



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

NAA MS # 1635
***Truman Michelson linguistic and ethnological notes on
Ottawa and Munsee, 1922 August 29-September
National Anthropological Archives, Smithsonian Institution***

Please cite the material in the following format:

"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"

For example:

"NAA MS 2108, National Anthropological Archives, Smithsonian Institution"

On Neg. 11 film Reel 56 *

1635
OTTAWA
&
Munsee

MICHELSON, TRUMAN

Ottawa and Munsee linguistic and ethnological notes. Aug. 29 - [Sept., 1922]. 47 pp. in pencil in writing tablet as follows: pp. [1-21]. Ottawa. Michigan. Aug. 29 - Sept., 1922. (23 pp. total; 2 pp. written on backs.) pp. [22-33]. Munsee. Moraviantown Reserve, Canada. Sept., 1922. pp. [33-45]. Munsee. Six Nations Reserve, Canada. Sept., 1922.

This field work is referred to in 4th A. R., B. A. E., page 83. (The year is there misprinted as "1923," but 1922 is confirmed as the correct year by comparison with p. 57 in the same report, referring to the work of 1921 and p. 106, referring to the work of 1923.)

No. 1635

Attorney
Delaware Munsee



Permanently Bound and Perforated

Aug. 29. Invermay interviewed. Ottawa
Benedict Skiffogosh 86 years old.

In the early days when they buried the dead, knives, spoons, gun + ax placed in the grave. A little wigwam of cedar little holes each end so the spirit could go in + out. They had flint knives in the early days. The kettles were made of clay. When in mourning for wife + husband, they fasted 6 days. At sleep the survivor has a dream. Then he dreams his a bear, an ounce, bird or what sort comes true. He uses these animals of which he dreamed in war to help him out. That's what the Ottawas used when they went to war. Then the bullets wouldn't hit them. No particular rule in going around the grave. Feet held so the dead could go. The feet held at the time of death and then again in one year. Apparently no ragged men if survivor. Widower could marry his wife's sister. Brother married his brother's wife.

The dead went west when the sun sets. They saw their friends who were dead. 3 persons have gone & seen the dead. 1 never came back. Died there. He fell in love with a girl while she dancing. Married & he died there.

[They see the dead in the night not day time]
 He is warned by head-man not to fall in love with her. After he died the other 2 came back - When they went out west one summer, when they came back they were not recognized. They were ^{young} ~~old~~ people ^{the others were} using canes. The young people had children & they were old. The head man said that was what he dreamed. None of the one in charge of the dead unknown.

Nanabush lived on the earth. He saw how all the Indians were getting along. They were getting along fine. He raised little palous & the

people living so well. All deers, bears
 were tame then. He made them wild
 and afraid. He saw the big onions,
 he made water on the onions, that
 spoiled the onion. He saw how the
 Indian tapped the maple trees, that
 was clear syrup which came out of
 the trees. He skinned on the trees so
 the syrup became thin. Then he went
 out west & is alive yet. He is looking over
 at us seeing what we are doing. There was
 no corn, potatoes, wheat etc. A fellow had
 a dream. He knew not who it was. I
 heard him holler. So he went out west
 to find him. He found the corn, potatoes
 etc. at Sleeping Bear, Big Traverse Bay.
 When he saw the ears of corn he didn't
 know what they were. A little beyond the
 corn was a bear come up.

"Who is this stealing, who is this stealing?"
 He heard the corn holler.

When the Ottawa went to war, the animals
 [which were in the medicine sack] came to
 life. Mink, fisher etc. Blue Racers
 killed long ago to make porches for powder &
 shot in.

List of Indian

Winitégo : Winnebago

Natouéko : Sioux

Adjibwik : Chippewa

Natoué : used to live in Iowa
 Michigan. Ottawas had
 a war with them.

Ma'skutāns : had a war right here.
 all killed but 3.

Min was 1 Ottawa chief:
 Sagimān. He had
 a little bag. That was what
 he used when he went
 to war. He would
 go in a circle around
 the foe & massacre them.

Rabbit Back.

He left his little bag at St. Ignace. He said
 "If you are ever in trouble if you use this
 bag you will never be conquered."

Mənōmīnīg^{ke} = Menominee
 Tiskwābanig^{ke} out west
 Mskō'Kīyag^{ke} out west, ^{the Sioux} were further west
 Mākātā^{wa} dī tēik^c Black feet in
 Canada, but where?

