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NAA MS 2776, folder 12
Truman Michelson field notes from the Munsee in Kansas
and the Delaware in Oklahoma, 1912-1913
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1 $\frac{1+3}{4}$ $\frac{1}{4} + \frac{4}{4}$ $\frac{1}{8} + \frac{4}{8}$ $\frac{3}{4} + \frac{4}{4}$ $\frac{7}{8}$

Munroe notes. $\frac{4}{4} + \frac{1}{4}$ $\frac{4}{8} + \frac{1}{8}$ $\frac{1}{4} + \frac{4}{4}$ $\frac{2}{8} + \frac{4}{8}$ $0 + \frac{7}{8}$ $\frac{11}{16}$

⁵⁵
 $\frac{3}{8}$ ⁵⁶ $\frac{5}{8}$

Mr. + Mrs. Veix
 Mr. Caleb $\frac{5}{8}$
 Mrs. Plake $\frac{1}{8}$ 60
 Mr. Eliot $\frac{1}{8}$
 Rufus Caleb $\frac{5}{8}$
 Joab Samuel $\frac{7}{16}$
 Mrs. Spooner $\frac{5}{8}$ 54

Speak Munroe,
 according to Mr. Veix.
 So also Mrs. Plake.

Sarah Supernaw $\frac{5}{8}$ lives near Osages
 among Santee of
 Oklahoma
 John Thomas. Julia Jones $\frac{1}{8}$
 Nikodemus Herr $\frac{3}{16}$ Munroe $\frac{1}{2}$ Ottawa

The degree of Indian blood furnished by
 Mr. + Mrs. Plake.

in 1900 Moravian Board sold to John Kill-buck
 but 1 acre for church purposes. Left
 then. Methodist E. Church. The deed of
 land to them so long as mission kept up.

Historical Notes

Tuba

Appendix of the Daily words and
 Doctrinal Texts of Unitas Fratrum or the
 Moravian Church for the year 1887. Bethlehem, Pluma
 Moravian Publication office. Has some
 dates etc to be noted.

2 Munsee notes

A collection of Hymns for the use of the Delaware
Christian Indians, second revised ed. 1847

The History of our Lord and Saviour
Jesus Christ - - - translated into the Delaware
Indian language by the Rev. David Zisberger - -
New York 1821

The three epistles of Apostle John, translated
into Delaware Indian by C. F. Dencke. 1878 (24.)

Forty six select Scripture Narratives from the
Old Testament - - - translated into Delaware
Indian by A. Luckenbach. - New York - -
1838.

Probably not a single one can read these
today.

Munsa notes

up to 1837

Old style Munsa woman dress :

broad shirt (blue or black) + diamond shaped
ribbons, up to knees, then calico shirt.
handkerchief on head - waistcut like modern -
leggings up to knees, broad cloth with fancy ribbons,
beads around necks, earrings, whistles of silver ^(German).
Broad cloth shawl with German silver buttons.
borders covered with ribbons + then buttons, 4-5
rows; large at bottom. beads instead ribbons
sometimes also on shirt.

Moccasins -

Men wore leggings. side had strip with ribbons
in buds. up to knees. buckled on or tied on.
shirts like today, worn over leggings. wore breech
cloth. White muslin coats - large turn down collar
notches on collar, also on cuffs -

The Munsa gave it up.

Munsa + Delaware separated at Ka nāngi.
Litten (= Gnadenhütten!) ^{by the division}

Delaware went west. Munsa went to Canada.
Recognized by Queen Victoria.

1837

Some Munsee left Canada, & came to close to Kansas City, among the Delawares. The Delawares sold the land (on which Munsee were) to the Wyandots 1853. Then part went to Leavenworth. (Chief was Samuel) with their minister - Part of the Munsee (4 chief, 1 widow).

Before coming to Kansas City, the Stockbridge invited the Wisconsin from Canada. 1837, it did not stop there; it staid a while. Some staid to 1838. The Stockbridge sold the land; but the Munsee signed. Told if they stayed could receive the benefit from the sale. but they didn't stay. The reason stated there was a place where Indians who had no homes could go there: Fort Scott. Mo.

Indians apparently bought it, but never came except 1 chief. And

in 1837 the Munsee were enrolled in Wisconsin. 120 " then. Came to ~~Leavenworth~~ among Delawares near Kansas city. Delawares persuaded Munsee to leave Wisconsin by inducing them by land. So they also gave up Fort Scott. Improved the Delaware lands. Received no annuities. Sale of land to Wyandots. Munsee split: part to Fort Scott + part to Leavenworth.

Munsee notes -

Gideon one of the chiefs who went to Fort Scott land. AT Fort Scott 4-5 years. The whites settled on the land, massacred Indians, Gideon among ^{them}. The remnant partly back to Leavenworth, rest to Delaware - (The N.Y. chief shot).

At Leavenworth 7 years. Land sold 1859-60 came to Ottawa; joined small band of Chippewa. Here ever since ^{aspirated} ~~is~~ ^{unānēwak} ^(k' distinctly) Munsee name for Delaware. Nearly the same language. Stockbridge very much like Munsee. That is all who are at all alike.

