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participials

present

past

wewāpānēla

I - thee

waiyāpānēla

wewāpānēlagō

I - you

waiyāpānēlagō

wewāpānāgā

I - him (either I who look at him or he whom I am looking at)

waiyāpānāgā

wewāpānāgīgī

I - them an. they whom I look at

waiyāpānāgīgī

wewāpātāmā

I - it

waiyāpātāmā

wewāpātāmā

I - them in an.

waiyāpātāmā

wewāpānēlōgē

& nearly everywhere

we excl. - thee

waiyāpānēlōgē

we excl. - you

we who look at him or he whom we looked at

we excl. - him

we who look at them or those whom we looked at

waiyāpānāgītā

wewāpānāgītā

we excl. - them an.

or it which we looked at.

waiyāpānāgītchī

wewāpānāgītchī

we excl. - it

or them which we looked at.

waiyāpātāmāgē

wewāpātāmāgē

we excl. - them in an.

wewāpānāgwe

we incl. - I in

or he who we -

waiyāpānāgwe

wewāpānāgwe

we incl. - them an.

or invented

waiyāpānāgwe

wewāpātāmāgwe

we incl. - it

we incl. - them in an.

waiyāpātāmāgwe

wewāpānīyānī

thou - me

waiyāpānīyānī

wewāpānīyāgē

thou - us excl.

waiyāpānīyāgē

wewāpānātā

thou - him

waiyāpānātā

wewāpānātchī

thou - them an.

waiyāpānātchī

wewāpātāmānī

thou - it or it who the thou looked at.

thou - it or thou who looks at it

2<sup>nd</sup> + 3<sup>rd</sup> person.

thou - them in an.

waiyāpātāmānī

or



participials.

present

past

wewāpāmita

he who looks at me.

waiyāpāmita<sup>a</sup> he looked at me

wewāpāmiyāmet<sup>a</sup>

he - us excl.

waiyāpāmiyāmet<sup>a</sup>

wewāpāmelagwe

he - us incl.

waiyāpāmelagwe

wewāpāme<sup>a</sup>ka

he - thee

waiyāpāme<sup>a</sup>ka

wewāpāmelwāgwe

he - you

waiyāpāmelwāgwe

[wewāpāmegute<sup>i</sup> <sup>panin</sup>

he - him

waiyāpāmegute<sup>i</sup>

wewāpāmāta<sup>a</sup>

he - him

waiyāpāmāta<sup>a</sup>

wewāpāmāta<sup>a</sup>

he - them an.

waiyāpāmāta<sup>a</sup>

[wewāpāmeguāte<sup>i</sup> <sup>panin</sup>

he - them

waiyāpāmeguāte<sup>i</sup>

wewāpātāg<sup>a</sup>

he - it

waiyāpātāg<sup>a</sup>

wewāpātāg<sup>a</sup>

he - them an.

waiyāpātāg<sup>a</sup>

wewāpāmītek<sup>i</sup>

they an. - me

waiyāpāmītek<sup>i</sup>

wewāpāmiyāmegītek<sup>i</sup>

they an - us excl.

waiyāpāmiyāmegītek<sup>i</sup>

wewāpāmelagwe

they an. - us incl.

waiyāpāmelagwe

wewāpāme<sup>a</sup>gi

they an. - thee

waiyāpāme<sup>a</sup>gi

wewāpāmelwāgwe

they an - you

waiyāpāmelwāgwe

wewāpāmātek<sup>i</sup>

they an - him

waiyāpāmātek<sup>i</sup>

wewāpāmātek<sup>i</sup>

they an - them an.

waiyāpāmātek<sup>i</sup>

wewāpātāg<sup>a</sup>gi

they an - it

waiyāpātāg<sup>a</sup>gi (both 'whispered)

wewāpātāg<sup>a</sup>gi

they an. - them in an.

waiyāpātāg<sup>a</sup>gi



present

1911

part

~~ye~~ wewāpaniyāgwe

ye - me

waiyāpaniyāgwe

wewāpaniyāgē

ye - us (excl.)

waiyāpaniyāgē

wewāpanāgwe

ye - him

waiyāpanāgwe

wewāpanāgwe

ye - them an.

waiyāpanāgwe

wewāpatanāgwe

ye - it (inversion; depends on  
pronoun)

waiyāpatanāgwe

"

ye - them in an.

"



Thomas Alford,

Oct 16<sup>4</sup>

Participials

correspondents to atani etc. of Fys.

past present wewāp<sub>atani</sub> -

waiyāpamātc' = they an. whom he was looking at.

waiyāpatag' = he - it. the thing he was looking at.

waiyājamātc' he whom he was looking at

waiyāpatag' the things he was looking at

waiyāpamāwātc' ~~they who~~ then they whom they were looking at

he whom " " " "

waiyāpatamāwātc'

it which " " " "

they " " " "



Shawnee notes

(not to find out if certain forms occur in Shawnee)

I did not ~~know~~ <sup>know</sup> what ~~they~~ <sup>named</sup> you (sing.) are called

~~matanaka~~ meta niwaguta yatoboyani

I discerned what you sing are called niwaguta<sup>a</sup> yatoboyani  
 or nothing like § 32 of Fox.

wāpametiḡi they look at each other = § 38.

niwāpameḡipi I am looked at § 41

~~niwāpameḡipi~~ § i

~~wāpameḡipi~~

yewāpametiḡi when he was looked at § 41

wāpamōō he is is looked at indef. pers.

wāpamōōḡi they are, were looked at.

wāpatōti it is looked at.



we (excl.) - thee      Kīwāpamēlepe

we excl. - you      Kīwāpamēlepe

we excl. - him      nīwāpamāpe

we excl. - them (an)      nīwāpamāpe

we excl. - it      nīwāpatāpe

we excl. - them (in an)      nīwāpatāpe

we incl. - him      Kīwāpamāpe

we incl. - them (an)      Kīwāpamāpe

we incl. - it      Kīwāpatāpe

we incl. - them (in an)      Kīwāpatāpe

them - me      Kīwāpami

them - us excl.      Kīwāpamipe (when accented, naturally - p<sup>2</sup>)

them - him      Kīwāpama (not - ā!)

them - them (an)      Kīwāpamāgi

them - it      Kīwāpata

them - them (in an)      Kīwāpatāna







they are. - me niwápa<sub>me</sub>gòg'  
 they are - us excl. niwápa<sub>me</sub>gunàg'  
 .. - us incl kiwápa<sub>me</sub>gunàg'  
 .. - thee kiwápa<sub>me</sub>gòg'  
 .. - you kiwápa<sub>me</sub>gowàg'  
 .. - him [ōwápa<sub>me</sub>gōi]  
 .. - them an - ōwápa<sub>me</sub>awahi  
 .. - it ōwápa<sub>me</sub>tanāw<sup>a</sup>  
 .. - them in an. "

obviative?  
 he was looked at  
 by them.

ōwápa<sub>me</sub>awáli

wá' wápa<sub>me</sub>awáli future they will look at him  
 wá' wápa<sub>me</sub>awahi ..  
 wá' wápa<sub>me</sub>tanāw<sup>a</sup> ..



Negatives.

I will not look at you māta ki sawā pamele

I am not looking at you māta ki wā pamele

I am not coming māta nisa pya

māta nipyā <sup>for a stated time</sup>

thou art not coming māta ki sā pya

as māta nipyā wā pā ḥ

māta ki tā wā pamele I will not look at you

If I do not come pwā pyaiya

If he does not look at me pwā wā pamite

When he does not look at me pwā wā pamite

Don't look at me tegi kā wā pami

quit looking at me olā te wā pami - tom?



I might come kwägwä'jya Futu  
 I may not come matamenawahi nitäpy<sup>a</sup>

Participles.

pepyaiya	I who come, came	} intransitives.
pepyaiyäge	w. (incl. ...)	
pepyaiyagwe	w. (incl.)	
pepyaiyari	thou -	
pepyaiyagwè	ye -	
pepyäta	he -	
pepyätck	they are.	
pepyäyäk'	it	
	they. in an.	
wäwäpame	I who look at thee	



Shawnee joking relationship

a man can josh:

brother.

brother's wife

brother's sons, daughters.

sister's sons (not daughters!).

mother's brother

... 's son, daughters.

