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BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

No. 1699

Stock Algonquian

Language Miami (Western) Dialect

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

(18 Pages)

Collector J.P. Dunn (Gatschet)

330

Place Date October 25, 1909

Remarks Purchased \$250. October 20, 1909.

Revised Gatschet text.

1682

Purchased \$ 250⁰⁰
Oct. 20/9

October 25, 1909.

REVISED

GATSCHET TEXTS. (See mps 1556)

By J.P. Dunn

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WAPANSWA , OR THE RABBIT.

(Obtained by A.S.Gatschet from Elizabeth Vallier, Western Miami)

Wapanswa ahi wicitci, nahisa tcikakwa nalauqi lan-
The Rabbit when it lived and near by a buffalo
 answa waiakit nahi ninjwi ⁽⁵⁾ mitamsaki tcikakwa ai wakiwatc. Na-
dwelt and two women near by dwelt. Then

hisa Wapanswa nawapamatc ⁽⁵⁾ mitamsahi, nanaskawatc nalauqi
the rabbit he visited them the women he counted them the buf-

lananswa napici nawapamatc. Kapotwasa maqkatiwatc Wapanswa
falo also he visited them. Sometime they met the rabbit

nahi lananswa ahi mitamsahi ⁽⁶⁾ wilitci, nahisa kiawandiwatci.
and the Buffalo when the women lived, and then they were jealous

Wapanswa: "nila nindaya" ilatc mitamsahi, "lanansoli". Nahisa
The rabbit: "I own him" he said to the women, the buffalo. Then

tcacikitat matcatc. "Kati nayakotci lanansoli nila nindaya
in anger he went home. "Will I ride buffalo I own him

inana ki⁽¹⁾jiwa. Nicitahaikwa, owaha pimissahaka" ilatc isa
that bull. If you wish right then I ride him by." he said (sign of past time)

mitamsahi, Wapanswa.

to the women The rabbit.

Nahisa napingwiakani natotamakitci, nahisa papakitcika-
And then a bridle he asked for, and then spurs

kana, ⁽²⁾ nahisa nisapikakan ⁽³⁾ tatipapikingi lananswayi, nahisa wi-
and then a whip twisted cowhide and then a sad-

wac ⁽⁴⁾ natotamakitc; nahisa walaholatci, nahisa papakitcikakana
dle he asked for and then put saddle on and then the spurs

walahatoki, nahisa nongi walapitc nahi ^{tc}alemisaha. Nahisa
he put on (himself) and then now he mounts and starts him on a run. And then

papakitcikawatci niaha pamsahatc lanansoli mitamsaki wikawang,
he spurs him repeatedly then he passed by on buffalo women were dwelling

apwa niaha papamsahatci, nahisa nongi cakahwisawatci tayali
*back then he passed by them now he ran out of the his heart
 repeatedly road, into the brush*

ayaqkami. Ininisa wiongondji kakanwitondanowate wapansoki. Aingi
at the end. This on account of they have long heels the rabbits so

"akwa pikásitci, Wapanswa.
far it goes, the Rabbit,

NOTES.

1. The Indians do not use the expression "länanswa lánia. Lánia is used in "lánia simwa" for the male of animals not of the ox and deer tribes, but for them the male is ki^ujiwa.

2. Papakítci^ukakana is a rather interesting compound, made of papa, indicating repetition of the action; pákwani^u, the ribs; tcíkiahwaka, I punch him, and kani^u, an instrument—"punch-him-repeatedly-in-the-ribs-tool".

3. The Miami word for plaited is apkingí^u.

4. While both walaholatci^u and wála^uhatoki^u seem to have animate objects, the putting of spurs on self calls for the reflexive form of the verb, which is the same as for the inanimate object.

5. Mitamsahi is the plural objective form.

" " "
AYALIA or THE OPOSSUM.