Nātoowesi = Iowa 1938 at Wm.

Mskutā'nātoowesi } further west

~~Further west~~

Oh, that is all

Boy in Indian to Dad. Dad talked
 L. Durney tells story. Nāna. tied ^{can} ^{gums} ^{down}
 loss of his ^{by pulling off} fastened to duck's feet, down-
 ed them. Hell-Diver cried out N. is
 killing us. N. flung the H.D. in the water
 + broke his back. That is why there is
 a hump on the H.D. N. made a fire
 put in ducks, told his sons to watch.

Wolves smell the ducks. Went there, pulled out legs. Put feet back. 'N thought all done. Picked up the little feet. Got mud. Found no ducks. Put his foot on the fire. It began to pizzle. "Holler, holler, I told you & watch." He took green ozie and left his seals on them?

The Indians have little tipis where the spirits come in. They have a way of getting ~~to get~~ a person's soul in a short time from when it is no matter how far off. Origin of death unknown.

People who dreams, if they have children who are dead, in war the children will come to life and help them. Informant had a kettle of clay. But he gave it away. The dead buried near the shore so they could have a good view. The reason they had a war the Ma Kuta^{ins} were

South, and Killed an Ottawa boy. And one Ottawa at Pine Bay came crying -
 They fired them. So they massacred them.

Joking relationship between sister in law and brother in law. Uncle and sister's son and daughter. (Can't just say mother's brother's wife - Boy killed as he was fooling with mother's brother's wife. - Marriage)

You see this road, the man and woman are on opposite sides of the road. The parents see them. They don't talk to each other. After a long time they begin to speak each other. Then they are married.

Ottawas monogamists. Sneeze sign of nothing. Recollects, says the Ottawas say "some one is talking about you." Nothing on foot asleep.

When a man dreams, he will find whatever he wants, no matter if it is hidden in the heart.

Dances remembered: wātanowin ..

The man will take a live coal in hand & put them in ~~the~~ his mouth. Will not be burned. Uses medicine.

3 kinds of dances: 1 wāt as above,
2 Tetskinwin 3 midewin.

Tetskinwin: 4 sticks in ground covered around with canvas. The operator bound & tied up. all kinds of animals come, such as mud turtles - until this man (Tetskit).

3 midewin: a medicine dance. with animals. medicine. all done away with.

Birch scrolls not in use among Ottawa.
Origin unknown -

Gentles: Bear, Elk, Fork of a tree, Eagle, Thunder, almost everything. If not one gentles could move within the group says informant.

2 members of 1 group kills another.

Aspyse is lit, the murderer sits in the

middle, blindfolded. If ^a the relative of
the slain takes a smoke, the murderer
is freed, if he does not, the murderer
is killed by one of his own totem.

If a girl is immoral nothing said.
If a man of one totem marries girl of
another totem, the children will be
as they agree. If white man marries
Ojawa woman, their children have no
totem. Formerly Ojawa & Chippewas ^{are}
not allowed to intermarry. (Native ^{with mark} could
not either) Later than Chippewa & Ojawa did,
could intermarry with Potawatomi,
for they did not fight them, Men killed
in war, not taken captives. Boys & women
adopted and made Ojawa, Captives taken
to be Ojawas with full rights.

Niagara Falls; ^{name} mīwīpīgīcīng
mīwīkīwīdūng - Thunder Bay on
Lake Huron. No names for Lake Huron,
Ontario, Erie known -

Boy began fasting at 10. Fasts one day at first.

Girls puberty-rites, ^{etc.} Years ago she had a wigwam of her own. Could not eat with others, ate alone. Cooked there herself. Very particular about it. No joking as at Tama. No men or boys could enter there. Illegal for man or boy to have connection at the time. Her breath supposed to be poison. #

Man wanted a year to demarry. If he didn't wait, something would happen to him. A widower or widow touches a tree the tree will die - An apple tree wouldn't bear fruit for 2 years. Or if vines are touched it kills the berries. Bark cures.

Munising = Montreal. Apples come from there. At Seven Mile Point where they planted the 1st apple tree - same = Cin-si-tan-on, Kwang

wāgīnāk'se = Crooked Tree = Good Heart (later
same)

ānīmāⁱⁿ = German.

Ojibwas gambled. Had moose skin,
just coin under it. The hide would sing.
If the player finds it, wins. So

Sacred Run. Stick like Foxes. Men a
young son it. Double ball game.

