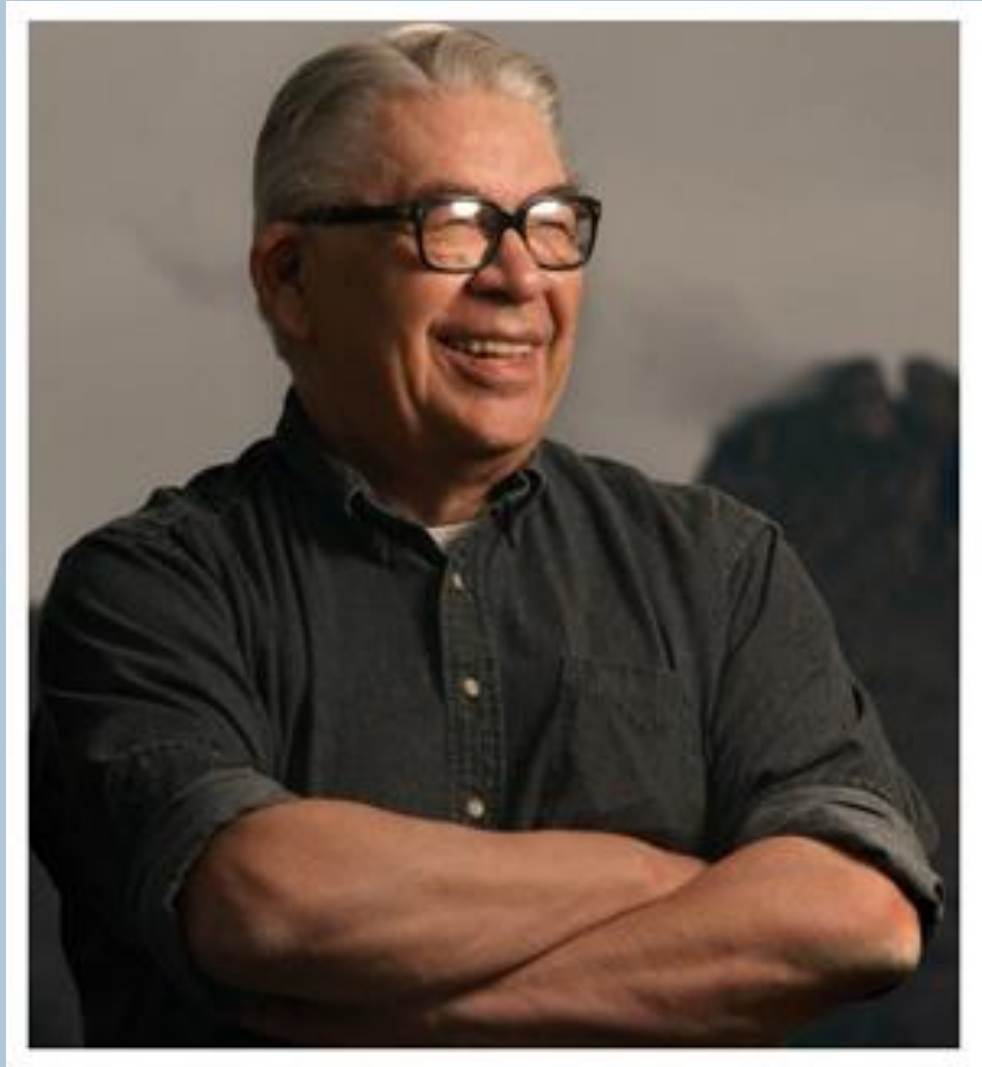


When Ethnohistory was a Science

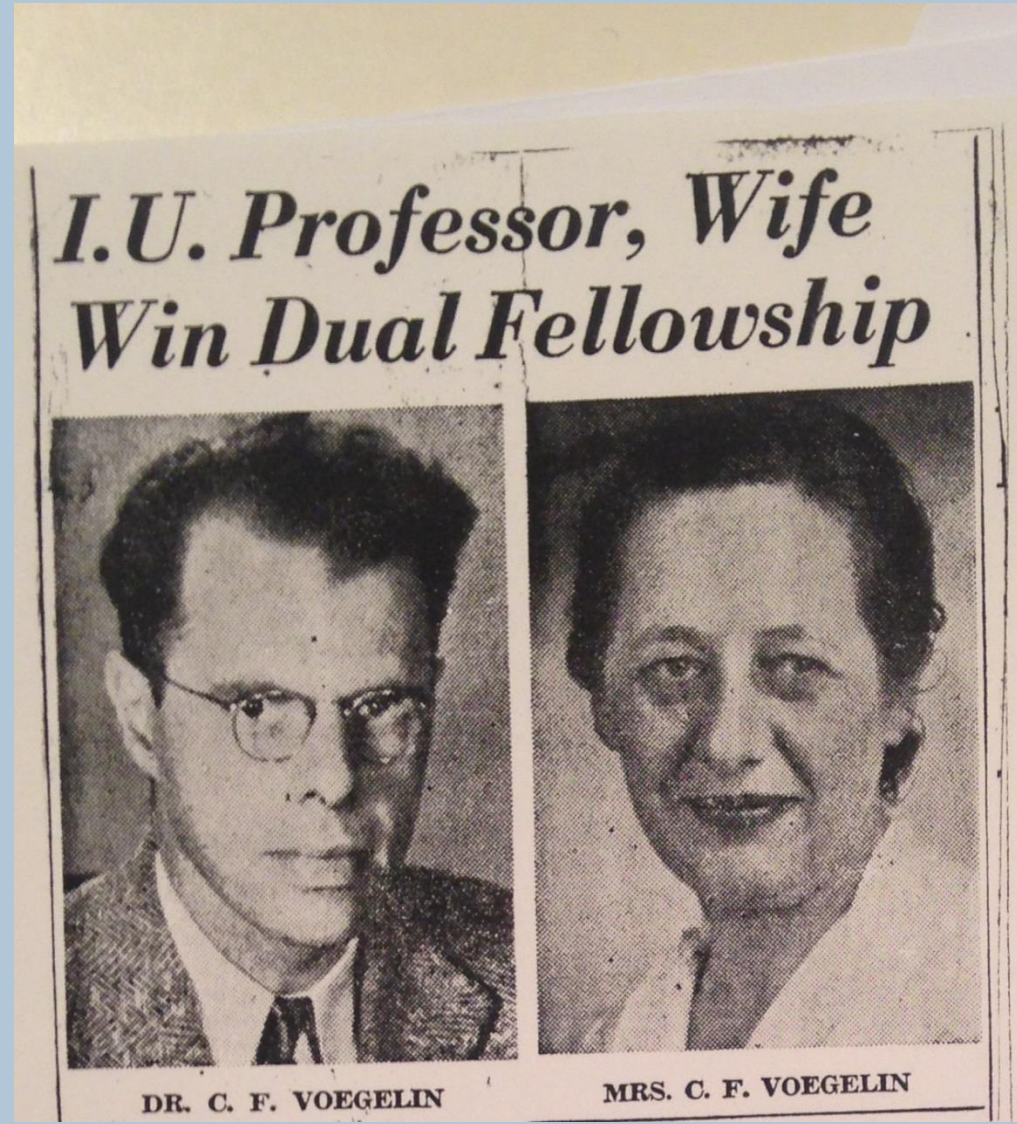
Erminie Wheeler Voegelin, Carl Voegelin and
Thoughts on How to Use Early Anthropology

In *Custer Died for Your Sins*, the Lakota intellectual Vine Deloria, Jr. wrote that "behind each policy and program with which Indians are plagued, if traced completely back to its origin, stands the anthropologist."



Eli Lilly, and the US Department of Justice, Financed the Voegelin's Work
Among the Shawnee

In 1933, during a Bread Dance, the defining ritual of Shawnee identity, Voegelin wrote that “the behavior of the Indians while waiting for this food to be cooked was peculiarly urbane. One felt that the Shawnee manner of town life was not forgotten, even though the government land allotment system separates families at present.”



Science, Reason, and Objectivity

One Milestone



To believe smugly, till my eighteenth year,
That right was right, and never could be wrong,
That God was God, and sinning was a sin,
That day and night were each twelve hours long—
This was I taught, and lauded for believing:
These creeds I stole; men honored me for thieving.