(Obtained by A. S. Gatschet, from Elizabeth Vallier, Western Miami)

Āyālia ĩsa pāmbalĭtc kākĭkawĭtc caia kati nĭmatca ma-
Opossum had he walked about had been "already will I go home very
lami pitalkwatwĭ. Nāhĭsa matcatc, sākĭsĭtc, ĩkipak alkwatwĭ
much "it is clouding up." And he is going home. He is frightened a blue cloud
piwĭĭcĭtāhātĭcĭsa, apwalapĭtcĭ, "hā" ĭtcĭs "nĭmbĭwātōmakĭ ĩsapā"
is coming he thought, he looked about, "hā" he says "my fear it was!"
Alkwatwĭ pikonda, "hā", nitawakisapā. "Kĭnapikwa nĭnawĭnalikwa"
a cloud very dark - "hā", it was my ears. "A snake runs after me
ĭcĭtāhātā, matcamwĭtc, kāyapatokĭ nandā alangwātĭc, sākĭsĭtc,
he thinks, he runs home he runs about until he is exhausted, he is frightened
sākaliwĭtc unzōĭ wĭongondjĭ sākaliwĭtc, sākĭhākotĭcĭ. Mātĭcĭ
he slobbers, his tail on account of he slobbers, he is frightened, afterwards
acawāĭcĭwātĭc zoyĭ mākwālĭ. Acawĭlatĭc ĭnĭnĭ wĭongondjĭ sākĭā-
he traded his tail to the beaver, He traded it this on account of he was fright-
kotĭcĭ. Āĭngĭ.
end (by it), The end,

PAPANGAMWA ALSOKANA.

The Fox Story.

Papangamwa pambalite, nahi kimotate pimi; matci kimo-
 The fox walked about and he stole it grease; after he
 tate missitonakanahi makayonate. Nahisa Mhwawali acitakawate.
 stole it his mustache he greased. And then the wolf he met
 "Kiatwi, ici matcian makkawi tonan?" Nahisa "Alikondji
 "What my younger brother did you eat greased mouth?" Then "Over then
 akotangi; kila ipissian ika tapsayan". "Pimi, niacilo, ici"
 it hangs; you can tell you can you reach it." "The grease, take me my younger brother."
 "Onini akotang pimi", ilate sansal M'hwawali. M'hwawa am-
 "On this it hangs the grease", he said to his older brother. The wolf leaped
 satci, nahisa pokandang cissai wawapikitcaki nahi cacahakota
 and he bit a hole in a nest of hornets and they stung him
 mizahaki dapikaningi. Nahi papangamwa kawacinawate sansali.
 all over on the head. And the fox he laughed at his elder brother
 Nahi matcamwita tcilakiongici.
 And he ran away into the brush
 Apoci makkawat sansal nalapalayosate papangamwa. Kimotate
 Again he met his elder brother he rattled his tail the fox. He stole
 kikonassahi anzwaholatci; songatcilitc nalapisa^{vt}lici; zoyingi
 fish he tied them to; frozen hard they rattled; on his tail
 kipilate. Acitakawate sansali. Nahisa: "tanici icilaniani ici
 he tied them. He met with his elder brother. And then? "How did you manage, my younger brother
 sakinatc kikonassinzaki" ilikote sansali Mhwawa. "Acokoni po-
 that you caught the little fish" he was asked by his elder brother. "The ice I cut
 kahaman, tcamongalawapiani wapanwi," ilate. Nongi sansali wa-
 a hole in, I stuck my tail in all night," he said, Now his elder brother
 nimatc. Nahisa Mhwawa acokonangi pokahanga, tcamongalawapitci
 fooled him. Then the wolf in the ice cut a hole, he put his tail in the water
 wapanwi kati kikonassinzaki sakinatc. Napasa, acitatingi zoyi
 all night will little fish he catch them, But he was, frozen in his tail
 there
 alwalitci kati sakatciwate. Nahisa cacakahakotci cimalsali.
 he is unable will he get away, Then he was clubbed by a white man
 to death (American)

Nahisa ayakami matcamwite papangamwa; ~~probably~~ akwapitci niaha
And then for good he ran away the fox. Probably somewhere

wiakit. Aingi akwa pikassitc.
he lives so far it goes.

NOTES.

