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No. 236

Stock Algonquiam

Language Peoria

Dialect

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

Collector A.S. Gatschet - G.W. Findley

Place Peoria Res., I.T.

Date (see notebook) ca. 1892

Remarks Vocabulary and text - in 3 notebooks 6-3/4 x 8";
total of 562 p. 2000

236
PEORIA
BK. 3



Alg. 69 645
Peoria

By George Washington Folley
Nov. 4, 1901 at Miami. 236

// copied on slips.

The conjurers among the Peorians & were
mä'kóch'ingwíá(-kí) doctor as a prophet, see
& know things ahead of time. and the
näp'kia physician, who prepares the medicine,
gives it, rubs the patient, blow water upon the painful ^{spot}
a menstruating woman had to stay by herself
and leave her house and camp away from the
house; could not come in ~~in~~ again until the
courses were over & had to be washed clean (they
had no surgery of any account). If she came back
too soon it would kill all medicine, a new
medicine would have to be dug up in the ground
and make in a powder - roots, herbs & ~~leaves~~
leaves of certain trees, bark of certain trees.
The mä' - could see at once whether the woman
would have any trouble in getting the child or not.

Nov. 4, 1901

- grandmas was the name given to the women
 helping others in childbirth; ko'kōmen our
 " grandmothers between one and you. no'kōma (say)
 my grandmothers;
 " nāstā'lindanga shāye (already deliver
 red of a child.)
 " nila nāstā'lindaman I have been
 just delivered of a child. — ~~also I am~~
 " ~~satisfied~~. shāye ānitchanssita
 she ~~has~~ had a child (already); also used
 of calves, mares etc.
 " na'kipi'ni piloska after-birth,
 placenta.
 " mēndang a patient, sick person; he, she
 is suffering of disease.
 " ā'kishi'ni mit suffering, e.g. when a woman
 has pains from getting a baby; or somebody broke
 an arm & leg.

Nov. 4, 1901

Int.

- " lāmīngunsh ā'kishi'numingi internal pain.
 shoapiteani nila I have toothache.
 " shoapitengi toothache.
 wila shoapiteta he, she has toothache
 wilwa ~~shoap~~ shoapitetchi'ki they have t.
 " nila nizhoapitā; edsho'matchi ^{ki} p'kuna-
 I self have toothache I wish, desire you pull
 maw'ianē nipiti it out my tooth.
 " wila pākunanga nipiti he pulled out my tooth
 " mostia pītāta he got a worm in the tooth
 " mostia, pli mostiak worm & bug. —
 " mte'kamina, -aki June bug.
 edsho'matchi, witchilā'mi'ani nika —
 I wish (no ^{needed} ^{assist}) would help me my friend
 edsho'matchi milian shuli nika
 I wish would give me money my fd.
 wila edsho'matchi he, she wishes. —
 " nila edsho'matchi shātāt Sepi'ingish
 I wish togo. ishitehiani to Washington, D.C.
 I desire.

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sinews now used by the Indians to draw teeth.
 || müsswa tchitcha deer's sinews,
 || müsswa tchitchi (sinews)
 napahowa tchitcha rabbit sinews.
 || Kuna Kani wipita tooth drawing tool
 || Sipka t^hopi'kwi wire, and chain
 || sakahakani nail; "fasten together"
 || sakahakana button; sing; sakahakana

The Piankishaw language differs
 only by the sound, way of pronouncing 't' from Peoria.
 Pi. Pä'waliäki; O.P. Peorias: Pä'walehäⁿ
 Pi. mëdshimäha "mätchi long time ago."
 (mäha way back)

Shukwakani wagon O.P. shukwakahakani
 maganikana canvas-tent, O.P.
 || O.P. Shikuäti bridle, long, made of rawhide, buffalo hide
 "raw-hide", pl. -tä.
 now: napingwiäkan
 bridle-rein } napingwächakan (l is paku).
 being the strap only } see Nov 12

Novemb. 4, cont'd

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Kutewi mobile steamboat
 || aküle smoke; mayäwi a. thick smoke,
 || mä'kätewe a. black smoke
 || wäpik a. white smoke, lit "grey".
 || Kutewikan(i) chimney, smokestack.
 || tchapkakü'dekan pokändi (pl. -da)
 stove-pipe.
 || mkätewi coal, and dead coal, pl. -wa.
 || pä'kwälek mkätewi live coal.
 || pingui ashes; pingua a heap of
 ashes.
 || tchatchingwila kakwa pingwe shell-
 see 7/2 back lickory ashes, used for
 soap, the best being strongest.
 || mälimawik dew.
 || wäpikonaxkik frost; "white = little snow" (kan)
 on the ground äxkik - wa wäpik
 is grey - "little white"
 || mendanga! pl. mendangiki, patient! added

mānghipi Kangi ^{there is}
 inundation ^{high water, flooding,}
 — sipiwi

The Indians would say instead of this:
 the earth went under; the earth sank —
 shikwi Kwānk' sāngi.

↳ msole Kwānk' sāngi the boat sank in the water.

✓ ↳ msole shā'kawiki(i) the boat sprang a leak,
 is leaking.

✓ Kikwe shā'kawiki a bucket is leaking.

✓ mīnakane shā'kawiki a dipper is leaking.

nīla ne mānakani shā'kawiki

my dipper, cup leaks.

nīla nīdāk'kwi shā'kawiki my bucket
 is leaking; pāk'gi, has a hole

nai-s'paki Kikwe the bucket is cracked

✓ pukana'kani sieve.

✓ pukanamawigi nalōmin

the wheat went through a sieve.

wīngoma bran;

nalōmin wīngoma bran of wheat,

wheat bran.

mīnghip wīngom(a) bran of corn.

✓ utchapūwe is Miami dialect for rice;

utcha is maggot; ūpiwe liquid food, soup.

nalūmina is Peoria for rice

nukimīg nalōmin — nuk. flour, "ground up"
 is wheat, Peoria; not rice, which is
 nalōmin alone.

nukimi is softened, really mean'g pulverized.

nukisamīngi what has been cooked tender
 or soft.

nukimīni something dry, pulverized; if
corn, n. mīnghipi (but the Peorias don't
 use it that way, use it only of wheat.)

pāllakalōmīngi mīnghip; corn with the
 hulls taken off.

pāllakisamīngi mīnghip cooked cooking
 hulls off from corn to make lye-
 huming.

tākwahikūngi Kanimēna grinding the seeds.
 all kinds of seeds.

m'shimena kanimena the seeds of apples.

kaní seed,

iktamingia kanimena water-melon seeds

pāwayutcha'ki kanimena the ~~dry~~ drupes
of peaches; sing. pāwayutcha.
"fuzzy"

napaletemina raspberries, pl. - minike

✓ mangalakingwemini' dewberry. "big eye berry."

pākateki flower;

pl. pākatekia bunch of flowers. —

hā'saotungi tied together, as set of flower
bunches &, e.g. — (prob. āngatungi?)

pākatau' pretty, good, handsome.

✓ tchā'kisi multicolored,

tch. ilapandanik all colors appearing —

✓ ~~ho~~ sayupakgi Raki'pakwa [u'sayupakgi?]

the leaves become yellow, faded,

tā'kwakiki in autumn.

mā'tupakgi Raki'pakwa the leaves are dead, dying

tā'wan' metui'ki trees are dead, never get leaves
messui'ki again, but are still standing.

melokamiki' pāllakteki tā'wan'ā

in spring the trees are blooming; refers to
maple, elm &c. — whole trees

tawāna pilakia refers to other blooms on the
trees besides the one of Spring, but not
to apple-tree, pear-tree blooms. —

pākateki blooming for fruit (?) mēdimishakwa, e.g.

✓ { pakwaya, ^{apple-blossom.} eg. (below)
pakwayaki, pl. a sort of reed with long leaves,
wood good for arrows. 4-5 feet.

+ all leaves used for covering wigwams,

dit. stands down? stands in water;
die, & come up again in Spring. —

puksekulaki' another kind of reeds, used
as foot — big white flower (+)

pakwānsiki is the pakwaya, while standing.
(uncertain)

+ the fish of this root is described by Dyer as being
alike the tetraptala in Oregon. — got today by whites.

fruits?; used for water use. — seems to be the
lotus of the Egyptians; large seed capsules.
taste like celery — when cooked like
beansoup.

massenakani paper —

not wissakakan pepper.

wikapa barks of any kind (plural); sing wikapi.

(Sweet is wikapi, a quite different kind)

✓ wikapi mighi lin — or basswood — make
baskets or of it; get the bark to whole
length of the tree.

✓ lania pa'shakixang(a) wikapi mingha
a man jerks off the wikapi from the
lin or basswood tree.

✓ p. also used of husking corn?

✓ pa'alakininghi kutchissa'ki beans
they hull off the beans; taking the seeds out.

chikandi hoe; -da, plural.

ent- p'kwitchip'kwakani grub-hoe; long, to cut the
roots below; grubbing hoe.

ent- wessara piteki harrow "many teeth"
dark-harrow — don't remember the word.

Sa'n'na tekwa'hikwa "grinding up stone"

millstone

ashakani 1) grist-mill, 2) ^{hollow tree, or wood} ~~stone~~ for pounding doming.

(tekwa'hikwa la'mia a miller.) the

hole was burnt out by coals of fire, gradually
going further down; ashwood, sassafras
were used for the purpose, and with cherry.

An Ottawa man in Spring River makes them
now. — he is called Sabuk

The handle to pound with has to be made of
dogwood or ironwood. ikalwe dogwood

G. W. Luley, Nov. 3 (Sunday)
 About the Tribal name: Piankashaws: The
 Pories pronounce it: Pāyāngisa

Two derivations are proposed, one from: pān'k's shi'nga
 waste Ki'lswa the sun sinks in the water; "sinks
 into the water the day-luminary". Compare: 1.
 Kwān'k's shi'nga to sink in the water, which is
 said of people, animals, especially cattle
 Kwān'k's t'angi' it sinks in the water: metals, rocks.
 embā'hangi it floats upon the water.

2. from the words referring to scattering:
 sā'na pepāngishīng a falling rock ~~it~~ breaks
 661. to pieces in coming down and its fragments
 smashed and strewn over the ground.
 pāyāngitchi'ki lānia'ki the men get scattered
 mitu'ssāniak(i) pāyāngitchi'ki the people
 get scattered?

pāyāngissatchi'k pokussissia'k
 quails fly in every direction; see also
 of people of cattle, lenā'sak, hogs
 kuku'shak, fish Ki'kunā'ssak(i)

sakimi'ak āwanuissatchi'ki muskies
 are flying thick, snowflakes.

ā'wangi foggy days.

Kwakwandia'k āwanuissatchi'ki Kilsung
 i'ti grasshoppers fly thick against
 the sun. (new case - suffix)

tchi'kak we (abbr. tchi'ka'k's) Kilsma pām-
 shatchi'k (insects) fly close to
 the sun.

mīla tchi'kak's Kilsma pem san'ni I fly
 close to the sun.

Bridges

tāk'skani 1) footlog 2) bridge

The etymon is in ātak'sgita.

shu'kwakan t. wagon - bridge

Kute'wi shu'kwakan t. railroad bridge,
"fire wagon bridge"

lā'nia ātak'sgita a person, man, passer,
a bridge (tak'sganing); can also
be said of animals; pl. ātak'sgitchik.

tāk'sgan tessak'sing sā'ning
stone abutment of a bridge;

tessak'sing raised above ground
Kepeyāk'sing footlog over rivers, mudholes &
tak'sgan āk'sing tā'ding
the end of the bridge rests (on something)

tennāk, thennak, sānāk tessā'-akirgi

tak'sgan:

rocks are the supports of the bridge

Kipkat tessakan tak'skaningi the supports
to a bridge are of iron.

unini tak'skani sungan'wi (or sungit'ing'i,
made strong) indasswi nāmane
this bridge is the strongest of the many seen
by you.

unini tak'skani mā'wa kima'k'sgi tak'skan me'
mane this bridge is the longest bridge
you have seen.

wayuk'sa, pl. wayuk'saki locust (insect),
pi'adshik are coming; nīla pi'ayani
I am coming.

wayuk'saki nshiliwaki' the locusts are in lar-
ge numbers (at one place)

way. tchessatchiki' the locusts are swarming, or
fly promiscuously one towards the others.

way. tchissewaki' tawana'ki'ing'i locusts
are swarming in the timber.

nalla, pl. nalla'ki' jarrfly (is jarring)

Lenepingha, fem. Lenepinghi Kwe is a meteor,
name composed with Githwi pishūwa
"tiger"; it explodes in the distance. regar-
ded as a monster it has a horn; wiliwa
and hence called āwiliwita, "it has a horn."

Lenepinghesa, the young of the above, is smaller in size.
The l. tales were not to be told in summer time,
lest these monsters would come at night, get into
the beds of those recounting their l. stories, going
directly for the relator. There were many of these
l. stories, and when they were related on right
cold days, the weather became still colder.

* Atchitchi Kāmiki or mirage is
the reflection of terrestrial objects, & astral,
houses to a region up in the air or sky, occur-
ring especially in hazy weather. They are often seen
in Maui -

* Pembali'angi maxkoteyūngi niluna
re'mangi atchitchi kāmik peming - walking

on the prairie we see the reflection on high,
in the skies

menä'twa pa'pangissak⁶⁵⁶. Snow is
scattered (by winds etc) [when coming down]
tekwaningi mangishi pa'pangahan ni-
pingi - atomized medicinal drugs are
scattered upon the water.

Kakakūngi locality ~~to~~ named after the Katy L.S.
a Kawāki tribe was heard of by Farley -
prob. the Cahokia -

alongia or alwingia ghost ~~and~~ witch, witchcraft,
sorcery. alongiali pemmakut - they
shoot. The witch only shoot with
hair, feathers & to produce disease and
finally kill an individual, unless it
sorcerer or nā'p'kia overpower this witch.
He has to put the remedial substance
on your body, wherever the pain is.

Nov. 5th

mitussaniaki pemikusiitchik

the people are moving, from place to place.

x Old Perry: mitussaniaki lutraki, moving
on horseback, wagons, but not walking.

v tawani nukala^{hi}ki bees are rotten, "soft"

v nukala^{hi}ki is sing. and plurals

v wundi nukala^{hi}ki the meat is rotten

x ninapi'anakan nukala^{hi}ki my overcoat or
undercoat become rotten, full of holes,
tiring easy.

missiak matchi'kik napinakan the moths
are eating the coat.

apatchitatanwala Kanimena differs⁺ kinds of seeds

minghi⁺pi dakapi'teki corn sprouts, comes
out of the grain (like teeth, pit.)

Kanimena wasseps⁺teki⁺a mature, ripe seeds,

Kani - has no plural kana. ; compare Kani bone.

Does it mean, "substance, matter"?

Nov. 5

v pa⁺ssakwikami⁺ki molasses.

panqu⁺ssa Kan sugar.

tawani panqu⁺ssakan maple sugar.

but maple makes better sugar than soft m.

hamai⁺wia panqu⁺ssakan bee's honey.

v shichi'kwä⁺ksi box-elder; makes poor sugar.

v nessangi breath

v nänässäta he, she is breathing continually -
or - nessäta, breathing once.

v ju⁺ni nänässäta he stops breathing

v ju⁺ni lässäta (another way) i [when any-
body dies.]

nepe nepa⁺na ^{my}lungs. ; sg. nepäni
tessa, almost tēta ; tessaki milt.

x Ku⁺ni ~~liver~~ liver; pl. x Ku⁺na

v mita nepomūgi I learn

v mita wenipi'lakiani I forget.

v mita māloni tehia'ni I study; I think
māloni tā'lutamani I think about it.