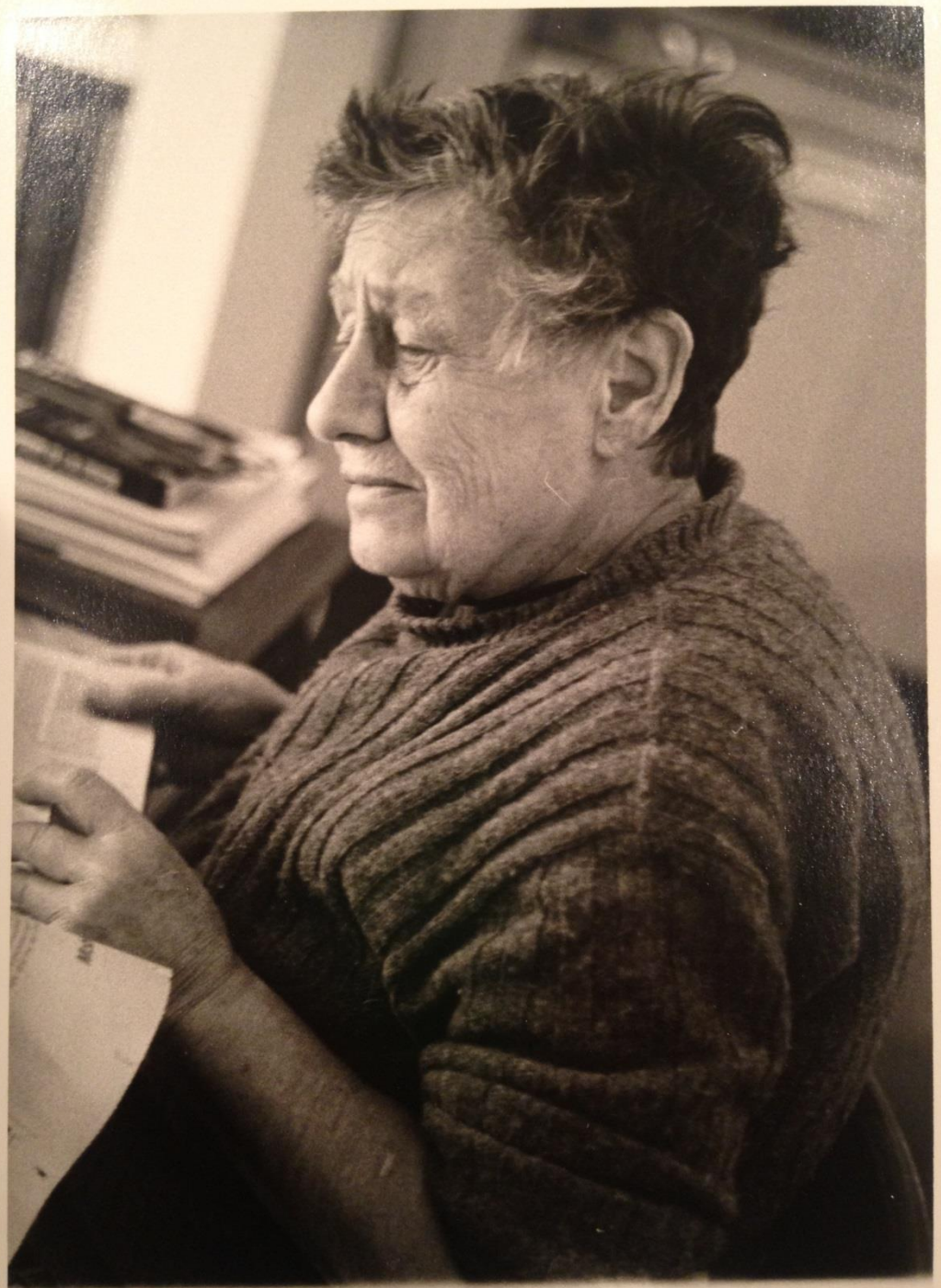
One friend there was who laughed at these my creeds,
And then came men who said that they were wrong,
And last came Life itself to prove to me
How weak were all my idols I deemed strong.
This year I learned that right is often wrong,
That God is nothing but a man-made thing,
That day is short, and night is thrice as long,
That sin means not to protest, but to cringe.

Life took unto himself the clean, blank page
That was my life, and wrote these things for me,
And they who taught me creeds so long ago
By scorn of my new life, trumpet me free.

Ermine B. Wheeler.