Black vireonifera - 1853,

Māhīkānāk' = Stockbridges.

Mānsīwak' - Munsee.

Previous to Ohio in Pennsylvania; before that in New York.

Mrs. Plake's mother's father fought in 1812. At his death her mother received pension.

6 Munsee

Dec. 3
mistake for

(+ voiceless l)
he-us

na₁ni₁kona

he-me
na₁ni₁luk^c

he gives me.

he gives us

na₁ni₁lau I-him na₁ni₁lawak I-them an.

ka₁ni₁lilin I-thee

ka₁ni₁lilinwa I-you pl.

Mrs. Plake's mother told her of Wampan; and some Indian dances. False-faces.

1908 Mrs. Plake's mother died

91 years old.

1817 birth. Then twenty at time of migration.

No frogs afterwards. When she was 12 still some left

maxkwa bear (x just velar).

maxkwak^c bears

isinal rocks.

axk^c snake (x " "

usama₁lo₁so he ate too much

nosaj^mlo₁si

1 Mr. Caleb Munsee. born in Canada 1837
presently at Moravian town Ontario.

Kansas Hist. Collections vol. XI. 1909 - 1910

pp. 314 - 323.

The New York Munsee heard ~~at~~ Stockbridges.
This tribe originally ^{called} Munsee Christian
Indians

The Mohavians of the Thames mixed
Delaware and Munsee.

Unāminwa kē Delaware -
Māhikānīkō ^{lips?} Stockbridge.

John Kittsnake } signed treaties with
Captain Rungs }
Stockbridge.

The Head-man ^{of Munsee} Captain Porter never
left the Stockbridges.

Old Indian stories have died out.

Buffalo called: Walnut

No dances since in Kansas; nor
white in Canada.

So far back as he knows have worn civilized
clothing; though moccasins were worn. Beads
on top; In Canada wore leggings of
broad cloth.

Heckwelder before French War.

Kanawhitten, Ohio

Sheffield, Ohio. Another town Salem
all Christian Indians. Delaware +
Munsee mixed. In Penn. or

Ohio says
Del. + Munsee mixed. Calib -
Moravian town in Canada is where this tribe came from
Muncy town 30 miles east of Moravian town
are Munsee. few families from there
came here.

Here Munsee and partly Delaware spoken.
Those at Muncy town speak differently.

The Delaware in Oklahoma do not
speak the same Delaware as in Canada.
The Delaware in Canada speak more
nearly like the Munsee here, than the
Delaware in Oklahoma do.

About 1859 started using the Indian
language in church songs. The hymn
book is mixed Delaware + Munsee.

A collection of hymns for the use of
the Delaware Christian Indians ---
Bethlehem 1847

Munsee	Delaware
5 nalan	paléna
9 nōl ^w	= ? but different!
10 winbot	tīlin

The older generation of Delaware + Munsee can converse intelligently; but the younger people even if they can speak Delaware or Munsee can't converse with each other.

The NY Indian went to Grand River, mixed with Seneca. - p

Mē ā Xatīnō = Seneca
big water & land.

Mohawks, called Seneca as their language is about the same -

O neidas = Mē ingwēwak

Six Nations. Seneca. Oneida, Tuscarora, andndaga, Cataraagus, Ta^r maud'ndis

Munsee call Stockbridges ^{elder} brother

" " Six Nations uncles (mother's side)

" " Delaware brother (not older in younger)

" " Chippewa grandchildren and the same to all western Indians -

- my father nōx̄ (x̄ foot velar and long)
1. mother nguk^l
- " yobirther nōx̄a is mus
- " " nōx̄ānis
- " y. nater same
- " " na mī's
- " father's brother nōx̄wis = little father
- " " sister ngukis = " mother
- " mother's brother žī'us
- " " sister ngukis = little mother
- " father's brother's sons + daughters = my brothers and sisters
- " father's sister's sons + daughters = my brothers + sisters
- " mother's brother's + daughters sons = my brothers + sisters
- " " sister's sons + daughters are my brothers + sisters
- " father's father } grandfather na ma x̄ lō mī's
- mother's " }
- " grandmother nō kām
- " wife's father = žī lē'los
- " " mother = nguk'wis
- " wife's brother = natā'kw
- " " sister = mī lum

5 my wife nīwa
" son nīgwīs } when baby nīcān
" daughter nīdānes }

my brother's wife = ?

" son = my son

" daughter = my daughter

" sister husband. natānkw

" son = bangwosis

" daughter = "

my sister's husband's sister = nothing -

^{warrior} Wolf. Turkey. Turtle. ^{chief} + one other.
bands of Munsee & Delaware.

Munsee mostly of Wolf band. on any side.
marriage between cousins forbidden.
no exogamy of bands.

In the Munsee for the Turkey
was chief - But mixed band Turtle.

When Calhoun was a boy he saw pants
worn over breech clothes.

John Thomas about the only full blood -

The Shawnees known in Indiana.
Some Shawnees in the married with the
Munsee. Friends with Munsees in Pennsylvania.

Stockbridges sent a delegation to persuade
the Munsee to emigrate from Canada.

6.

