would take them to a good and happy country but it was so small that all were afraid to get in to it; finally one got in and the boat grew larger. Then others got in the boat growing larger as each individual embarked, finally when no more would get in the strange visitor brought the occupants to the other shore-America.

Coming of the White Man.

Bluejacket also related the following traditions, relative to the coming of the white men to their country.

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"Our old men (meaning the elders and wise men in the far remote past) used to tell our people that a great serpent would come from the seas and destroy our people. When the first European vessel came in sight the Indians caught sight of the pennant, with its forked end darting and moving as the forked tongue of a serpent. 'There is the serpent our old men have been telling us of,' they said; When the old men first tasted rum, tears ran down their cheeks. 'This is what is to destroy our young men,' they said.

The following legend illustrates the greed of the white man for land and his unfair methods in obtaining it. "The white man asked us for a small piece of land, a piece that a string cut from a buffalo hide would reach around. We told him, certainly, we would gladly make him so small a grant as that. Whereat the white man began to cut a very small strip from the edge of the hide, cutting around it. This he kept on doing, going round and round, until the hide was converted into a very long string, that surrounded a large piece of land.

Shawnee Arrogance

The Shawnees arrogated to themselves a superiority over the whites, as well as over other tribes of Indians. At the convention held in Fort Wayne, Indiana, in 1803, one of their principal men set forth their views in the following language:

"The Master of Life, who was himself an Indian, made the Shawnees, before any other of the human race and they sprang from his brain. He gave all a knowledge he himself possessed and placed them upon the great island and all the other red people are descended from the Shawnees. After he made the Shawnees he made the French and English out of his breast, the Dutch, out of his feet and the long knives (Americans) out of his hand. All of these inferior races of men he made white and placed them beyond the stinking lake (The Atlantic Ocean). The Shawnees for many ages continued to be masters of the continent, using the knowledge they had received from the Great Spirit in such a manner as to be pleasing to him, and to secure their own happiness. In a great length of time, however, they became corrupt, and the Master of Life told them that he would take away

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from them the knowledge which they possessed and give it to the white people to be restored when, by return to good principles, they would deserve it.

Many ages after that the Indians saw something white approaching their shores. At first they took it for a great bird but they soon found it to be a monstrous canoe, filled with the very people who had gotten the knowledge which belonged to the Shawnees. After these white people had landed, they were not content with having the knowledge which belonged to the Shawnees, but they usurped their land also. They pretended to have purchased these lands, but the very goods they gave for them were more the property of the Indians than of the white people, because the knowledge which enabled them to manufacture these goods actually belonged to the Shawnees. But these things will soon have an end. The Master of Life is about to restore to the Shawnees their knowledge and their rights, and he will trample the Long knives under his feet."

Reference has been made to the division of the Shawnees into clans or families. Such divisions are common to all Indian Nations, though the number and name is peculiar to each tribe.

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Shawnee, Oklahoma

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Indian alone, new to the Shawnee
to the Shawnee, but not to the Shawnee
any way we can.

Authorities to be used:

1. Shawnee
2. Shawnee
3. Shawnee
4. Shawnee
5. Shawnee
6. Shawnee
7. Shawnee
8. Shawnee
9. Shawnee
10. Shawnee
11. Shawnee
12. Shawnee

Some traditional Shawnee history.

The Shawnees belong to the Algonquian linguistic family

habiting the head of the Potomac River.

In 1728 some of the Shawnees moved west to avoid trouble with the six nations, because of their actions toward the Conestogas. They moved to the Ohio, perhaps with the permission of the Wyandottes in whose country they settled and put themselves under the protection of the French. The English sought the aid of the six nations, in an effort to induce them to return to the vicinity of Paxtang, west of the Susquehanna River. The treaties held with them between 1732 and 1739 secured the return of a portion of them, but in the latter year it was found that they were scattered from the great island to the Allegheny.

Before 1750 their principal seat was on the Ohio, about the mouth of the Scioto River. They were friends of the French and enemies of the English. In the Revolution they were enemies of the Americans, remaining so until subdued by General Wayne. They were the scourge of the Back settlements ^{for} nearly a century; the frontiers of Virginia and Pennsylvania and even those of New York and the Carolinas were constantly raided by Shawnee warriors. The Shawnees were the most restless and turbulent of

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the Algonquian tribes, and about the year 1763 they began to cross the Mississippi to what is now Missouri.