In 1959, Erminie Wheeler-Voegelin wrote a letter to a friend in which she described her “continual shock” at “how much we have written about these Indians, for two centuries, and how little we have actually given about them, concerning who, when, where (not to mention what and why)?”



The Voegelin's Paid Shawnees for Their Research



In this photo, taken between 1936 and 1941, Absentee Shawnee James Clark stands with the Voegelin family in their home at DePauw University, in Greencastle, Indiana

The Voegelin's faith in science and reason made it impossible for her to see the need for reflexive anthropology. Her role in scholarship, and her personal and professional loyalties, never factored into her scholarship.

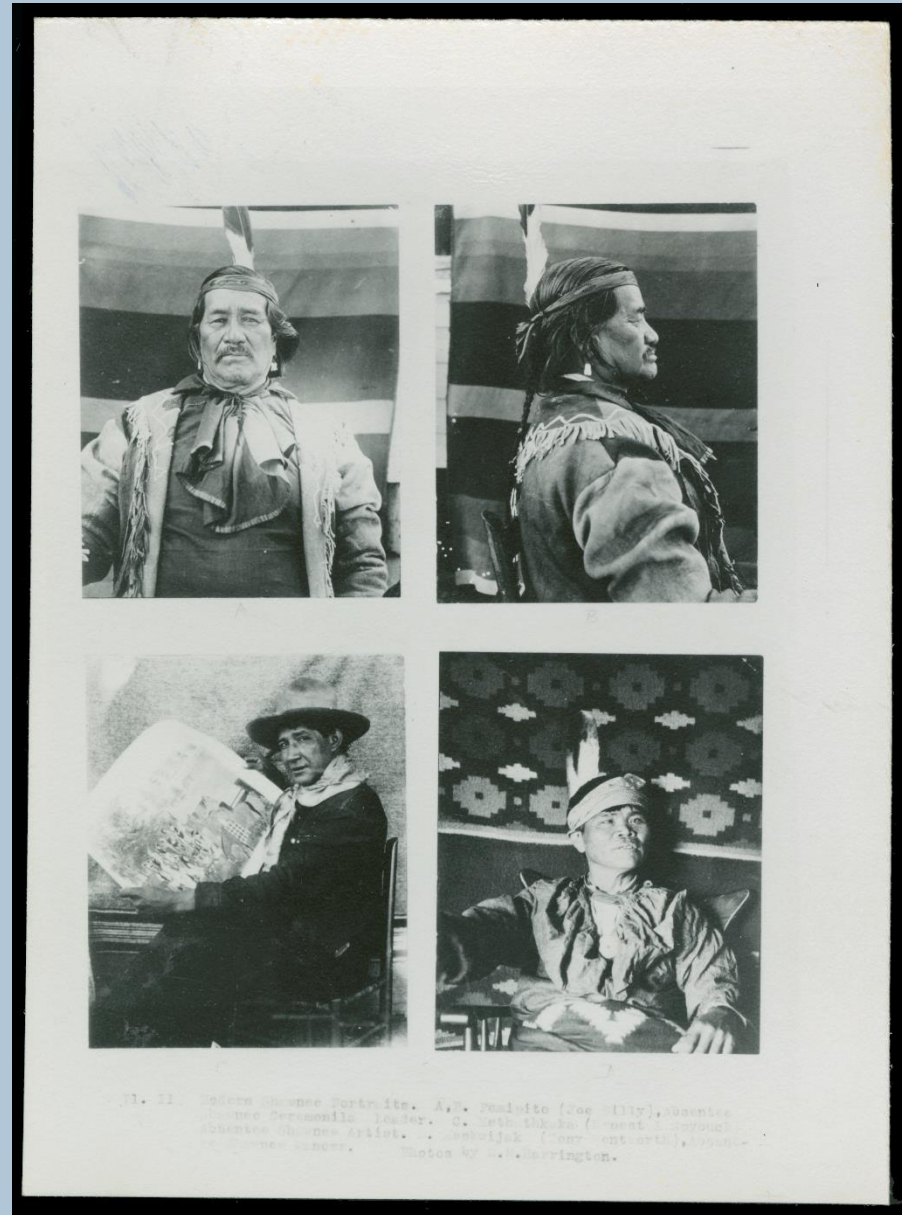
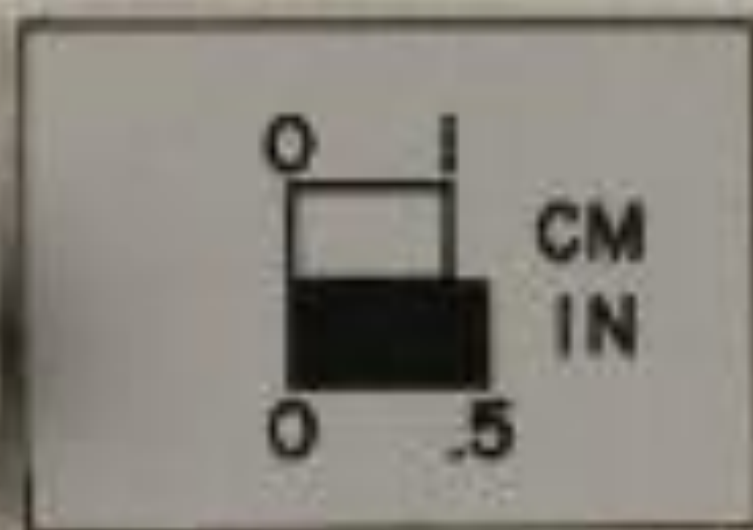