1. Ika is the short form for tapika.
2. In the primitive Indian days there was no preserving grease in tin cans, as related in the "pork curing" text. The Indian would shoot a fawn in the head, and skin it carefully so as to make no cut in it, except the slit in the throat and at the ends of the legs. The skin was then dressed, and the legs were tied up with raw-hide. The bear's grease was then poured in at the neck, which was then tied up, and the filled skin was hung up in a tree out of the reach of predacious animals. It does not require a great stretch of imagination to suppose mistaking a hornet's nest for one of these skins.

WILAKTWA ALSOKAKANAMALI

(Wilaktwa Story relating to.)

Alacate Wilaktwa wiwali awalate, kikwi macak, tawan
He was on a hunt Wilaktwa his wife he took along, a kettle big, wooden
 kokan, kitasakan, lananswapimi. Nahisa alimitoki nahi n'dopal-
spoon, parched corn, beef tallow. And then he cooked and the war-
 iahi pialite. Nahisa kitassakani pakahangi. Nahisa nondawate
riors came, then the parched corn he put on to boil. Then he heard
 n'dopaliani papikinakalikotc. "Pindikiko, tcingwapiko, akwa pa-
the warriors they give the war whoop. Come ye in, sit ye down, a while
~~pa~~ pala, wissinikawi, nahi kati kiwitamilamwa. Nahisa ki-
wait, we eat then will I go with you, then the heated
 capkitak kitassakanipoi ayowakindji awaningwaswata tcaki, nahi
liquid corn he threw on them he blinded them all, and
 cacakawat. Nahisa noki kolakahi pialite; tcakalaliteci angihate
he beat them to death, then next others came; they sided with those
 tci. Nahisa pikwakiongici iatci.
killed. then up on a hill he went.
 Nahisa pialite n'dopaliahii, nahi wiwal awatondji sa-
then the game the warriors, and his wife they took away they
 kinamondji; sasakwawalindji wiwal; kikalindanga awalandji. Na-
captured her; she cried as she went his wife; he knows she is taken away. And
 hisa lanansoli angihatc. Nahisa pikwai napikinang nahisa at
them a beef they killed. then the bladder he put blood on and
 atatolanitci. Niaha miongi tatakicing, ahi ka pambalite.
he put on his head. then in the road he lay down, when will they pass,
 Nahisa makakotc n'dopaliahii, tcikakwa wapamakotc; nahisa pas-
then they found him the warriors, closely they viewed him; then he jumped
 sikwissate, kawinate, nahi nakimwilitc, tcaki angihatci. Nahi
up quickly, he groaned and they fainted, all he killed them, and
 wiwali awalatci apwa, matcawatci. Nahisa napiate napiki,
his wife he brought back, they went home, and then he got them he died
 nahisa walsangi. Nayakonakaki apwa panahongi napa manahwitci
and then he was buried. How days after he was dug up but he was gone

tāci poqki cikiwi "ahi sandji. "Axiŋgi "akwa pikasitci.
only holes in the ground when they buried him. So far it goes.

NOTES.

1. Kaciki pim, which Gatschet intends, and which he uses in line 65, means "sticky grease" and is commonly applied only to beeswax. It certainly does not mean beef-tallow.

WAPITIONZA, OR THE YOUNG ANTELOPE.

(Obtained by A.S.Gatschet from Frank Beaver, Peoria.)