- 2 māloni thinking about night
 r lānā'ki māloni telutangi
 some men study it up.
 lusawiskū'li "yellow money" gold
 h. sh. wipiti gold tooth.
 v hā'wipitita he, she wears gold teeth.
 v k'ā'kapišā'māngi boundary, border
 "cut, mark"; allotment.
 k'ā'ka to cut; fish - mark.
 v k'ī' shik'wi the earth, ground cut off (in lots).
 v axki' field;
 mingipi axki' field of corn.
 kutchissa axki' bean field.
 pāniki axki' potato field.
 v āhi tchāki = ki'ko ladi'watangi
 where everything is planted.
 k'ān tchān-gi in the field. (under axki')
 v mkoteyūngi grass-place, prairie
 v hāhi kiki'ghaming mtd'katwa
 where the ^{lay} grass has been cut.

- v hāhi nipi'kiki' where it is always wet;
 where the water is.
 v nū'kiki' a morass; beat. nū'kiūngi
 (soft of soft)
 v tchilax kiūngi thicket;
 v anykwa kiūngi a shady place.
 shash kiūngi a muddy place; ~~th-g~~
 v hāshash kiki' same; means "muddy"
 tawana kiūngi in the timber of high trees
 Cahona from Kawla thicket (Kawi - axki?)
 Kaweshax kiūngi thorny, low thicket,
 thorny bushes.
 Kawi'ax kiūngi thorny bushes; Cahokia.
 x kiki'katchax ki'wi steep bank;
 v āhi kiki'katchax kiūngi where bank is steep.
 v atsi'wi mount'n, high hill, pl. - wa.
 v pāpikax kiūngi flat country
 v ipax patingi rolling land of high hills.
 v mākwam kiki' " " of low hills.
 mā'kwa beaver, haver small.
 walykiki' hollow.

- ✓ walahamingi where a ~~pl~~ digging ~~to~~ was made,
excavation; in ground, or in
stone, &
- ✓ ^{sa}na walahunda excavate in stone
pl. walahundiki. (^{si}a'ki)
- ✓ tchipaya^{hi}ngi graveyard.
- ✓ tahi mayawi pimitangi nipi main current;
a river. pimit. — is running.
- ✓ pēnshila'ki kutewi spark of fire.
- ✓ harsawe kilwe copper & brass metals.
- ✓ kekā'shek hot fire; kutewi
advent or note.
- ✓ ipapatē^{hi}ki broken, or rolling land. Mea
- ✓ ipaxpatingi, same, but Peoria.

Stop here to begin a next portion

(continue from part 666.)
angihā'kaka nila I am going to kill (one)
kōla'ka āngila'k you can kill it
or kila angihē you kill it
wila āngihata he, she killed (one)
niluna angihā'kinshi'ka we are going to kill
(one or more)

- kiluna angihata'wi ~~we~~ let us kill it
kilwa angihā'ki we are going to kill.
wilwa angihā'kati ngihatchi'ki they are going to kill.
- ✓ kukimī'takan trap (of any kind)
add wood or iron:
- ✓ tawani kukimī'takan a wooden trap.
- ✓ kudia kukimī'kitakan a mouse trap
- ✓ lānia kukimihata kudi'ali ≠
a man is trapping mice.
- ✓ papangāmwa idā kukinihinshe
a fox has been trapped.
- ✓ papangāmwa dā pākini'nghe (at
kipkatūnge) a fox has been caught in an iron
trap

✓ *K'auxtakstangi* ^{rim} ~~rim~~ *shukwakan* *g'atangi*
on wagon = foot (wheel)

the tire lies around that wheel.

✓ *wawia'k^sstangi* circle

✓ *Kilswa* *pakundi* *Wayukshinga* moon-lake.

✓ *nila kakakamani* I scrape out, *Kikwe* a bucket
✓ *kakakani* scraper used for scraping off
the bark of pumpkins &c

✓ *gkwatakani* sewing machine

✓ *wak^sengi* *makikwe* bay, cove on a lake

✓ *wak^singa* *Kilswa* 1) first quarter of moon.
2) position of snake, in

half circle , or sleeping
position of amant. pl. *wak^singiki*.

✓ *tohemmo'hangi* *makikwe* waves in a lake

✓ *elamthekamiki* slight curling of water
surface produced by weak wind.

✓ *pa'ki'amkaki* *tawani* branch of tree.
(not limb!)

✓ *nanj'uwilia'kgi* bifurcation of trunk,
forked tree

✓ *pa'kdksqi* straight-grown tree without limbs.

✓ *nan'nagiungi* ^{pl. - gia.} ^{the name of} a straight tree; one stands
at the bottom of timber near Cayuga. looks
like pecan-tree.

✓ *wassun-akgi* "lots of limbs" is the only word
we use for top or crown of tree.

✓ *pikwayi* bladder; *glikinayi* *pikwayi*
more bladder;

2) chicken ^{goitres?} crow on their necks. x

3) balloon.

✓ *wayaxsha'ki* ^{reddish} ~~red~~ worm, round, harmless,
3-4 inches long, under logs. ^{is kept}
the *Exp. acc.*? x

centipede; *Korra namu?* -

✓ *wap sena'* limestone — white stone.

✓ *ka-u sena* sandstone, "rough stone"

✓ *wipitsha sena* flint-stone

wilinwa'x sēna fat-looking, looks like a smooth,
 len, fat piece of meat.

Kindakā'na, - raki grindstone

hikiwē welatesamāngi brick - earth
 cooked in shape.

✓ Sassakinw'ia sheriff, marshal, police;
 shashashkw'ia judge; the one who
 decides (cases)

shashkwatāngi judge deciding in one case
 (shashkw'ia)

shashashkw'ia'aki the jury.
 ewidw'ikā masse nā'kana

clerk of the court.

shashashkw'akani' court - house.

ā'hi Kipa'hutangi(i) jail; "where they
 shut up somebody."

hastāni'kan ā'hi Kipa'hutangi
 stone-buildy where shut up. — } states prison.

ā'hi kakashk'ishūngi where they shave
 the hair ("shave only")

How the conjurers treated enlargement
 of the spleen, or egr-e cake.

1 Nā'pki'aki mangi'shā ā'tuki'ki tēhā'kidi'
 The conjurers * ^{remedies} medicines (they) have for all
 2 itēnāngi ipināngi.
 diseases. (names of the diseases)

3 For egr-e cake: Pakitchingi mangi'shi wek-
 the medicine against spleen-tice

4 - wehūshiwēta (he breaks it over)
 wehōdingi ā'hi pakitchingi pukukaka-
 tice (breaks it out) where egr-e cake exists. he cuts the skin
 (with a bandage)

5 Kingi kak'ki-une [ā'hi pakitchingi],
 (holes into) with a razor [where e-cake exists]

6 wehi'da mangi'shi eshita hātūngi. Nā'hikwa
 and then the remedy "he ties ~~it~~ on (after
 cutting the skin) Then

7 māningi mangi'sha-pōe lāmingunsh
 after ~~the~~ drinking the liquid remedy, inside
 (prob. the patient)

8 wshi ka pilā'kingi, kaputwākwa shipi
 may be he gets well sometimes but he is long

9 nā'pōlāting pakitchakant. Alinda 'kwa
 in doctoring of the ^{swelling} spleen. Part of them (patients)
 (has been treated) ("where it swells")
 this not entirely because suffering dissolves to me.

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- 1 Kinghi'mi pa'lla Ki'tchi'Ki ; ~~halinda~~
quickly get well, part of them
- 2 Kilaki'ti ~~matu~~ Pa'ki'tcha Kan lamin-
When the e.-cok is under-
- 3 qish pa'Ki pa'kwane'mangi ini wi'un-
heart going the ribs and on this ac-
- 4 gūnōh Rā'shi Ki'lā'stetchi'K halinda Kwa
count they are coughing (phthisis) some of
- 5 nā'pkiaki pa'ka'kitu Ki'K Rā'shi Ki'lā'tingi,
the doctors cure them from consumption
- 6 wida nā'pkiaki ha''ka hāngi'K pilaki'.
(but) many of the conjurers fail to cure
- 7 twash Rā'shi Ki'lā'tingi nā'li'-Kwa
from consumption and then
- 8 halōmā hāngi'hi wā'Ki.
~~it is surely to kill them~~ I will kill them.
- 9√ nāla wekwēhōlaka I bind it over, "tie it across"
- 10√ -kushi- somebody; here the doctor.
- 11√ nāla puku'kaki'kwāni I cut somebody's skin-
- 12√ " āshita'katuāni I tie it on

673

- wila nāpi'leta he treats him for e.-cok
- nāla pella'kēni Kinghi'mi I get well quickly,
- nāla pella'kidni wā'li'wi I get well slowly.
- √ nāla ³Keshi Ki'lā' tchi'ani I cough.
- √ Keshi Ki'lā' t'āngi the cough, consumption.
- √ Keshi Ki'lā'ssāta he, she coughs.
- √√ tahotawingi Keshi Ki'lā'ssāngi
bad cough from cold common cold.
- nāla pā'la'ki'hāka I cure one
- nāla pā'la'ki'hā'Ki Ki I cure more than one.
- pa'la'ki'hita he, she cures, one m/a-
- √ mīla hān'ka hā'mān pilaki'tuani
I fail to cure.
- mīla hāweli'ani pilaki'tuani
I fail to cure?
- " " Kati pilaki'tuan' I fail to cure.
- √ sānamizhā'kwi hard maple or sugar tree,
- √ 727. Mānga naki'ssam kwe; sun reflecting
on the tree-top : Max Ki tree
- √ 729. tchigwia sikutemwa the thunter is far and rolls rapidly
- √ tch. newanshimēwa (line above)

674

- ✓ wila iluetchi; Kitilamepitchi
according to his words, it must be so,
(he says so — it must be so.)
- ✓ Kiti-lami' it is so, it is true.
- ✓ ellamuāngi that's the truth.
- ✓ wila elamueta he told the truth.
- ✓ la'xshiluāngi that the untruth
- ✓ kilakingi that's not true.
- ✓ Kila Kikita ~~he~~ ^{he, she is} a liar.
- ✓ Kila Kikūni it's not true;
- ✓ ātchitchi Kāmiki do not only mirage, but
also reflection, "shadow" in the water,
- ✓ nannangāmiki water shaken up,
waving, making circles.
- ✓ wakāmiki nipi clear, transparent water.
- ✓ pa'kāmiki nipi muddy water.
- ✓ nita pa'kamikahamani nipi I ~~stir~~
stir up the water to make it muddy.
- ✓ nita wakami ^(or non-) Kandane tuāni
I strain the water to make it clear.

all int's

675

- wakamissituāni nipi ~~no~~ nita
I let the water settle to become clear.
- mita pa'kaman' Kiani nipi.
I made it roily.
- wila pa'kaman Kita nipi, he, she mks, i truly
pa'kaman' Kida he, she made it roily.
(surname of a hog.) ph. - Kia'Ki.
- layki'wi earth is not correct. T. and SW.
- ✓ kashishkāngi ground, soil in old boots,
- shashkiwi soft, muddy earth
- ka'shashki'ki same
- shukwakāni in Mi. is sled;
in Pe. is wagon
- pa'pa'kita tchim ^{wiki} ~~go~~ sled in Peoria.
- tāti'palayussā'ki, Mauni, for wagon
- pa'pa'kita flat
- mita pa'pa'kitatchion wiani
I crawl on the ground.
- ✓ ~~ndindāsswi~~ mābstūngi hādi
many made besides, over
to make a profit.

676

mā^utā-a ndā^usswi nā^umani
 less many I had (in my hand)
 — to be used for losing, loss in trade. —

nīla wenni^umingi nighū^ulimi swindling,
 I am defrauded of my money

nīla wenni^umaka shū^ulimi
 I defrauded somebody of his money.

manātūā unaccountable;

mamatchi^ushi lā^unīa mā^uātāyūā
 doing all kind of tricks admirably, great
 a sorcerer, magician. —

mamatchi^ushi lī^unīaki piwā^uki
 men exhibiting at a sideshow,
 (piw. coming)

kse^ugutiwā curious, looks great, he's great,
 (last of miraculous operators at a fair)
 most frequently used

kse^ugwa pandani^uwi looking curious; ferocious
 an. & in an.

mitchkiwā one who eats so much —

juwon, cow dog. —

677

uses of razors.

The old Indians now razors to gash their
 selves by small slits, at home, washed
 themselves right after & felt good from
 the loss of bad blood.

They cut with a knife into the scalp
 put powder in the wound, to cure bad head-
 aches; this powder came from herbs, roots of
 some kind. They reduced the roots to powder
 after drying them in the sun. — stopped pain
 right off.

They took a gourd abt 4-6 inches
 in diameter, cut the end off to get at the
 interior; then cut the skin with their razors,
 gashing where pain was felt, then took
 bark of birch tree, set it on fire & threw
 it into the gourd's hole — then applied
 the opening of the gourd to the painful part
 and held in the suction to be produced. In
 about 30 min it came off by itself. Some kind
 of cupping.

Gr. v. d. Gabelentz.

- kima tchimwelo' you talk low!
 kima tchimwita he talks low, whispers.
 wila kima'wa' tchilwäwä he halloo's loud
 wila nunda'kweta he howls.
 wila wä'kamata he calls somebody
 wila kwä'kwishita he whistles.
 k'imi wila wä'kamata he beckons to
 pälö, ilakäwat! come! he is beckoning
 wila kwä'tchimulata he is asking for
 wila näwemita nika he thanks my friend.
 wila k'iko luässiwa he is silent
 wila ä'kizhi ku'ka he is figuring, numbering
 indassängi swatätswi as many as seven
 so many: seven.
 wila hälohikita he points at
 ä'lohi'kingi the pointing at
 aluitä'hängi the surrender - giving up
 nita aluitä'hiani I give up

- ✓ wila deki'hata he scares somebody (we'gali)
 ✓ meyakündingi prohibition, forbidding.
 ✓ meyakku mi'aminda he, she prohibits us
 ✓ Kati^{ishi} Kiyä'kupia'ngi from
 getting drunk.
 ✓ wila kawila weta he denies it (?)
 ✓ wila ä'pshwita he is snuffing
 ä'pshwängi mangüshi snuffing medicine
 k'iko melä'mingi the smelling of something
 [wila meläng kutewi pätsängi]
 ✓ wila melänga kutewi he snuffs fire. —
 elamtamängi faith, belief.
 eläminangi elamtamängi the Christian faith.
 ä'lonatängi love
 nita ä'lonä'mani like
 nita ä'lwana'wak kwä'ta I like the girl.
 ✓ nēpā'xka might be, possibly may be.
 ✓ ä'hi ä'pshwängi hätungi mteko'la kansi
 where snuff is put in little box "put together"
 Snuffbox

(all ent'd)

mat'ikushi tcha'kani Frenchman's hat

mat'ikusha Frenchman — orig.

syasprat'u "joiner?"