TABLE XI: GREAT LAKES-GULF BURIAL CUSTOMS,
GENERALLY DISTRIBUTED

	Illinois	Miami	Kickapoo	Sauk	Fox	Potawatomi	Ottawa	Ojibwa	Winnebago	Menomini	Huron	Seneca	Shawnee	Delaware	Nanticoke	Catawba	Cherokee	Yuchi	Creeks	Alabama	Choctaw	Chickasaw	Osage	Omaha	Iowa	Kansa	Missouri	Oto
1. Corpse bathed.....		+	+		+			+				+	+	+				+			A	+						
2. Male gravedigger(s)....	+	+	+	+	+	+				+	+	+	+	+			A		+	+	+			+	A	-	-	
3. Tobacco put in grave....	+	+		+	+	+		+	+			+	+	+			A	+				+						
4. Gravediggers close grave		+	+		+	+		+	+			+	+	+			+		+			+						
5. Mourners go home after interment.....		+			+			-	+		+	+	+	-					+			+	+					
6. All-night vigil after interment		+				+		+	+			+	+	-						+		+	+					
7. Terminates at dawn								-	+			+	+	-				+				A	+					
8. Spouse may not hunt, fish, cook for variable period of time					+		-	+		+	+	-	+	+				+		+		+						
9. Special taboos for gravediggers, corpse handlers			+		+							+	+	+			+		+	+		+						
10. Eat alone			+		+							-	+	+			+		+	+		+						
11. For "four" days..					+							-	+				+		+			+						
12. Condolence ceremony..		+	+	+	+	+	+	+	+	+	+	+	+	+				+	+	+	+	+		-	?		?	
13. For spouse only....		+	+	+	-	+	+	-	+			+	+	+				+	+	+	+	+					?	
14. Spouse's hair washed and combed			+		+	+	+	+	+			-	+	+				+	+	+	+	+						
15. Entire release of spouse possible		+	+	+		+	+	+	A	+		+	+	+				+	+	+	+	+					+	
16. New clothes given spouse		+	+	+	+	+	+	+	P	+	+	+	+	+				+	+	+	+	+					+	
17. Cremation		+				+	+	+	-	+	+		-	-			+				+						+	
18. Rare or limited to certain groups.....		+				+	+	+		+	+		-	-			+				+							

Erminie Wheeler-Voegelin in her "Mortuary Customs of the Shawnee and other Woodland Indians" created matrices of burial practices that we now find invaluable in identifying Shawnee graves for our NAGPRA and Section 106 responsibilities.



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Eastern Shawnee Tribe of Oklahoma Digital Collection



Eastern Shawnee Tribe *of Oklahoma* Digital Collection

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The Eastern Shawnee Tribe of Oklahoma is proud to partner with Ohio History Connection to present a digital library of its past and cultural heritage. Funding for this searchable database is made possible by the Administration for Native Americans.

The Eastern Shawnee Tribe of Oklahoma is compiling a digital collection of images and documents to aid in historical and genealogical research. Our digital library will expand to include additional material as we recover more materials through research trips at various archives and depositories. Archives are continuously being updated and new collections added. Please check back often as we add to this digital collection.