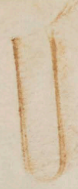
mother's sister (+ sons, not d.)

daughter-in-law

son-in-law

own sons & daughters.





indakamig<sup>a</sup> wisipōwa<sup>pu</sup> lenawēwite' lenawē yōni alaiyōm<sup>a</sup>  
 ōskitam Rwe pa lenawēwīg' Kōkōmōna tēne nīli ōsōdali  
 Āpōtēkilawāla . ināline ōtāōmēhi lāgw<sup>a</sup> yōniyēsi  
 mātelemātē' kīkīkyāmenahi nōtē tēgīcī lenawē  
 5 lenawēwite<sup>a</sup> hīne yētelemātē' yōni [yēlōōwātē'] yēlōtē  
 wāsīrātawēletamōwātē' wāsī Kātawī' skwīwātē' .  
 yōnāni yēcī mētōkōwātē' lenawēli , naiyōnōgōg'  
 ōletē nānāwa yēnātētēnāwātē' yōni yēsi  
 pōtātāmōwātē' tēnī wātēkāntē yēsīkātawī tēdēlītē'  
 10 nīli māmātētēnāwātē' lenawēli . yēōene wōpōg'  
 hōnānā<sup>aw</sup> kēgōwāli nīli māyētōlamēlōgwe Kōkōmōna .  
 wētīgāntē yēlewōpōg' pīlē Kōkōmōnāli ōpanau  
 kēgōwāli hīnē yēpyātānēwāwātē' hīnē mānt' pāki-  
 lāwāli yēlāwākūgī nīli māmātētēnāwātē'  
 15 lenawēli . ōtīgwehāwāli wīnāmāgōwātē' Kōkōmōnāli .  
 hīnē hīnē yēgōwātē' kōtēwe kīnā nōkātē' āwā  
 kīnā mānātēkāgwe lenāwe ? Kwīlāhīyō hīnē  
 yēsīkātawī<sup>m</sup> kāmāgwe wā<sup>a</sup> sīkātawī skwīyāgwe .  
 hīnōg' kwēsī kēmūlēlēpwa hālaiyōm<sup>a</sup> tēlēna .  
 20 hīnōgī tēpēgīgīe wīsōnēpāiyāgwe Kīhāgwāle pīwāw<sup>a</sup>



ä better sup Alfred

yān<sup>a</sup> tōēn<sup>a</sup> hīne k'ē wākōtanā wa wāsi  
skwiyāgwē." ~~ōwāne~~<sup>ine</sup> iletepe k'ig' inī yēsīlawēwātē'  
yēgōwātē' kōkōmbenāli. yēmīte' <sup>pnul</sup> akwale juwātēci  
mīli dēmāli hīne welēna wākōmetīgi yēsī  
5 pawītē' hetiwātē'. yōnīa weteikān<sup>35</sup> hī wētēci yōnī  
pyetēci siskwītēci lēnāwe pātōhī alaiyōn<sup>a</sup> inug'.

9 yōnī yēsī yāska<sup>ine</sup>, ōskitānkwe  
lēnāwēwīwātēci ina kōkōmbēna tēne ōsōā'ōali  
hāpōt'skilawā'ōa yalāwa. Hīnī yēsī nīswī-  
10 ōwātēci. hīna skilawā'ō'ōa hīlenāgni hōpōna  
ōpāpanīme wāwīskilōōge tē'ine yāyalāw'ōkōmbāli  
yētālētēci ōtēci pēpōn k'ig' tē'ine yepāksīmōg'  
tēnī yēlāwāgwēgi waiyētēci. ōwā inī wātāgōōāg'  
tegi ōtegōli ōkōmbāli wāsi hīnī waiyētēci wāsi  
15 Calawitēci wēla wā'si inī rīpan'ōtēci. yōnī talenawē-  
wīwātēci yaiyālowī hīna skilawā'ō'ōa yāsī mēnwī-  
kāmōwātēci skilawā'ō'ōag' pīleski hīnī yēsī  
mēnwī lēnawēwītēci, pālōhī pēlēgō waiyōpāg'  
tē'ōna ōmkawēlēta māhīwe tōgē ōtēcītegi rīgwa  
20 nōkōmbā wā'si<sup>mark 2</sup> wātāxkōōāg' waiyētēci



sipan' o'ya' sitehe. ' tci wāpaga wātāgōdag'  
 waiyete' nā'si pānde' sitehe. ōwe ine waiyāpaga  
 hōma me ōtele' nāgwī pakālawi yepakssimōg' sūwāpōe  
 yaska waiyete' mōcātawī yā lalāwitci pāiyāgwa  
 5 māha ye' pyātcī māsi kāwē; wetagōdag' waiyete'  
 sipānde' pālōhi yōni tām kāwātcī lām tegwīgī  
 ilenili pāsītōdali hūne yenāngōtcī ōpyātcī wākōmegōli'  
 'nōsōemahi' hōtegōli' hō! kīm' kawi pālōhi, nōweci-  
 lipwa yenāula ksage yōni yēsi nēgutōbiya' ōtegōli.  
 10 hōwē ine hīni tā memēgināpawātcī. māiyātcī-  
 nōgōli hīna ōpa pōcītōdā. tegāwīhi yōni yēsi  
 tciōēitci ina skilawēdā, tōgawīhi nōki ōpē' tēlemāl  
 ksage p' pētēlemegwīnōgōlīli, tēni nītcāhi tūnēwāli.  
 Pālōhi ōwē notci pōgītcī wīmegī waiyētcī  
 15 hāwa yepakssimōgī ōtcīpyāwa, yetāwātcī yēsi  
 māhiga pyātcī kēwāgī māta skwātēgī mā'pyāwa  
 ōwē ōpyātcī kātōlegōli ōkōndali. ōwē kīla kīm' kawa  
 kīmecōnda, wēhi hīnōgī yātcī kītepelitā tāgwa  
 nōyā hāyanī, ksage māta kītebetawī yēlala pāiyāgwa  
 tēgī waiyāpālātē' atci hīna kīmecōnda ōtegōli. ōwē



tne ōtci yāsi panāuhāteci hāpeta lāgwa pātohi ōtkawāli  
 ini yāta wāipēdīwātē nō'ki yāta pīpesipenātē  
 ōpā kāmēlētē nō'ki tēgi ōtāsi nānātawāli wīyehi;  
 nō'ki yōni yāsi tēgi nānātāgōtē wīyehi. Pēlegē  
 5 hīni yēsi nānātawātē " Ragitēpīlēbi alaiyōma  
 ōskitām kwe hātēwi wīyehi kwātāmāni yōma ōskitām  
 kwe? " ōtelālī. " ō nitepīlēbi alaiyōma ōskitām kwe;  
 nēgutwē lēnawagātē wīyehi kwātāmāni: sāk'gī <sup>whisper</sup>  
 nāp'gwā īni nēp'wā " ōtegōli. " ōwē kīla nōsbēmāhi  
 Ragitēpīlēbi alaiyōma ōskitām kwe tēni hātēwi  
 wīyehi kīnētāmāni " ōtelālī ōtegōli ōmēcōn'ōali.  
 " ō nitepīlēbi alaiyōma ōskitām kwe " ōtelālī nīswelema  
 wīyāba nīk'wā yāma myāōwē tēni ulēstkwāli nīgīni  
 pēhi nīk'ubāgi, " ōtelālī. 20.17. Hōwē pālōhi nāhīga  
 5 pūyētē pīsegi yātāpāgitātē hīna skilawēōōba  
 wēlcīgān'hi nōtēi pākitān. pāiyāgwa ōmēmēkinīlet  
 yēgutē ōmēcōn'ōali. ōwēine wāiyāp'g' yēpanāuhātē  
 ōkīni amwētō mālitēimēhi pāiyāskwēgi  
 sāk'gā. Skatā ōtelēlēmāhi <sup>mīhi</sup> Dapā nāmēōi  
 20 pān hōgwīhi lāmēgi wīyāgi hīnā pācūtōba.

through the word, or telom







ini yési skwigamegi. owé ini kókóm'ona okal'ota  
 matcásimisi nitas' lemáte bápa ini wésétigi máne  
 otágoti wátanáná ini matcásimisi; yési agóti wátamowatei  
 ini yési skwinigegei owé yóna népi ógwánegi mósátawi ini  
 5 yés pitémegei. fálohi ménkwatogi pyetá'otwégi. hini  
 ótci inogi yó'ska hini táhápíwáteci.

Ináne teági wíyeki teiné teágiwéyéba  
 lanāwévita teági nep'ogwi. Mata lagna asíski nātawi  
 népi. hiniáne kókóm'ona hoteági wí'kómáli teágisi  
 10 méginwáli népigi lanāwewil'itei; mécimí teági teágisi  
 nómé'balí. ine yepyálitci yóné tákalóláta mégin-  
 wáli n'íta (through the nose partly) wá'si natel'itei mó'tci  
 máletc'itei asíski, páiyá'gwa móta yaiyá'le nep'ogwígi.  
 ní'igi méginwá'gi otálwi pyetónáwa asíski kso'ge o'ba'mi  
 15 ~~támagá'wi~~ támagá'wi ini népi. ~~on~~ amá'gwa kála  
 móta ali nep'ogwi. ówá'ine kákasápa álóló'ó wá'si nátegi  
 a s'íski iná'pátohi ópyetó asíski máletc'inehi páiyá'gwa  
 kso'ge támagá'wi wémegei. wéski, yá'mamegi ini asíski  
 mé'cileg' wá'xkatáwi amwító'tci légi, ón'ame, páiyá'gwa  
 yési s'pemegei k'ogwítci mé'cilegi, lexkwánwili.  
 a different legánwili gu



1 ōwe māhigā pyāwā kātēsiki māletcīhi pī pe<sup>wy</sup>ōak, ōendi  
 ōletcigi. paigāgwa tēpi ōpyā'tō a sīsiki wētai kātawī  
 metcētci Kōkōm'ōenā alaiyōma inōgi a sīsiki tā kuawī-  
 wiyāgwa.