In 1798 Manuel Perez became commandant-general at St. Louis and he found the Osages troublesome to the settlements of upper Louisiana. He was unable to provide adequate protection and the presence of the few Shawnees and Delawares living in his realm suggested the idea of increasing their numbers as a check to the inroads of the Osages so he sent missionaries to the Shawnees and Delawares to invite them to remove to his country, offering them a sufficient body of land in the vicinity of Cape Girardeau. The offer was accepted and numbers of these Indians at once moved to the country, where they became the chief protection of the settlements from the Osages. It is said that Lorimer, afterward the commandant-general at St. Geneva, negotiated this removal of the Shawnees and Delawares and that he was allowed a grant of 30,000 acres of land for so doing.

When the settlements began to increase along the Mississippi, the Shawnees and Delawares became discontented in their settlements near Cape Girardeau, probably from the in-

solent and rough treatment at the hands of the pioneer settlers. The Delawares abandoned their villages there about the year 1815, and moved to the James Fork of the White River. In the course of a few years they were followed by most of the Shawnees. By treaty the latter tribe was given a tract of land on the south bank of the Kansas River, from its mouth to the junction of the Republican. This was in 1825, in which year members of the tribe began to arrive in the new reservation, settling in what is now Shawnee township, Wyandotte County, Kansas. By 1828 most of the Shawnees had moved to the new home west of Missouri, and later, 1831, the Fish band, including the families of Tecumseh and the Prophet, to which band they belonged, moved from Ohio and joined the western division, practically uniting the Shawnee people.

The Shawnees were called Chaouanons by the French. They called themselves Shawano. The tribe is separated into four divisions, the Mequachchake, the Chillicothe, the Kiskapocoke and the Piqua, the Piqua is said to be the division last formed or instituted.

Shawnees cling to old Customs.

The Shawnees cling to their old customs, seemingly more reluctant to abandon their ancient rights than any other civilized tribe. They regard their religious ceremonies of much importance and what is known of their primitive belief indicates that their religion was originally a form of sun worship. Of all the Indian languages the Shawnee is the most expressive, stately, eloquent and beautiful. They have a folklore of beauty and value. Perhaps no Indians were superior to the Shawnees in courage, the history of the Ohio valley abounds in instances of their daring. The greatest Shawnee was Tecumseh; the Prophet was a remarkable man, by many believed to have been the moving spirit behind the schemes of Tecumseh. He died in Shawnee Township, Wyandotte County, Kansas, and is buried there. While the Shawnees did not follow the warpath so persistently as did the Delawares after the removal of these tribes to the Kansas River country, they pushed their forays to a distance of more than a thousand miles.

In the summer of 1837 a small party of five or six Shawnees fell in with a large band of Yutas, near the eastern borders of the Rocky Mountains south of the Arkansas River. At first they

were received with every demonstration of friendship but the Yutas, emboldened no doubt, by the small number of their visitors, very soon concluded to relieve them of whatever surplus property they might be possessed. The Shawnees, however, much to the astonishment of the marauders, instead of quietly surrendering their tools and chattels offered to defend them, upon which a skirmish ensued that actually cost the Yutas several of their men, including a favorite chief, while the Shawnees made their escape unhurt toward their eastern homes.

As the Shawnees did not go to live in the Indian Territory until 1867 and later, the Santa Fe Trail lay for a distance of some sixty miles through their country. Members of the tribe were engaged on the Santa Fe Trail in various capacities, chiefly as herders for cattle and horses and as hunters, scouts and guards; they were faithful and trustworthy.

Tradition of Shawnee-Delaware War.

Many years ago a band of Shawnee Indians occupied the country now included in the state of Virginia and contiguous country and the Delawares occupied territory separated from them by a river, possibly the Potomac. The tribes lived in

friendly relation and often visited each other. One day some Shawnee women crossed the river to the Delaware side to gather some herbs and roots, allowing their children to remain to play with the Delaware children while they were engaged in their work. The boys, in their play, found a pretty grasshopper. This a Shawnee boy succeeded in capturing, but a Delaware boy claimed it because it was caught in his territory. A quarrel, followed by a fight, was the result and the Delaware boys being more numerous, the Shawnee lads were soon forced to flee to their mothers for protection. The Shawnee women took up the quarrel of their sons, but were soon forced by the Delaware women to recross the river to their own territory. As soon as the Shawnee men heard of the trouble a number of their warriors crossed to the Delaware side to avenge their women and boys, but the Delawares were too strong for them, and they like their women, had to flee for safety to their own side of the river. They were followed by a superior force of Delawares and a battle was fought in which the Shawnees were badly defeated. The Delawares followed up their victory with such energy and success, that the Shawnees were compelled to abandon their country.