The Aces game played in fall +
spring. It is in spring + have muscles
+ good blood. In the fall, so then
muscles will be hardened for winter.

On the ice a stick lumber as a
whip. The stick will slide on the
ice. The one who can throw it the
furthest wins. Races run + still "Love-
medicine" known. The married couples
believe in. Each of the couple has it
so they won't get parted. Children want
with woman. Woman kept the wigwam.
Woman did woman take the property + wife

intrins	I	we excl.	we incl.	thou	ye	he she	thou an	it they
	ni(m _{an})	ni(m _{an})-mim	ki-mi	ki-	ki-m ^c	-a(?)		
							wag	(both on)
me	—	—	—	Ki-	Ki-m ^c	ni(m _{an})-g ^c	ni(m _{an})-g ^c	
us excl	—	—	—	Ki-mi	ki-m ^c	ni(m _{an})-g ^c	ni(m _{an})-g ^c	
us incl	—	—	—	—	—	Ki-g ^c	Ki-g ^c	
thee	Ki-n	Ki-nimi	—	—	—	Ki-g ^c	Ki-g ^c	
ye	Ki-mim	Ki-nimi	—	—	—	Ki-g ^c	Ki-g ^c	
him her	ni-ā	ni(m _{an})-ānā	Ki-ānā	Ki-ā	—	o-ān	o-ān	
them an	ni-āg ^c	ni(m _{an})-ānā	Ki-ānā	Ki-āg ^c	Ki-ānā	o-ān	o-ān	
it	ni-ān	ni(m _{an})-ānā	Ki-ānā	Ki-ān	Ki-ānā	o-ān	o-ān	
them an	ni-ānān	ni(m _{an})-ānā	Ki-ānā	Ki-ānā	Ki-ānā	o-ān	o-ān	

Sight 1 of Miss Peterson in Formant -

a²sin stone - asintan

nivābandan I put it

nivābandan a²sinan 5 - then in
s'binan sinan

ninigi'fimus' I walked by

Kibinūsinag' they are walking

Kibinibawag' they are by

gingt'initan he, the Kater here

swabam on an² ci'ci'ba^{um} yan

he said I ducks. That is

ph. It is some

Kibinadetanowag' they went by crying

Kibinaden² (or 1c ? he she ...)

ninda Kuzimim me excl are sick

ninig'finitig' feg'wätig' he gave

me a dollar

ninig'finitig' 9 - then

Kigipūmim feg'wätig' I gave you a dollar

[p. 12 (verso)]

of ~~Köln-Saguntaweg~~ K. 7
Rox

weak

Ki bē tē pā 'tō' He came on the train
pā tāsūmūē he comes walking.

Ki bī bī dīgē He came in the house
bī dīgān come in (ānē?)

bī dīgāg^c

sā Rā nīg^c beat it, i.e. get out, fl. (i^c out of the hole)

Kū gān fī āwān-

(if a person's ear itches, some is talking about you)

nī bā fī go to sleep

nī bā wāg they are asleep-

Ki gū sī gū nā mīg ... 2 or long

They are afraid of us incl.

o-gū 'sā wān they = them

Ki Kū sī gū wāg they - yes fl.

Ki Kū sī gū they - then

nī gī wā fāntāwā I struck him

bī mī dī he crawled by

now he, like cries

Ki wā bādā mī } He began to cry

Ki mī wā

niŋgi'teŋgi'suŋ' the burned me
niŋgi'teŋgi'zwa I burned him

teŋgi'wada let's burn him
bi' minan give it to me

~~niŋgi~~ niŋgi'cin

cinŋi'cin lies down

cinŋi'cin'og' they lie down

cinŋi'pin it lies down

cinŋi'binon they are lying down -

Kidā'Kuzin' ye are sick don't
teŋ'pin a'Kuzi'wad' if they are sick

! (Kisŋin, o'ibawa)

Kiŋi'niŋgi' you killed him

Kiŋi'niŋgi' ye .. them

Kiwa'bandan na do you see it

Kiŋi'giŋi'na ^{nothing} are ye afraid

Kiŋi'gi'z na are you afraid

taŋgi'wag' they are afraid

onakun beaver

a mi k' beaver

ma'kwa'og'amin

a mi k' beaver

maKwag ogi/wā baw dānāwā They it

bitigūc' nōmagad' it is coming.

Kigi/wā bawig' he saw you sing.