5



obviatives.

he looked at another wolf

ōwāpim'ali kūtāgali m'wāwali

mīwāpamā kūtāgā m'wāw-a

He looked at other wolves

ōwāpim'ali kūtāg'hi mīwāwahi

They looked at another wolf

ōwāpamawāli kūtāgali m'wāwali

They looked at other wolves

ōwāpim'ahi kūtāg'hi m'wāwahi

he told his father could not farms  
ōwītamōwāli ōdali (own) corresponding to Fox

nili... (other's)

itai'ōilic' (lit. he told to his father how)

he saw his father



Shawnee linguistic notes

Indefinite passive  
independent mode

I am <sup>looked</sup> ~~seen~~ at miwāpame'gō'ji  
 thou art .. .. ki ——— gō'ji  
 he is .. .. ——— mō'tō

we excl. are looked at ki ——— gō'je  
 we incl. are .. .. mi ——— gō'je  
 you (pl) are .. .. ki ——— gō'pwa  
 they are .. .. wāpa mō'ō'g'  
 it is looked at wāpa'tō'te  
 they in an. are .. ..

when I am looked at ye'wāpamēgi usually used .)  
 .. .. thou art .. .. ye wāpameligi (yewāpamōōyan'  
 .. .. <sup>they are</sup> he is .. .. yewāpamēgi all right transitive form!  
 .. .. <sup>are</sup> .. .. yewāpamete'

.. .. we excl. are looked at ye wāpamōōyāge transitive  
 (yewāpamiyamēgitē'  
 when ~~they~~ looked at us.

.. .. we incl. are looked at yewāpamōōyāgwe<sup>e</sup>

.. .. they are are looked at yewāpamete'

.. .. it is looked at yewāpātō'tēg'

.. .. they in an. are .. ..



Shawnee linguistic notes

his grandmother looks at me  $\bar{o}k\bar{o}m'bal\bar{i} \text{ niw}\bar{a}pamegw^a$   
in other words the independent mode transitive does not change.

his grand mother is about to come  $\bar{o}k\bar{o}m'bal\bar{i} \text{ wi}'py\bar{e}li$   
came  $py\bar{e}li$

his grandmother looked at the man

$\bar{o}^3k\bar{o}m'bal\bar{i} \text{ ow}\bar{a}pam\bar{a}li \text{ ilen}'li$

his grandmothers came  $\bar{o}k\bar{o}m\bar{o}'hi \text{ py}\bar{e}li$ .

his .. looked at him ..  $\bar{o}w\bar{a}pameg\bar{o}'hi$  (momie!)

.. .. me ..  $niw\bar{a}pameg\bar{o}'gi$

(contrast this with Fox).

when his grandmother came  $\bar{o}k\bar{o}m'bal\bar{i} \text{ py}\bar{e}ti \text{ ye}'py\bar{a}liti'$

.. his .. -s  $\bar{o}k\bar{o}m\bar{o}'hi \text{ ye}'$  ..

when his grandmother looked at him  $\bar{o}k\bar{o}m'bal\bar{i} \text{ ye}w\bar{a}pameg\bar{u}t\bar{i}'$

(  $\bar{o}k\bar{o}m'bal\bar{i} \text{ ye}w\bar{a}pam\bar{a}liti'$  not proper, deficient <sup>(momie!)</sup>

somewhere says Alford: Contrast Fox )



Shawnee linguistic notes.

he <sup>stole</sup> ~~carried~~ <sup>my</sup> sacred bundle ~~away~~ <sup>so. What the sense</sup>  
 niki<sup>n</sup>ō<sup>n</sup>ē<sup>n</sup>ē<sup>n</sup>gwa nī<sup>n</sup>mī<sup>n</sup>cā<sup>n</sup>ī<sup>n</sup> can the form be  
 nī<sup>n</sup>tamwētā<sup>n</sup>gwa ... He carried my s. b. away

<sup>and</sup> we carried his sacred bundle away

~~nītamwētāgwa~~ kī<sup>n</sup>tamwētō<sup>n</sup>'pē ō<sup>n</sup>mī<sup>n</sup>cā<sup>n</sup>ī<sup>n</sup>

kī<sup>n</sup>amewā<sup>n</sup>pē ō<sup>n</sup>mī<sup>n</sup>cā<sup>n</sup>ī<sup>n</sup> we took his s. b. from him.

~~you~~ ~~carried~~ He carried away our mīcānī

ī<sup>n</sup> ō<sup>n</sup>tām<sup>n</sup>wētō<sup>n</sup> kī<sup>n</sup>mī<sup>n</sup>cā<sup>n</sup>mē<sup>n</sup>a

kī<sup>n</sup>tamwētā<sup>n</sup>gwa kī<sup>n</sup>mī<sup>n</sup>cā<sup>n</sup>mē<sup>n</sup>a <sup>and s. b.</sup> He carried for us

He ~~carried~~ nī<sup>n</sup>tamwētā<sup>n</sup>gwa ō<sup>n</sup>mī<sup>n</sup>cā<sup>n</sup>ī<sup>n</sup> (ordinary) <sup>for</sup> carried his s. b. for him

nī — tamawa (this form not often; means

for him; the 1<sup>st</sup> could mean from him also.)

He carried my s. b. for me. nī<sup>n</sup>tamwētā<sup>n</sup>gwa ō<sup>n</sup>mī<sup>n</sup>cā<sup>n</sup>ī<sup>n</sup>

(or leave out form)

nī<sup>n</sup>kī<sup>n</sup>tāmā<sup>n</sup>gwa<sup>n</sup> more emphatic; the fact of his fear is more patent.

ī<sup>n</sup> ō<sup>n</sup>k<sup>n</sup>'ta nī<sup>n</sup>mī<sup>n</sup>cā<sup>n</sup>ī<sup>n</sup> He is afraid of my mīcānī

ī<sup>n</sup> ... kī<sup>n</sup>lā<sup>n</sup>ō<sup>n</sup>tē<sup>n</sup> ... on thy account



Shawnee linguistic notes  
possessive pronouns

<p> <sup>my</sup> 9              ɔ'tai'yeli <sup>his</sup> pet              nítai'ya <sup>my</sup> pet              kítai'ya = <sup>thy</sup> pet  <sup>kitai'yina</sup>              our excl. pet  <sup>kitai'yina</sup>              our incl. pet  <sup>kitai'yiwa</sup>              yours  <sup>ɔ'tai'wáli</sup>              their pet         </p>	<p>             sl              ɔ'tai'yehi              nítai'yé'gi              kítai'yé'gi              nitai'inág'              kitai'inág'              kitai'yiwág'              ɔ'tai'wáhi         </p>	<p> <sup>his grandmother</sup>  <sup>my</sup>              ɔ'kóm'ɔali OR ɔ'kóm'ɔ'ri              nō'kóm'ɔa              kōkóm'ɔa              nōkóm'ɔena              kōkóm'ɔena              kōkóm'ɔwa              ɔ'kóm'ɔwáh         </p>	<p>             sl              ɔ'kóm'ɔ'ri              nōkóm'ɔ'ag'              kōkóm'ɔ'ag'              nōkóm'ɔ'enág'              kōkóm'ɔ'enág'              kōkóm'ɔwág'              ɔ'kóm'ɔwáhi         </p>
--	---	--	---

try later to find a + ɔ' and k.  
or it

ɔ'kóm'ɔimág' the grandmothers!

ɔ'telá'li nō'kóm'ɔali he told my grandmother.

" kōkóm'ɔenáli .. our incl .. k phonetic

" ɔ'kóm'ɔwáli .. their ..

ɔ'telá'hi nō'kóm'ɔ'hi he told my gr. sis

kōkóm'ɔenáhi .. our incl ..

nígwi'ɔ'ag' my sons.



wi kwami

part of feathers  
has

~~story of~~  
~~story of~~

pa o' ka gi

rumors for to

false tales of dragons

ma'nao' ho'wa'oi

story of mosquito

" of gun

" of sawtooth

4 turkey skins +

single bullet kills

deer, honey, bear, rabbit, quails (rabbit + quail as in top)

na' si' o' e' gi ~~another story of~~ ~~another story of~~ ~~another story of~~ wi o' a' keha amusement

story of feeding his younger

brother with the father's bones.

story of his own death by a woman -

ata o' o' g' a (fairy is not a particular one), ~~these~~ stories only can be told in fall, sacred.



Shawnee notes -

in ball game a man + woman pits against each other; not man v. man.  
men on one side vs/ women on other

men can only kick it after catching it. women allowed to  
run with it or throw it. no. of players not fixed.

get story of Teumsek among Creeks in text.