They went westward, presumably to what is now the state of Ohio.

Shawnee Council House in Kansas.

Reverend Jacob Spencer, a missionary among the Shawnees, says, "When I was making my home with Charles Bluejacket and family, in the fall of 1858, I noticed one day a large piece of squared timber lying in his barn lot, having a turtle in relief on each of the two opposite sides. They were the size of a large land turtle, or tortoise, the work had been well-done. I asked for an explanation and Bluejacket told me that it was a post from an old council house, of the Shawnees that had stood on his land where ~~he was~~ then living, in Johnson County, Kansas. Most of the tribes have each a council house, that of the Shawnees was a hewn log building, erected by themselves about thirty feet wide and eighty feet long and one story high. It contained one apartment only, without either upper or under floor. There was ^a door in each end, but no window except three small holes on each side, about as high as a man's head when seated, resembling the apertures for the use of small arms in a block house. Openings in the roof allowed the smoke of the fires

on the earth floor in the center to escape. The roof was a kind of very ordinary shingling, with boards. The only seat was a continuation of hewn logs, layed along the walls. The sides of the building were kept in place by cross beams, resting upon two rows of wooded pillows. On one side of one of the pillows, nearest one of the doors, was carved in relief, the figure of a rattlesnake about five feet long, on the other side the likeness of a snake without the rattle. On two opposite sides of one of the pillows, nearest the other door, were carved in relief uncouth resemblance of the human face, somewhat larger than life, partially painted, and with a twist of tobacco tied to the pillow crossing, immediately above each figure. On each of two opposite sides of a pillow, in the interior, were carved as above, the figure of a turtle, colored so as to increase the resemblance of the living animal, metal was inserted for eyes.

The Calling of an Assembly of
Confederated Tribes.

Often, if not generally or universally two or more tribes of Indians were united in a confederacy for mutual protection,

as for war or other purposes. Meeting of these confederate tribes, when exigencies arose were necessary for the gathering of war parties or the consideration of subjects of general warfare. Any tribe could call a meeting, when it appeared necessary. Sufficient messengers were selected and a string given to each one, containing a knot for each day intervening between the time of calling, and the time of meeting. The first day the messenger passed through the tribe, to whom he bore the message, showing the string with the knots, and giving the place of meeting. The next morning before starting on his way he would cut off one knot, and so on each day until his work of notification had been completed.

Feasting of Guests.

One of the ancient customs of the Shawnees, as well as the other Indian tribes was to always place food before a visitor on his arrival. At any hour, day or night, as soon as a friend entered the wigwam the women would immediately set about the preparation of a meal for the guest. This same guest may have just feasted with another friend, but this would form no excuse for refusing to eat again. Among some of the

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tribes this custom worked both embarrassment and hardship on the early missionary, who was expected to eat with every family he visited on the rounds of his pastoral calls and the more he ate the better was his standing with his host. Even after the Indians became well-civilized they seemed to cling to this old custom.

In the summer of 1860, when Reverend Spencer was holding a camp meeting at the Shawnee Mission he said to one of his leading members, "Brother Pumpkin, the meeting has been going on now for several days and you have not asked me to eat with you." He replied, "My brother, the meeting has been going on for several days and you have never come to my tent to eat with me." On asking him if that was the custom, he said it was, that Indians did not ask people to eat with them, but that anyone who came was considered a friend but if they did not come they were not regarded as a friend. I then explained our custom to him and also made an appointment to dine with him, which appointment I kept and was rewarded with a most excellent meal, and his friendship.

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It is the visitor who confers the favor and honor on him, when he visits.

Instruction of the Youth.

There was always a chosen one, an old woman in each village whose duty it was to instruct the youth of the family in regard to the observance of life. When a young girl had grown to a certain age the old woman would come to her lodge and say to her mother that she wished to have a private talk with the girl. The rest of the family would then leave them alone together and the old woman would instruct her in everything connected with her woman's change of life, how she was to care for herself, about her relationship with men, results to herself and friends of wrong doing and explain to her about the care of herself and child in motherhood.