Ilwāngi konga minotānsi atāki. Ni^hjwi "Macaki N'dā-
It is said somewhere a little town it was then *Two "Big Head"*
 pikani" kindā m'tosāniaki wayakītciki niaha. Onāna kwaniswa
young Indians they lived there. The young woman
 caia "antcīkwitci; awila kikalindansiwa ahici ka iatci āhi
already she was pregnant; she did not know when should she go when
 ka nitcansitci. Sansali nāhi kotāyongici "awalakotci. Nāhi
to give birth, Her elder brother then to the prairie brought her. And
 anitcansita. Niandji sansali apwā pilikotci minotānsāngi. O-
she bore a child. Hence her elder brother back he brought to the little town.
 nana pilosali nākalatci kotāyongi. Nāhisa kimima wapitiata ①
That child he left on the prairie. And then a mother antelope
 onāli pilosali mākkawata, nāhi kācinīkihata. N'gotanwi nāndo-
that child found and she brought him up. Once a
 namahwia acitāqkawata kimima wapitiata, nāhi onana kweusa
hunter came across the mother antelope and that boy
 watamatc. Onana kweusa mayawissa nanankatci ayolka onāhi
accompanied her. That boy much he saw fast men (than) those
 wapitiatciki. Ahondji nāwinalawatci mātcī apwā piatci,) *)*
antelopes. From the chase after back he came
 Awila mikitci windamakioni kimali; nāhisa mawatongita
he gave notice to the chief; and then he ordered
 niwi kakikwā mātcī tcāki m'tosāniahi caia ka matcikatciki
four days later all the people already will they start
 aingici natonamahwingi. Ilata kima: "inana kweusa watamatci
to where the hunting. Said the chief; That boy he accompanies
 nicilāci onāhi wapitiatciki, nāhi nilona māssawinawakindji
he runs with those antelopes, and we desire
 ici ka sakinakindji awila". Niwi kakikwā mātcī onāki ind-
that we catch him!" From days after they marched
 ciwatci minotāni matcikatciki ici ka nāndonamahwing, lāniaki,
out of the town they started for the hunting, men

mitāmsakī, pilosakī wātātčikī āhīci nāndonamahwingī. Nāhī mā-
women held on went together low when they will hear And they
 kawatčikī onāhī wapitiātčikī. Awilwa isa wādamon^{dj}ī wikata
found those antelopes. They were notified you must not
 lampānalasoko wapitiātčihī; icipitawā kwātāliwatčiči saki-
do not injure the antelopes; that only they should try that they
 nawatčī onana kweusa. Onana kimima wapitiata kikāliṅdangī,
catch that boy That mother antelope she knew it,
 nāhī wādamawatčī onana kweusa wikata nakacsolo nila āin-
and she told that boy you must not do not depart me away
 gondjī. Nāhī onāki wapitiaki mānikowatc lamingī wayakosāngī
from. And those antelopes were running inside the ring
 kimima wapitiata kweusalī nātomata. Ilatc namakakikīa kilona
the mother antelope the boy she called to her. She said presently we
 ka mānikwiangwi piponkiōngīci-pangīcingīci nāhī akwi kilona
will we run to the north west and when we
 pimiṣsayangwi wayakosāngī, kikīa ka nipawita manandjondjī ma-
am passing the ring you will she stand on the left side when
 ya kila pimiṣsayana kila ka ocīssayani, nāhī niaha kikīa
you pass by you must fall down and then you mother
 sakin'ka kila. Nāhisa icinaqki. Inini kila alsokan.⁽²⁾
will catch you. And then it so happened. This your story,

NOTES.

1. Wapitiata literally is "white tail". Tiata is used only in composition, as ikwitiata, short-tail or bob-tail. The Indiana Miamis commonly use ikwitita for bob-tail, or sometimes ikwalawata.

2. I am unable to say what Mr. Gatschet meant by using "zoyi" and its translation "tail" here. I would take it for a joke—a pun—but that I understand this matter was prepared for publication. Mrs. Wadsworth, who was much amused by it, thinks Beaver played it off on Gatschet as a trick, but that does not seem possible for Gatschet evidently knew what it meant.

(7)
(Pikanga's life, as told by himself. Indiana Miami.)

TCINGWANSA ICI M'TOSANIWITCI.

Young Thunder thus he lived.

Icipitci m'tosaniwiani atotamolani kati. ⁽¹⁾ Apici matosān-
This may (I guess) I lived I relate it will. First I lived

iwiani malokamiki matatswipalanasi n'dasswakwā niomatānā niwasi
(was born) in the Spring Eighteen hundred forty four

piponwā. Psakaha Indiana nimācoma cikiwi-ikonanga ~~nongi Grant~~
years In the center Indiana my grandfather made a reservation

~~County~~ itamingi kikiālindamingi Micingwami^{ja} nongi Grant Coun-
called Burr Oak now (in) Grant County

ty itamingi. Niahā nāpwamingi akamikakikwā nicīyaiani. Nila
called. Then to school every day I went then. I (had)

n'goti nāpwangia; nisswi kilsoki nāpwamingi nicīyaian akami
one teacher three months to school I went each

n'goti piponwā. Mitāmsa nāpwangia nāpwamita akinjikongi, āwi-
one year a woman teacher taught arithmetic, writ-
(counting)

kingi, massanakani kilkwatamāngi, nāhināngi, kikapikahikongi.
ting, to the book speaking, singing, drawing (lines)