" 1 - of war of Shawnee, Catawba - considered by Shawnee the most  
courageous Indians.



singers on west side

gap must be due east

dance left to right  
↘ ↗

a girl cannot dance with

brother, cousin (on either side) + vice versa (as marriage)

mother, father, grandfather, granddaughters not forbidden



Shoreline

equivalent January in Fox grammar

nili' demāki at 2.4 at 2.1 pronounce al demā

says no special birth rites, child named 10th day after birth.

nir' kamēleta I remember it

me'gi'ba sheep, goat

see instrumental Fox C

wi' tamawilo tell I to me kalōsilo speak to me

kalō tamawilo (with <sup>visit</sup> <sup>to</sup> <sup>marriage</sup>) <sup>take</sup> tell them it to him for me

tāgi'bi

He runs swiftly

matēskābi

He runs badly (or a gun that shoots unstraight)

kawāte' tei'pi'te

He runs in a circle.

pesigwi'gāpāwi

He stands erect with his back

wāgitce'gāpāwi all whispered

He stands, bent over

nōlesi'gāpāwi

He silently stands

nōle'ni'pāwi

He stood still

myātme

He is growling ~~to~~ ~~growling~~

yā'wēgi they are growling

myā'l'ōe (= Fox myānussōwa) He walks crippled like

niri'ōletōte

He crawls to (myā signifies false says Alford)

myāsi'ōletōte — not much used

He crawls badly

nā'ci'ōletōte — ordinary



- mi'pé'telēma I loath him  
 ni'skima I scolded him (= <sup>Fox</sup> ne'neskimāw<sup>a</sup>)  
 mi'sōskwatēna I slipped hold of him. (sōskwi slippery)  
 ye'hōskipyā'tai when he first came (wēs'ki ye'p'yā'tai <sup>ordinarily</sup>)  
 alēmā'ōi<sup>a</sup> He continued climb up with his back towards you  
 ō'kaō'ka He wiped it (Fox kōsi)  
 (pā'mesimē He escaped <sup>fled</sup> from place to place)  
 (ōl'el'hāti she bathed him)  
 ye'kōgi'hā'tai she, he causes him <sup>he</sup> to die (= Fox kōg-)  
 ye'kōginā'tai when he held him, he under water  
 mi'kōgi I died under  
 māli'ne'pōgi they are many sleeping  
~~ye'mā~~ ye'māwīne'pawā'tai when they went to a place to sleep  
 (ye'kōng' when it snowed)  
 (ōtām'ōi he is busy)  
 nāgika He stopped (mīnāgik<sup>a</sup>)  
 mīnīgālegwa He follows me  
 mi'pī'tē'ōa I entered in  
 t<sup>a</sup>ōwī'kalawī whispered he ceased talking (initial = <sup>Fox</sup> tāsūi)  
 mi't<sup>a</sup>ōwī'kalawī I ceased talking  
~~\_\_\_\_\_~~



oāgitepe'sin wa He lies with his head exposed fluid

oāgitepe'logwi He . . . . . "white with water"

oāgitepe'gāpāwi He stands with his head exposed.

oāgitepe'p' to He runs with his head only visible -

oāgitepe'oe He walks with merely his head exposed

ni oāgitepe'sēna I seized him by the ear

ni oāgitepe'tālanā I seized him by the nose

ni wī'tēma I went along with him

wīpō'māle He eats with him.

yēpē'pōgi when it is winter

ni pēl'ra I untie it o'pel'ha He unties it.

a samōō He was given food to eat

ni t'sama I gave him food to eat

petagwī cover him up

petagwīlō cover me up

sāgwēlemō He is unwilling (truly means 'He is played out' caused by something that they could not help)

ni sō'gwēlemō I am unwilling

ni māteci'lepwa I feel sorrowful

ni k'kelema I am acquainted with him (= Fx ni pēk'ine-māw<sup>a</sup>)

ni wāgōma I know him



nikip<sup>o</sup>ka I close it

nikiskeigola I cut off his ears

~~nikiskeigola~~ nikii<sup>o</sup>to I sharpen it

nikakwe<sup>o</sup>to I sharpen it

kiwe he turned back

kimetog<sup>o</sup> let us turn back

wida<sup>o</sup>widagwe she sobbed violently

ni<sup>o</sup>ktikana I talked incessantly or as to convince Rein

omatalegohi he was overtaken by them

~~pa~~ paiyetcimataleguti<sup>o</sup> he who overtaken by them

metaleguti<sup>o</sup> he<sup>who</sup> was overtaken by them

metawe

~~they~~ he is sulky at the eating time

(applies to no other time or thing; food is implied)

notc<sup>o</sup>hetig<sup>o</sup> they fought together

yelagamuti<sup>o</sup> as he sang (= a <sup>cox</sup>nagamuti)

minotawa I heard him

ni<sup>o</sup>se she gave birth to (animals only)

lenawiwili . . . . . (humans only)



Shawnee linguistic notes

iran. pers. foranum

sing

pl.

my sacred bundle	ni'ni'cāni
thy .. ..	ki- ..
his .. ..	ō- ..
our excl .. ..	ni'ni'cānera
our incl .. ..	ki'ni'cānera
your .. ..	ki'ni'cānwa
their .. ..	ō'ni'cānwa

note the <sup>ni'cāni</sup> word can not be used in pl.



Thomas Alfred informant

Oct. 6<sup>th</sup>. 1911

Shawnee words, etc.

- horse psēwé<sup>ε</sup> θ  
fig kōskōsá<sup>ε</sup>  
tree <sup>m</sup>tegui (<sup>m</sup> simply indicated by lips not pronounced)  
leaf ~~the~~ <sup>m</sup>siski  
arm ~~wata~~ ~~usaj~~ uná<sup>c</sup>ki [ <sup>c</sup> is a spirant, between R+x  
hand oletci  
head wisi ~~the~~  
foot ~~oletci~~ oletci  
ankle ~~the~~ o sá skwiga'  
deer pségeti<sup>ε</sup> (θ is interdental)  
panther psi'pbi<sup>x</sup> (= all animals larger than it also)  
bear <sup>m</sup>kwá  
man ileni  
woman i kwáw<sup>ε</sup> (i- hardly pronounced)  
dog wási  
boy skilawēsi'á  
maiden mayāni'kwá ('k: 'fanit x)  
child apelo'á  
chief ugi mā . [ijelá'pamapwē conversational]  
stone rock sigóná



Shwone words

mule kagānōsā (long-ears)

belly upēkwatā

~~with~~ knee ōtcigwā

neck Kwīgaga

thumb sōletca

my father nōdā

my mother nigya

my father's brother

my mother's <sup>elder</sup> brother nigya ōtēdali

" " younger <sup>Sister</sup> brother nigya ōtimādali

my mother's elder sister nigya ōmīdali

my elder brother nōdā

" " younger brother nōtimāsa (n barely audible)

" " sister

" " older sister nēmīdā (a glottal stop very audible)

" " my father's younger sister nōdā ōtimādali (clearly heard)

" " my father's brother's son a pause

my mother's brother nīcīdā (surely)

my sister's son nīlegwāldā a pause

" " sister's daughter nēmīdā







ledgchog mótowá'í<sup>é</sup>, pl. mótowá'igi<sup>xé</sup>  
m wá'wá'í<sup>é</sup> wolf (m is voiceless; in conversation not audible)

fox wágotcé'í<sup>é</sup>

skunk ségágwá'í<sup>é</sup>

tobacco t. há'má'í<sup>é</sup> (t voiceless l)

He will come wá'jiáwá'í<sup>é</sup>, ní sá'pá'wá'í<sup>é</sup> (no<sup>é</sup> at end)

1 neguti adjective cardinal (in counting neguti)

2 ní'wá'í<sup>é</sup>

3 ní'wá'í<sup>é</sup> (n voiceless n)

4 nyá'wá'í

5 nyá'wá'í'wá'í<sup>é</sup>

6 negutiwá'wá'í<sup>é</sup>

7 ní'wá'wá'í<sup>é</sup>

8 ówá'sík'wá'í<sup>é</sup> (é very slight)

9 tó'gá't'wá'í<sup>é</sup>

10 mé'dá'wá'í<sup>xé</sup>

11 mé'dá'wá'í<sup>xé</sup> kiti neguti<sup>i</sup>

20 ní'wá'pítá'gí

21 ní'wá'pítá'gí kiti neguti<sup>i</sup>

30 ní'wá'pítá'gí



40 nyāwāpitaḡi

50 nyālanwāpitaḡi

60 negūt<sup>h</sup> wāsī<sup>ε</sup>70 nicwāsī<sup>ε</sup>80 <sup>h</sup>owāsī<sup>ε</sup>.90 tcaḡo<sup>xε</sup>100 tepewé<sup>ε</sup>

101 tepewé. kilé'negūt.