In each village there would be an old man selected to give similar instruction to the boys. The parents did not attend to this matter at all, but left the subject entirely with these old people to instruct their children.

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The Journey of the Soul

Charles Bluejacket is author of the statement, that the ancient custom was to keep a fire burning for three nights at the head of the grave of one who had died, and opening was made from the mouth of the dead to the surface of the earth and a hole was made through the newly filled grave, the withdrawing of provisions were also kept at the head of the grave for three nights. They explained this custom by saying it took three days and nights for the soul to reach the spirit land.

Feasting the Dead

One day Bluejacket with several members of the corporation, Whitaday, one of his official members, was making a feast to the dead and as he had never heard of the practice he asked him to explain. Bluejacket said the old custom to feast the dead was to keep off sickness, that if the dead were neglected they would become angry and return to earth and afflict their friends with various forms of disease in revenge for the neglect. He said that there had been quite a lot of sickness in Whitaday's family, and some visitors to Black Bob's village told someone of the sickness. The visitors were told that since Whitaday had be-

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come a Christian he had neglected his dead kinfolks and for that neglect they were made sick. On their return they told Whiteday what the heathen Shawnees had said. He then, according to the old custom, placed provisions in a secluded part of his house to appease the anger of the departed.

The Green Corn Dance.

No one was allowed to use any corn, even from his own field, until the proper authority was given. When the corn was sufficiently advanced for use, the one who had the authority fixed the date for the corn feast and dance. On this occasion great quantities of roasting-ears were prepared and all ate as freely as they desired. After this feast all could have what they wished from the fields, this was probably the most highly-esteemed feast festival. Very properly it might be called the feast of all feasts. Another feast was held but probably not so universally in the fall, a feast of ingathering and one in the spring.

The Bread Dance

In the fall of each year a certain number of men were sent out on a hunt. They stayed three days, on the third day

when they were returning and were near enough to be heard they fired their gun and the men and women in camp went out to meet them. The hunters were taken off their horses and sent to their arrows to rest, the game was cooked and put in a pile on the ground, there being no fire on the spring fire. There was also a pile of bread which had been made of white corn, pounded in a mortar for the occasion. The Indians then danced around the prepared provisions and sang and then sat down and the meat and bread were passed around. This ended the religious part of the feast, and was very solemn during this part of the ceremony but after this they could frolic all they pleased. The women wore their petticoats decorated with silver brooches and wore all the bright colored handkerchiefs they could. The men were dressed in buckskin leggings and moccasins, and also wore a loin cloth and blanket.

The Stomp Dance.

This dance was similar to the bread dance only instead of the meat and the bread they had piles of roasting ears. In the spring of the year all of the Indians got together and

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planted corn, some dropped the grain while others covered it. When this was done they had their game of ball, it was played like our football, rather a combination of football, the men on one side and the women on the other. The women were allowed to run with the ball, and throw it but the men had to kick it. Before the game began a rope was stretched and each player had to put something (as a wager) on it, a ring, string of beads, handkerchief, etc. When the game was over all these things were given to the winning side and each player got back his or her own article and the other man's trophy. They always stopped playing before sundown. They were superstitious and thought that if they played until after sundown someone would be crippled.

A Religious Custom.

Another religious practice^{of} the Shawnees which was observed once a year was as follows: the women carried wood and made a big fire. At midnight the chief brought out a mysterious bundle and took from it some great long feathers. The men dressed themselves in these, putting them in their long hair and sang.

If while they were singing, they could hear the mother spirit sing, that was the sign the world was not coming to an end that year.

Indian Festivals

The Indian festivals bear a striking resemblance to those of the Jews, particularly the festival of the Indians which occurs at the use of the first ripe fruit of the season. They have three festivals of this character in the course of the year and each is evidently produced by causes perfectly natural. The first occurs in the commencement of the summer, when the people, after a separation from their villages, and after wandering in an unsettled condition during the cold season, commonly in small detached parties, return to plant their vegetables and to commence the culture of their small patches.