Poni nāpomīngi niⁿjomatānā pāponiani, mawi matciwālā nāpomīn-
I quit school twenty I had years, the very last to school

gi Pilwicici iaiani nāpwamīngondji.
Far away I went from the school

Nongi cikiwi māman, niandji monahaman. Onāla taqkima
Now land I took (up), thereafter I farmed. That farm

n'gotwakwā kakatsomatāni kwatakonaming, alinda mitāqkwi, ~~nōdast~~
one hundred sixty (acres) surveyed, part timber

~~nōdast~~ tawan tawana manahwiki monahamani. Cikiwi nākawakiki
the rest trees gone I farm. The soil sandy

niandji tcākikiko ⁽²⁾ pākinikingi. Niahā āⁿziwatwani mindjipi,
from that everything grows well. Then I plant corn

nokimīna, pāniki, lētcimīniki, ⁽⁸⁾ sāma^{ki}, kotcīsaki, m'cimīⁿjakwaki
wheat potatoes peas tobacco beans apple trees

amkwana, iktamingia, kaiyotcikia, winsissiaki, mitakatwa, ca-
squash, watermelons, cucumbers, onions, hay,

kwakwahamingi, kaiomina, napalätäminiki, makingwaminik, ässipani-
straw *gooseberries* *raspberries* *blackberries* *currants,*
 mina, wawiipinik, napikicikia, simina, katohwakimina, tähimina
tumips *tomatoes* *peapaws* *cherries* *strawberries*
 tässäminiki, papakimina, päwäyutcaki, mialwaki, akansapäkana, (3)
plums *black haws* *peaches* *walnuts* *pecans*
 wapipäkana, barley nahi rye.
hickory nuts *barley and rye.*
(shell bark)

Nisswi piponwa nongi akwi tcatcilitaki. Nindacikiomi
Three years now since a drought was My farms

tcaki nämkikandaki, ninkikandakana ayongi. Ninjwi wikiamä
all is fenced fence rails using two houses

n'dacikiomingi; ninjwi näkatikacikana nila ätwan; mindjipikan,
on my farm two horse stables I have a corn house,

nokimänikan, awihakiki ahi wikiwatci, monahikongi äyongia
wheat house tenants when they live, farm tools used

täsikan, nonakanapoi (4) wikiami. Icitähiani niomatäna yalanwassj
a shed, a milk house I think forty five

n'goti (5) acre ilakindak. N'goti kikicakani (6) nokimänapänapäcolli
one acre worth one bushel wheat half a dollar

ilakindaki nongi nipinwa.
worth this summer.

NOTES.

1. Kindoki is not used in this way.
2. The Miamis have no equivalent of "fertile", and päkinikingi cannot be predicated of cikiwi.
3. Päkana means only nuts; the kind must be designated.
4. A spring house is takingämikani.
5. The Western Indians say n'goti^{Kota}konakani for "one acre".
6. Lakani is a plate, bowl or pan.
7. This name is commonly written Pecongah, and pronounced Pikanga, but is properly Pakangia.
8. From the agricultural viewpoint, each tobacco plant is säma, and the plural form is necessary to indicate ordinary cultivation.

OKOMAHĪ NĀHĪ AKIHI WIKAPIMI JA

Grandmothers and Mothers of Sweet Linn.

Nokoma akilĭ ähi täci m'tosäniyowaki tcikakwä sipiwi

My grandmother's mother when at she lived near a river

ähi Katowaki täci m'tosäniyowatci; läni Sävana ici win-
where the Cherokees at they dwelt; probably Savannah & it is

damangi ~~ici~~ sipiwi. Motci n'gikialimaso ici windingi noko-
called that river. Now I do not know how she was called, my

ma akilĭ. Katowaki motci n'gikialimaso ici windawatci. Wa-
grandmother's mother, the Cherokees not I do not know how they called her. The

pandata ilatciki Miamiaki, näsindji wiongondji. Miamiaki isa
Captain they called her the Miamis, captured on account of. The Miamis once

nätopaliwatci, niahasa makawawac Katowakwiali ni^wjwi kwanis-
more on the war path, then once they found a Cherokee woman two little girls

wahi "assatci. Akwi n'donamahwitci, napamali, akwandatci kimo-
she had. While he was hunting her husband, he was absent, they

tängi wiwali nähi nitcansahi.
stole his wife and children.