1000 ~~matatari~~ medábene tepāwi.negūtidenwī<sup>ε</sup> inanimate (= Kickapoo negūténr')wīgīwā<sup>ε</sup> Housebeard ~~to~~ wītōnā<sup>ε</sup>cheek <sup>in</sup> onōwā<sup>ε</sup> jawhis eyebrows māmāwénagi<sup>ε</sup>leggings ~~matetá~~<sup>ε</sup>, ~~mate~~ mātetáwā<sup>xε</sup>his nose otcāsi<sup>ε</sup> (otcā's' also correct under certain circumstances)he fell down āgitchā<sup>ε</sup>inanimate kāwestkā<sup>ε</sup> it fell <sup>on a tree</sup> (ε clear, but Alfred in ordinary conversation would not be heard)crane wāpētetāgwā<sup>ε</sup> (ε very emphatic)



marten (<sup>bird</sup> ~~man~~) megibí<sup>é</sup>  
 pause

owl myádwé<sup>é</sup>

wren pa<sub>c</sub>itobá<sup>é</sup> (= old man!)

hobbin pép'tcí<sup>é</sup> (p<sup>é</sup> very faint, but Alfred says is there), <sup>pl</sup> pép'tcíg'<sup>i</sup>

bluejay títí<sup>é</sup> (tíiti when answering a question)

hawk m<sup>sk</sup>walanyé<sup>é</sup> (= red tail), - yígi<sup>é</sup>

~~parrot~~

jumpkin wápi<sup>g</sup>wí<sup>é</sup> <sup>hardly</sup>

Indian potato pa<sub>k</sub>wa<sup>é</sup>tcí o<sub>p</sub>enyági<sup>i</sup>

mouse wápi<sup>k</sup>ulobá<sup>é</sup>

rat pép'skwáwí<sup>é</sup> (= tail-without-hair)

hal ice ~~pa~~ m<sup>kw</sup>ámá<sup>é</sup> (in conversation ~~on~~ left out)

she goes out hatélóbá<sup>é</sup> he has just gone out

wícatobá<sup>é</sup> he is going out

lobáto<sup>é</sup> go out!

lobélkawí<sup>é</sup> get him out

quit kólatai<sup>é</sup>

quiet! nók<sup>é</sup>

snake manití<sup>é</sup> (ordinarily, ~~the~~ also means the <sup>etc.</sup> mystery)

god tépedemelágwá<sup>é</sup> (one who owns us.)







Shawnee words.



ki mätci Have you finished.

nimütci I ate (simply act of eating; is an object)

niwidani I have suppered, breakfasted, dined, etc. regular meal

nitamwa I ate him (transitive, animate objects)

jänbe He travels

jänbe He goes by, past

ön'öe He flies

nipeamwa I shot <sup>at</sup> him (does not tell whether I hit him)

ni peselawa I shot him (with <sup>bullet</sup> gun or arrow)

kissenatwi it is difficult

pet'ogawti it is intricate

ta'öeöi He is startled

ök'icipitáli He tied him

öpögipitáli He held him (by hand, rope; anyway = Fox sögi)

öelöginata He who held him

ömamyetci menáli He held him <sup>steadily</sup> <sup>precisely</sup> <sup>fixed</sup> (in any position; against the person's volition)

nipesena I touched him

ta<sub>g</sub>wa<sub>t</sub>enö<sub>ö</sub>gi They were taken along too (= Fox ta<sub>g</sub>wi

ö<sub>t</sub>ag<sub>w</sub>i<sub>t</sub>e<sub>p</sub>e<sub>l</sub>e<sub>f</sub>f<sub>a</sub>n<sub>a</sub>wa They own it together



Thomas Alford.

Oct. 24,

- ye' talé'tiwáté' <sup>Fox tan</sup> where they contested (in gambling, baseball, oratory, battle) <sup>any kind of contest.</sup>
- depasawiléní a man speaking + acting the truth
- ni'tefuwe I speak the truth (as far as ability of man goes)
- ni'maiyáwi I speak the truth (higher; idea of supernatural <sup>word</sup> in the)
- skwá'púgi near the edge of water
- oipéne'gwe abrupt bank of river or gully.
- ni'tégo'fi I was told.
- kíteli I told you (mg)
- kítési you (mg) told me.
- máwá'skágí they come to council
- tef-wági They counseled
- nina'gwálo strappéd him
- nipét'kana I laid hold of him by a line + caught him (applets  
to fish as well as harpooning horse.)
- ni'wán'ha I lost him (= Fox wani)
- ni'wán'té I lost it <sup>not approved for humans, though it could be</sup>
- nípwá he is dead (animals only) <sup>not the same as the</sup>
- a'sénw<sup>a</sup> he died (really disappeared, applied to humans <sup>only</sup> in this <sup>the</sup>)
- a'sínwí it disappeared (sense of die.)
- niwát'cahágí I cooked for them (really prepared food; cooking not fried)



lè'ò'ì'ò she cooked (   
 Kì'sètè' it is cooked ( <sup>done</sup> killed } by heat   
 níná nǎ'pá'te' megwá he explored me   
 nǎ'p'síná I ~~was~~ played him   
 wíná'sík'í'í he is filthy.

~~he~~ p'í'togwé cínwá he bumped <sup>accidentally</sup> against a tree ( <sup>1 & 2nd pers. stems</sup> á ágwé = ákwí )   
 ò'lem 'kwí'pá'p'sínwá he fell <sup>shietta</sup> flat on his belly ( front part of body down )   
 kím-wá'n'kwe she has long hair ( 'kwe = Fox 'kwá. )

p'í'te'ò'è cínwá he fell in   
 p'í'te'ò'è p'í'te' he ran in   
 Fox me'tei

<sup>m</sup>teí'ò'enwí it his visible ( ò'en = Fox - sen-   
 p'í'te'ò'enwí it is visible <sup>accidentally</sup>.

skwá lawé she is hungry ( <sup>in 3d person or if a woman says it.</sup> = menstruating )

wí'a'k'í'te it is soiled

wí'á'k'ím it is dirty

ní'te'p'è't'c'è'skawa I spurred him in the side   
 Fox tei.



Thomas Alford

4

Oct 28

skimōta (the Bog our Grandmother is making, which when done,  
the world will end).

Eggs forbidden to boys till Manhood. (The idea is  
keep them from being sensuous)

The fat on the breast of ~~turd~~ Turkey forbidden  
to boys (idea is that it would poison the  
throat, - could not whoop) till manhood

No women touch or met'kwa eagle feather;  
this feather cannot be brought in a house, ~~but~~ unless <sup>the</sup> feather  
'killed' by a medicine man; but even so, a  
woman may not touch it. (This feather used in war dance,  
and war).

If a snake is killed, the killer must to  
the snake. "A nigger killed you," and the danger  
that otherwise might take place.

Food touched by a menstruating woman is  
taboo for everybody else. The little lodge usually made  
of Park. Men forbidden to hang around there.



Alford

Demonstrative pronouns -

Oct 26

pl. yō'kōm<sup>a</sup>

must not be by the conversation

yām<sup>a</sup> this an. (presence - visibility not required)

yām<sup>a</sup> Kī'kap<sup>o</sup> this Kickapoo, present or absent, visible or invisible)

pl. alaiyō'kōm<sup>a</sup>

alaiyām<sup>a</sup>

a- Kī'kap<sup>o</sup> this K. present + visible, ~~absent~~

alanā'ge pl. alanā'ge

alanā'ge

a little removed

īma pl. mī'gi

īma

"

" K. (not necessarily visible)

īan sing. yō'mā

with

} yām<sup>a</sup>

pl. yō'lōmā

īnan sing. alaiyō'mā

} alaiyō'mā

pl. alaiyō'tōmā

īan sing. alā'ne

} alanā'ge

pl. alā'nele'

īansig īni

} īma

pl. nīli



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stop	spirant +affricative	nasal	lateral
glottal e	—	—	—
palatal R, g, k	—	—	—
ant. pal. R, g, k	—	—	—
alveolar	s, z	—	l, t
dental t, t <sup>c</sup>	t, c	n (m) m	—
interdental	θ	—	—
labial p, p <sup>c</sup>	—	(m) m	—

h, y, w, w  
<sup>z</sup>  
<sub>z</sub>

(m), (n) were indicated by the lips.

Shawnee consonants in the words taken down by me Oct 6 from Thomas Alfred.



Alford

Oct 26

obviatives of demonstrative pronouns.

he looked at yema wolf

ōwāpamāhi yōlōma m'wāwāhi

he looked at yō'pōm<sup>a</sup> wolves

ōwāpamāhi yōhōma m'wāwāhi

he looked at alaiyāma wolf

ōwāpamāhi ~~yōl~~(alai)yōlōma m'wāwāhi

he looked at alaiyō'kōm<sup>a</sup> wolves

ōwāpamāhi (alai)yōhōma m'wāwāhi

he looked at alānāg<sup>e</sup> wolf

ōwāpamāhi alānelē m'wāwāhi

he looked at alānāg<sup>e</sup> wolves

ōwāpamāhi alānelē m'wāwāhi

ōwāpamāhi <sup>he looks</sup> at <sup>one</sup> <sup>wolf</sup> nīlī m'wāwāhi

he looked at nīg<sup>i</sup> wolves

ōwāpamāhi nīhī m'wāwāhi

3d pl. subj. of course changes the verbal forms, but not the nominal + pronominal.

inanimate do not change form of 3d person subj.