Gabel. 162: akwapa'wangi dream,

wila akwapa'wata he dreams.

wila ma'kanga he finds.

wila ma'kamani I find, I know of.

wila ma'ka'waka I find somebody — waya.

Kweta Kunam'ingi measuring rod, yardstick —
all kind of measures. (P. pro. - Kuani)

wila Kweta Kuni Ku'ka he measures.

napi ilali ma'ku'dita ^{lania} abalassi wi'hi

ab'he he equals, compares with monkeys,
one man. —

wila Kwa' ^tali'ngi he is trying, endeavoring.

wila enda wa'linganga he is waiting,
looking for, expecting. —

wila tipa'wishitahata rejoicing in his heart

wila tipa'wa he is rejoicing

wila shangilawelindanga he is hating, detesting

(all ent'd)

wila tcha'shi'kitata he is mad, enraged at,
also sad of animals (for taha'ta)

wila shangilawa'hi'ani he despises,
scorns, spurns. —

also used in: I hate you. —

~~the~~ piluda hanzhini'kita the child has grown.

akwa ^{pem}teminikita piluda the child is growing.

wila eyikwita he is hungry

wila ka'tupita he is thirsty

wila pangwilassata he is breathing dry —
(mouth being dry). —

n~~ila~~ ne pangwi'tahā' I am dry in the heart

wila pangwitehi'ani, same. —

(wanting *water, whiskey.)

wila na'swata he, she is breathing, also reduplicated.
see 763.

wila asha'mata he is feeding nekati'kash-
kinsaki his colts.

wila asha'mata nekati'kashinsaki Kwa'ssi-
muki he feeds his fillies. —

hakipakitcha'ki young offspring of horses, who
never had a colt. (p. 764 also)

Sp. hakipakitcha' (Ment)

- wila tassangita he bites, ~~mayaw~~ he
- not yet wila sunkangita he bites hard, tight ?
- wila saßamita he bites, ~~pinches~~
- wila kassi' nita he pinches, from seasinaka -
(I, 4 58)
- wila shashakwamtanga he is chewing, masticating
- wila hata' dka' mika he is spitting,
- wila akwakiika he is spitting out, down
- wila kissetuka napinakan lamungunshi
he washes his shorts.
- wila kissetuka wiyawi he washes himself
- wila alalita ~~he~~ nipi'ngi he swims, bathes.
(nipi'ngi not needed)
- wila kishbilukita he bathes himself
"washes his body"
- wila ki'a' pilukita his skin is dirty.
- wila wapkilukita his skin is white, clean;
he is a white man.
- wila putensanga, -amani he is blowing

- wila kelsapi'eta he has the hiccup.
- wila ayakap' (ka'nga) he is gaping, yawning
- wila emmamwita he is awake.
- kinda' emmamweta he is waking up.
- wila pi'ni alangweta he is taking a rest.
- wila supaloputi'ngi kiss.
- wila supalopi'eta he is kissing
- wila nokwatanga he is licking
- la'mwa nukwatanga ninä'ki it's dry-licks
my hand.
- wila tchelaluseta he is perspiring, sweating
- wila kwetandang mitchem' he tastes food.
- wila tuki'ngang shapinakan he touches a needle.
- wila kwa'kwatinanga he feels around,
- wila ma'ku'nanga kiko he felt something;
he found by feeling.
- msöle kapi'hongi the boat is landing.
- msöle onatchehongi the boat is leaving.
- msöle shakwalä'ki the boat is rotten
- msöle pämahangi the boat is sailing
and 2) floating.

wila kewikawita ~~wikanahi~~ he's visiting
wila kewikawilota wata wikanahi
he is visiting his friends, those being
at one place.

wila K'akiwi ~~Kawita~~ he visits h. fr. from
place to place.

lamwa ida newinalat wap'a'soli
the dog ~~was~~ had been running after a rabbit.

lamwa ida newinalat wap'a'sohi wissa
the dog had been running after many rabbits.

nahida sa'kinatchi ~~was~~ 'swi
~~atashi~~ but caught only three.
only.

lamwa atimatchissa the dog caught up (= ida)

kalinda wap'a'sohi ~~ida~~ nida newa'sa~~at~~
Kutchi some got away from
him, or

lamwa ida hapwai pidtchi ~~the dog~~ returned
with the hunter; watematchisa
ndunamaholi the hunter was accompanied
by the dog.

nipi pitangi the water ~~drops~~ runs (as a brook)
nipi naninguta'awi ~~istangi~~ papindang
the water one by one is dropping

nipi nguta'awi istangi
the water all at once, nobody is ~~drop~~ running.
(ishi itangi?)

misahata~~ta~~ Ki' pamupikangi nipi (or sipini)
everywhere spreading is the water

menghupikangi sipiwi the water is high.
iksaki sipiwe ("the water is sinking."
the river is falling.

sipiwi panR⁸Ki'Ki' the river has risen up.
John wakax kinanga tawani; ntakopali

John is bending a stick; his bow,
pamo'et wipimi shoot'g an arrow.
nta pamu'iani ta'Kopa wipima
I shoot with the bow arrow.

These ~~sticks~~ ^{arrows} were made of dogwood, i'kalwi, rabbit
willow wapanga swa wilominghi; this
is the food these rabbits eat, in winter time (back

massena'kanda hāshita²kwe'ki

the papers stuck fast, ni'wi together.
tawana ha'shitesa'māngi - (two) pieces
of wood are glued together; ni'wi
two pieces.

ashitisa'kan glue?

wikwayi glue made of deer horn; also
made of the soft shell-turtle, a'kutia.
"wide all round."

unana, kwā'ssia) pānita nowi' wāwa
nguti kaka'kwe. this hen lays three
eggs ~~in one~~ day

kwā'ssia female bird; kitcha male bird
(i short, ki'tcha)

kwā'ssia atenishinga tchengwapita wayungi
the hen is setting; on the eggs she is
mawi' (e)lamena'kithi kwe

three Sundays (weeks) -
nāhi'da pūkskawatch pilānsaki
then burst open, hatch, the children.

gllowa pā'katek sunflower.

shingwa pā'katek, is probably the wax-weed;

Indians make their chewing gum of
it, and the root (for medicine (awfully
bitter) to throw the bile up, by 1/2 teacup;
vomiting - against chills, when it is spring.

wellatchingi chills.

Kishap'kilingi fever?

The root of the shingwa will heal any kind of old sores,
on a/c of its bitterness. flower is yellow,
1/2 size of sunflower? leaves a little
bitter to eat it. shingwa is the gum

shingwa ~~is~~ mink. Badgers love
the root. Badgers' willow is:

m'kwa wilomig'hi "bear's food (wild)
= bush"; - English ~~shumach~~ ^{wild cherry}.

mā'kūmi shā'kwi = "bear's bush"
sumach, two kinds; with berries.

- 1) tchitchingwe misi one sumach, in prairie
- 2) 50 50, 50, grows in timber

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wiKapa'kwaKaⁿⁱ zhi' soft maple tree.
 lukwa'di, H. - ta long rawhide
 nila ni manzanapi'ko'ma my rope
 also thread, spool; 'sewing'

shishwei' ya't^{kdksgi} nida'x'tani -
 flat ~~some~~ some sides club (paw'ni)
 mese'tcha'ksg'i round (stick nida'x'tani)
 shishawa'shi' nane nila club.

I am lying on my side
 nila manan dshu'nshi' - alax'kunohi' shishowath
 on my left side I am lying.
 a'hi' minuten a'kwangwatet (Lsa) Kikshut
 where of a town the edge, limit there he camp.
 nila Kikshani I encamp
 shumake'nassi'aki pemapa'hi'ki watch
 the encampment of soldiers.
 nekⁿⁱ tang(i) ita maganikanini nahi'
 mem'kwit maxkutayungidh.
 He left his tent, and ran over the prairie.

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elakwik ita apwa' matchat chunshi
 in the evening return home went from where
 en~~adunamawi~~ tchi'
 he had been hunting.

nila adunamawiani I am hunting.
 nila endunamawita he, she is hunt'g.
 endunamahwingi a hunt; a hunt'g party.
 nelau'x'ki wild, men, animals, trees.
 alena'sukitawi buffalo - hunting
 Kikunass' Kitawi fishing
 hani'ks Kitawi squirrel hunt'g
 adonawatawi musso'ki look'g out for deer.
 wapitwa antelope "white-tailed" - tta for tail
 wapansu = Kitawi rabbit hunting
 a'ssipan - Kitawi corn-hunting
 psit'u - Kitawi prairie-chicken L.
 pa'kia #1 pheasant
 pa'kia adonawatawi look'g out for pheasant
 -tia² suffix for 'tailed' 689 and alutia (a turtle)

ngit'ikwea my knee

pa'kuohikan the whole spine.

int. piwi'kani hipbone

pa'kwani rib, roof-rafters.

tchitiwi spear, lance

wayapi'shakani shield, target

shikiwi = mahakan shovel.

kute'wi mahakan fire-shovel

mika'kina weapons, arms.

wipi'mi ma'ngiohtungi poison arrow.

pshak'alwi flute

munda'kopi'kahan violin, fiddle. (pik-sting)

munda'kwahakan ~~viol~~ piano.

munda'kwandakani jews'arp, (with finger)

wapamini mirror

tap'sa, sing. t'apsi harness

tat'si pl. tatsa gizzard of chickens.

ma'ku'ma pulse; beating of pulse.

ent. tchatchi' ~~tatchiki~~ tatchiki ma'ku'ma.

the pulse beats fast. the book

ni ma'ku'ma alstatchi'ki ^{my} pulse beats weakly.

wapandakani torch; centre of light, s.w.

wapandanakani 7. lamp. || sm candle

kutewi'kani fireplace

pingwi ma'ku-anakan ashbox.

v shi pingwi a'tungi store you put the ashes.

v v ni'aha a'tugani, a'tuka I, he puts the ashes there.

v pingwi sa'kaykian ash-heap, emptying kin.

mikin'dakan piller, cushion measures.

v nguti a'kwina'kingi finger-length measure "span."

v nizhwi ankwikan na'ki'ma hadi 1 finger lengths, 2 joints over.

v nguti a'k'ochiwa'ngi, from chin to end of the index finger stretched out. "one arm-length".

- ✓ nguti a'kwikatang(i) m'foot, "m'
length of foot"
- ✓ tchali lengwana ki a'kwapka'ki
length of both arms. (^{both} arms)
- ✓ ilpa'ssingi from top of head to sole.
- ✓ wita ilpa'ssidshi his height, his tallness.
- ✓ nua ipi'ita a tall man
- ✓ wela ki'sita of short, low stature.
- ✓ meny kilok'ingi affected with smallpox
- ✓ nāpi'ki lok'ingi affected with the measles.
- ✓ Kipa'ha Kan 1) Key. 2) bolt of padlock,
something is shut.
- End of this M. S. Fr. Day.
- matq'ki ^{low} pemsangi, pl. m. pamsdingia (Mi.)
slippers. tat'kung, pl. -gia short
- ✓ gwani, pl. gwana ki and gwana ankle
- pemsangi the slit for entering the foot into
(slippers) is round
- tat'kung gwana n'kia mkissina low-cut shoes,
"Mea: "low - ankle shoes."

Sunday Nov. 10.

- ✓ ~~Kik~~ Kixtchi a'Kawapia'ki Scout.
right around on all sides) watching the foe com'g in
- ✓ tawanna a'Konaki'Kapa'wi
the end of a forest, where the trees are st'd'g
Kapa'wi to stand.
- ✓ tawan a'Kwana Ksta'ngi where a tree
fell down, where the end of the limbs then
are lying.
- ✓ a'kunaksta'ngi mätcha Kamin'si
head of a (river) branch
- ✓ pa'ntangi running dry, metsa Kamin'si
branch.
- ✓ wawali'kamda'ngi pools along the drying
up branch (in the height of summer)
- t'kinga'mi spring of water; also pa'ntangi
- ✓ maxkipiwa big lake
- ✓ nepissi small lake.

-Kwi?

- * Lipiwi mundatangi'da max'KiKung'ushi
 pa'ndi'kitang ~~are~~ nepissing.
 a river running out (outlet) from a big
 lake running into a smaller lake.
 * mikamkik soft earth; elastic when wal-
 king over it.
 * hembam'iki soft or rising earth when wal-
 king over it. emba - upwants.
 * tchäki' kiko pa'ka pa'ndagi'ki; ~~ita äyag~~
 ornament on dress, body, attire.
 ita äyag, äyü'ngi matakü'ming; to use
 on clothing, garments
 * pakwandiüni girdle, belt.
 * ndakitchüni bracelet
 * ghipitā earring.
 * ungawak ~~gish~~ kunakäni yellow-brace-ring
 worn in the nose
 * täpa ^{seine} net; pl. täpaki
 täpahiku'kiki where they are seining.
 * täpahiku'kiki Küti - drawing out of water

- * ni'la täpahiku'kuni I am seining
 * wilwa täpahiku'kiki they are seining.
 * niluna täpahaku'ushi Kikunassak'fi
 we are seining fish.
 crabs (not here)
 * sassa'kina'kinsh niluna we catch:
~~sak'ina~~ crawfish, tä'kiaK.
 * tä'kia, - a'ki sawhill crane.
 * Sä'kia, pl. Saka'id'ki the Sawks -
~~Kitchipi~~ ~~Lokä'nei~~ sa
 * ^{itch} Kitchipi lukia'ni, ni'la the skin itches me
 * ni lokä-i my skin
 * Kuku'she hikai hog - hide, hog skin
 * wä'pingilok'ia ^{wi} grey skinned (elephant) - wilok'ia
 * mä'nyta'wa'kiet big-eared (")
 * Wemba, a mythic man, giant, lives in the parts.
 Wemba pi'wa, they say, when the weather
 is foggy, misty, going to rain; prehistoric.
 He is also called Wemba wilä'kai, W.
 with big penis.

pa-issa'ki dwarfs. - walk on top of water.
 could be tracked ~~into~~ on a rock. Live on
 the ground, in the air; There are only two of
 them and they are twins. (tchxamwaki)
 They are $\frac{1}{2}$ men, $\frac{1}{2}$ bears, being the product
 of another human, father a bear. -

The great spirit looks human; wears his image:

Käsh'hiwia "creator" is his name. see 697.

✓ mialahwitoka ^{the one who got the} gift or blessing; to get it -
 the young Indians had to initiate themselves. This
 is the great spirit.

nūssa my father; my father's brother.

ningia my mother; ~~sister~~ of my mother's sister.

tipilawe nūssa my own father, and not his brother.

nēmāshūma my grandfather in f. & mo. side

nukūma my grandmother, or " "

nūssa nūssali nēmāshūma my grandf. father

my father's his father my grandfather.

ningia akile nukūma my grandf. mother

✓ ningia akile ukūmal great grand mother
 ✓ nēpāle nōhūma half bro. and half sister,
 but younger than I

✓ Shima in either sex means "younger."

✓ Kwi's'sa shima younger ~~brother~~ brother.

✓ shima kwānīwa

✓ nūhūma my sister in law

✓ nūta wa my bro. in law.

✓ mialaholinda the one who gives the gift. see 696.

Nov. 11.

✓ bitawahuxi'oni apron.

✓ akūtai petticoat.

✓ hā'Rutia soft shell turtle.

✓ atch'ipux-ngwia snapping turtle.