Kapotwasa matcatci kiko mälangi cakotäki nähisa

After a while he is going home something he smells burning then when

näpiatci manahwilitci. Niahasa pasamowatci piakimina nähisa
he got home they were gone. Then she was drying persimmons then

n'dopaliaki Miamiaki cakosamowatci. Tcakisamowatci n'dasswi
the warriors Miami they burned them. All they burned all

tipalindamilitc. Nähisa wandamawatci kioca Katowahi "kimotina
they had then. Then he reported the old man to the Cherokees, "Stolen

niwiwa nahi ninitcansaki". Matci wandama~~ni~~kitci nähisa ma-
my wife and my children. After he reported then they

watondiwatci m'tosaniaki; "n'donawatawi" iwatcisa. Nähisa ma-
Counseled the Indians "Let us pursue them" they said. Then they

tcikakwatci waskawatci Katowaki nätonawawatci; nähisa nisso-
started many (in a body) Cherokees they pursued them; then four

kona pambaliwatci; nähisa sakanki makawawac mikikoli ängi-
days they journeyed; then after a while they found her the old woman she

hamindjisa.
had been killed.

Nāhisa kwani~~swahi~~ taci āwalawatci Miamiaki n'dopaliaki;
 Then the girls only they took the Miami warriors;
 apwaya~~at~~ciki onaki nāndonahwawapa. Miamiaki nāpilawatci onahi
 they returned those they who pursued, the Miami's brought them those
 home
 kwani~~swahi~~. Misima isa napiki; nahisa onali nasikopanalī
 girls. The oldest (then) died; then the one he who captured her
 cimima kwaniswa kacinikihakotci. Nahisa kimansali wakotamakili-
 the younger girl he raised her. Then the young chief he asked for her
 tci wiauwi kati akocimawilitci. Matcisa nasipitci kioca na-
 herself will be she will be his sister. After he consented the old
 man
 hisa āwalatci ahi taci m'tosaniwitci. Nihasa waiakitci.
 then he took her when at he was living. Then they lived.
 Nahisa Waiatanosali wakotamakolitci wiauwi ici ka wikimakotci
 Then a young Ma he asked for her herself for that he will marry her;
 nahisa Waiatanosa milindji; nahisa āwalakotci Waiatanongici.
 then the young Ma she was given to; then he took her to the place of
 the Ma's.
 Mitami anitcansali kwaniswali, Tcangkocinga ilawatcisa.
 The first child a girl Far-off Thunder they called her.
 Nahisa kotakali anitcansiwatci Pakakosikwa, nahisa apoci
 Then another she bore Straight In Woman, then again
 kotakali assawatci, M'takikwa ilawatcisa. Nahisa apoci assa-
 another they had, First Woman they called her. Then again they
 watci kotakali M'takonsa ilawatcisa; nahisa apoci assawatci
 had another Little First they called her; then again they had
 kotakali Wapakosikwa ilawatcisa. Ininisa aingi n'dasswi ni-
 another White In Woman they called her. This (was) all the number of the
 tcansiwatci. Tcangkocinga matci kiacinikita wacita, Miamiali
 children. Far-off Thunder after she became married a Miami
 a woman
 anapamita; nahisa nanjwapahatci; n'goti napiki, nahisa n'goti
 she took for then she had two one died and one
 husband children;
 mat~~am~~osaniwitci, nahisa Manza^v djikwa ilawatci.
 lived and Rolling Thunder they called her.

Kiacinikitci inana nahisa wacitci, Miamiali anapamitci,
 She grew up that one and married, a Miami she took for
 husband
 Cako Godfrey ilindjisa.
 "Jocco" Godfrey he was they called her.