Only 3 families Porter, Kill Snake, Ramey
got a share in Stockbridge. after 2 years
~~the rest the~~ Munsee who were with Delaware

Americans loing^vikanak' = big knives
English Inglicⁿ man
French Plaⁿte man

Indian songs forgotten -
near all old stories forgotten.

Gnadenbutter.

A true history of the Massacre of ninety six Christian
Indians at Gnadenbutter, Ohio. March 8
1782. Gnadenbutter, O. Printed by R. C. House
1882.

— Chippewas called grandchildren.

Knowledge of the german alphabet died out. So
no old religious books can be read.

No Del. Ko. ^{con} wācamwīc. ^{house} nāhina¹wāvgās
Munsu Ma'ta almost maxta. ^{con} Kōi. ^{am}

~~house~~ nāhina¹wāvgās

Del. olēpānāk'

^{onion}
Munsu winōžyānāk'

Munsu from new

beaver maxkwa (x not post-velar, velar not like Mer. Plaque)

Peas amōxkwā (w^a very faint, x velar not ...)

Tree, stool mīlītūkwā " " close short i

Liquor nāmīlukwā " " but certain

He gave him mīt kōl

I gave him, her nāmīlāw (at end faint breathing)

Mrs. Plate

1

tree $ni^{2}tukw^{a}$ $ni^{2}tukw^{a}k^{c}$ trees.

when (expected to come)
~~they are coming~~
taha la_{ki}

jsa' tite
je'wak' when did they come -

he gave $na\ ni^{2}lukw^{a}$ (w^{a} very faint: not as clear as in case of George's ix.)

pl.
you came $ka\ pa\ ha\ m^{w}a$
we ex. have come $ni^{2}tci\ mba\ hena$
we incl. have come $ni^{2}tci\ ka\ ba\ hena$

river $si\ po$

rivers $si\ po\ wal$

creek $ci\ po\ cie$

ocean $m\ bi\ si$

lake $mn\ a\ han$ $mn\ a\ han\ at$

earth $ax\ ki$ (x velar)

creeks
 $ci\ po\ ci\ cat$ (l surely voiceless)

the river is deep $si\ po\ xup\ i\ ka\ t^{c}$ (x post velar)
the rivers are deep $si\ po\ wal\ xup\ i\ ka\ t\ o\ t$ (t voiceless or l?)

the earth is dry $ax\ ki\ pe\ ing\ wan$

I see the river $ni\ man\ si\ po$

I see the rivers $ni\ man\ si\ po\ wal$

then sees the river $ka\ ni\ man\ si\ po$

is the river high? $xwa\ kni\ xan\ si\ po$

the man sees the river $le\ no\ un\ i\ man\ si\ po$

the man saw the river lénō unémānat sīpōwat
 the man on the river lénōwak' unémānēwa sīpō
 " " on the river lénōwak' unémānēwa sīpōwat
 we incl. in the river go look + see if OK.

kilōna ka nēmānēn sīpō
sīpōwat
 we excl. nīlōna nēmānēn { sīpō
 { sīpōwat

do you see the river?

kilōwa ha ka nēmānēwa { sīpō
 They see the river { sīpōwat
nīkāwa unémānēwa { sīpō
 { sīpōwat

the man killed the woman
lénō unīhīlāwal upkēwat
 the man killed the woman
lénō unīhīlāwal upkēhīnāiyat
 (water m. b. c' upkēwat
 (water m. b. c' upkēhīnāiyat
 (water m. b. c' upkēhīnāiyat
 (water m. b. c' upkēhīnāiyat

the men saw me
lénōwak' nīōkōk' (a hiatus)
 I saw the men
nēvāwak' lénōwak'

they gave us incl. nīkāwa ka mīt' pōna
 we incl. gave them kilōna ka mīlānān
 we excl. gave them nīlōna ka mīlānān
 they gave us excl. na mīt' pōnān

militānā gwe us.
 mil^{gintan} milil^{sing} gwe me!
 milikwa^{sing} gwe pl. me!

I have come me: + cimbā I have returned -
 he's come pit'u (merely indicates hiatus)
 there come pōwak'
 we incl. come me: cimbā kēna, syll. division.
 you pl. have come Ka pa' kamwa very faint.
 You sing have come (ka pa' (aspiration))

you sing gave us - ka milil' kina
 you pl. . . .

mit kōwāwal They were given

when he came ende pāte pō'u he came
 I come " paiyān
 then comest " paiyane
 we incl. came " pēyāyāngwe
 we excl. come ?
 you pl. came paiyēkwe
 they an. came nekāwa

If I come nī/paiyāne
 If then comest ki/paiyane
 If he comes^{me?} pāte
 If we excl. paiyāngwe
 we incl. paiyāngwe (apparently all right)
 you pl. paiyākwe

on neg. m. / i'm reel no. 56

2776

MICHELSON, TRUMAN

MUNSEE

&

Delaware

Ethnological and linguistic field notes from the Munsee in
Kansas and the Delaware in Oklahoma. [1912]. 170 pp.
185

This field work is referred to in 34th Ann. Rept.,
B. A. E. (Washington, 1922), p. 16.



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