NAA MS 459

Color adjectives and vocabulary
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GOVERNMENT PRINTING OFFICE
Wila’twa althu Kākāni.

The Wila’twa’s story.


Kacikí pim pákahangi, náhissa cave náwi màtttek. Néhissa he cooked and warriors arrived. After this the pounded maize he put in water. And (aka) pretty nearly done.

Pakahangi pekine Kalikute. “Pindikiko, tsingwepiko warriors.落后 the warhoop. Come ye in, sit ye down.”

Néhissi péba, péla mitimkawé, nákí kú witeméla. For a while, afroch we will eat then I will accompany.
Wa Kas" Nehissa, Kicapitek eyuwezi, \\
then, he threw (maiz) at them, \\

Kunamwevaswata t'atki neki te oxcarikawat \\
all then, heat to death \\

T'atki, all.

Nehissa muki Kuta Kuki p'atite toikalidici \\
Another, another party arrived. Riding with 

Angikaci, Nehissa pitwakirungi i-ukac. \\
Those killed, then upon the hill-top went. Together 

P'atite ni'tukamuki, neki niwali t'awalitani. \\
 Came on the (other) warrior, and his wife, taking along 

S'kinamaku, d'etsekwaswali, niwali Kikelinda. \\
Captured (her), cried on her way 

S'awalici, Nehissa n'enangili angikaci, Nehissa \\
was taken away, and (one) of his Beeves they butchered, and

pa'kwa'i, ni'begiraq, Nehissa at'atulami \\
They placed (the head, over his head)
Njikha miyungi taba Kicing ahi ka Pompelete. There they lay down where they intended to pass.

Nebisea mak'akote andopali. Then, the warriors

Dikay kwe wapamekute, nehissa patsikwitsa closely they inspected him when suddenly arising

Kievinetsh, tehaki t'akite, nehi na Kehulite, he groaned all he heard and they fainting

Tehaki ang'akate. Nehi morula emalaleci apwa he killed them all. Subsequently his he brought back

Madcat, nehissa napiate, napita, nehissa and returned home getting there he died and

Mboldi. Neyakukak apwa pahulune napalma was interred. In four days again, they dug (him) up, (but) were

Nehwice teci tekugi akwina ak'a sando. Disappointed (for) there was an (empty) grave where they had

Biyangi dia kwa bidzide. So far extend the story.
Wapantwa or the Rabbit.

Obtained from Elizabeth Ryall.

Rabbit where it lived there was near by

malauki lenawsa, nehi mitamakhi tekaykwe
one buffalo, and women close by

nek'wade nigwe. Nekitene Wapantwa me =
did live two. And Rabbit went

wesamate mitamakhi nanakawate, nalaugki
to visit the women, counted (them) repeatedly, (and) Buf.

lenawsa apue (+) me = wesamate. Kapintwa's makhaka
jabo also went to visit (them) Subsequently met

Katiwate Wapantwa nahi lenawsa ahi mitamakhi
one another Rabbit and Buffalo where the women

wik'wate, nakhirri kiaiwai. Wapantwa: "miwa
lived, and they became jealous. Rabbit heard: "I am

mindaya", ite mitamakhi, "land", "nehi'wese
owner" said he to the women, "of Buffalo"; then
Decilitate matcto: "Kati moyako te lana mfil, in an angry mood esent home: "I shall ride upon Buffalo, nila mindaya inan lana suma lana; iciteleyi kwi (for) I own him, that cattle male, just as you wish

Iwaha pinita hakak, "iltata is(a) mitam sahi right here I can ride him" said them to the women

Magana: Nehitse napingwikan andutama Rabbit. Upon this for a tritle he asked requested asked

Kite, nehitse) papagite(faka) a, nehitse (he) and for yurup and

Nsepi kawen taitapukiungi lana sumi aji, nehitse for a whip plantad from cow hide then

Whac andutama kite, nehitse mingi welahu for a cable he asked and now he said

Late, nehitse papagite kakan welahale, nehitse led up, and the yurup he tied to his heeley and

Mingi welapite, neka alemiteshek, nehitse now he mounted, then started on a run, and
Zapagite Kawsato, naka pentsahate landusili. When he passed by on Buffalo.

Zapamshadoi, niska mingi naka cekawsato.

Past the women's dwelling, again and again there

Kekanui = tukdanuwate wapiandie. Kyingi

Long heels are possessed of (all) rabbit.

(his) goes the yarn of Rabbit.
Papangamwa halthukakani.
The story of the fox.

Obtained in the Pooria dialect from Elizabeth Valley.

Papangamwa pëmbakide, mëk'kântate fox was strolling about.