Alfred Thomas Alford

Oct. 11<sup>th</sup> 1

if he looked at you wāpamēllwāgwē

when he looked at you (pl.) Ine ye wāpamēllwāge.  
wāpam

Present } independent part }	not used	future	K is nearly by.
I am coming, nīpyā (nīpēmīpyā)		nā'	
tho not. Kīpyā		Kā'	
He has come pyāwā		both used	
		Alford says wāpyāwā, both correct	
we (excl.) have come nīpyāpē		nā'	
we (incl.) have come Kīpyāpē		Kā'	
ye have come Kīpyāpwa		Kā'	
They an. have come pēyāgē			
it has come pyāyā	They in-an. have come pyāyā		
it is raining kīmōmwāwī	wā-ki-fut.		

I look at thee kīwāpamēli	Kā' fut. For kī-
I look at you Kīwāpamēlēsūwā	nā' fut. For nī-
I look at him nīwāpamā (ant ā)	throughout.
I look at them an. nīwāpamāgē	
I look at it, the man - nīwāpātē	
I look at them (in-an.) nīwāpātānā	



tip head  
5.14

gam (= kam)  
15.20; 6.1  
5.11

Tan  
5.7

connecting stems

-wi- 0i Re (3.1)  
gaT 4.8  
gam 6.15, 18

sin (= cin) 5.41

make with hands,

1 Fox högr.

högr 4.20  
6.8, 13, 14, 20

secondary stems. First order

-le (= Fox line) 1.46

-le- 2.19 ite 3.1, 2  
3.12, 13  
4.16, 19

mät create 1.4, 5, 10, 17

katavi 1.6, 9, 18 (three); 6.19; 7.2  
of also 1.14, 17

(mäte<sup>c</sup> 1.7 for mäte<sup>h</sup>; that -t(e)h → te<sup>c</sup>?) 7.3

lëö breathe 1.9

jösta breathe into 1.9

nanau visit 1.4 redup. to express lat. action  
-nanau<sup>1,11</sup>  
nan = Fox nawi

(own 1.11 (first ~~was yet~~ ~~mitelagwe~~ ~~mitelagwe~~  
3.5, 10 (twice))

pyi 1.2, 13 (left out in particular) 5.2, 6.11, 14, 17; 7.1.2

mount immediately 1.13 (all night)

pa<sup>ki</sup> throw 1.14

te<sup>gwe</sup> be ashamed of 1.15

nä see 1.15

ye till 1.5, 10; 2.3 (ye!), 4.17

skwi 1.6, 9, 18; 2.1, 4; 6.1, 4

~~see also~~ mk find 1.18 see also p. 2

mit give 1.19 see also p. 2

nepa sleep 1.20 (note ay > aiy)

agwale 1.20 mg? (akwale 2.3)

wäkö learn 2.1, 4, 3.7

pa. 2.5 = ? 3.3; 1.2; 1.13; 4.17 emphasizes the time of the action  
particularizes  
wite with 2.5



fox  
= usä

Öe 2-18; 3.102,3

nägr (= nägn) B.13,11  
Tör (= Fox tur) 5.15

te tell 2.14; 3.8,9,20

pan 2.15, 3.1,2 4.20

ci (= cie) 2.15, 3.1,2,3; 5.4

~~gula hunt 2.15, 14~~

menwi 2.17, 18

pō (process) 2.10

ci (si) 2.15 ~~thru~~ (foxier) 3.1,2

pan 2.15 (= Kichapou pan, mit pemi) 3.1,2

ta-<sup>meaning?</sup> 2.14, 3.4,10 <sup>nan</sup> 4.15; 4.4; 7.4 6.11

mk fundant 2.19; 3.6,8,17; 1.18

hi 2.19 tell (remarkable form!)

si thus 3.1,2

ā lie 2.12 (ajetalic' = ye + t + ā + lito'), 3.15; 4.4,10; 5.14

wäp<sup>k</sup> reception (Fox wäfi) 3.3

~~...~~

<sup>pyä</sup> pyä 3.5, 16 (turku)

<sup>naw</sup> nan su 3.7,9,13; 5.13 ~~1.13~~

āpa su (+n mikrocalic) 3.10

memegi minutly 3.10

pe<sup>3</sup> + dupl 3.12



taipe startte 3.12; 5.8

pa gi go home 3.14

ha gr 3.15

otci 3.15 (elsohueti)

kalo (= Fox kana) 3.17; 5.2; 6.1

pebe obey 3.19

tasi 4.2 = ?

na tan ark 4.3, 4, 5

ku (kuu participial) fear 4.6, 8, 9, 13, 14

pa gi, pa ki go home 4.15, 16; 5.10 pa gi correct

pa hi lani

ya lani hunt 2.11, 15, 16; 3.3, 4; 5.17

ya habitual action 2.11, 15, 16; 3.4; 4.15 (not ya + y = ya)

~~wasi~~ wesi 5.2; 4.2

we o - = ? 5.2; 5.18

pena treat 5.4, 5

lema perpendicularity 5.4; 6.2

api bit 5.4 (tintinocah); 6.4

naa visit (Fox name) 5.5; 1.11; 1.13; 4.17

ki conceal 5.6

like just out 5.7; 5.6 also ?



pi<sup>i</sup>/to run 5. 10 (twice), 12, 14, 16, 20

mōle knowledge 5. 17

nōte whence 5. 18 (for si cf. 5. 18 ōsimōwāte')

agō<sup>o</sup>i climb 6. 3 (twice. ~~or~~ <sup>or</sup> wā?)

nep die <sup>+ hōgwi</sup> 6. 8, 13, 16

ālwi inability 6. 14 (tintuvocalic)

tama deep 6. 18, 15

nā fetal 6. 12

l- = ? (combined with hōgwi)

mā - 3, 16 = ? surely initial stem

tāsi - 4. 3 exact meaning?

tel - = ? 4. 19 (= Fox tax?)

sek = Fox cegi 5. 4

wē<sup>i</sup>pe pe - play 4. 2, 5. 3

~~tōt take out 5. 6 (instrumental?)~~

kwagwi run 5. 9, 19

kwi - = ? 5. 11 (see 5. 20 + 6. 1)

api = ? 5. 4, 20; 6. 5

pemi 5. 20



m si large 5.19

nana ready (Fox nana) 5.7

le distance? 5.10

na = ? 6.3 (twice) <sup>not initial</sup>

wi ki call to oneself 6.9 <sup>summon</sup>

tcagi totality 6.9 in ~~the~~ verbal complex; common outside complex

xato commission 6.11 (fix phonetics!) 5/6

ma take 6.18, 19:

3.3 forms hard to analyze

amwi carry 6.19

~~at'o at 6.10 1/2 to kato kato' at~~

~~migi'ini at 4.~~



instrumentals

R 1.13

-l-, (le) m, r few (i.e.) w  $\frac{w}{a}$  common

k 2.17



lenawé'lystela'li he said to the person  
lenawé'li + otelá'li

the o of lenawe - is short, in old complex.

siváp'ole at 3.3

silema'tapāwa 5.4

sipam'otēc' at 2.15

sipam'ol'ga<sup>not I</sup> at 3.1 (but sipam'ol'g' they - ) <sup>is allord</sup>

lām'tegwigi at 3.6

tā'lenawé'iwālc' at 2.16

kuvā'tāwam' at 2.6, 11

(kuvā'tāwam' some meaning)

ni'k<sup>u</sup>ta at 4.8

ni'k<sup>u</sup>ta at 4.3

ni'k<sup>u</sup>ta'agi at 4.14

~~spineg'il'kōgwitei~~ pronounce spineg'il'kōgwitei at 6.20 (but alone kōgwitei)  
not would not be used.