Kigi/wā bawig' wā he - you pl

he - us incl -

Kigi/wā bawig' wā (recollect - on disem-
pear unless next word
begins with vowel

nōgi/wā bawig' wā he us excl.

ogi/nisāwā he killed them.

ogi/nisāwā nōgi' wā 'Kwān'

he killed 2 bears

ogenawā bawāwā sīpi he is looking at them
Ke'igami'

sīpi wāwā he is looking at them

Kigi/nitūnīmi we gave it to you sing.

we gave it to you pl.

recalled first in

niŋgi miŋpa nā we gave it them

niŋgi miŋpā nāniŋ ' we gave it them

niŋgi wā bāndānā we saw it

niŋgi wā bāndānā nā nā we saw them

Kiŋgi wīndāmo wū wāg ' ye told them

Kiŋawā Kiŋgi wīndāmo fme ^{ye told us}

(11). Kiŋgi mī ŋi mē ye gave it us

(12) Kiŋgi mī c ye-me : Surely we
Kiŋgi wā bāniān nā ye-me did you
see me

Kiŋgi wā bāniān nā ye-me :
ye saw us.

niŋgi mī niŋgi ' they gave me

niigimnigwamig^c They gave us excl.

ogimistawon they killed him
 " niz oia Kum they - then
 - 2

ogawawabandawana si fi
 They are looking at the river

The Robin was once a Indian. He was a
 nice looking young man - In the olden days
~~then~~ use to fast. Every young Indian had
 a fast, not longer than 10 days at a time.
 While fasting some old person, a grandmother
 perhaps, looks after the person so they don't
 fast too long. It was during this fast
 that they were endowed with power,
 which lasted through life by dreams.
 While this young man was fasting his
 dream was but satisfactory to his
 grandmother, if whoever was watching
 him. He fasted too long, he fasted

so long that he was nothing but skin
 & bones and being nothing but skin &
 bones he got so he couldn't go back to
 the human shape. One morning when
 the grandmother was looking for the
 boy, he was gone. He was up there.

He got so light that he flew away
 like a bird. The grandmother looked
 at the top of the tree & she saw a
 skeleton flying around. She yelled
 at him at the top of her voice and
 entreated him to come back to earth
 & be a human being & he said it was
 impossible for he had fasted too
 long & he was beyond that stage.
 He said if please her he would
 come down to earth just once
 more. He came down & lit on
 a dead wood that was red. He
 lit on it and took the wood
 & rubbed it on his breast &

after he did that he said good bye
to his grandmother, & said "Hereafter I
will always be a bird." and in that
way he could fly around & be near
his people. He flew away & all
his grandmother could see was a
bird with a red breast & she called
it *opitci* [- Robin]. That is why the
Robin builds its nest near habi-
tations, people.

ni gi wi nda māg' he told me
Ki gi wi nda māg' I told you
Ki gi a wā bandā māwā mā² are you looking at
pt.

Ki gi a wā bandā mān' a s i n i n mā²
are you ^{from} looking at the stones -
Ki gi ni s i n a mā we kill. have killed him
Ki gi ni s i n a m i s' we ... there
an

ni'gi/ra'bandānānin' he told them in an
Ki - we did -

Ki wābandānā he told it in an -
~~the~~ micāmagat si'fi the
river is big.

Ke'teisi'fi big river.

micān'for si'fi wan' the rivers are big
a''ku si' (??) he is sick

ni'ckade be' he is angry.

Kit m' s'ke he is lazy

Kiti magize' he is fool.

Kiti magizigwag they are fool

Ki Kiti magizimi' he told an

Ki wābandānā wān mo'asimān
did you tell the story

Ki/gi/mi/nim' I - you be -

Ki/pi/ki/mi'd/ye' he come secretly
Ki mi' t'pi/pindige' he come in secretly.

~~Kimōdy~~ Kimōdy' ōgi/Kānōnan B
spoke secretly to him hi.