✓ āhi wewenghi'kwatek seam, loc.
 "where it is sewed together."

✓ kwātakan sewing machine.

✓ wessi'ningi meal, "eating."

✓ mangishi medicine

da'ima tobacco.

Miamia' da'ima, ssama Miami tobacco;

when an Indian intends to ~~be~~ consult a conjurer, he has to take with him some powder of the M. sama, generally tied in a buckskin, and present it to him. The conj. claim that the tobacco moves — and when it moves the conj. claims he can cure the patient. If it don't move within the clasped hand, he is told the conj. cannot do anything. It has to be planted and watered. On stormy days they take a pinch of it, put it in the fire and the smoke goes up; the thunder smells it, and then they ~~say~~ pray the thunder to stop the storm. If they get no fire in the lodge, the tobacco is dropped at the door or by the chimney. This sort of tob. is not smoked or chewed, only used as above. Storm never does any harm to Indian homes. Yellow clouds are called by them the yellow thunder — black thunder

Foley's house) was struck by a stroke of lightning about 1898 — big hole made.

When lightning strikes a tree, the Indians never burn the wood of it.

tchingwia pakamatch lena' soli

the thunder struck the cow; (for the lightning)

pe tchingwia papandini lightning

tchingwe nunda'kwe thundering

Ball of fire came down into Foley's house through the roof. tamkengi w'ikiam storm-cellar; —

"underground house" the proper English name?

shikiwalikan underground cellar. — another term for it.

the "new fire" not known am'g the Parias.

ahi tawangi tcheki kiko market. taw. selling.

ashawakstingi a cross —

miwi ash. cross-road

ashaxshikopa slippery or white elm.

- ✓ shishilawāwa' for lāna powerful in body.
- ✓ nukitchi'tchita weak "not stout"
- ✓ alwi'konāta weak from hav'g been sick (horsey)
- ✓ miakāneki lean, meager, leanness
- ✓ Ktchukwalewa heavy, men & rocks.
- ✓ nangitchāngi light of weight, for
- ✓ Kinyngi deep.
- ✓ Tchingami sipiwe i'Kungi
Spring River is not deep.
- ✓ Kīnu sinuwi not deep (water, river)
- ✓ āpshapikāngi shi'kiwi narrow land - strip
- ✓ k'āpā'kingi thick (paper)
- ✓ pāpangishā'kingi thin (paper)
- ✓ mā'tchā'kingi wide (paper, cloth etc.)
- ✓ kindokiwi'K(i) new, recent
- ✓ nakāni old, of old make.
- at? pku'ku'kanig'hi elm tree

- ✓ pākak'ēgi straight (rod, stick)
- ✓ wakak'ēgi crooked; rough. wawak'ēgi
- ✓ wawak'ēgi cylindric. (papers)
- ✓ wawiyi pāp'kangi round and flat.
- ✓ wawiyinā'k'ēgi ~~round~~; like the generic
- ✓ wawiyisita Kilwa full moon.
- ✓ āp'si'kwēkangi small necked (as bottle &c)
sakinā'wi bottle -
- ✓ wawiyi nā'k'ēgi globiform, spherical. (supra)
- not wawiyi nākūsit shīmina. (same) not, S.W.
- ✓ wawī-etiwa Kilwa moon quite full. SW.
- ✓ pāp'kwak'ik a smooth, level ^{free} of ground
- ✓ pākawēkingi smooth, paper, cloth, sheet iron.
- ✓ Kawā'kingi rough to the touch, as sandpaper
- ✓ nā'kawēkingi massenā'kan sandpaper.
nā'kawē sand.
- ✓ mā'kawēkingi greasy, as oil paper, old hats.
- ✓ Kāndawī'kulā'k sharp-pointed
- ✓ Kēndawā'k sharp-cutting.

mā'Kangwe mā'lati dull knife; plow-
 lā'nia kāndawikulā'ta man with a

sharp-pointed nose

lā'nia pā'paki'kulā'ta waki'kulā'ta.

sharp-edged - nosed

crooked - nosed

pā'paki'ngwā fag noses. (wordily - wā'ta)

with flattened faces; dirt-faced

kin'ingwāta long-faced.

waw'ingwāta round-faced

mesh'ingwāta broad-faced

ā'ps'ingwāta small-faced.

miak'ingwāta slim-, meagre-faced,
 poor-faced, lean-faced.

w^uzay'ingwāta yellow-faced, bluish; lean-soup.

wap'kan'ingwāta pale-faced.

~~Ki'āpaki' gōnāngō~~

Ki'āpaki' - tūnāngi thick-lipped.

nūwāngi xkāni high cheek-boned -
 cheek.

kin'Kweka'nga long-necked; Kwā'kani neck.
 i'K'Kweka'nga short-necked.

māsh'Kweka'nga thick-necked.

dā'atūsa Creator; prob. Paak's law.

v kin'Kita pointed-headed.

v pepi'kingwāta with flat forehead - see pā'paki'ngwāta

māshi'tunga ~~see~~ big-mouthed.

ā'ps'hi'tūnga small-mouthed.

Ki'ā'patā'Ki'ti atchiwi steep hill.

lung'x'ki'ki shiki'wi cold ground

lungat'engi shiki'wi frozen ground.

lungangi wi'udi tough meat

sun'kshiki, nū'kshiki hard, soft (wood? tawāni)

pā'kshiki tawāni straight-grained wood.

~~sa-ukshiki~~ or ~~pā'p~~ dā'-ukshiki tawāni close-grained

tā'tipapikshiki tawāni twisted-grained wood.

ā'taki'kingi *wet, just d' cloth.

tupala mak'ingi moist, damp; mildewed cloth.

nipo²pi mino saka-i;
muskow looking like beavers = paunch.
on stem, then 2" higher.

mino saka-i also: tripe.

atsteri ripe, itkipakingi unripe.

atstetchi'ki ripe; tail of beavers only.

" fruit; seem to have no general time.

mä'kwitchip^Kki beets, "red root"

includes radish.

see below!

axki'mäbchingi red root eaten raw; connect
ed with mä'kwitchip^Kki { as se-
cond word.

wäkapitü'ngia, ^{made} ~~made~~ sweet; what is brought
in candy - stores & from wäkapitü'ari;

wä'kapangia Sweet - things, sweet by
themselves.

pätsakgi wild pepper mint, grows around
Miami.

wapitchipki'ki white root, grows 2-3',
a weed with red flowers at top; good for
many diseases, as sore mouth, sore throat,

good for lungs; chew & swallow juice.

mangishakwe sassafras; purifies blood

the root pulverized is good against bleeding.

the pith of it good for sore eyes. "med-
icine bush"; sometimes drank as tea or
coffee, every spring.

v wö'ku, the English name; grows as a bush, 6-7'
high. Root is good against biliousness,
rheumatism; regulates the system.

Kinongawiaxki is Peoria for wö'ku.

v näpikakwi - Red willow, grows 5-6', bark is red, used
Kane ^{Kia} - for tea;

good for bloody flux for men &
women; this bl. fl. killed many people after
4-5 days' sickness. nepikaxkitingi is the
name of the bl. flux.

Grey flux, pretty bad too, killed some people.

~~ashayshkitin~~

v mäliti Kwakitingi, grey flux; red willow good
against this too.

Swamp willow; grows also on the water,
bark used.

ashash'pakgi means "slippery" - "leaf", abt 6 inches. long
sweet as slippery elm, is a weed.

Supposed by Sm. to be the Seneca "Snake-root"
wesswi ~~chitchipki'ki~~ ^{medicine - weed}, a weed with a large number
of fine roots, ^{yes} S.W. "many roots sprang out".

wā'ssi'ākwī a bush weed 2-2½ feet, ^{wild} pennyroyal,
nā'pweeti'angi is burned on charcoal, and a

blanket ^{lasts cover} covering the patient; who avoids
certain kinds of game. SM.

nā'nā'ti'ani; I draw breath; see Nov. 13

nā'tā'lindanga; and nati'ani!

~~Kishipākwa~~ ^{Kishipākwa} sterile woman; and animal; ^{Barren?}
caul?

most Indian women use medicines
to prevent child-conceiving, ^(false) is the
bark of black oak the thing for it
when tea is made from it (doubtful)

wesswi ^{this} ~~chitchipki'ki~~, lot of fine roots, a
weed ask S. W. for the name.

lā'pi ishita'hāta contented; "enough
to satisfy the heart."

^{doubt} lā'shi ishi mte'ssénwit idle; missig.
for nothing. living

lā'shi milak for nothing I give, I give gra-
tuitously; lā'shi milit he gives me.

mi'alykata avaricious ^{stingy}; songashita in Miami
^{Me: a glutton}

mā'tchā'lindanga wi'awi (wi'yawi) who thinks
himself above others, big.

tipā'wi shita'hāt? proud shi-ishi (doubtful)

Kikaxkwa ^{ne'wa} industrious. yes.

nēha pandanita pretty, sort of people, animals. (Pom.)

papangwina Kússit ignorant
 né'ha Kelóme Kússit reasonable
 naka' Kelinda mda shrewd
 tanishi' = menshi ishí' lá'nit obedient
whatever he was told so he does
 pítá'ndáng~~liwa~~ siwa disobedient
 pádt'indanga obeying.
~~* Kwéshíwa coward; afraid~~
 miashí'tehia voluptuous.
 nla Kwáshita afraid of me (he, she is)
 nla Kwássaka I am afraid of him
 Kwássá'Kinshi kiluna we are afraid of them
 Kwá'tatchita ? who is afraid?
 palá'xka mewá brave (man)
 wawaningia of false character?
 ánskwita pregnant
 ná'ssalindanga woman who has just born.
 pakínshóngwáta quiet
 pakishíngwá'diwa restless, unquiet

midshimaka' long long ago
 má'ä tohi' (same) old Peoria.
 mazinatákani' paper, old Peoria
 tchingwea papandiuri' telegraph
 printing; is same as writing, scribbling,
 making marks.
 sawangátia pen; really feather, (for-tia of
 sawangati'a tá tu Kanakinánsi) ^{was pitia}
had "white-tailed"
 the feather formerly we touched, /ppf.
 (writing documents.)
 áwíkatákani' tu Kanakinaminghi
 with pen we had been touching.
 wíla tu Kanakinanga list touchy
 nla tu Kanakinamani I touch.
 Kipkatapi'kwe háhi Kwa ayatchimuitatin
wire telephone talking is done
 pilúishi' at a distance
 pákwaki' máshak balloon
 where air is blown in, very large.
 (chicken crow)

v alatalaki^{ng} wakan Spectacles.
 wendamakik lahishi mayaxkwek;
 { compass what tells where (South) noon do.

instead of mayaxkwek iungish 'south'.

v.p. papsaka pakundek midnight.
 v.m.p.s. wapa-pandakiⁱ very first daylight

sha-ipawe (in morning)
 x pakuna³ ~~kiki~~ last of daylight in evening.

(really begin to darken!)

v alakute late in the evening.

v wapawwi piaki it dawns; "daylight
 is coming".

v akakatiⁱki cast-iron; really:

a sort of Kettle used for baking bread.

"having little legs" referring to the
 earthen bake-ovens. Katiⁱ feet, leg.

v tchi¹kakwe² piatogi² nemingi⁴ Ki³ko
 near bringing to sight something.

could be used for telescope.

matchapanda Kingi
 v masha¹ panda² kan "by appearing instrument"
 microscope.

(to correct in Nov. 4.) Nov. 13th, 1901.

mla widshamatchiⁱ mili¹ani shuli, nika
 I wish you ^{me} give money, my friend. Poni

nila yezhamatchiⁱ mili¹an, nika, shuli
 I wish, give me my friend, money, Mian!

Kila widshamatchiⁱ
 wila, widshamatchi, milita¹ shuli

he, I wish, will give the money.

wilwa widshamatchi they decide.

v ngu¹ti kwani¹wa nawi¹pita one girl sits in
 front, ngu¹ti kwani¹wa apalay¹kan
 v shi tcha¹ngwa¹pita (the other) is
 v sitting behind, la¹hi kikingwa¹
 sinwatch sinwatch where they
 paint the face (on a photograph.)

tchatchingilak^{ia}~~ka~~ rough bark or scale of the tree
Mi. and Boia.

is same word as Nov. 4, 649.

Kishapka Kutati Kd'Ki'Kwe head of the day,
sit also of the heated area around
a big fire, house burning etc.

wapi'a'Kangi akula" grey smoke; see Nov. 4

mayawi akula'Ki' right thick smoke.

unini mbi (firewood, or cut up) akula'Ki'Kwa

mayawi this firewood causes a thick smoke.

napingwakana = pi'kwi bird's vein, see Nov. 4

ashakshapi~~ti~~ Ki'tia fishworm. (slippery bug)

ashaxsha sticky; piki'tia long worm.

inguka ita palaki'hinsh incurably sick
cannot be cured.

Kani'mena different seed. mena seeds.

of Kan'kwi all; has to have a determinative,
adject. or so. — (iran.)

jiwakakana seeds; jiwakakani a (corn-) planting
machine.

I. To Wissa Kadaksa is ascribed the fact of saving
some animals through the general flood, without a
vessel or raft. He saved the beaver, otter, turtle,
which when laying on its back & kicking, made the moun-
tains. He saved his own daughter. Had only one eye.

II. ^{Wissakwa}~~Wissakwa~~, another mythologic character; acts foo-
lishly though a wise man; people think he was crazy —
but were afraid of him, because he had a peculiar
way of taking advantage of him. Treason planned against
him, which did not succeed. He had a wife
& child; felling of a tree by him, tree crushed him
and the child. —

III. We'mba is really "marrow in the bone"; a
giant, representing storms etc. weni is another
word for "marrow"; in plants the pith is
we'mshi'. Wa'mba is supposed to be in every place.

- ✓ a'kax kangwíkan ~~# eyeshade~~;
 blind bridle for horses.
- ✓ alykwákingwakán eyeshade; alykwáki cloud.
- ✓ alykwákiúngi in the shade or shadow.
- ✓ napíngwíkan bridle.
- kingshikula'osi'oni
- ✓ k'gingshikula'-osi'oni halter for horses; leather
 strap going around the ~~the~~ nose;
 retains them from getting away in the
 stable or chowhere.
- ✓ tapshwehátákan (tapshwe-) martingale;
 not generally used now.
- ✓ tchitápi'kwi crupper, going around the tail;
 tchiti arse, buttocks. Kila kitchiti
 your arse.
- nunakána, pl. udder & breast.
- ✓ wíla nínga; pilóta nínga sucks.
- ✓ wíla níngata níngata mitámssa pilósali
 the female suckles a child.
 Suckling lasts up to one year, from abt 3
 months.

- tawáni andghini'ki'ki a tree is growing.
- lena'zonsa andghini'kita a calf is growing
- suffix distinguishing betw. anim. & inan.
- ✓ Kilowa pá'kundes níashináta ~~the~~
 the moon is ^{dying away} ~~growing~~, set towards the last 1/4.
- ✓ Kilowa pá'k. náwi wawi'-isita
 the moon is nearly full.
- pá'k. Kilowa ~~ixt~~ nápi'k nápála
 the moon is dead half. (eclipsed)
- wássa' Kilowa nápi'k nápála
 the sun is half dead, part dead.
- ✓ wássa' Kilowa ixki'kilit ~~no~~ népála
 the sun is green - half. (green in
 the sense of alive, living, as wood).
- ✓ tchatchigolax ka'kwa ² i'ki'kilit ³ népála
 shell back hickory is half green;
 1/2 of a tree maybe dead, the other side
 of the tree green. Observed only with this
 hickory and the smooth bark hickory.
- ✓ má'smita ^x used of eclipses (s. above) = half dead.