(spineg'il'itel'kōgwitei I float up)

pagitei'p'itō at 5.10

ye'tē'p'itō'at at 5.10

payi'p'itō

me't'hi'ge at 5.12 better than me't'ige

mīhi at 5.15

wiskilō'ō'hi at 5.15

mīli at 1.2

alō'ō' at 6.16 tā' hā' hā' lā'c' at 6.11

nah'iga at 4.13

mī'gī'ni at 4.

yātā' pagitei'at

yā'yulawī 2.11



e very open

notes on text

Oct 23d

māmetc'hāgwē at 1.17 mānāte'tcēnāwāte' 1.14

metc'hāwāte' 1.7

metc'ōtci 7.3

yēpyētcināwāwāte' 1.13

ōtālwi'pyētōnāw<sup>a</sup> 6.14

ōpyē'tō 6.17

kō'kōm'ōenāli correct. 1.12, 15

kō'kōm'ōma 1.11

swinīgig' at 4.4

phonetic difference

yē'gōwāte' at 2.3

ōm'kabrēlita at 2.19

tām'kawāwāte' at 3.6

kā'tēwi at 4.6 (for hā'hā'tēwi)

shows question

pām'hōgwihī at 4.20

nep'ōgwī at 6.8 (not nep'hōgwī)

nep'ōgwīgī at 6.13

ōtēlō'lemahi

ōmē'ōm'ōali at 4.17

ōkōm'ōali right at 3.17

mō'sā<sup>2</sup>tawī at 3.4, 5.19



wisip' hātai at 5.3 (not wesi

wisi' jēliwātai at 4.2



SMITHSONIAN INSTITUTION  
BUREAU OF AMERICAN ETHNOLOGY  
MEMORANDUM

Oeghika 9

order

~~messenger~~  
~~women~~  
~~women~~  
~~messenger~~

Hereditary ↑

20 ch.  
20 ch. woman  
20 " woman  
20 messenger  
20 " woman

192

Shawnees had Ceremonial  
messengers [an hereditary  
office, wears an eagle feather].  
messenger-women also

Horned-Owl-Dance, commonly known as the  
Great-Breed-Dance, lasts 6 days - Belonged  
to Oäwīkila; in 1860 voluntarily it was  
given to the Kīspīkība

12 switches of dogwood.

12 relationships,

elaborate rules about marrying bloodrelatives.  
Can not marry more than 4 times - to have 4-  
12 children



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MEMORANDUM

192

girl not to dance with brothers, maternal  
uncles, and nephews (brother's son)  
for they must be respected

— man must not marry sister's daughter,  
father's sister, or own sister.

not to marry <sup>with</sup> other tribes, especially whites  
— negroes.

also uncles both sides.



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MEMORANDUM

----- 192

<sup>extinct</sup>  
men of Deer (Horn) class, Rabbit, Crane,  
Fowl only eligible to Chieftanship because  
~~they are supposed to be~~ feasible

=  
Panther class: warriors, because supposed  
to be combative.

Raven: messengers.

Each major division of the Shawnee has <sup>a</sup> three  
chief, warrior, messenger } hereditary.  
" woman " w. " w. }

marriage arranged by parents of young man.  
Nepotogamic rule. But if man + wife belong  
to different guardian spirit half children



nitcēnina = 1. man speaking to man, my brother, regardless of age; 2. woman speaking to a woman, my sister. Person & can only use the term to one of their own sex.

my younger brother } nitmāda either sex can use.  
" younger sister }

my elder sister nimīda either sex can use it.

my sister, irrespective of age nit'guāma  
can be used by a man only.

my elder brother nidi'da  
(either sex can use it)

nōda my father }  
my mother nīgāda } either sex speaking

my grandfather (both sides) nime sōn'da

my grandmother (both sides) nō'kōn'da

my grandson (son or a daughter's son) nō's'ōe'da }  
granddaughter (daughter's daughter) nō's'ōe'da } male or female speaking

my wife niwa (not used; in 1st person; nimegi pwe'ōima ordinarily my old woman)

my husband nipasi'tōda (= my old man; wēsi'a not used)

my brother's wife nilemwa (man's term only)

my brother's wife nitá'gwa (woman's term only)



J. Alford

Oct. 25

1924 9/14 w/ L. Swinlow

age indifferent

my sister's husband *ni'n' hāgane<sup>speaking</sup>ma* (man's term only)

" " " *nilemwa* (woman's term only)

my brother's son *nigwi' da* (man's term)

my brother's son *nilegnal' da* (woman's term)

my brother's daughter *nitā' nēda* (man's term)

" " " *niceim' da* (woman's term)

my sister's son *nilegnal' da* (man speaking)

" " " *nigwi' da* (woman ")

" " daughter *niseim' da* (man ")

" " " *nitā' nēda* (woman ")

" son *nigwi' da* } male or female

" daughter *nitā' nēda* }

" father's brother *ni' da* } said by either sex

" father's sister *nilegnal' da* } said by either sex

" mother's brother *niseim' da* } said by either sex

" mother's sister *nigya* } said by either sex

" father's brother's son



after the treaty

1. incident of Anond & Bonahont. 2. The cacare incident. 3. another white treaty.

the coming of the white man. cat & hog incident.

borrowing of land: the hide incident. 7th



division  
Pawikala Class has 'nucam'; the chief bundle  
[two persons only supposed to know ritual, this must  
be performed when ever moved.]

Zegwida division. has also a bundle but not  
important.

Shawnee notes

Joe Billy }  
Thomas Rock }



Skawnee sounds as indicated by Alford's story Oct. 16

	stop	spirant + affricative	nasal	lateral
glottal nasal	ʔ	—	—	—
palatal	k <sup>XR</sup> k <sup>c</sup> g g <sup>c</sup>	x	—	—
anterior palatal	k <sup>i</sup> g <sup>i</sup>	—	—	—
alveolar		s z	—	l l <sup>c</sup>
dental	t t <sup>c</sup>	ʈ ʈ <sup>c</sup>	n n <sup>c</sup>	—
interdental	θ	θ θ <sup>c</sup>	m	—
labial	β β <sup>c</sup>	w y	m <sup>m</sup> <u>m</u>	—

w w y, R

note 'k is a pause + k, etymologically = Fox<sup>c</sup> k. The pause occurs elsewhere too.



Shannon note

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same word

yāyālawi' he hunts 1.11

lalawitei' he hunts 2.15

yaiyālawi' he hunts 2.16

he went out hunting of  
pahalawitei' went hunting 3.3

yā lalā'witei' where he hunts usually 3.4

by the stem lawi, lawi, lawi

yā + yā

red. habit ~~action~~

I hunt

nitāyālawi'

|| yaiyā -  
fixed conduct

(ni + ta + ya + lawi)

nitālawi' I hunted (emphatic)

nitālawi' not emphatic

~~tonatonewāle~~ | tonatonewāle he searched him out.



Ask whether any of the Shawnee  
remember a tribe called Kaski,  
Kaskin, or Kaskinampo, and  
if so whether it was ~~identical~~  
the same as the Tuckabetchi.



~~at~~ Alford

Oct 7 (

Ethnologic

Shawnee

Dances <sup>in order of importance</sup>  
~~2 most important~~

Deer clan Take charge

I Bread dance { Spring, when leaves begin.  
                          } Fall, full moon.

Panther clan Take charge

Spring speech Thanksgiving for plentifulness of  
hunt of past winter; prayer for prosperity of crops  
in summer; & for increase, + wellbeing of the tribe.

Fall speech. prayer for success of hunters;  
and thankfulness for crops, though to a lesser  
extent.

I War Dance. to commemorate successful fight.

The war chief leads in this, no singers.

Held in middle of Spring.

Soon after the Bread Dance, a talk to reference  
to a ball laid aside in the fall. Speech is simply  
that the dance season is opened. In the fall just  
before the war dance, then the last ball game is played,  
then the laying aside of the ball till the opening  
of ~~the~~ in Spring. The ceremonies lost today. The speeches  
still used. The speeches are supposed to be in the order of

Today attributes the clans + the animals used (deer, turkey, squirrel, quail  
coon) those allowed



unleavened corn bread, made by women  
men furnish meat; the men only supposed  
to eat bread, & women meat; but  
if a man has a family he can ask his wife  
for meat, & vice versa.

in Somali<sup>2</sup> guardian spirit (animal; clan members  
either are named for animal  
or its actions)

Horse-clan  $\frac{1}{2}$  + its kind

(deer, mule, horse, cow, buffalo, antelope, etc.)

Panther clan (panther, ~~cat~~, dog, wolf, wild cat, lion)  
<sup>rounded footed</sup> clan

Coon clan (coon, bear (and its kind = >))

Turtle clan (turtle of all kinds)

Rabbit clan (extinct, alone.)

Chicken clan (any feathers?)

~~and~~ [no restrictions of marriage]

Study this out further



Thomas Alford.

Oct 7

1

Shawnee words, etc.

bear m kwa<sup>1ε</sup>  
tree m tēgwi  
hand oletci<sup>1ε</sup> — house  
boy skilawitōā<sup>1ε</sup>  
chief ōgina  
fist wiski  
second [māwenisini second time] māweniswi<sup>1ε</sup>  
third māwinōwi<sup>1ε</sup>  
I nīlā<sup>1ε</sup>  
thou kīlā<sup>1ε</sup>  
he, she wīlā<sup>1ε</sup>  
we incl. kīlawē<sup>1ε</sup>  
we excl. nīlawē<sup>1ε</sup>  
you kīlawā<sup>1ε</sup>  
they am. wīlawā<sup>1ε</sup> that.  
myself nīyā<sup>1ε</sup>  
thyself kīyā<sup>1ε</sup>  
himself wīyā<sup>1ε</sup>  
ourselves incl. kīyānā<sup>1ε</sup>  
ourselves excl. nīyānā<sup>1ε</sup>  
themselves am. wīyāwā<sup>1ε</sup>



he l is slightly trilled.