Kibicā He blocks the way,
mino.cin it fits well.

omino.cin it fits him well (of a coat ^{clothing})

nin/gi/mā/kauā I found him

Rigimākon I found you

Highgate agent - Miravian Iron
Delaware
Emerson Snake Chief & informant

L 199

B 153

W 141

Mixed Potawatomi, Delaware
+ great grandmother Dutch
Penn.

bear má'xk^{we}

bear. máxkwak^c

stone a'sn' stones a'sn'nal

river si'ji rivers si'jawal
young grandmother
- sister

my father nō^x

.. mother ŋgák^c

.. grandfather nāmaxōmas

.. grandmother nō'hām - distinct form, but not forcible -

kniwāuna we see him

nāmīlām I gave him

nāmīl kun he gave me (I clearly said)

yohāl come sing
yohāk^{we} .. st.

he walks by	ya ² p ² im ² sēn	
they walk by	ya ² p ² im ² oē nēwa	
they are alive	pa ² mēu ² sōwak ^c	a glide
he is coming	ya ² t ² a p ² im	
they are	ya ² t ² a p ² it t ² i nēwa	
I pick it up	nā ² t ² a nā ² m ² an	
places.	ku ² cā ² t ² a ² i ²	very strong
man	la ² nō	linowak ^c
woman	n ² x ² k ² u ²	
— in	n ² x ² k ² u ² a ² w ² a ² k ²	

mbi² water

dā² nā² s² (a particle between a and i)

ndā ² nā ² s ² nēwa ²	
tooth	n ² p ² it ^c
my "	n ² p ² it ^c
tooth	n ² p ² it ² a ² l
my hand	nā ² x ² k ²
" foot	n ² z ² it ^c
	n ² z ² it ² a ² l (does)

The glottal stop precedes n & is synchronous

so' katan it rains -
 fist na mā's
 heart ta kwax
 na mit kwān he gave us.
 ndila man onaxh I cut off his hand
 my arm na' xk'
 my head wil' wil'ektikan
 my mi' (1 peculiar = 1)
 tree mi' tuk' (a - found i, not
 i in machine)
 mi' tunkwak' for trees
 his tail uku'kurai
 horse ne' maiyo'ngus
 call Kō'yo'k
 pipe mat'ā'ōn

Pō'ti-wātoni = Polawatoni from
 O'c'pōwēn = Chippewa old Chief
 Mē'ngwēn = Onida
 Kwax'nanapēn = Comaugh
 Ma'ikān = Mich'ikan

Ngandotto = Telmatano

Unami = Delaware -

Munsiu = Munsee

I Recollects Delaware was made woman
by an Iroquoian tribe

pa'ksikan ~~from~~

na'ni¹ = My elder sister

ni'at'ns' = brother

(n)gi's' = mother and uncle

no'us = little father = paternal

nga'kic = aunt = little mother

drick = sei'wa'u

swan = ka'k'

pum'mitan = it flies by

ami'ma'gus = baby

my lover

ngutiko

help me

ni'ci'mit'

ndet'kun = he told me

ndat'kun = Munsee

ni'indamapun = he informed me

ni'indamapun = I told you

he is lazy *Ki tamānēu* m'm?
 he is poor *Ki tamā Kisor?*
 " " lying *Ki Kilonēu* (tells falsehood)
 ā'king cingix'ing'
 on the ground, he lies
 he is swimming *pamācivit*
 snow *Kōn*
 ice *mōxkwami*
 hail *mōxkwamōlān*
 my thumb & forefinger *namōx Kwāslāndj*
 dalōxikan (my pointer
 " middle finger *lān lūndj*
 " little " *ndjāngulūndjic*
 my nails - *mōx Kucak'*
 corn *x-a'skwim*
 potatoes *ōpamāk' tōpū*
 apple *same word -*
 false face mask *m sing'*
 I found it -
namōx Kaman *Ki found us incl.*
Ka mōx Ka Kōng'
ala mat' Kilonēu he ran off -

^{very short}
 mowakanen dog.
 mo^{unc}ching^{unc} rabbit.
 a^{house}ca^{house}wi^{house}yair^{house} The same big
 wi^mkavā^m house (clear m. not in)
 ōtenai town
 Kixkai chief
 awi^clēcōs^c bird
 wickibno ^{syll. division} way close vowel in between
 } young man
 wi^ckuxkwēn & young woman

Albert Tobias old chief age 72.

^{infant oak age 76}

When a boy wore leggings going
 to school. Single sole moccasins.
 corn fiddle & mortars used yet.
 Women wore broad cloths - informant
 has heard old Indian tales, but remembers
 only first here & there. Life chief when
 Oak was a boy. Bows & arrows made of

second growth thickety. Log houses. Ever since I can remember had log houses. No houses then. 65 years ago had houses. Had ponies, gave them up.

Lin'á'pe Delaware. Noth always speaks Munsee, because his step-mother spoke Munsee. His mother died when he was 3.