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About the Eastern Shawnee Tribe of Oklahoma

The Eastern Shawnee Tribe of Oklahoma is one of three (3) federally-recognized Shawnee tribes: the Eastern Shawnee on the Oklahoma-Missouri border near Wyandotte, OK; the Absentee Shawnee near Shawnee, OK; and the Shawnee Tribe in Miami, OK. These three tribes were recognized as autonomous nations during the Indian removal era. Prior to that, most archaeologists and historians agree their original homeland was the middle Ohio Valley, between modern Louisville, Kentucky, and West Virginia.

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002, Leach, M.L.. "History of the Grand Traverse Region," *Michigan Pioneer and Historical Collections* Vol. 32, (1903): 18-22.

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Author La Potherie, Bacqueville De

Editor Kellog, Louise Phelps

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Publisher Charles Scribner and Sons

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much surprise to me when he saw a *gode*¹ suddenly fall, covered with blood, as the result of a gunshot, that he stood motionless with the wonder caused by a thing which seemed to him so extraordinary. The Frenchmen who traded with the Canadian tribes were often amused at seeing those people in raptures of this sort. The savages often took them [the Frenchmen] for spirits and gods; if any tribe had some Frenchmen among them, that was sufficient to make them feel safe from any injuries by their neighbors; and the French became mediators in all their quarrels. The detailed conversations which I have had with many voyageurs in those countries have supplied me with material for my accounts of those peoples; all that they have told me about them has so uniformly agreed that I have felt obliged to give the public some idea of that vast region.

Sieur Perrot has best known those peoples; the governors-general of Canada have always employed him in all their schemes; and his acquaintance with the savage tongues, his experience, and his mental ability have enabled him to make discoveries which gave opportunity to Monsieur de la Salle to push forward all those explorations in which he achieved so great success. It was through his agency that the Mississippi became known.² He rendered very important services to the colony, made known the glory of the king among those peoples, and induced them to form an alliance with us. On one occasion, among the Pouteouatemis, he was regarded as a god. Curiosity induced him to form the acquaintance of this nation, who dwelt at the foot of the Bay of Puans. They had heard of the French, and their desire to become acquainted with them in order to secure the trade with them had induced these savages to go down to Montreal, under the guidance of a wandering Outaouak who was glad to conduct them thither.³ The French had been described

¹ *Gode* is a sea-bird, probably the murre or awk, common in the North Atlantic and in the Gulf of St. Lawrence.

² Perrot probably saw the Mississippi before La Salle had done so; whether he had made it known before the voyage of Joliet and Marquette in 1673 is questionable.

³ Perrot would seem to imply that he was the first Frenchman the Potawatomi had ever seen. Either he was ignorant of the visit of Radisson and Grosseilliers and other early adventurers, or he purposely magnifies his own discoveries.