Nëhi këmëtë pëmi ; mëtchë
and stole (some) grease.

after

Këmëtë mëk'këyunitake midëtunakanahi. Nëhi kë
he greased (his) moustache (with it). Then

mëk'kawi adéta kawate: "Këtwi, ñici, mëtchë
big Wolf came on to: "What thing, my younger, did you
take to me, my younger?

mëk'kawi naktigë twoxi. 2 aliküńci këkëlëngi
hurry grease or your mouth? over there (grease) hangs
(from a tree).

"Kila këthiñen tahlayan pëmi niacëli, ñici," you (being) taller jumps for it, grease to it, my younger.

"Unëi adétang pëmi," ñate këndal mëk'kawali nahi
"In this hangs the grease," said the older Wolf; and

mhudwa ënsate, orshiva ënalanëng ëcëtai
Wolf jumped high, then bit into the neck

Namapikitiki orhix ciëcëhalko midëhalk(i)
of horns and they stung (him) all over

dëpëkaninë: Nëhï, papamamwa këwacënawat(i)
And Fox laughed at

ñësë, orëhix matçamët tëdëkhunëyí. Òfeci
his elder brother, then (Fox) ran off into the bush. A second

mëk këwëtë lëndal nàlëpëlayussetë
met with and walking rattled with his tail

Papamamwa; këmëti(i) kikunasshëkë a zëwa-
Fox stepped his fish tied them to

Golatci. Ògëratëti(i) nàlapëttatëci, zëyëk
getter (by the when frozen hard they rattled with the tails

dëkëti(i) actëkawëcë(i) ënsate. Nëllëtëv:i
he met with his elder and she (to him)

"tëni cëcëhmëa, ëci, sëkëhëmtë kikunasshëkë?
how did you proceed, my young for (the) small fish? he asked
Tâ'nsâli mhwê'wa. "Aukunz'ukâma, tê'mun-nyâ. Wolf. "Into the ice I cut a hole, stuck my
galâ'piâ'ni wâ'panwi!" itâ. Ninjâ tâ'nsâli
tail into it all night long," said he. Jôkô thev his elôtv
nâ'xâ'îvôto, nâtâ'ba mâ'hwê'wa aukunzâni
had foodki, thôrepô, Wolf into the ice

Pukângâ, tê'mungalâ'pî'teI wâ'panwi, Kâ'Tî Rûnâ's
made a hole. Placed his tail in it all night, in orôr
tâ'sô hâmâ hîwâ'ni. Napôsâ â'etatâ'ki gôji
hîmâlî fô'shô to capture. He os hâwîgên in the tail

Wâlâmâ'ldî, Kâ'tî, tê'kà'pô, tê'kà'pô, tê'kà'pô, cakâ'ka-hâ-
he, could not os crô-blây (gôji) and hâmâ wàs clubb-

Hûtôi (nî) cimâlî, nê'kîa ayâ'kâmî, mêtâmîwê
ôdôcós, died. 6yâwâ'îiû man, then for ever ranôf

Pôpânâmâ'wa, a'kîwâ'nî ma'hâ uû. Eôjîgê
For (aw) probably still exists. So far

ô'kwa pi'kîdêt. goûtô'ô story
wapik

wapikingi

wepingwe nak g

wepingwendo

wapithita

wapithitchiki (pl.)

wapikilukia

pa kunza-pandanik

pandaniki

u za, u zha

u zawa -pandanik

makwalo-pandanik

wapiaka-landeki nepikangi pale red, lit. "whitish-reddish! The first strip among the red strips of my "Third color list."

nepikangi 1) red 2) rose colored.

u zo-ak brown, light

makwala mandeki 1) brown 2) purple

u awi-nak gi light yellow

tikawi u awi nak gi light yellow of a very light shade 474.

u awi-shuli gold yellow

u zastia-landaki drab or buff

wapingwa pandanik light green

a za za pandanik darker green
color adjectives cont.

pakuna pandanik  darkest green  474.

(h)ikipaking(i)  blue, and dark blue  

wapiaka pandanik  light blue  

tikawê makwa pandanik  some what dark-like blue; pink  

ma katawak(i)  black  456.

tikawi ma kattawak  black, but in a lighter hue or shade.  475

mkati lanja  negro, "coal-black man."  

mkate lenju ia  negro baby  

mekatewi lukita  dark-skinned, of the Indian complexion  

wapik kikapikaming(i)  white with crossing lines.  

langwaki ikipakingi  blue, with stars: "star-blue".  

ataha mina pandanik  strawberry-colored  

u zawak wawi  color of the yolk of egg.  

MIAMI GEOGRAPHIC NAMES.

Wabashiki sipiwe, the Wabash R., Indiana lit. "white stone" from wa pi shiki stone, (in compound only).