- ✓ Kilwa ayay⁺ Kamā¹ Kata ~~new~~ moon
gone (west), and never comes back.
- ✓ Kilwa wālakshōnga³ nashū² new moon:
moon - replaced - again (nashū).
- ✓ alangwa⁺ lāgo-ita comet; star having
a tail"; pl. alangwa'ki hā'goryitchik
goyi - ~~goyi~~ tail; pl. goya. —
- ✓ langwak⁺ andatchik, andatchik
Shooting stars.
- ✓ langwa hāns⁺ sata a star is shooting.
really "moving"
- langwa pemssata a star is shooting
pl. pemssatchiki
- ✓ wapāndanakan⁺ āwāng' apādanik
a light appears on the fog.
- ✓ wapāndanakan i'pik aw'kiamfi light-house;
light - high - building.
- ✓ Kissa⁺hi⁺ Kōk Kissa⁺hanga tūpuni
~~the~~ somebody wipes the table.

- wila Kissa⁺tūka tūpuni he, she washes the table.
- ✓ wila Kissa⁺tok lakāna she washes the dishes.
pans, plates
- ✓ wila Kissa⁺mata lakānaki she washes dishes.
- wila atulakānaki to her, his plates, dishes.
- nila andu-lakānak my plates, dishes;
- kila kitu lakānak they plates, dishes.
- nūlura⁺ nandu lakānamak^{own} our dishes.
- Kiluna kitu-lakānamak our dishes
- Kilwa kitu lakāna māwak your (pl.)
- wilwa atulakāna māwahi their dishes.
- pilō⁺ta⁺ atulakānem⁺awāhi children's small-
play-dishes.
- ✓ nila nāstchua^{uani} napāla⁺ nitchiwa
I stretch out half my arm (the
arm on one side)
- ✓ aita tch⁺āki nitchiwak(i) nāstchua^{uani}
I stretch out my arms (both arms)

- ✓ lā'nia iktchi'wia club-armed man.
 ✓ lā'nia nengutwi' tchiwā'ta one-armed man.
 pl. tchiwā'tchi'ki
 ✓ lā'nia kāk'tchi'wia man with broken arm.
 ✓ lā'nia k'ak'ki' = kanā man with broken leg.
 ✓ lā'nia i'kwī' = kanā man with cut-off leg;
 short-legged man.
 ✓ lā'nia puku'si'ta same; another dialect; O.P.
 ✓ wā'ya sunda'kwa'hanga ^{Ka'p- legged} Kwandam
 somebody knocks at the door.
 ✓ ✓ elaminā'kishi'ka i'ta ~~Kwandam~~ ja
 On Sunday-day ~~them~~
 kishi'hi'wia nēmā'ka Kwandam paki'atok.
 Director a both while the door flap open ~~all~~
 (about from noon to 1-2 hours later.)
 so they must sit still during that time, he looks
 ✓ down then. (nīla paki'atwani Open.) or
 there will be some accident; after that they can go
 to work.
 ✓ wila tati'paku'nan massenakan he is willing

- sheet of paper
 wila nā'ssakinanga mass. he is unrolling the
 paper again — unfolding.
 wila ātātulāntuka wiya-u he is putting the
 hat on his head.
 wila mātch'kindinga ~~the~~ wiya-u he is uncovering himself
 bareheaded
 Potomac. Paschal Fish told Finley that Potomac
 River was called after the shouting of a Shawnee
 woman who ^{waded} wanted to get across, with a child on
 her back; the other Shawnees on the banks said
 piatūmākwa; "carrying one on the top of the
 other" on the back. (in Shawnee!)
 i'sapā, 410! "it is", same as napāssa,
 it was, nāpi i'ta.

* ishi windamangi what we call (milina) — ishi nika
windamani what I call; ishi wilwa windamatchi, 3rd place
720

George terms the river in 2nd & 4th
Ināhi ukumahi aki'hi
Those are her ancestors the "mothers"
Wikepi-mizha. of Sweet Linn. —
Turkey Creek

Nukuma akili ni'aha inda'ishi i
my grandmothers' mother there where they now
Sugar Creek

mtussanui'shik; tchi'kakwe sipi'we
are living close to a river
Sweet Creek

ahi Katuwaki topelinda mo'ash;
where the Cherokees had possessions
Kony Creek

ani Savana itangik & inini sipi'wi.
I think what they call.
(same as windamatchi, 3rd place)

Mitchi ngikelima'do ishi wa'n-
I do know not; wila Kahi. how she was
ma'ti'wa "he don't know" wa'ndamani I am na-
ming-

dinshi, Katuwaki mitchi ngikelima'do
called, "the names of three persons." the Cherokees not I know
Papaw Creek

ishi Windawatch; Mapandata ila-
how they called him person with the narrow escape or "captive" in prison they called
by name

tchi'ki, Miamia'ki na'dawatchi
(and) the miamas captured her.
nita nadaka I capture (one)

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wi'ungunsh. Miamia'ki ida na'tupa-
on account of. they were scouting
nita nandupali (present tense)

li'wat na'hida ma'ka'wat watch
nita nandupa- nita ma'kawa'kiki I find, ph. obj.
nita ma'kawa'ka "obj. obj."

una'hi ni'aha Savana ita minge'i
those (names of that river not certain) wila nishi wa'ndamani I call it so
called

ahi mka'watch una'hi Katowakwiali
where they found them those Cherokee woman
Swamp Cr.

nizhwe ida Kwani'suahi a'ssatch(i).
two little girls (daughters) she had
Hog Creek

Na'hida napamali ida natumahu'
his husband Mill Cr.

na'tunamahu'li'tek. Na'hida a'kwandeci
nita na'tuna'ni'ani I am hunting while he is absent.
a'kwandiani I am absent.

wiwali nahi nitchandahi Rimuta'ngi.
big wife and children they stole, abducted
(In the absence of the old man the Cherokees stole his family and burnt

Kaputwa'da Kiko ma'langi —
Hereupon smelling

down his lodge) wila ma'langa —
nita ma'lamapi

shakute'ki, na'hida matchatch napada
burning going home they had
Kutewi embaholaki (he, subject) gone
15 fire burns.

na'pila'watch inā'hi pilodahi; ngu'ti
 they arrived (at the Bureau's camp-site) with those children one (of the girls)
 ita nā'pik, mitima (ita nā'pik) Nāhi'da
 then (he) died, the oldest (one) had died.

shimima Ka'ishi niki hakotchi inā'li
 the youngest he reared her (as his own child) the one
 nīla ka'ihinā'ki haka I raised (her)

nā' nā'di kupānā'li; nāhi'da Kimadā'li
 that captured her } nā' nā'da wāya } the young chief
 (in whose hands she fell) or nā' nā'da wāya } I captured somebody

wā'kutamakili'doshi wiyawe Kati
 asked (for her) for herself, Kati, in order
 nīla nīu'wikutama'wa I ask nā' (nīgu'ishima wixani) I become sister to.
 Kuthima wilitchi wiyawe. Nāhi'da mīlūn-
 ag'ishima my to become sister to himself. Then they had

doshi Enāna Kima'sa, nāhi'da a'wā'latchi
 given (her) to this young chief he took her
 (to himself)

āhi tashi' mtussā'ni'wā'ch. Nāha da
 where just then he lived, was located There then

wāyakitchi; nāhi'da Wiyatanu'dali
 they lived, dwell a young Wea

wā'kutamakili'doshi wiyawē; nāhi'da
 asked for her to be his wife. for himself

Kati ~~wikimā'kutch~~ mīlūndoshi
 she was given

irana Mayatānu da, nāhi'da a'wāle Kutchi
 to the's the young wea man then he took her to

ā'hi tashi' mtussā'ni'wā'doshi unāna
 (his home) at the place where they lived (the male) this

Mayatānu da.
 young Wea.

Nāhi da pilutahi' mīlūn
 Then children

tchān'sal' a'ssawatchi. Mtāmi idā
 they had. the first (child) then

Kwaniswāli ā'nitchansi'wā'chi Tcha-ukshinga
 was a girl of whom they became parents Tch. 1st child

ilawatchi' da, nēhi'da ā'pushe' Kutakā'li
 they called (her) so then 2 another one

Pa'kakusi' = Kwā', Kutakā'li ā'nitchansi'wā'chi
 Tree = standing = woman of another one they became parents
 (2nd child)

ā'pushe' [Kutakā'li ā'nitchansi'wā'ch] mte'ki = Kwā'
 first - woman 3rd child

Tēki = Kwā (a third one), nāhi apush assawatchi ^{the had}

Kutakali ^{another one} Mteko'sa ^{thick timber} ilawatchi ^{they named him} da. ^(all girls)

Inini da ā-ingindasswe ^{then are all the children they had} nitcheansitē ^{(at the end of) that number}

Tchānk'shinga ^(is older one) Kiāshini Kitchi ^{became of age} ita ^{and married} wāshitchi ^{with}

Nāhi' da nā'ghwapa'hātchi; ^{she had two children} nāhi' da nguti ^{and one of them}

nā'pilitch, ^{died} nguti ^{and one} ita ^{just then} tāshie ^{became} Kāshini.

Kilitch, ^{page} nāhi' da Mānganohi' Kwā ^(daughter of Tchingu' Kwā) ilawatchi ^{they called her}

Nāhi' da Mānganohi' Kwā ^{became of age} Kāshini Kitchi, ^{at certain times of the year (for old brother)}

nāhi' da wāshitchi, ^{then she married} nāhi' da nā'ghwe ^{then she had}

pilowat'hi ^{two children} ā'ssatch, ^{one (of them) she named Tch.} nguti da Tchingu' Kwā ^(Godfrey, brother)

ilawatch, ^{and that she had a boy} nāhi' da ngute Kwā'sa, ^{Kwā'sa, Kwā'sa}

Wapi'mangwa ^{white person} ilawatchi ^{they called him} ita. Nāhi' da ^(Tch's brother)

Wapi'mangwa ^{(he) had} nā'piki ^{white still} ā'kwe ^{little} pilitche;

Tchingo = Kwā ita wāshitchi, ^{spring} nāhi' da

yālanwi ^{five} pilutahi ^{children} ā'ssatchi. ^{she had}

Nguti da ^{or: - showa -} Shoapinamwa ^{1st child of Tchingu' Kwā} ilindohi ^{that, named him so. (as first son)}

nāhi' da apush Kwā'sali' ^{sons} ā'ssatch ^{she had}

nāhi' Kwā'niswa ^{2nd} ā'kāngia, ^{"brother of" something} ^{is a boy.} ^{see 673.} ^{they named her.}

Apushi' da' Kwā'wsale ^{again another boy} ā'ssawatch.

"Alununda" ; apushi da Kwaniswale
 (last boy's name) - again then a girl
 admirable

a'ssawatch, Katrin ilindshi da Lone Lodge
 she (boy) had Catherine they named her. With horse in

Iaine a'ingi ndasswe pilo-
 the last one children

dahi datchi ; Tching Kwä Godfrey - Sandstone
 all she had her name was Tching Godfrey.
 (Up to here are the children of Tching Kwä)

Miteki = Kwä idā natwé pilosaki
 Mt. then three children

a'ssatchi ; or missima
 had, the oldest (pilot) idā dākakwata ilindshi
 holi, graspy she was called
 (woman's name)

nahi da ngute dākax Kwä ilindshi ;
 (friend name) was called

nahita ngute Wakax Kwä "bending something down"
 same meaning as dākax Kwä
 man's name "bowed man" also
 named after a tree, i.e. the tree

ilindshi ; iaini idā a'ingi ndasswe pilosaki
 this one is at the end of the the number of children

a'ssatchi Miteki = Kwä.
 which had Miteki = Kwä

Sākakwates' children : dākakwata idā
 (elaborate) then

natwé pilosaki a'ssatchi ; missima idā Mary
 three children had the oldest the M.

Ann ilindshi da, nahi da nguti Kwisa Newar
 N. she called another boy only the name
 not weather, etc.

Phimwa ilindshi da, nahi da nguti Kwanis-
 it stands far off the west side
 in - wa)

wa Sekutan = Kwe ilindshi da (all + now)
 some char of distant
 thunder, and rolling rapidly

Unähi nongie Takōsa nitchahahi
 generation, Forest women
 miki ngitaw. of heavy timber

Tākusa = Kwe, Tēpki = Kwä (root), Wapa -
 little Forest woman Root - woman white (tree) stem -

Kutix Kwä.
 dry woman. (mother of SW.)

Tākusa Kwe nitchansahi : Abā Kānga Alununda
 of L. For. W. her ch. W. saw putting fire "admirable"
 out

dā, Ngute = Kapwa
 one alone (a tree) as Lone Elm.

- 1 Wapakusix = kwe nitchansahi: Wikapi = misa
sweet - lion
- 2 M'kata sipan ^{Mokakatu} M'chaka tukwa (female) "shire after brown fall"
^{black corn} (she is dead, napiki)
one outside of family named him?
3. This is the fourth generation after the "Captiv"
4. Anikopia ishi mtusweniwitchi.
of Anikopia the life-story.
- 5 Wikapi = misa akili ^{Ma'sho mali}
of Sweet Lion the mothers' grandfather
- 6 ida atassiwitch; nahi da Kikayali
(was a) warrior (was) General Wayne
(killed after a river)
- 7 makalikauwachi. Wida da angika'ko-
was fighting us great many we killed by
nita makalika I fight
- 8 atch Kikayal, nahi da wawigamihatch
G. Wayne stopped & beat
- 9 Anikopia Kikayali nahi da nimaKani
(only) (only) flag of the
(American)
- 10 shakwahamawatchi a'ingi tchi'Kay Kwe
Anik. he captured - finally (?) very near, close
only. nita shakwahamilaKa about

- matcha kamishishi, a'hi wendiuni 1
to the branch, T. Co., runs peace
with Wabash River friendship
- wishitowatchi (Peace Treaty) tchi'Kay Kwe 2
they had made
nita wend. niwa'satu I make peace, treaty near the
- Wapashike sipiwi. (This flag was captured from Anikopia
in 1792 from the spread Wayne
afterward they made a Treaty on this
branch - river. — 4

Richardville, Thomas Franklin, can tell the
whole biography of Mishingwa - Mighe; 5
leader of the Miami of Indiana. Died about
1830 — ? 6

- 730,2 m'chakawati the weather clears up. v
- W. misa was born at Nokama, now Kokomo 7
in 1852. Her brother L. came west at same
time the SW. ^{Salaliere??} Mighe - mighe in Grand &
Co., was one of the villages she lived in. — came here v
from Indiana in 1875. 9

Nov. 20, 1901. S.W.

äpilita wapa'nswa little species of rabbit
 * māngetawakia wapa'nswa larger spec.
 of rabbit "large eared"

* tchilita'wi it is hot weather.

* tupa'la - mui' kishi'katwi it is damp weather.

* pa'ngwi kishi'katwi it is dry weather
 (+ see 740)

* nipa'nwi it is cold weather.