The teacher at the school spoke Delaware. Especially names of animals in Delaware & Munsee not the same.

Horse	Del.	na'kawaŋgēs
	Munsee	nū'naiyāŋgēθ
coon	Del.	na'nan
	Munsee	ā'spān cyrt. division
Black squirrel	Del.	xā'ne'k
	Munsee	pā'kulik'ndzē
Chicken	Del.	tī'pās
	Munsee	kī'kī'is
sheep	Del.	mē'kīs
	Munsee	mā'mākēs

pig Del } Kückne

Munsee } Kückōc

bird Del } tēōlōns^c

Munsee } awe^e lē'sōs^c

Del }

Munsee }

Quers se'fowāt (t clearly; with

jumpen } Del kēs/kūndā'k^c d' clear

Munsee mā x kāk^w

watermelon } Del eskītānīng^c

Munsee wāt'telāmōkan

(Jesse Vogler came with the
Delaware from Ohio. David Geisberger the
Preacher in Ohio.

The Munsee at Middlesex + the
Munsee at Hagersville talk a little differently
than at Hagersville. Call themselves Delaware
but they speak the Munsee dialect.
Do not speak as here (Moravian town).
Even true Delaware isn't spoken

here. Pure Delaware spoken in Indian
 Territory, Calif. of Kansas uses to visit
 here. A part left here; and went to Kansas.
 Kill Buck among them - near Hagerwille -
 at Grand River people call themselves
 Delawares, but ~~then~~ speak Munsee -

Munsee.

At Cattaraugus say ~~Delawares~~ John
 (near Buffalo) Armstrong.

["Pure" Delaware in the books
 translated by Zeisberger, and others -
 the "grammatical form"].

Cow { Def wa cin² moyis^c = Having
 Horns.
 Munson Kr i

M. Noah L 195

B 170

W 151

Father - ? Father unknown.

Mother: Delaware full blood

Looks as if he had a little white blood.

Mrs Stone Fisher 34

partly white + partly Indian - mostly Indian

L 168

B 149

W 140

Vernon Stoner 8 or 12 above 8

L 172

B 146

W 128

Matthe Stoner a 7 above 4

L 162

B 150

W 118

Gorge Snake 80

narrates Graham's story as told by his grandmother.

79 years ago. The party left here + went
to Kansas - purely from this reservation.
Some people here, few in number. Gorge
Munsee. Mostly Delaware -

Has heard of 2 Delaware bands in
Indian Territory.

George Snake + Albert Tobias have
both heard of the Unalachtig. * T says
his grandfather says they were bad
people + quarrelled with the Unami-
Unälä'x tigr - ^{my snake} I was here, a young
man was here. Went to Wisconsin.
Green Bay. That is the last he heard
of him of the Unälä'x tigr. about 20
years ago. He used Munsee, never
used his own language.

'Cāwānt' s' = Shawnee (an old ^{man} was here)

Kwāingā'k'wāk' = Cayugas

Tā'skāk' = Tuscarora

Tā'Kā'ē'k'āo = Mohawks

S'kā'ē' tigr = a clan of the Delaware -

'wā'k'

Stone Fisher family

John Peters

Jack Cornelius,

many died. Their dialect a little
different from the other dialects here

George Snake married a Potawatomi
 Some forced back - forth - live to the
 south near Raleigh Township, Blen-
 leim. some at Walpole Island

Tom Lodge near Lemington can tell
 the history of the Potawatomi.

Remembers the Mahicans at Green
 Bay. ~~first~~ Philip Jacobs, old chief
 married married a Mahican.

Sgt C Joseph Montour - Munsee 69
 mother Judith Cayuga - Father Munsee and
 French.

dog. mwa'kanu

2 man la'nap

woman Six River

come sing. yohi'k' yohi'k'k'

yohi'k'k' yohi'k'k'

I go to his name la'nap

and it is one small

and it is one small

Aboriginal K. and K.

x askewton = corn x^{ur} kab.

to be a ka^{ur} & a^{ur} ta

The Marton can understand Chiffon for the
counts like M... ..

The Six Nations have nothing to do with
General Council. Though it originated here.

Peyton 18 7/10 dist.

Great

On

and

I found then nam x^{ur} Kan^{ur} wak^{ur}

I found it nam x^{ur} Kan^{ur} in

find him

find it

find it

then are asleep Kan^{ur} wak^{ur}

then then

I hear

he hears one

he is asleep

he

~~They lie in~~

They lie in the comb in the 3rd room at

They go into the room at Konama

They cry t-pa-kuk' i-k?

he is alive from an i-k?

he is dead (manti'ileu

gamb' (w?))