The second occurs at a time when their corn, soft in the ear, becomes eatable and the third takes place after they have gathered the fruits of their fields, at the commencement of cold weather, when they are again about to separate on their winter's wandering. They like all other

people, are social beings and after a separation from kindred and acquaintances for eight months, are happy to see each other at the common place of annual meetings. and from the same principle that festive parties would be induced in civilized society, under circumstances as nearly similar as we could expect to occur, the Indians collect to talk, to make speeches, to eat, beat their drums, rattle their gouras, sing and dance. Their feasts or dances happen frequently and depend on the disposition of an individual to enjoy a social interview with his friends, but a festival or meeting in the spring season is observed as a national affair. A second regular national meeting is expected when, after a season of greater scarcity, which is that between assembling at the village in the spring and when they can gather enough from their fields for a plentiful feast. Zest is given to this occasion and the hilarity promoted by music, dancing, etc. In the autumn they again assemble for the parties to take leave of each other and that a similar feast should occur is perfectly natural.

A Scrap of Folk-Lore

Charles Bluejacket was once asked how friends and neighbors entertained each other when they were together. He said sometimes by telling jokes on each other and this is one of his jokes.

"A long time ago a wildcat pursued a rabbit and was about to catch him when the rabbit ran into a hollow tree. The wildcat took a position in front of the entrance and told the rabbit that he would remain there until the rabbit from hunger would be induced to come out, that he need not think of escape. After a time the rabbit said he would come out and let the wildcat make a meal of him, on one condition, and that was, that the wildcat should make a fire in front of the tree, saying that as soon as a bed of coals sufficient to roast him had been prepared he would come out and be roasted, that he did not want to be eaten raw. The cat built the fire as directed and when the sticks were burned into coals he settled himself on his haunches and notified the rabbit that all was ready. Whereat the rabbit gave a spring striking all of his feet into the coals and knocking them into the face and over the breast of the wildcat and then escaping.

This burned the hair on the cat's breast and when it grew out it was white. This is why the wildcat has white spots upon its breast.

The joke is apparent when it is understood that all Indians belong to different clans and that Bluejacket was a member of the Rabbit Clan and told this joke at the expense of the members of the Wildcat Clan, who happened to be present on the occasion.)

The Origin of the Hickapoo's

"In the early days ten Shawnees went on a bear hunt, and were gone for many days. When the hunt was finished they made, as was their custom, a Bear's Foot Feast. With the Indians the bear's feet, especially the forefeet, are

a great delicacy. When Indians went on a hunt the feet of the bears killed were carefully saved for the feast, which was held at the termination of the hunt. The feet, as was the custom, were put into a kettle and hung over a fire to cook for the feast, it took quite a time for them to cook as it does hog's feet. While they were cooking the hunters lay down to sleep, three on one side of the fire and seven

on the other. Sometime in the night one of the seven men awoke and examined the feet to see if they were cooked enough to eat, but finding they were not, lay down again and went to sleep. After sometime one of the three awoke and examined the feet to see if they were sufficiently done and found they were. He aroused his two companions and they ate all they wanted and again lay down and went to sleep. Not long after that one of the seven examined the feet, and found them ready to be eaten. He aroused his friends and then the three on the opposite side of the fire and told them to get up and they would have their feast. The three men told him that they had had all they wanted and that the seven could have what was left. So they began to eat but soon discovered their companions had eaten the forefeet and had left only the

small hind feet for them. This made the seven so angry that they drove the others from camp, forbidding them ever to return to the Shawnee tribe. So they went off to themselves and from them originated the Kickapoo tribe."

Why the Deer has a Short Tail

"Once there was a brother and sister, who lived alone in their lodge. The brother said one morning, 'I want to

hunt, for we must have some meat.' He put some water in a shell in the corner of their lodge and told his sister not to drink it, for if he was killed while out hunting the water would turn red and thus give her warning. Then telling her not to touch the little ears of corn, he went off into the forest.

After her brother went away the girl began to think, what is the mystery about this corn that I should not pop it? I am going to see. So after a while she got down the little ears of corn and shelled the kernels off the cob, and began to pop the corn. It popped and the little grains became large and white and it smelled good. She popped and popped and the little lodge became fuller and fuller of the white corn, until finally when it was all popped she was

crowded back against the wall. Then she heard the deer coming, for they smelled the corn and they crowded up to the door and began to eat. More deer came, little and big, and they ate and ate until finally they had eaten all the corn.