Ninjwi pilosahi "assawatci n'gotisa ~~W~~cingokwa ilindji;
two children they had one Cedar Iron woman was called

nāhi kweusa Wapimongwa ilindjisa. Nāhisa Wapimongwa nāpiki
and a boy White Loon he was called. Then White Loon died

ākwi pilitci; ~~W~~cingokwa isa waciti, nāhisa yalanwi pilosahi
while little Cedar Iron (then) she married, and five children

"assatci. Mitami kwanisali anitcansi Katani ilinda; n'goti
they had. The first a daughter she bore Katharine was called; one

Coapinamwa ilinda; n'goti Pakangia ilinda; n'goti Lanzana-
Jornado was called; one Striker was called; one Sunlight on the

kisamkwa ilinda; n'goti Alononda ilinda. Iniangi n'dasswi
Iron Tops was called; one Admired was called. These are all the number
after sunset

"assatci pilosahi ~~W~~cingokwa Godfrey.
she had children Cedar Iron woman Godfrey.

M'takikwa isa nisswi pilosahi "assatci; misima Saka-
Forest woman (then) three children she had; the oldest she

kwata ilindji; nāhisa n'goti Sakaqkwa ilindji; nāhisa n'goti
Grasps was called; and one Holding Tight was called; and one
woman

Waqkakonanga ilindji. Ininang n'dasswi pilosahi "assatci M'ta-
He Bends was called. This all the number children she had. Forest
Something

kikwa. Sakakwata isa nisswi pilosahi "assatci. Misima Mary
woman. She Grasps (then) three children she had. The oldest Mary

Ann ilinda; n'goti kweusa Newanjimwa ilinda; nāhisa n'goti
Ann was called; one a boy Change of Mother was called; and one

kwaniswa Sakotamkwa ilinda. Onahi nisswi M'takonsa nitcansa-
a girl Quick Repeated was called. These three little Forest children
Thunder woman

hi; M'takonsakwa, Tcipkikwa, Wapakosikwa, M'takonsakwa nitcansahi
Little Timber Root woman, White Iron Forest woman's children
woman,

Atakanga, Alonanda, N'gotokapwa. Wapakosikwa nitcansahi Wika-
(sn) Snow Putting Admired, Lone Iron, White Iron children Sweet
Out Iron, woman's

pimiⁿja, M'katasipana, M'cakatokwa.
Leinn, Black Raccoon, Sunshine while
snowing.

ANIKOPIA NAHI NIMAKANI. ①

Anikopia and the Flag.

Wikapimiⁿ ja akili macomali isa atasiwilitci; nahisa Ki-
Swiss lens's mother's grandfather once a warrior had; and then Gen.
been

kayali makalikowatci. Wissasa angihakowatci Kikayali; nahisa
Wayne he was fighting them. Manitow he killed Gen. Wayne; and then

Anikopia alinda Kikaya² cimakanasiomahi wawigamihatci; nahisa
Anikopia same Gen. Wayne his soldiers he defeated them; and then

nimakani³ caqtawatci aingi tcikakwi matcakamiⁿ zi ahi wandioni
a flag he captured when near a small stream when peace

wicitowatci tcikakwi Wapaciki sipiwi.
they made near the Nabash river.

NOTES.

1. There is obviously no "life story" in this, and I have changed the title accordingly. Mrs. Wadsworth says that all she knows about this incident was told her by Mrs. Vallier. She is not even certain that the flag is American—thinks it may be British. All she knows is that Anikopia had a flag, and it may have been captured from a detachment of Wayne's army. She says it is still in existence, and that she is going to try to recover it.

2. Kikaya has no specific meaning. It is evidently taken from Kikayungi, the Wea pronunciation of the name of the village where Fort Wayne was built. They took the two names for synonyms, dropped the terminal locative, and called Gen. Wayne Kikaya.

3. Nimakani means only a flag—strictly a flag raised up on a pole. The United States flag is nimakanimi matatsopia.

PAKITCINGĪ OR AGUE CAKE.