They are dead a-pok' in new meat.

pergach' at

he slips o-sa-x' i-phiu

He lies down cing-xin /-capped?

They lie down cing-xin-tok'

Let lie down cing-xin-tok'

if they lie down cing-xin-to-ti

lie down sing cing-xin

it is not cing-xin-tok' / didn't

They are stand up ni-fai-oth-wat' (I wish

stand up ni-fai-k' (clearly)

they are standing ^{there} aweli-kapow-pak

They stopped standing e-kwi-ni-fa-ciw-pak'
 up

he thinks so utalitchan

I am so nollitlan

they think so itel + tūhānina²

they are playing mēhā iswak²

they are dancing kintake wak²

part. int.

up from kāne wak² they danced by

they see me mēhā kēk²

he sees me mēhā wak² (didn't hear

that kintake² (k² = what I

he looks good 2 tētānā kintake² (small cup)

... 2 a cōkīnāg² 20

he is rich pāwēlō²

he is strong ā² mō²

he is mean mēhā pind²

he is bad

house

mō kēnāg²

mōhā wak²

can

kēnāg²

bird

mēhā² cū²

American

2 yēngō²

on Marmot x 2 ang² kēn = fig knife

Arrow Island? (A. strong)

Kalanbal pl.

Wes pin'ina (the water in the house
is for)

upward? (It is given)

Simon & pin'ina 2 sa the house

Wes pin'ina 2 sa the house

188

B 153

W 153

Serket on bulg

Chiefman ship bearing. The custodian
of the chief ship is a woman. She holds it
~~for her brother~~ at his death. His daughter
holds it of her children. She holds it
for her children. If she has none, she
appoints it might be her brother or
not usually a close relative. If the
children were too small, her brother or
whom she appoints takes it. At his death
the children ^{make} entitled. In the case of
Morton, his sister being dead, his sister's daughter

killed & for his boys, it this ^{male} male
 had a brother she might appoint
 her brother to act till the children are
 grown up. The ^{male} child with a
 Division of Munsie unknown.

The Munsie told they come here as captives
 they were made woman for some length
 of time. Peticoats taken off & made cloth
 Even today the Iroquois throw it in
 their face.

Munsie & the Cayugas are always friendly.
 The Senecas are under the tutelage of the
 Cayugas.

Mi'ingwe = Munsie for Cayugas, Oneida, Mohawk
~~Seneca, Cayuga, Oneida, Mohawk~~

T a' shaka = Tuscarora

Sa'ka'ka = Mohawk

Maxotaimai = Onondaga

O'ga'Beut = Oneida

Kwa'ingwa = Cayuga

Sauca = ?

P. Landman = French

Englischman = English

Exaterman

false- names missing ^{we} (first a quality
long hair X taken ~~the~~)

70 or 80 years the ~~Delaware~~ Delaware-Munsee
became X changed - tore off the false face
The Moravians have always been
the X tians. From men from there
& Munsee Town the Delaware have accepted
Christianity. In ^{the Delaware} ~~the Delaware~~

In case of death, there is a death
make, ~~and~~ ^{about 100} pulled off ^{to each other} ^{the ball of the corpse is to the west}
there is drum (a small one) ^{near the corpse}
probably made from cow horn. The mor-
din-game is played (Joseph Montour sang
a song. No body knows where it is but
me). There is a sign in the side that
wins will not have a death in the
family right away at day light a

gun is fired. Everybody must cry, if asleep are awakened & they must cry. No one must cry till then, or afterwards even at the funeral. If a man weeps openly too much he will marry before a year ~~is~~ is up. Just put on.

Forbidden during a public gathering or doing should remain quiet: after a year or ^{longer} a time he doubt know how & when it is of trial.

If a man's wife dies, the relatives who were closely related to the deceased pick out a wife for the man out of the nearest relatives. If the man dies the regulation is unknown; informant volunteers the above & is sure of it.

Sister-in-law and brother-in-law just look at her, more in older times, expected. Nothing bad about it; ~~so~~ if brother though another corrupted would not do it. A man can't

associate much with his own sister.

Nephew + niece getting unknown -
 of brother + sister quarrel, the son or
 his son can not interfere.