Then they looked around to see if there was anything else they could eat. The girl had hidden under a skin in the

corner but they saw the skin move and they told her to come out. Then they put her on the horns of the big deer, and they all went off together, the big deer first and all the rest following.

When the brother came back he saw what she had done and he called and two big black snakes came to help him find his sister. He said, 'Put your teeth together and help me find my sister.' She did so and carried him fast to find his sister. They were the evil spirit. They knew the way the deer went and followed it day and night and the next day they found her. When they saw her they put their heads in the ground and the brother over her. Then he said to his sister, 'He then kicked the tail off the deer and made them stop.' This was the punishment they gave.

Certain events are believed to be the cause of sickness and death. For example, if a person is sick and the doctor says that the person is going to die, but the person does not die, it is because the person is not going to die. This is a common belief among the Shawnee people. It is also believed that the person who is sick is being punished for some sin. This is a common belief among the Shawnee people. It is also believed that the person who is sick is being punished for some sin. This is a common belief among the Shawnee people.

"When a person is sick, and no one knows what ails him, they give a considerable present to the prophet, and he promises

to answer any question they see fit to propose. In the evening they make a small enclosure by standing up four poles stuck in the ground, to extend eight or ten feet high, and place them in a square from two feet by three feet. The prophet gets inside of this, when the Indians wrap blankets around the poles so as to enclose it perfectly tight all around, with no holes, except in the top.

"The prophet commences by rattling a gourd and singing for perhaps an hour. When he stops strange unusual sounds are heard within. The house begins to shake and reel very rapidly. Different spirits enter and hold a loud conversation with the prophet. They converse freely on the subject of the sickness of the person, for whom he is now acting, and inform the prophet whether or not the person will recover. Some of the prophets seem to possess the power of ventriloquism. The spirit of many kinds of living creatures enter, and each holds a conversation with the prophet. The Indians surround the house and hear the various sounds, at the top of the enclosure, while the voice of the prophet is on the ground. This is kept up sometimes until after midnight."

The Ancient Religion of the Shawnees.

The Indian religion was very simple and their creed a short one. They believed in a great first cause as the giver of life and the Creator of all things, the Great Spirit, and that worship and adoration should be paid to him.

They believed in immortality of the soul, of a future existence in what is generally spoken of as the "happy hunting ground". Their idea of the future abode of all Indians was that it possessed all that was desirable in this life, with none of the world's evils; a land where there was to be no sickness, death or enemies and where game was inexhaustible. Their religious worship consisted mainly of feasts and dances. All annual dances were acts of worship. In addition to these fixed feasts and dances, there was a dance preceding an at-

tack on an enemy and a similar one preceding a hunt. In these the aid of the Great Spirit was invoked, and an omen of good anxiously looked for. If instead of an omen for good, there was an omen for evil, the contemplated enterprise would be abandoned.

There were times in which a prayer was made to the Great Spirit, just as the devout Christian prays to his Father in

Heaven. Their religion was somber and joyous, religion without love and one in which there was room no place for repentance. It had to do with this life only and had nothing to do in determining the state of the soul and misery in the next world. It taught that the dead, as a class of characters, could be received and made welcome in the next world.

The grain feast was a Thanksgiving service as well as to secure a good harvest. The summer of grain corn feast was at first a Thanksgiving occasion, and so was the dance of the first of harvesting their harvest. The feast and dance on the eve of war was to thank the Great Spirit and through his favor have success in battle. The victorious the

and dances which followed were held to give services and to thank the Great Spirit for the success of the war.

concerning their sins, which had injured the Great Spirit. There were other dances and ceremonies but all were of the same similar spirit of character.

The Shannee Prophet, Ten-squa-ta-wa.