1665-1670] ADVENTURES OF NICOLAS PERROT 75

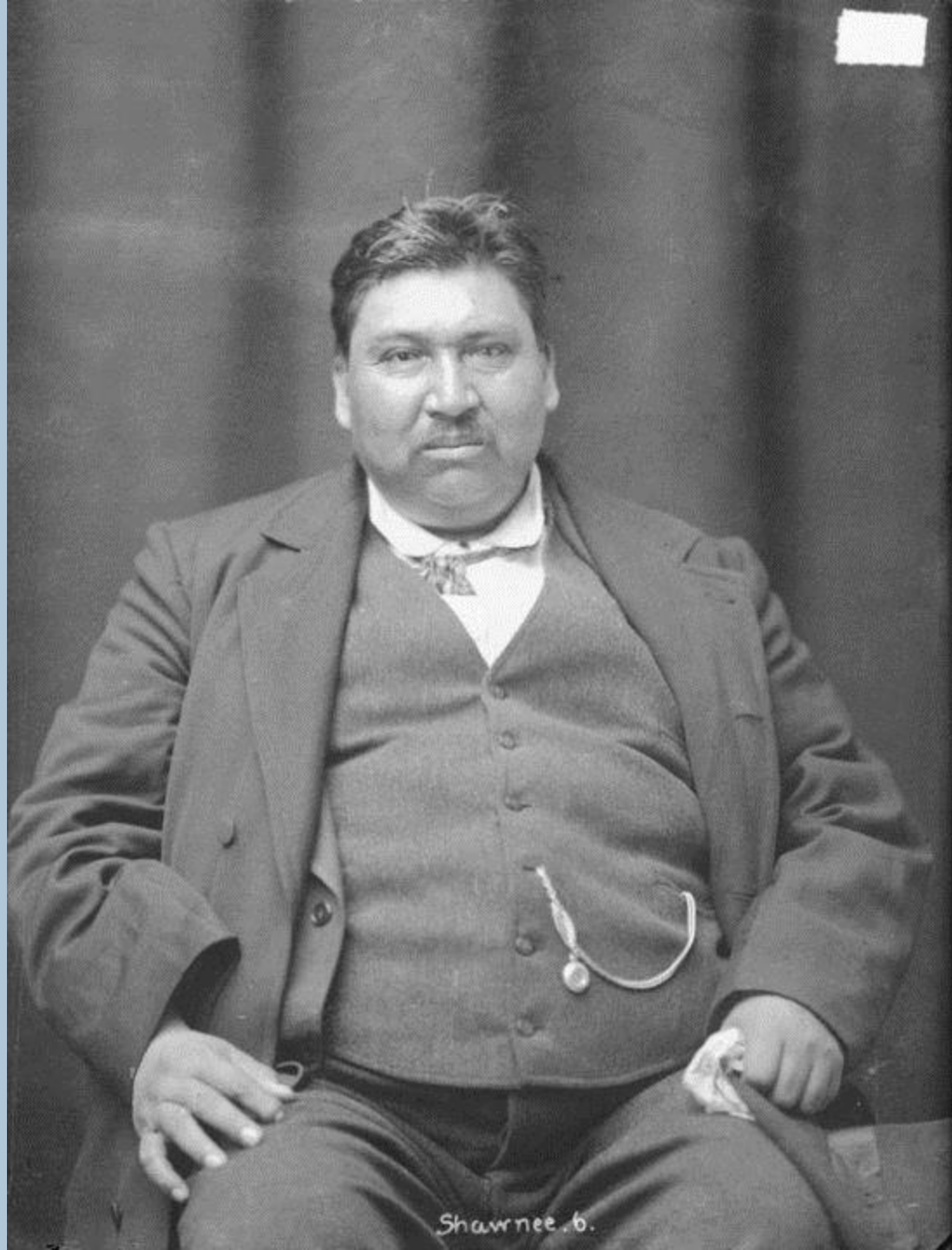
to them as covered with hair (the savages have no beards), and they believed that we were of a different species from other men. They were astonished to see that we were made like themselves, and regarded it as a present that the sky and the spirits had made them in permitting one of the celestial beings to enter their land. The old men solemnly smoked a calumet¹ and came into his presence, offering it to him as homage that they rendered to him.

After he had smoked the calumet, it was presented by the chief to his tribesmen, who all offered it in turn to one another, blowing from their mouths the tobacco-smoke over him as if it were incense. They said to him: "Thou art one of the chief spirits, since thou usest iron; it is for thee to rule and protect all men. Praised be the Sun, who has instructed thee and sent thee to our country." They adored him as a god; they took his knives and hatchets and incensed them with the tobacco-smoke from their mouths; and they presented to him so many kinds of food that he could not taste them all. "It is a spirit," they said; "these provisions that he has not tasted are not worthy of his lips." When he left the room, they insisted on carrying him upon their shoulders; the way over which he passed was made clear; they did [not] dare look in his face; and the women and children watched him from a distance. "He is a spirit," they said; "let us show our affection for him, and he will have pity on us." The savage who had introduced him to this tribe was, in acknowledgment thereof, treated as a captain. Perrot was careful not to receive all these acts of adoration, although, it is true, he accepted these honors so far as the interests of religion were not concerned. He told them that he was not what they thought, but only a Frenchman; that the real Spirit who had made all had given to the French the knowledge of iron, and the ability to handle it as if it were paste. He said that that Spirit, desiring to show his pity for his creatures, had permitted the French nation to settle in their country in order to remove them from the

¹ The calumet was the sacred pipe of the Indians and was used in all forms of worship and negotiation. The word is supposed to be derived from the Norman-French "*chalumet*," meaning a reed. The heads of the calumets are made of pipestone, the stems of hollow wood, with fantastic decorations.







Shawnee. b.