When Menstruation: must be hid, face
 painted: hid away. Poisonous: of a man
 who breed made by a woman in that
 condition would become sick.

Intercourse forbidden at time, after birth
 30 days must be continued. A man
 would be sick if he did at either time.

A straw was used once to test this
 when a woman menstruated, it withered
 naming child who had knowledge of
 this unknown.

When a person sneezes "someone
 is thinking about you."

If a meal is being prepared
 as a person approaches, they will say
 "Here comes that lazy good for
 nothing!" The table will be cleared

And all sent away full. They ~~can go~~
 never its gone.

Both ^{points} likes of boy & girl; talk it over
 first. Boy & girl told. The chief pronounced
 them married. Feast then.

Monotheism

NAA MS. 1635. Truman Michelson. Transcript exclusive of vocabulary entries. pp. [35] and [40-45] on the Munsee of Six Nations Reserve, by M. C. Blaker, Oct. 18, 1971.

The language here (at Hagerville) not quite the same as at Munceytown (near St. Thomas). Here there are 2 or three who speak Munsee. 175 total.

Few Munsee at Cattaraugus. John Armstrong. Language like here, but few words different. Here the people are called Delawares of Grand River, though they speak Munsee. There were a few Mohegans here. Last old woman, Julianne Burnham, died about 35 years ago.

The language of Zeisberger, etc. is Unā'mi; can't read the books.

Only a little while ago, 30 or 40 years ago, when the Munsee here began intermarrying with other tribes. No corn pestles here.

[Vocabulary]

[36-40]

[40]

Six Nation Rule[?]. Chieftainship hereditary. The custodian of the chiefship is a woman. She holds it for her brother. At her death her daughter holds it for her children. She holds it for her children [sic]. If she has none, she appoints; it might be her brother or not usually a close relative. If the children were too small her brother or whom she appoints, takes it. At his death the male children entitled. In the case of J. Montour, his sister being dead, his sister's daughter [4] holds it for her boys; if his niece had a brother she might appoint her brother to act till her children are grown up. The eldest male child will get.

Division of Munsee unknown.

The Munsee told they came here as captives. They were made women for some length of time. Petticoats taken off and made men. Even today, the Iroquois throw it in their face.

Delaware)
Munsees) and the Cayugas are always friendly. The Delawares are under the tutelage of the Cayuga. [Rest of page is vocabulary of tribal names.]

[42]
70 or 80 years ago the Delaware-Munsee became Xtianized. Tore off the false face. The Moravians have always been Xtians. From men from there and Munsee Town. The Delaware here accepted Christianity.

In case of death, of the Delaware-Munsee, there is a death wake; seated opposite to each other; the exact location depends on the house; the head of the corpse is to the west; there is drum (a small one) near the corpse. 1 or 2 rattles made from cow horn; the moccasin game is played. (Joseph Montour sang a song: No body knows where it is but me). There is a sign: the side that wins will not have a death in the family right away. At day light a [43] gun is fired. Everybody must cry, if asleep are awakened & they must cry. No one must cry till then, or after, not even at the funeral. If a man weeps openly too much he will marry before a year is up. Just put on.

Forbidden going to public gathering or doings. Should remain quiet. After a year or amát'ta'tamo h,i [he?] doesn't know how to thum [? trim? tran?]] it is optional.

If a man's wife dies, the relatives who were closely related to the deceased pick out a wife for the man out of the nearest relatives. If the man dies the real [?] regulation is unknown; informant volunteers the above and is sure of it. Sister-in-law and brother-in-law josh each other; more in olden times; expected. Nothing bad about it; if

brother though another corrupted would end it. A man can't [44] associate much with his own sister.

Nephew and niece jesting unknown.

If brother and sister quarrel, her son or his son can not interfere.

Menstruation: mustn't cook, face painted, hid away. Poisonous: if a man ate bread made by a woman in that condition would become sick.

Intercourse forbidden at that time; after a birth 30 days must be continent.

A man would be weak if he did at either time. A straw was used once to test this when a woman menstruated; it withered.

Naming child: who had privilege of this unknown.

When a person sneezes, "some one is thinking about you."

If a meal is being prepared and a person approaches, they will say, "Here comes that lazy good for nothing!" The table will be cleared [45] and all put away till the comer is gone.

Both parents (sides) of boy and girl, talk it over first. Boy and girl told. The chief pronounces them married. Feast then. Monogamous.



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.

- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.