* ti'kawe nipa'nwi it is chilly weather.

* (a)wā'nwi kizhikatiwi it is foggy, smoky
 weather

* nanu'kita' nipa'nwi it is getting colder
 and colder; nu'kita' the simple form
 nan. — gradually increasing.

* nanu'kita' tchilita'wi it is getting hotter
 and hotter. / nu'kita' means also gradually.

* x milā'wi kishi'katwi it is bad weather

* pa'ki kishi'katwi it is good weather.

* la'mdā'nwi kishi'katwi it is windy weather

* x pa'panganwi kishi'katwi it is drouthy w.

✓ eli'koki wika'wa anthills, ~~pl.~~
 sing. wika'wi.

gäp'ingwa spider;

✓ gäp'ingwa w'iki spider web. (under ki')

tun'swa bull frog,

+ shikwa'alang'ia tadpole.

mamakid'ia toad

✓ kuka'ki wayumäwa droppings.

pe'ming'ichi upwards

+ m'ta'kishi downwards

+ pimita'kash sideways

+ may'a'wosh straightout

+ ayapo'pik'sang(i) in zigzag lines, crookedly.

+ nanang'amik in wavy lines, as waves of

^{nanang'amik alone the sea}
^{is no word}

+ mamatakwid'ing(i) in ^(tangled coils) form of a coil, 

+ wayagwanä'ssing(i) in form of a coil,
 getting wider 

(evenly coiled), not tangled)

nana- means the tremolo, or shaking.

+ nipi nanangamissa(ki') the water forms
 ripples from a throw or anything else.

+ nipi kwenzhipi kahaning(i) the water is
 splashing. - kahanani, ~~then~~

+ I throw something, that disturbs the
 water.

+ nipi alama'lang(i) the water makes surf.

✓ Kāpia is: messenger of a superior; - ^{deputy} ~~chief~~

✓ Mi. 334. wapana'k'atangi anything that
 is blue, or white at the top, see Kāpia = card.

+ com-ta'ad: ming'hi'pi shaponak'gi' what
 comes out, grows out 

+ wāpingopaka'chi cabbage.

^{sur / 1st / 2nd / 3rd}
 + shipa'kwa ^(leaves) papitawid'ing(i) leaves grow
 on top of one another. If the ship. was
 not placed there, the sentence would mean:
 † cabb. heads placed, heaped one upon another.

+ mā'kwaki turnip; pl. mā'kwakia (Mea) (O.P.)

+ waw'i-ipi'iki turnips, ~~pl.~~ plural. (maw'i)

sg. waw'i-ipina

742

eli'koki wika'wa anthills, ~~the~~
 sing. wika'wi.

jäp'ingwa spider;

✓ jäp'ingwa w'iki spider web. (under ki')

tān'swa bull frog,

+ shikwa'ala'ngia tadpole.

mamakid'ia toad

✓ kuka'ki wayumäwa dropples.

pa'ming'ichi upwards

+ m'ta'kishi downwards

+ pōmita'kash sideways

+ may'a'wich straightout

+ ayapo'pik'sa'ng(i) in zigzag lines, crookedly.

+ nanangam'ik in wavy lines, as waves of

nanangam'ik along the sea

+ mamatakwid'ing(i) in ^(tangled coils) form of a coil, 

+ wayagwana'ssing(i) in form of a coil,

getting wider

(evenly coiled), not tangled) 

nana- means the tremolo, or shaking.

743

+ nipi nanangamissa(ki') the water forms
 ripples from a throw or anything else.

+ nipi kwenzhipi kahaning(i) the water is
 splashing. - kahanani, ~~then~~
 I throw something, that disturbs the
 water.

+ nipi alama'ang(i) the water makes surf.

✓ Kāpia is: messenger of a superior; - ^{deputy} ~~chief~~

✓ Mi. 334. wapana'kōtāngi anything that
 is blue, or white at the top, see Kāpia = cord.

+ com-tā-tel: ming'hipi shaponakg' ⁱ what
 comes out, grows out 

+ wāpingopaka'chi cabbage.

^{leaves} shipa'kwa papitawid'ing(i) leaves grow
 on top of one another. If the ship. was
 not placed there, the sentence would mean:
 I cabb. leaves placed, heaped one upon another.

+ mā'kwaki turnip; pl. mā'kwakia (Wea) (O.P.)

+ wawi-ipiniki turnips, ~~pl.~~ plural. (mawii)

sg. wawi-ipina.

nāpangi cold (Wea); lāpangi (O.P.).

nāpinakani nose (Wea, Mi) lapinakan (O.P.) clothing

Blackishweas have the n, and speak through their nose.

KāwishiKi'w'ngi; the weas lived there and a Reservation, removed there from Magara,

TchōnK⁺tanūngi or TchōnKtan si'piwi,

the water "falls" at Magara, TchōnKtanwi, where

the noise is made — Wapikami'kingi, now

White River, Reservoir's name as Wea Plains,

is where ^{the weas} they removed. Went from there to

Racoon Creek, near Lafayette, Indiana. 1833

74 they moved from Coon Creek to Genesee,

Missouri.

pure water is in P. good water, si'xkatwini'ni.

ā'hwī nā'kiand⁺ i'ki one corner, see

Elots Natick, p. 70: nashik

"where it makes a corner"

nīla ashawā'-i'hi'wani I swap, — I

have made a trade, nā'katikāzha lānā'wa

mī'lingi ^{nīla} ~~wa~~; a horse ^{for} a piece of cattle given to me. —

sw. aKi'zhi forehead

mKate = lēnia i'kw'ngi'la'ta

the negro ^{has} ~~low~~ short (low!) forehead

tāmkanī jaw and chin

ntakwahaKānem, nīla I have molar teeth

menga'pitēki having molar teeth

lāk'gwi palate; pl. lāk'gwa

KundaKāni ^{for} Adams apple; or throat?

mindiku'ma tonsil;

KimindiKūma your tonsil

mindiku'mā'ma somebody's tonsils

mindikumali' (object. case)

nundakāni ā'landam'ngi nipple where

you take hold (for sucking) i'this nundakāni?

ilandamāni I take hold.

mutuāy'ai (Māni) skin of man, and lū'kai

KissālaKāni midriff.

Kū'ni, xKū'ni, Kō'ni liver.

wi'nsi gall, bile; nīwi'ni my bile

nīpāna my lung, nīpānaki plur. (see p. 74)

- * sakakima all viscera, guts, intestines.
 * pa'kushikani backbone.
 maku'ma vein and artery.
 pa'kussini kidney.
 waya lukai somebody's skin
 * Katakani, nemashi my big toe
 + nedashi Katakani my little toe.
 + a'hi ^{pkwi} ~~pa~~ Kati'ani instep, "where my foot
 bends." see 749.
 + a'hi tapila'kamani sole; "where I stand"
 wikanima friend, mutual. (x grammar)
 * a'kakati'ki Kettle, iron or not - Wea -
 the three-legged Kettle
 * takakansi' hatchet, ph. - sa
 * itawalu'ki dagger, ph. - Kia
 + mals - mita-i knife - case, scabbard
 langwa, star, langwa'ki ph.
 rainbow, see Jobi Lot. alangwa
 ishiki shikayki, Maui; to-day
 * nungi Kayki'kwa, Wea; to-day

- + wapa'pikami salty water, sea water
 + w. Ktchikami sea, ocean
 + mina'ki island; Maui
 + mirakaniwi peninsula
 Kipkatwi iron steel and iron.
 * natawawia big rattlesnake
 * shishikwia black rattlesnake
 * mamkatia pikithia big black snake.
 * shashikwaswa pikwa garter snake
 * mizi'kwa old woman.
 * gishapkinwi anything hot (see Kish - !)
 * alikake and alikunshi over there.
 * tanunghika' no! Maui.
 * alapiwath she, he looks out, observes, looks for smth.
 * minipia kinapi'kwa water-snake, any snake
 living in the water: water-moccasin &c.
 * maliyussita vicious, very bad; as snakes.
 * meti'kusha manutani French settlement;
 means St. Genevieve. 744.
 * Essipani = Kami'angi Wea settlement in Paduca
 744. Raccoon Creek, near Lafayette.

- + Tihikamugi Merriam, Indiana, Grant Co.
"twin brothers" - McClure, who was
^{one of the} twin brother, gave the name
- + Kō'komo; Kū'kuma an old Indian lived there, of Miami
tribe; in Howard Co., Sw was born there. Her
Christian name is Clement^{ee}; the name
of her father was Martin, whom the Ind^s
gave the name Kinushā'mia 'com'g across
the sea'. Kinushā'mia would be otter, 19, 24
- + Wapikan, little town near Kō'komo, Ind. A number
of shellbark hickory trees grow there, hence the
Indians called the place Wapipakan Shitāngi.
"on hick. nut trees' land"
- + Nekāwi Kemiūngi, prob. Lake Michigan.
- + tchā'tchakwa sandhill crane.
- + Wapashē'ki something like white rock; anyth'g very
bright; Wabash River.
- + Lakīwē'ki is also Logansport, Ind.
- + Deer Lick: Walanda'kā'ningi, S.E. of Wabash-
town, Wabash County. old Ind^s village once.

- + Kīnūndipia red horse-fish, add 309, where this
fish is called ayaykwi-Kani
 - + Kīnā'piku (a)mā'kwa eel, "snake-fish"
 - + Kīkunā'ssinda, -sagi minnow.
These are additions to 309. 310.
 - + Kīkunāssa wayumi fish-eggs, roe.
-
- tā'lia shoulder, pl. tā'lia'ki; also stor
 - + lā'ngungi armpit, pl. lā'ngumangi
 - + pā'paki Kīlā'wā'tchī shoulder blade
pl. pā'paki Kīlā'wā'wā'tchā.
 - + Kīlā'wā'tchī the connection of shoulder & blade.
 - + pkwitilā'wā'tchī the lump or knob, point of
||| shoulder, upper part of the arm.
pl. -wā'tchā
 - + ā'hi pkwikati'ani where I bend my foot,
"notep".
 - + lā'ngwana, -aki wing of a bird;
 - + pī'wa feather, generic - pl. pī'wā'ki; cf. ^{Piprapia.} ~~Piprapia~~
 - + putātā'mirgi blowhorn, or anyth'g to blow around
with.

- + wapässa', -aki' shell; of. ess;
2) musckshell.
- + wessa'nsa nadinäwa the bird is singing,
or twittering. 1st p. nāliniāni; gb.
āndākwa munda'kwe'wa the crow is
croaking; also of frog, snake?
- + pilässa n. the raven is croaking.
- + m'ndikwa n. roundheaded owl is cr. / of 740.
- + ^{is only} ~~mi~~ mā'ghi mā'lic n. horned owl is cr.
^{the largest of these owls.}
- + shakwandamwa' n. the screech owl is h.
- + okuya munda'kwe'wa the whippoorwill is crying
- + lāmwa m'akishi'wā'wā the dog is barking.
- + lāmwa sā'kwa'wā the dog is whining.
also ear of babies
- + lāmwa āyurita (2?) the dog is howling.
- + ^(2 only in this word) ~~hapt~~ pizhiwa sāk'wā'wā the cat is meowing.
- + nekati'kagha munda'kwe'wa the horse is
neighing
- + kekagugha' mule [tawā'ki ear, pl. -ka]
- + wawaki'kangi putātā'māngi crooked (musical) horn.

- + John Kishi'kilessāwa' John is coughing;
- + nita ~~&~~ ngishi'kilessā' (?) I am coughing.
- + wila ā'psolohita ~~he~~ he is sneezing.
- + kwa'kwa tā'wani' pakāndamwa' ^{see pakā'ndamari} the woodpecker is picking at a tree
- + ngil'soma nunda'ksā'la ~~my~~ watch
is ticking
- + nekati'kagha nāhi-pak'ku'ka
the horse is pacing
- + nek- ā'ngwazwi kata'data the h. gallops.
- + nek- tāpi tāpi-iptuka the horse is trotting
- + lā'nawa wā'wā'palawā'ssata the dog wags the
tail.
same for swinging the tail (horas)
- + kwani'swa wā'wā'ssahūa the girl is fanning
herself.
- + nita wā'wā'ssā'hwāni I fan myself.
- + ^{2?} piluata akili wā'wā'ssahakuta the child's
mother is fanning it.
- + papi'kuteha story cont's the life of a boy full of sores;
legendary or mythic story known to SW.

- x Ka'ta Ki Shi'Ki marbled or spotted in
various designs or colors.
pl. Ka'ta Ki Shi'Ki'a.
- x Ka'ta Kasha'Kwe Ki same, refers to cloth only.
- + Kwä'ssangöita grand, wonderful, admirable (lä'mä)
- + Kata'Kapandani'Ki many-colored, said of
carpets & diff. cloth.
- v lä'kiwi starry, full of stars, as the sky.
tēpanda Kanā'x'kwi barrel-loop (läng wä
tēpanda Kanā' barrel-wood?)
tēpanda Kanā' barrel.
- x wawassām wa ~~big~~ lighting bug; - wā'ki
- + pipunwā wēssa'sa snowbird.
- x mem Kashi'n ~~u'gi~~ gwa'ngi pimple on the face.
- x mā'my Ki lo Kingi' pimple on body -
Small pox., pl. - Kingi'a.
- x nā'pi'Ki lo Kingi' measles.
- mil' pus, matter.
- x nunaka'napii Embā'hangi cream of milk.
- + " Sa'naka'mingī cheese - bit
- " " milk-cream pressed. "

- wapi'Ki white;
- tī'kawi wapi'Ki whitish, light colored
- wā'pingwe Kingi' gray, applied to cloth.
- wā'pingwā'sita nekati'kasha gray horse.
- mā'c'kwala mā'Ki'ngi wapi'mutai lavender
blanket; is a kind of purple
- mā'c'kwa pā'ndani'k lavender-colored; also purple.
- nā'pī'kangi deep red.
- tī'kawi nā'pī'ka pā'ndani'k light red, cloth &c.
- mā'c'kwa is lower; what is below, is mā'c'kwa.
- ū'zawi yellow; the y. of the egg, &
- tī'kawi w'zawi pale yellow
- mā'c'kwa pā'ndani'k pokeberry red [? correct?
- lä'mi ū'zawi orange colored.
- ū'zawi shuli' pā'ndani'k gold colored
of wapi'Ki shuli' p. - silver col'd.
- mami'ani'wī'a pā'ndani'k pokeberry colored,
- tī'kawi ^{pokeb.} ū'zawi pā'ndani'k buff-colored.
same as cover of this book.

- + aⁿgiazeKi green, dark, aⁿgaⁿzaki light green
 * ti'kawi aⁿgiazeKi light green
 * aⁿgianga (Kapandani'Ki green of various shades
 i'kipakingi blue;
 i'kipakapandani'Ki blue of various shades,
 ti'kawi i'kipakingi light blue, robin-egg blue,
 mamakabowa pandani'Ki bluish black
 makatowi black.

apatchi i'lapandani'Ki colors, "appearing
 variously" - expresses our "color".

- (note!) ploni tipa^ckiwi very dark night. (plondak^{yo!})
 + Ki'pa pandani'Ki dirty-colored; Ki'a^cpa
 anything becoming dirty.