At the head of W. River are strata of white stones hence the name—

Missi si piwi Mississippi River

Mississinewa River, tributary of Wabash R., is in Indian: Nematchisinwe, a term interpreted by "slanting up-loke, lying up ".

Wapikami ki, the white water River, Ind. "white water " would be Wapiki nepiwe.

Tippecanoe R., north of Peru, is derived from the buffalo fish, kipkwanwa, in the plural kitapkwenwaki.

Kikayunge Fort Wayne, at the junction of the St. Joe and St. Mary's Rivers

"Where there are river-bends".

Kikaye sipiwi St. Joe's River, Ind. "river of bends"

Pizhiwa mutaye Wild Cat River, Ind.; lit. wild cat paunch.
Kukumo, town in northwestern Indiana—

"diving"—nka kknwma(?) I dive

kukita one who is diving. Town was called after Kukumwa, the
mother's brother of Richardville John B. Others from Kukumwa

( ) I step on something and leave it.

Wahunaha Potawatomi Indian

Ka sa sipiwe. 1 )Arkansas River

2 ) Ohio River.

Nikawikami, tributary of Wabash R., "sandy or dirty river"

from nikawi sand.

Shikakunge the site of Chicago, Ills.

Puakani minutene Pipetown, in Miami or Cass Co., Ind.

Puakani sipiwi, Pipe Creek, near Peru.

Wipitchakiungi Huntington town, Ind. "at the flint (quarry)."

Kinepikumakunge, Logansport, on Wabash R., contains Kinepiwaka[?]

Kakakiunge, a prairie below Vincennes: lit: "where katydids are (living)"

-origin of Kaskaska.

Momawe sipiwe St Mary's River; lit: "Sturgeon River".

Tchank tamungi Indianapolis, lit: where falling water is roaring. The

river passing there is the White River.

Ikipissinungi Peru, Ind.—lit: "where it is straight"
Of Miami words differing from the corresponding Peoria terms the following were mentioned: P. book (pg. 242).

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<td>shushu kwani</td>
<td>tetipaliussak</td>
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<tr>
<td>pina-i</td>
<td>shushu kwani</td>
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<tr>
<td></td>
<td>tawan-wiwashi</td>
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<tr>
<td></td>
<td>or simply:wiwashi.</td>
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<td></td>
<td>tessuni</td>
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<tr>
<td>wikepikwi</td>
<td>wikapakan</td>
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<tr>
<td>sissepakwi</td>
<td>pangussakan</td>
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<tr>
<td>mazanikani</td>
<td>kathemukani</td>
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<td></td>
<td></td>
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<tr>
<td>hapitamkwelu.</td>
<td>eat fast</td>
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<td>wimbi wissinalu</td>
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TOTEMIC GENTES

Of the Peoria and Miami people, in ancient times, as far as they could be remembered by Elizabeth Valley, who is said to be over eighty years old.

These gentes were called mitussaniaki, now the common term for "people! The Peoria Indians do not now remember any of them. The succession in the gens was on the father's side, she alleges.

- Makunsak or beavers
- Mimiaki or wild pigeons
- Ayapiaki or deer
- Yapensaki or young deer, fawns
- Kilswaki or suns
- Mangwaki or loons
- Kindiwaki or eagles
- Pizhiwaki or wild cats

Tt

The gentes' names are here given in the plural form. The personal names among the Miami and Peoria Indians mostly recall certain qualities of the above totem - animals, and to judge from these names, the gentes of the Beavers and the Loons were more populous than the others.
MIAMI LANGUAGE AND PEOPLE.

The Miami year began in the autumn and therefore is called pipumwa, "cold or wintry time," and the month began at the new moon. They had four seasons, the same as we have. The months or moons were called after quadrupeds and birds from October till May, those from June to September after agricultural operations. They had no intercalary half month; if this is true, they have introduced into the tribe the white man's calendar at a very early date.

The Miami Indians and the tribes around them observed the ancient custom of tattooing on their thighs the image of some animal which appeared to them as symbol of bravery or other desirable mental or bodily quality. Among these symbols were the deer, the elk, the wild turkey, the snake, the bear and the lizard. The Kikapoo's tattooed a buck-deer, the Miamis a long human face on their lower limbs.
Miami work.

Of Miami words differing from the corresponding Peoria terms the following were men- 
tioned. (pg 203, 242, 380.)

Peoria:

Shushu Kwan

Pin'-i

Wicapepi Kwi

Mazan Kani

Matwiadshik

Napitam Kweli!

Wagon

Bed

Saddle

Salt

Sugar

Bear

Eat fast!

Miami:

tetpálluúsík

Shushu Kwan

Tawin = wiwashi,
or simply wiiwashi

Testini

Wi kapákan

Panginóókan

Kathin Kani

Nawíka piwiník

Wi wiwiník

Wi wepi mi' wi'ëlo
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