In the month of September, 1897 the Reverend Charles Blue-jacket, of Bluejacket, visited Wyandotte County, Kansas, for the

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purpose of searching for the grave of the Shawnee Prophet, Ten-squa-ta-wa. Bluejacket had been absent from that country for twenty-five years and the growth of trees and the cultivation of the land by the white man had so changed the country that after hours of effort he was unable to locate it. The prophet was buried a mile or so south or southwest of Argentine, near the Wyandotte County line. Catherine Profit, a daughter, had for her allotment the southeast quarter of the southeast quarter, of the northeast quarter, of section 32, township 1 South, range 25 East. Because of exposure at that time everend Bluejacket caught a cold and died October 29, 1837, while in his eightieth year.

in November, 1837, on the Shawnee reservation in Kansas the Shawnee Prophet, Ten-squa-ta-wa, died. He was reputed to be

a twin brother of Tecumseh, he had been sick several weeks when he sent for a gentleman connected with the Baptist Mission to visit and prescribe for him. The missionary was accompanied by Dr. J. A. Schute, of Westport, Missouri, also an interpreter, who conducted them by a winding path, through the woods till they descended a hill at the bottom of which, secluded apparently

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from all the world, was the prophet's town. Huts built in the ordinary Indian style constituted the entire settlement. The house of the prophet was not distinguished at all from the others. A low portico, covered with bark, which they were obliged to stoop to pass under was erected before it. Half-starved dogs greeted them with a growl as they entered. The interior of the house, which was lighted only by the half-open door, showed at first view the taste of one who hated civilization. Two or three platforms built against the wall served the purpose of bedsteads, covered with blankets and skins. A few ears of corn and a quantity of dried pumpkins were hanging on poles overhead. A few implements of savage domestic, as wooden spoons and trays, pipes, etc., lay scattered about the floor, everything indicating poverty. In one corner of the room an apology for a fireplace contained a platform of split logs elevated about a foot from the floor and covered with a blanket. This was the bed of the prophet, he was fallen, savage greatness. It was the spectacle of a man whose word was once law to numerous tribes, now lying on a miserable pallet, dying in poverty, neglected

by all but his own family. When they approached him he drew aside his blanket and they discovered a form emaciated in the extreme, but the broad proportion of which indicated that it had once been the seat of great strength. His countenance was sunken and haggard but appeared to exhibit something of the soul within. They inquired of his symptoms which he related particularly and then they proposed to do something for his relief. He replied that he was willing to submit to medical treatment but was just then engaged in contemplation or study as the interpreter called it and he feared the operation of medicine might interrupt his train of reflection. He said his study would occupy three days longer, after which he should be glad to see them again. Accordingly in three days they again went to his cabin but it was too late. He was speechless and evidently beyond the reach of human assistance, that same day he died.

The history of the prophet, up until the Civil War was often told. When in conjunction with his brother, Tecumseh, he was plotting a union of all the Indian nations of the continent against the growing powers of the United States and preached, as he alleged, with a direct communication from

Heaven, his influence was unbounded. Many tribes besides the Shawnees believed in him, but the charm was in great measure broken by the disastrous results of the battle of Tippecanoe. The Indians engaged in this battle with all the enthusiasm that superstition could inspire, assured by the prophet that he had power to change the power of the whites to ashes.

Ten-squa-te-wa, who possessed in an eminent degree that part of valor called prudence placed himself on an eminence, out of harm's way and encouraged his men, singing and dancing to conciliate the favor of the Great Spirit, but all in vain.

The Indians were killed in great numbers and the reputation of the prophet sank, never to rise again. After that war, the prophet never figured at all again, he seems to have lived in obscurity, always keeping a small, but decreasing band around him. He maintained his character till the last, professing to hold continual intercourse with Heaven and opposing every encroachment of civilization upon the venerated customs of his forefathers. He hated the whites, their language, their mode of life. He understood English, it is said, but would never

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...speak a word of it. Nothing vexed him more than the operations of the missions and their success in introducing the Christian religion and civilized arts. He was frequently known when an assembly had met for worship to stand before the door and interrupt the meeting by noises, sometimes sinking the dignity of the prophet in very unbecoming acts to effect this purpose.

Among his pretensions was that of skill in medicine, or rather in healing; for his means of cure was mostly conjurations and ceremonies, deriving their efficiency from divine interposition. A Shawnee of intelligence and piety, yielding to the importunity of friends who had faith in the prophet once called on him to administer relief to two of his children. The prophet told him he would visit them but he must first take time to dream. Accordingly he retired to his pallet and after a nap in which he communed with the Great Spirit he hastened to communicate the result of this revelation, assuring the parents that the prescriptions of the Deity himself must infallibly succeed. The children, however, died and the parents' faith in the prophet was probably buried with them. He always maintained that he would never die. Several times during his last sickness he

swooned and was thought to be dead, he took advantage of these occasions and assured his followers that he actually died temporarily but was restored again by divine power.