NB. The above colors are mostly midni. -

- + Ki'a^c Ki'a^cpiaki' dirty
 + + nanamekingi Ki'a^cpiaki' or Ki'a^cpa
 pandani'Ki dirty rag.
 kutewi tatpalay^{yo!}usse'ki ahi pimi'sak
 Railroad; fire-wagons where ~~they~~ run on

- nipi ambaloteki' water is coming up as steam.
 pa'ka pandani'Ki whatever looks nice
 + pa'kipakgi leaf(one), pl. pa'kipakhi'Ki'Ki.
 From Catawba: Voices, pg 540:

nila kissatuani kiko I wash something
 nila kissamingi I have been washed
 nila kissatuani niyawi I wash myself
 kissa~~tu~~ sitolo' kyaxwi, wash yourself!
 nilwa ayashita' kissamuatchi'Ki
 they wash one another.

wila wayali wawassa'huata' he fans
 somebody

wila wawassa'hunda' he, she gets fanned.
~~wass~~ wawassiuna fan

nalau'kia langwalani' nali wawassiuna
 wild turkey's fan.

wila wawassahanga niyawi he, she
 fans himself, herself.
 wawassahutitawi let us fan one another.

wassa'sa bird; see 754.

nalinando' : rub thou!

nalinamuku' : rub ye!

nalinando' kiyāwi you are rubbing yourself

nalinamuko' kiyuwe ye are rubbing your-
selves.

ayachita' nalinātitchiki they rub
one another mutually.

elamtchuanita wila nila somebody

pinches me, "in the arm" is ex-
pressed by -tchua' -

nila sāssinita I am getting pinched

nila sāssinamani niyau I pinch myself

kwigasagi sāssinātitchiki nīghwi
two boys pinch one another. (see above p. 757)

wāya sāssinak nila I scratch somebody

+ 1/2 pizhiwa sāssinā⁺ kila the cat did
scratch you.

pizhiwa nississināⁿ kwa' nila I get
scratched by the cat.

+ lānia pākamaⁿ nila I hit some man.

lānia pākamita nila ^{apwā} the man hits me back

kila pākamaⁿingi tawani you get hit
or struck with a club.

nila ~~nīghunthi~~ ^{kila} pākamaⁿingi I cause
~~to hit somebody~~ to get you hit.

kiluna pakanditawi' let us hit or
strike one another.

nila mīnghipi pāshakinamani'

I am shucking maize

niluna mīnghipi pāshakinamangi'

we have shucked out corn.

maⁿssuki tawani kayu kawi'

a rotten tree falls down

K'ewaⁿ kiāni tawani nila

I push the tree over (to fall down).

+ tawani K'ewaⁿ hamani (nila) I cut a tree down.

+ John dawapamāwa' kindi'wali

John is observing, looking around for eagle.

(which has not come yet).

messāⁿsa is not bird in general but only comprehends
the small birds, songsters etc.

sa'ssu¹sa ^{scapula} God⁽ⁱ⁾ an ornament hung on a
string around the neck with a cross on
it; above the cross was a ring, through
which a handkerchief could be passed.

- +1 Ashawa'kwakaxingi' ita äshita hwanatchi
on the cross nailed him
- 2 pa'pakiti^Käki K'äshi hiwä'säli, i'nini
the flat-heads (Jews) the Creator's son on that
3. wi'ungunshi ashwa^{Kwa}ka'na itangi.
account a cross (i.e.) they call it (we².)
- + ashawa Kwa Ka'ni fastened-across object.
- + nita ashawa ka'mani; I fix across
- + nita, with ashawa kamwa^{*} he fix^{*} across
nguti ka'niä pa'pakitiä one flat-headed man,
(on the top of head) Jews are so, R. Th. H.
- + wapalaku'nshi tepika'ni the back of the head.
- 1 nita äshota wa'ka I nat somebody
+ pa'pagashiki on a board
+ 3 nita ita'mani I call it, by my own will.

Lord's Prayer in Miami or Wea.
Kutina, pa'mingi wäyakita'
our father (who) in heaven dwells;
Ko-si'-na

nipi pi'tangi the water drops (from the
caves, or somehow.)

pä'kwé - kundä'wängi Adam's apple -
"knot on the throat"

Kundakani is oesophagus; potato-chute
and windpipe (?)

wt ä'hunski nä'tiani where I breathe from.

pl. ä'hunski nä'ssängi -
lungs or windpipe see 681.

putawälu! make a fire!

nela ni mbutäwa', or - wäni I know.
look, p. 78.

putetändo! blow the fire! - tangit,
plural of subject.

Mahunakäki, Ottawa tribe; (from the wänu quere of tree?)

Tawawäki Ottawa tribe. "traders" selling
"Meyure selling"

nela ndatawä' I trade or sell. (for - wäni)

x Kimitchakana he, she is a bastard,
kimi secretly; pl. -chakana'ki.

ä'kutia is soft-shell turtle, atchi'mu-ngwia
hard-shell turtle, snapping turtle.

-tia stands for tail: (wapit'ia)

764

(all extr.)

1 (Sunday) Tanning the buckskin. (Dec. 1st, 1901.)
Explains p. 791. By Sarah E. Madsen.

2 Mla nipi ^{sekinaman,} uⁿzawo tchak'Kiung'i, nin-
y water poured into a brass-kettle ~~from~~

3 da'to mu'swa ndäpi, nähi ni'aka
placed of deer the brain, and there

4 tchamungawa'ka mu'suaya, n'swi ka'ki'kwä
laid in water the skin of deer for three days

5 a'kwinghimä'ka. Nähi pa'kwahä'ka, nähi
soaked. Then I took it to hair off, and

6 mä'tchi pa'kwahwä'ki shängä'ka hō'laka,
after taking it off I stretched the skin,

7 nähi nala hwa'ka nguti ka'ki'kwä, nähi
then scraped it for one day;

8 kipukwalä'ka, nähi a'kulaka nähi u'ngä'g.
sewed it together, and hung it up, then smoked

9 wa'ka; shaye nūngi mätch' pänälaka
"yellowed" it; "already" now after finishing it

10 nūngi kati ni maki'tāna wi'shi'tuani.
presently I shall moccasins make (of it).

(all int'd.)

765

Pe. used to call salt wikapepi'kwi,

now wikapa'kan(i), Mi. & Weas call it so

now i wikapa'kana - puewi^{nipi}, the water is salty.
Angry at, 140. would be: ni male wä'linda

I am upset at something.

lamuni red body-paint, pl. lamuna. (elamuni²)

me'kati'angwängi what is lined on body
as a paint, black only - this
was one kind of war-paint

Miamis & Weas were exactly alike in
their paint and dresses. dances
are held only in summer & fall, then
they dance all right.

Last count of Pe. & Weas brought 162 persons, to-
gether with the halfbreeds and about 15
of the Lykins family. Miamis counted
70-75 in last count, only 10 true Miamis
all the rest adopted, either French or other
Indians. The only Indian that remained
from the immigration of 1846 is Mrs. Mary
Richardville, abt 68 y. The immigrants compr-

sed abt 600, all Maunds, from around Peru
and from Eel River

- * shokūndia; is ^{boiling} put into a kettle of water,
and boiled till tender, then seasoned with pepper,
salt and piece of meat, until ready for use;
it is the kind ^{of} in which no ashes are used. Mr. 351.

* nolindia, see shokūndia - card.

- * sowilānci'tia - The M. ~~this~~ believe that lightning
is produced by one of our grandfathers' spirits
running in the sky with sprangled fingers,
thus casting out lightnings.

* lā'mia sassōwilānci'ssewa) a man runs
about with, or sits, or stands with fingers
sprangling, for excitement. Mr. 159. 162. +

nīla nahamkaha'(mani) ci'kiwi I rake the
ground, making level?

nī su'kitchi'wā' my arm is stiff, hard, 198.

lā'mi songi'ssamō'kō you have to boil the
eggs hard (wā'wa)

nīla songi'ssamani I boil hard

nīla ā'ku'ki'ssamani wā'wa I boil the eggs soft.

v supalapi'nda she has been kissed

v nī supalopā' I kiss somebody or
ta'ki'shi la'kilo' throw him out down
on the ground.

nīla la'ki'ani I throw (down) ta'ki'shi)

Cases.

- * -ti, ati' does not form a case, but is the suffixed
-assi in numerals, Rep: Opie Names: metatō'wi
ni'wadi fourteen, p. 8; "added on," in excess.

* sowilānci'ssā'wa is the simple form; nīla nī sowi-
lā'nci'ssa' (ni) I am sprangling my fingers - add this!

am falā'ki nēpita kani
 (raising, light bread) what makes
 the light bread; yeast for making light
 bread only. Amb. nepi to be used jointly, S.W.

tālima, pl. tālimaki; means both shoul-
 der & shoulder blade. Beaven
 also pāpaki Kilewia; pāpaki is flat
 but Kilewia was unexplained by Beaven.
 for ^{see} all ~~xx~~ 749; Kilewā'chi seems
 pretty near identical with Kilewia.

These explanations belong to page 764.

teha'k'kwi Kettle.

nila nindatua'ni I put in ~~the~~ ^{the} brain
(= nila hatua'ni)

nila tchamungawaka I put in water

nila a'kwinghimaka I soak; wilwa a'kwinghi matchki
pa'kwaha'ka I take the hair off. niluna pa'kwa ~~ka~~ ^{ka} ~~ka~~ ^{ka}
-mina we take the hair off. see 792.

nila shanga'ka hu'la'ka I stretch a skin

nila Ripukwala'ka with a strip of hide taken from
the game itself.

a'hi'kwahi'kungi tanyard. (complete?)

nila pa'kwahi'kani I am tanning (nearest word)

nila pana'la'ka I have finished it; ready for use.
also in the present; ka (future).

Preparation of meat and lard.

We cut up the fat after butchering and
 Wilinwa māt'kishā'mangi nāhi pām'kiāngi, kō'kūngi
 fill it in a big Kettle, try it out, and after we
 ā'tuāngi nāhi kishap'kūā'mangi, māt'chi
 get through, the lard is put in tin cans, we use the
 yu katiāngi, wapitcha'ht'kūngi ā'tuāngi, sadi-
 crackling for making soap, then we put cracklings
 kawā'ki ā'mwā'kinsi wapā'hakani wāsh'tuāngi, nāhi
^{lings} ^{we use} ^{soap} ^{making}
~~put~~ in soup, then we cut hams, shoulders and
 i'kwa mīngshipāngi, nāpīnā'kinghi, nāhi'kwa pūāma, nāhi
 midd'legs ~~for~~ lo'pieces, put them in barrels and salt
 tāliaki pāk'gāwā'kinsi, nāhi pāk'wāna, nāhi'kwa tā'panda'kāringi
⁷⁹¹ ^{barrel}
 them. After the meat has absorbed the salt we
 ā'tuāngi - Nāhi'kwa wikapakanahwā'kinsi, nāhi'kwa
^{it is salted (?)}
 take the meat out, hang it up and smoke it, and
 māt'chi wākapā'lidshili māmā'kinsi nāhi'kwa ā'kulā'kinsi
^{after it has been salted.} ^{hang it up}
 when smoked well it is ready for use.

nāhi'kwa pūkitchi'lenā'mangi, nāhi'kwa mā'bi
^{we hang it up with the}
 u'gatchi'otitchili' ā'mwā'kinsi.
^{it has been smoked.} ^{we eat it up.}

"This item: meat & lard will be printed or used
 before obtaining more information". (April 1902).

wā'kapahwā'ka I salt an animal
 wā'kapahā'mani I salt vegetable
 nila wīu'si ā'kutamani I hang up meat.
 nila wīu'si pūkitchilenā'mani I hang up
 meat in the smoke. -

794

After showing to SW. a piece of hard wood, split for firewood, that was somewhat discolored and browned by rottenness, she said that was messu'ki tawani. Dec. 2, '01

(all int'l.)

795 769

+ m'kutewi skat'ewi the prairie is on fire
+ for "prairie - fire"
milu'ta' shakudandō! head off the fire!
+ ahead of the fire burn (the grass)! kutewi grass.
+ & nila ~~sh~~ta'hā'mani I slap the fire
with wet blankets &c.
+ Kila a'ta'hā'ndō kutewi! slap the fire!
To stop the fire they also plough up the ground
with a two horse team!

This is my house nila niki,

wikiamī nila nini'
your house) Kila Kiki'; ~~nila nini'~~
his, her &c. wila wiki';

our niluna nikinani
Kiluna Kikinani

your houses Kilwa Kikawā;
~~at their house~~ wila wika, -we.

Snake names, 747.

796

(all ent'd)

te'ingwiar ka'kindohim^{aka'king} ~~wa~~ ^{wa}ssawa (omit m)

Thunderbird is winking with his eyes —
is not strong light, but sheet-lightning,
ka'kindohi often, la'kingwa'vawa the
way he throws his eyes around.

te'ingwiar duila'nshissewa, throws out
lightning by moving his fingers' ends:
te'ingwiar papa'ndiwa, the Th. ~~causes~~ causes
streaks of lightning to appear.

papa'ndiwi distance lightning without
audible thunder, pilui way off.

pimwa-~~ya~~ yutamawa the Thunder is
rolling far away in a protracted sound —
a man's name from Thunder — charl.

of Tean K8cinga. Mi 157. 161.

nita tchatchikakua'ka' wa'ya

I scratch somebody for any itching, etc.

* tchikalayumi, pl. -ma.

tc. pilwia is a large eagle feather formerly
worn by Indians on their hats. (see pilwia) SW.

797#

Lykins, notary, ^{M.S.} was here Jan. 17, 1902, and
said: An old Indian, chief of the Teorias,
giving an account of the adoption of David Lykins,
father of W.C., stated that he was adopted
in the place of ~~an~~ ^{an} extinct band of Indians, called
the Mishingwe - mishias. Scattering into different
bands ~~for~~ to observe the war of prowess, was
often practiced in these early times

~~772~~ 798

Keshi'ki' pi'mi tallow; ama'wia K.
pi'mi "the bees' tallow", which stands
for beewax. utahis K alone?
seems to be an adjective.

799 ~~473~~

Geographic names, mainly
from the Southwest
of the U. S. of America.

Center Creek ^{side creek} papsaxka'ha metchakaminsi'
in Peoria; psaka m.
middle creek; papsaxka'ha the
middle one among many.

Turkey Creek nalauyki pilawa metchakamisi.

Turkeyville nalauyki pilawa minuteni.

Sugar Creek; perhaps same as hard maple creek,
sana mizhaxkiungi metchakamisi.

Mill Creek, if "saw-mill" psashakan metch.
if "grist-mill" ashakaning metch.

Walnut Creek; eyu^{at}stakia metchakamisi.

(all int'l)

Money Creek ama'wa pang'assakan metch,
 Money Creek shuli mitchakamisi
 Coal Creek Kutewi m'kat'ewi. meč.

if this is meant for charcoal C.

Cow Creek akua, aku'wa lenandwa metch,
 aku'wa alone would mean only
 female deer, sheep etc.

Mormon Creek; Mormonaki mic. (cannot be
 sat.)

Horse Creek nekatikagha metch.

Colt Creek nekatikaghisaa sipi'wi,

Filly Creek hakipa'kitcha) m.

Horsepen Cr. nekatikagha ha'hi kipa'
 hunsd sipi'wi

Papaw Creek nuxsiminakiung' metch.