Nāpkiaki ātokiki mangiči tcākici ipinangi. Pakitcakwi
The doctors have medicines all kinds of diseases for, The remedy for ague-cake

isa āyoki ahi pakier^{sitci}; k'sik'si^① — ilahangiki kakikioni ayongi
formerly they put on when it was swollen; they cut little gashes a razor using

ahi pakitcingi nahī niahī ātokiki mangiči. Nahikwa māningi
when ague-cake and then they put on the medicine, then (must) drink

mangicapoi ici ka pilakingi. Kapotwakwa cipi nāpilandjiki
liquid medicine that will get well, Sometimes a long time they doctor them

akwi pilakiwasiki; alindakwa kinjimi palakitciki.
before they get well; some quickly they get well.

Pakitcakan lamingici iaki pakwanamangi inini wiongon-
Ague cake inside it goes the ribs that on account of

dji kacikilasatciki. Alindakwa napkiaki palakitokiki kacikila-
they have consumption. Some doctors they doctor them for con-

sangi; wissa napkiaki alkahangiki kati palakihiwawatci kacī-
sumption; many doctors they fail will they cure them of con-

kilasangi; nahikwa alima angihiwaki.
sumption; then (must) surely it kills

Note. Popokahamngi (which he intended to use) means to punch numerous holes in anything, going through the object. The real process is scarifying.

CURING THE BUCKSKIN.

Wikapimíⁿ ja ilwátci ici ka moswaya mátcí pánalándji.⁽¹⁾
Sweet Linu tells how the deer skin fully they finish.

Nila nípi onzawí - tcaqkongí sákinaman; niaha atwaniⁿ
I water in a brass kettle I pour it; then I put in
moswaya

mosswa n'dápi; náhi niaha tcámongawaka. Nissokóná ákwíndji-
deer brains; and then I put him in the 3m days I soak
the water deer skin.

maka, náhi pákwahwaka. Mátcí pákwahwaki cängakaholaka; náhi
him, and I remove the hair. After the hair is off I stretch him; and

nalahwaka n'gotakoná. Náhi kípokwalaka,⁽³⁾ náhi ákolaka, náhi
I scrape him one day. Then I sew the ends, and I hang him up, and
together

oⁿ zaswaka. Caia nongí mátc'-pánalaka; nongí kati wíçitwaniⁿ
I smoke him. Already now I have finished him; now will I make

nimakiss^ana.

my moccasins.

NOTES.

1. Gatschet's verb oⁿzwasinji means only smoking and coloring, but the process described is the entire one of dressing or finishing.

2. Kikwi is the more ordinary word for kettle, but tcaqkwi is proper, in composition, as wapitcakwí - a tin kettle, tawanakwí - a wooden bucket. The tca signifies metal.

3# Kipokwalaka means to sew the ends together so as to make a bag, which holds the smoke when it is hung over the smudge.

KOKOCA ^① Oⁿ ZASONDA

Pork Curing

Wilinwa mätcamangi pämkiangi kakatkikongi ät^wwangi; nahi
The fat after we cut it up with it out in a kettle with legs we put it; and
 wanzamangi; ^② mätisamangi wapitcaqkongi ätwangi. Sasikawaki äwa-
we boil it; after we cook it in tin cans we put it, the cracklings we
 kindji wapahakani wäctwangi; nahikwa mindjipangi näpšiwakindji.
use them soap we make it; and corn soup we cook with,
 Nahikwa kokoca päqkahwakin^{dji}i pwama nahi taliaki nahi päq-
And then the hog we cut it up, the hams and the shoulders and the
 kwana täpandakaningi ätoangi. Nahikwa wäkapawakindji; nahikwa
sides in a barrel we put them. And then we salt them; and then
 mätcī wäkapalītcīlī ^③ äkolakindji; nahikwa pokitcilānamangi; nä-
after salted enough we hang them up; And then we smoke them; and
 hikwa mätcī oⁿ zasitcīlī, amwakindji.
then after smoked enough, we eat them.

NOTES.

1. This is not a native process, and is used only for hog-meat. It is the same as is used by the whites, and is obviously adopted from them.

2. Gatschet's word kīcapkīsamangi means to heat through, but not to boil as in trying out lard.

3. The ending itcīlī indicates that the verbal action has been continued sufficiently.



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