Oct 7

2

~~Another~~

I saw your dog <sup>nāwā</sup> <sup>pl.</sup> <sup>kūtaiya</sup> <sup>wāsi</sup>

This man, present, visible, near

<sup>yānā</sup> <sup>īleni</sup>

(<sup>ālaiyōkamā</sup> <sup>īleni</sup> <sup>igi</sup>)

that man, present, visible, but a little ways removed

<sup>nāke</sup> <sup>īleni</sup>

<sup>pl.</sup> those men <sup>ālanegē</sup> <sup>īleni</sup> <sup>igi</sup>

other another <sup>kūtāgā</sup> (<sup>kūtāgā</sup>)

other an <sup>kūtāgāgi</sup>

another man. <sup>kūtāgi</sup>

other of <sup>kūtāgali</sup>

who an. (sing). ~~<sup>nābāwānā</sup>~~ <sup>nābā</sup> <sup>wānā</sup>

who pl.

<sup>nābā</sup> <sup>kīwe</sup> <sup>nīgi</sup>

disappears

what sing

<sup>nāki</sup> <sup>wē</sup> <sup>īni</sup> (in rapid speech the <sup>sof-wē</sup>)

pl.

<sup>nābaliwē</sup> <sup>nīli</sup>







anterior palatal  
nearly gy

when we <sup>excl.</sup> looked at it ine ye wāpata<sub>na</sub> māge

when we excl. .. them<sup>man.</sup> .. ..

when we incl. looked at him ine ye wāpamāgwe

" " .. .. them an. .. ..

" " .. .. it .. .. wāpata<sub>na</sub> māgwe

" " .. .. them in. .. ..

" ~~thou~~ looked at me ~~wa~~ ine ye wāpamīyān<sup>i</sup>

" " .. .. as .. .. wāpamīyāge

" " .. .. him .. .. wāpamāte

" " .. .. them an. .. ..

" ~~thou~~ looked at it .. .. wāpata<sub>na</sub> mān<sup>i</sup>

" " .. .. them man. .. ..

" you looked at me ine ye wāpamīyāgwe <sup>nearly gy</sup>

" " .. .. at us .. .. wāpamīyāge

" " .. .. him .. .. wāpamāgwe

" " .. .. them<sup>an</sup> .. ..

" " .. .. it .. .. wāpata<sub>na</sub> māgwe

" " .. .. them<sup>man</sup> .. ..

" he looked at me ine ye wāpamīte<sup>i</sup>

" he looked at us ex. .. .. wāpamīyāmegite<sup>i</sup>



when he looked at us incl. me ye wāpamēlagwe  
 " " " " the " wāpamēki  
 " " " " you " wāpamelwāgwe  
 " " " " him " wāpamāteci  
 " " " " them an. " " " " <sup>nearly k</sup>  
 " " " " it " wāpatagi  
 " " " " them an. " " " "

when they<sup>m</sup> looked at me me ye wāpamīwāteci  
 " " " " us incl. " ~~wāpamēlagwe~~  
~~wāpamēlagwe~~ ~~wāpamēlagwe~~ wāpamiyamegiteci  
 " " " " us incl. me ye wāpamēlagwe  
 " " " " the " wāpamēki <sup>pause</sup>  
 " " " " you me ye wāpamēlagwe <sup>man.</sup>  
 " " " " him " wāpamāwāteci <sup>-giteci</sup>  
 " " " " them an. " " " "

~~don't look at me te~~

look <sup>them</sup> at me wāpamīlā<sup>2</sup> pyālo<sup>2</sup> come  
 look ye at me wāpami<sup>2</sup>gō<sup>2</sup> look at him, wāpami<sup>2</sup>  
 look at it for me wāpatam<sup>2</sup>igō<sup>2</sup> ye at him, wāpami<sup>2</sup>  
 I want him to look at me niwāpami<sup>2</sup>egwā<sup>2</sup> look them at it wāpatanō<sup>2</sup>  
 look ye at it wāpatamōgō<sup>2</sup>



the stem is wāpa not wāpa

let us ~~we~~ <sup>incl.</sup> look at him ~~we~~ Kewāpamāpē<sup>ε</sup>

wāpamātawē<sup>ε</sup>, not used by grown persons  
but apt to be used by children

if I come <sup>po-tawē<sup>ε</sup></sup> pyaiyā<sup>ε</sup>

if thou come .. pyaiyōne

.. he come .. pyūte

if we + I come .. pyaiyāge

if you + I come .. pyaiyāgwē<sup>ε</sup>

if you (pl.) come .. pyaiyāgwē<sup>ε</sup>

if they come .. pyāwātē

if I look at thee wāpamētā<sup>ε</sup>

if I look at you wāpamēlāgē<sup>ε</sup>

if I look at him, them an. wāpamāge

if we excl. look at thee ~~wāpamētā~~ wāpamētāgē<sup>ε</sup>

if we excl. .. .. you wāpamēlāgē<sup>ε</sup>

if we .. .. him, them an. wāpamāgite<sup>ε</sup>

if I look at it, them in an. wāpatamā<sup>ε</sup>

if we excl. look at it, them in an. wāpatamāgē<sup>ε</sup>

if we incl. look at him, <sup>them</sup> <sub>an</sub> wāpamāgwē<sup>ε</sup>

if we incl. look at it; them in an. wāpatamāgwē<sup>ε</sup>



~~the final e~~

eliminates the final e Alfred says he makes no closure of the glottis but the vowel sound as if there were a weak closure.

- if thou look at me wāpamiyānē<sup>ε</sup>
- " " " " us (excl.) wāpamiyāgē<sup>ε</sup>
- " thou look at him theman. wāpamāgē<sup>ε</sup>
- " " " " at it, them man. wāpatāmanē<sup>ε</sup>
- " you " at me wāpamiyāgwē<sup>ε</sup>
- " " " " at us wāpamiyāgē<sup>ε</sup>
- " you look at him, them wāpamāgwē<sup>ε</sup>
- " " " " it, them, man. wāpatāmanāgwē<sup>ε</sup>
- if he look at me wāpamitē<sup>ε</sup>
- " he looks at us excl. wāpamiyāgite<sup>me</sup><sup>ε</sup>
- " " " " us incl. wāpamelāgwē<sup>ε</sup> nearly guy
- " " " " thee wāpamegē<sup>ε</sup>
- " " " " at you wāpamelwāgwē<sup>ε</sup> / later at home
- " " " " him, them man. wāpamāte<sup>ε</sup>
- " " " " it, them man. wāpatāgē<sup>ε</sup>
- " they an. look at me wāpamiwāte<sup>ε</sup>
- " " " " us excl. wāpamiyāmegite<sup>ε</sup>
- " " " " us incl. wāpamelāgwē<sup>ε</sup> (ε before g marked)
- " " " " thee wāpamegē<sup>ε</sup>
- " " " " you wāpamelwāgwē<sup>ε</sup>



Alfred Thomas

8

or anything perpendicular, otherwise a  
different word.

~~if they look at him, then on.~~ wā<sup>1</sup>paniawāte<sup>2</sup>

if they look at it, then <sup>to see, different word otherwise!</sup>man. wā<sup>1</sup>patamuwāte<sup>2</sup>

if it falls down kāwēskage<sup>2</sup>

if they <sup>will</sup> fall down kāwēskage<sup>2</sup>

I look at these kiwā<sup>1</sup>panele<sup>1</sup> Ke-future



1. witei tepāne pālenawēwinatei Kōimēbenāgi Kīkapōg'
2. nehā'tōta yāsino tagēya yalā'tatōtōg' Kwekwitugē
3. tepewewe wēla māta. sekāmiga Oāpa lenawēwīg'
4. mīcwi Sāwanōwi Skilawē'ōtōg' yatawēbenig' lāgu<sup>a</sup>
5. inewēbenig' yētawātcij mētcini, witei wēbenig'  
 paizāgwa Oāpa neguti mētawe pōgē neguti mehi  
 m<sup>a</sup> kwā oōtēci ā'tōwi ini olāganig' gēsīwēbeninatei  
 neguti opalē'hālē. otcēmināli; yōni wēta mētawē-  
 litē. yōni otcē o'okāmi Oāpa matelitig'
10. pālohi katēmōg' ināne tepāne sipā' lenawēli  
 ina wēyā'gōwāta. nilēni o'gekyām-wāli  
 yōkōm<sup>a</sup> Kōimēbenāgi Kīkapōg'.



The reason why separate live our younger brothers the Kickapoo, I will tell as I heard it as it is told whether it was true or not. A long while ago, it is traditionally said there lived two Shawnee boys; at an eating time, they was eating at their home, and they were eating together, but, it is traditionally said, one sulked because only one bear's foot remained on the plate. As they ate, one beat his brother (in getting it), for this reason he sulked. From this always, it is traditionally said, they had harsh feelings towards each other. Finally they grew up to maturity; then a separate living took up he who was angry. This was he their parent of those younger brothers the Kickapoo.



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Language Shawnee

Dialect

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

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Date

Remarks Ethnology; linguistics; texts, etc.

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