(nuxsimini is the fruit alone)

NOTE. (Page 1 to 20 taken at Miami, Ind. by, where I stayed
 six weeks.)

(all int'l.)

Cottonwood Creek ugandia metch (wz. yellow!)

Poplar; (ugandia'kwi is preferable)

Nickel Creek wapa'xshu'ia) shuli m.

"grey-money creek"

Double Creek naghwa kamiki or:

naghwa, ^{kamiki} sipi'wi; or naghwa

Raccoon or Coon Creek isapan metchakamisi

Cedar Creek shingwa metchak,

Cypress Creek

Sycamore Creek kakishaka' ~~kwi~~ twi' m.

Whiskey Creek uski sipi'wi

Hickory, Shellbark Creek tchatchingila kakwa m.

Hickory, Smoothbark, Creek kwassani'kupa m.

Swamp Creek mikgiungi m.

Homingy Creek (fly-h.) palakingwe sakani m.

Homingy Creek palakakan minghipi m.
 (crack hominy)

(all mtd.)
 Sand Creek (Osages) nā'kawe mā'hakaminsi
 nā'kawitangi, creek running con-
 stantly with the sand mixed in.

Buck Creek i'apia, ayapia m.
 ayapiū'ngi mātch.

Deer Creek mūsswa m.

Black Creek mā'katewa pūc
 mā'kate-utangi m. (see
 Sand Creek above)

White Creek wap'tangi

Clear Fork wap'ami~~ti~~tangi a'hi atakiwā^{tsi}~~ti~~
 or atakiwāti; "running clear where
 it forks"

Caney Creek pshakalakū'ngi m.)

Running clear where the creek
 branches off.

Forking Place of tributaries a'hi nā'nghtekū-
 tangi - lengi

(all cut 's)

Bond Creek messānsā sipiwi

Beaver Creek mā'kwa mātch.

Rock Creek sā'na mitchikamisi

Birch Creek shakshakwā'ksi m.

Grouse Creek pa'kia sipiwi

Fall Creek tchā'kktangi sipiwi (roaring in
 the hollow)
 kwā'ntangi mātch.; fall, no rock.

Whirlpool Cr. wayukstangi sipiwi

Silver Creek wap'iki sholi m.

Polecat Creek shikakga m. (big skunk)

Skunk Creek ta'tangwa m. (the little
 spotted skunk)

Dog Creek lāmwa sipiwi

Catfish Creek mialā'nā'kwa m.

Brush Creek tchil'ki m.

Wood Creek tawanakiū'ngi m.

Butter Creek paylakī-kamū'ngi m.

(all ent.)

- Bitter Creek — wessaki-Kamiunggi (with strong taste)
 Locust Creek u²zawakwa m. (tree)
 Locust (Lopper) waiyuksa m.
 Mule Creek k²kan²sha sipiwi
 (long ears river); Mustang?
 Flat Creek wipitcha sami match.
 Cherokee Creek katutwa sipiwi
 Pt mth Creek Metatowi niwadi mile
 Fish Creek kikunassa matchakamiki creek.
 Rabbit Creek Wapa²swa m.
 Snow Creek minatwa m.
 Salt Fork wikapakan¹ takiweki² laki³
 Blackbird Creek, takondy²kuwa m.
 fly in swarms, no red top on head,
 but some on the wings, shoulder, haemels.
 martin (bird) shigixtemwa, fl. — muaki.

(all ent'd.)

- Nigger Creek mkatewi lania matchakami²si
 (abbr. mkate lania)

dime is half of a quarter to these Indians.
 nepala² essipana. Nguti essipana
 a quarter $\frac{1}{4}$ 25¢; skin plaster.

- W W Pigeon Creek passaki² mimia m.
 Creek would in Wea always be Kami², abbr. from Kami²Ki.
 Lick Creek walandakan² sipiwi —

the deer and buffalo lie down and
 lick the alkali there, until a large
 hollow is formed.

- Cloud Creek alxkwatwi ma.
 Wolf Creek mewaw²wa sipiwi
 Coyote Creek maxkoteyung²i mehwaw²wa m.
 Mud Creek shachkingi m.
 Horseshoe Lake nekati²kazha ma²kissen²i
 nep²liti

(ent'd)

Waterhole Creek - nipi' wawadi' kam t'angi m.
Waterholes are formed in rows or lines
in the current of dried up rivers.

Terrapin Creek may'kuta' kinax'kwa m.
pradu = turtle.

Turtle Creek winibcha (all kinds of) m.

Turtle Creek papitchi kinax'kwa m.; smallest spe-
cies turtle, in the water only. pap,
means "stinking".

Rain Creek, pitilani'ngi m. "where it rains".
pitilanwi it rains (now).

at Bull Creek kighi'wa ^{bull} sipi'ngi

+ Pine Creek nanahamisha'kwa m.

only one kind of pine is here

Boggy Creek Nute'gi'ngi

Muddy Creek pa'ka mit'angi sq.

ent'd

Potato Hill panik' pap'at'ngi.

Buffalo Creek nalax'ki leno'swa ma.

Antelope Run wapit'a m. or sipi'wi.

Sulphur Creek pat'angi m. ("stinking")

Straight Cr. mayaw'osi' ishtangi' mitch.

straight running branch

Long Creek kinwa kam'ki' (location?)

Pecca Creek ka'sa pa'k'ana m.

Otter Creek kinux'hamia m.

muskrat Creek say'kwa m. (shortest animal)
d'akwa kam', SW.

Snake Creek 1) kinapi'kwa ~~ma~~ kam'; 2) kam'ansi

I may also the name of Sn. R. - H. R.

Spaniard Creek Ipa'yulwa sipi'wi. I. is Spaniard;

plural Ipa'yuluki.

Brian Creek Kaweshax'kiki' sipi'wi

elm is either slippery elm or red elm

shaxshi'kopa pku'kukanghi.

(entered)

Parrot Creek; pangit'amwa m.

Buckhorn Creek, yapi'a wiwilahi' m.

of turkeys were originally of white color,
when brought here; therefore all turkeys are
still called wapipilawa - O.P. wapipila.

Bad Creek Ka'nhkwa'ki m.

- perhaps "too swift."

Flabrock Creek pa'pakishihita sa'na m.

the turkey is gobbling, wapipilawa nunda'.

River; O.P. Kitoka.

Buckeye Creek. ~~mus~~ kish (kishawe eye).

musswa kishikomig'hi sapi'wi

cf. muskingum in Ohio.

Moskito Creek Salkimia sapi'wi.

Goose Creek? sasa'kwa (Seminole town)

would be in Pavia: pa'kissa; also brant.

wild goose tapassia, -aki.

duck shiship; greenhead duck i'kipakgia

shiship; duck pond, shishipa nipi'ssi

wood duck - pa'nat'kwa, pl. pshindi'kwa'ki

lays its eggs in hollow tree.

Chicken Creek pilawa sapi'wi.

see 12.

Chicken angwaha'kwa'ki, the common ch.

sweeping; the sing. is angwahi'kwa.

ash creek mia'hwah'ki

p. 14.

state border or line; pimapisha ka'nengi, "where it has
been marked"

in Creek i'kantatchka.

"cut in the ground, so as never to be moved."

Lumper Creek hembiarnbetsangi mat'h. -

mita emsani I jump; reduplicated

from the above word. mita ki'apassani

I jump across a road, creek etc.

Cache Creek: (all end'd.)
 a'la'koka
 Lámwa (lakwita?) a dog brings together
 bones, meat, & puts them underground.
 wá'la'kungi place of deposit; (cache?)

Postoak Creek wipingwa ~~Ká'twi~~ sip'wi

Blackoak Creek mamkatiay ~~Ká'twi~~

Kingfisher Creek Kiká'mandia m.

Whitethroat Kikuná'sahi dádá'kina^{ta}
 pl. dádá'kina^{ta}chiki.

Willow Creek nipiaki match-k.

Sar. Widow:

Blue ash Creek: saki'kansia m.

Pike Creek kinu'gha m.

Rush Creek Kándowashi'ki m.

Roar'g Creek tchin'k & sanwi' m.

Wigger Creek mká'te' = lánia m. ^{see}

Sandy Creek. ná'kawikámi m.

Limestone Creek wapingóna sá'ni m.

dry pangwangi (not wet)

dried up pán'k's giki; evaporates

Spring Creek t'kingámi m.

bots Pare or Seage orange

the bush is called thorn bush kawia;
 plur. kawigha

Black bear Creek ona'kwa' m.

Crooked Creek wayasá'ngi m.

wildcat Creek nalai'ki pishu'wa

~~kingfisher~~ ~~kingfisher~~

Possum Creek eyá'lia m.

Flat Creek pá'pá'kingi m.

flat as a board spruce pá'pá'kishiki,

living alone ná'tu'kita, pl. - kitchi'ki

very poor kiti'magidita

poor kiti makidit~~it~~ ta

(all up to here)
Apr. 28, 1902

poor (in flesh) lā'na amākanāta
wild horse nalauy'ki nā'kati kagha.
razor ka'kūni.

razor-back ridge kāndawate'ki'ki
sandstone nā'kawathi'ki saulay dā'ni

flagstaff nima kana'kwi

skeleton river tchipāya kamī/or-ungi)

-ungi a spot of in the distance -

Cimarron R. nalauy'ki = sipiungwe
or - sipiungi (as above)

inst. yet: 13
ad. Nov. 13
S.W.
+ nīla nāndawalindanga shuli he, she wishes;
+ ashushu'wia on nettle; shudwa sticking

all by SW.

Big Pipe Creek, in Indiana: pokanni kamī
Little Deer Creek, # pa'diu-kamingi; pa'dia fawn
Indiana.

Wild Cat Cr., Ind. pi'giwa mutā'yi; mutā'yi
being paunch or stomach.

a town called dā'ki wā'ki, "et
Eel River: meeting of two
"Eel & Wabash
rivers near Logansport.

Fort Wayne: Kikayūngi, where Gen. Wayne had
his fort. he was called Kikayā, and
came from a river or lake of that name.
"foreign" (?)

pāpukalā'hō'wia raincrow; also called pump-
thunders on 1/2 of their low-voiced note.

Stop crying at dusk.

KaKa'kia Katydid.

apatchilatā'wia mocking bird, Luv'g different
ways of singing, voicing.

Goodwater ^{from Cateasa Nat.} pä^cki nipi
 Owl grove mānā^c & kiki' mīndi'kwa for mīnā^cki
 Coalpit mkatewi ^{sāni^c &} (āhi kitaka māngi
 Lone grove ^{day out}
 Demijohn Creek kī^kwa'kwa sipwi
 Loco or staggerweed
 silo
 Larch grove
 Woodville tawānāki mīnutānī
 Pike or Turnpike māshaki mīwi
 Woodford tawānākiangi āhi kapāssingi
 Asphalt mine
 onion ground (wild) awēnāssia'kiangi
 Whitehead wāpiki kishi'kwa (is plural)
 Hogbar
 Midland pāpsaka shikwi

Oak grove mīchlingwa' mīzhi'kiangi
 Dexter lānānāhala kūnshi on r. land side
 Clear Creek pākikamiki see pg. 6.
 Kiamighi (if Kayu (stony) mīzhi (tree); kayo-mīzhi
 What is cherry in Florida? see 19 below!
 Straight Creek; of Keru', Ind. ilipissingi, māyāmatingi
 Goodland pākiki shikwi
 Limestone wāpīngina sāna; same above
 Savannah (or prairie pasture)
 Tassy pīlāh'kwa gōyi, tail of flying squirrel
 Cherry vale katiwaki ~~Emi~~ ^{Emi} ~~ch~~kiangi; misunder-
 stood for Cherokee vale grove?
 Brazil (wood burning with agreeable flavor)
 Leflore, la fleur. pākātā mīzhi'kiangi ^{flower}
 Red Oak mānkatiā kātwi
 Blackjack grove (same)
 Stoka (ballplay) paktundā wawaki ^{where they}
 play ball.

x Pine m't'n nanahami shik'iungi
 Brush Creek tchilaxkiingi shipiwi
 Sandstone Ridge
 Summerfield napinwiki (staykima)
 Tuskahoma
 Greenwood
 Hard maple
 Soft maple
 Tanyard Creek above!
 Turpentine Pinery
 Blackwater makatewi-kamiki nipi
 Leech Pond kwakwansha nipi'ssi
~~hog~~ ^{Hog} wallow kukushaki a'hi salinatchi
 Buffalo creek nalanxki ^{wh. they swim} tinansa shipiwi
 Stone Bluff (Creek Nat.) ashipakwa a'hi wassapute

Cherokee Nat.

Eureka
 Hillside shishawe tchakgiingi
 Buck Creek (deerbuck) yapia shipiingi
 White Oak
 Catwasa
 Alluwe, Alloway,
 Cabin Creek miglatchikaxkwi ^{round logs} kani shipiwi
 Talaia
 Whitewater Creek wapikamiki matchikembi
 Buckeye Creek muskoshiku | migli | shipiwi
 Maple
 Cottonwood (village)
 Muskrat m't'n salwa muskrat, Sakigwa Ridge

Cherokee Nat.

Locust Creek (tree, no insect)

Big Black Fork

Baptist grove

Luna Creek

Barren Creek (runs into Illinois R.)

Bayou Bridge

Mud Creek

Squaw Creek

Tamaha (Choc. Nat.)

Post oak (Choska)

Sandtown (Uktaha sasi), Choc. Nat. Has another Sandtown

Blackbird Cr. (Choc. Nat.)

Oaks (Choc. Nat.)

Chetopa "Four Tips", Kas. (Osage language)

Sycamore Creek;

Pecan Creek

Minco, Choc. Nat.

Otter Creek, Okl.

Kingfisher, Okl.

Skeleton Cr. Okl.

Spring Cr.

Stonewall,

Goose Creek (wild).

Goose (tame) Creek

Overcup (oak) Creek

Grove of mesquite-trees

Montague (town, Texas) *moss acutes, pointed hill,*
Craghill, Gen Horn

Buckhorn

Salt Springs; see p. 8.

Hot Springs, Ark.

Sulphur Springs, Ark.

Buffalo Fish Creek

Sucker Creek

Abilene; "peccary-ground"

Panhandle

Deep Creek

Turkey Buzzard Creek

Kikaya was General Anthony Wayne,
 born in Chester Co., Pa. Jan. 1, 1745. Joined
 Washington in New Jersey 1777, commanded a
 Division at battle of Brandywine Sept. 11, 1777.
 led the attack at the storming of Stony Point 1779
 July 15-16, acquired the surname of "Mad Anthony
 Wayne" as the favorite popular hero. Joined Lafayette
 in the ~~the~~ Virginia Jan. 7, 1781. Present at the surrender
 of Cornwallis, defeated the Creek Inds June 24, 1782
 & after the Revolutionary War retired again to his farm in Pa.
 General in chief of U.S. army as major-general,
 April 3, 1792, then took command against the
 Western Indians. Their defeat at Maumee Rapids
 Aug. 20, 1794; concl. treaty of Greenville
 with them 1795 and died at Beypack
 (now Erie) Pa. Dec. 15, 1796. His life by John
 Armstrong, Albany 1859.

Statistical of the Peoria Register 765.

Contributions by Sarah Wadsworth, also
called Sweet Linn, commence at page 720.



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