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and the Delaware in Oklahoma, 1912-1913
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1
enda ka tālāngwe wa skū Kwai stelaal
we want her young lady should

witawānān ngwisal yūna^c delotxwaton
marry my son I'll I brought over

a ha Ruin tīlā witawēnān ngwisat
clothes she should marry my son

Ka Mīlilināwa yūl matcēwaiyat
I give it to you these goods

wūndji ktānisōwa tīlā witawē
for your daughter she should marry

mān ngwisat unakatammat
my son I left them

matcēwaiyat. Kwai nda li uli-
goods now I am willing

māman uteli ndānis witawēnān
that my daughter should marry him

yūⁿ dapuanhān mānāwimilān
now I bake bread I will give to him

nā wāskilnō clāsgmātcit yū
this the young man's relatives now

ndānis nāloxtatā yit apuanat
my daughter now take this other bread

nālite ne kīnāwīkām kawitawēnān
then you stay all night you will marry

nān wāskilnō
this young man.

Kwáix ngwís aláuwit ka níhilán átóhówak'
 now my son hunt kill deers
 kamāwi apkwihān wācítmātcik'.
 you are going to give them fresh meat your parents-in-law.

táme laki uxkwāu unihilānāt wítawēmātcit
 some time ago then a woman killed her husband
 éli wāhiwāmualāt pākamāwat a'sín
 because he laughed at her she threw at him a stone

nákre manihilān lēnō. nana kíkaiyak'
 then died the man then the chiefs
 osināwa kwākitcā k'ateli awātco hāu na
 said what will we do to punish her

wa uxkwāu éli nihilāt wítawēmā-
 this woman because she killed her husband

tcit. nana psināwa nū wuta lātām
 then they said let us bury her

wōtci wítawēmātcit nēlipa māosit'
 with her husband while she is alive

wa uxkwāu . enda kici wālhālangjik'
 this woman when they finished buried her

wūr uxkwāu kíkut ngumā ā'chwā-
 one woman her mother every day

pussg māhāu enda wālhāland tāng'sat
 she went when she was buried her daughter

éli wēwítak' tili pōmān silih utānesat
 because she knew that was living her daughter

ec wāpang náheu enda wál hal cilit
 every day she goes where she burned
 tánesat tánda māwimān apāmiāt
 her daughter there she cries about
 nōlikicok^u tili walhalpilen tánesat
 nine months i was burned her daughter
 unuktan náheu māwimāwimāwat
 one time she went to cry for
 tánesat nāni pandawān alāmi-
 her daughter then she heard under
 li tánesat mane māwiltān kikaigat
 her daughter then she goes to the chief
 mbāndawan dānls iyātē pā^um^usō
 I heard my daughter still is living
 nana kikaigat^c māwipānhāwāwat
 this the chiefs' heart to dig up
 uxkwāwat. Kwēkwa kēhela pām^usō
 the woman just then or still living
 wāmi axkwākwat^c nāna axkwāu
 she was all moldy then the woman
 usin wītawimōk^c ec wāpang
 said my husband every day
 alām^usō mbetak^u mīteigān nāna
 went away he brought me no food eat then
 ndatōn pāpōha tāpi kāk^c pāte kwai
 he told me rap again you mother come now
 Ranakalat kwai ndād^c musi lenāpe
 I leave you now I am going a Indian

ēhāt ende gume ulatēnamiyān
 goes where full time. I will be happy all the time
 ēnda gume alan iyān.
 that's where I hunt all time -

nand wūndji lenāpīwak' lanēmenēwa
 then why Indians do that way

awān cikowita tili gume amatakwīn
 who widow^d all time dress ragged

sāki nōli kicōk' nane awān elangōma-
 until nine month then whom relative

tciit māwi ulanāat cikōwiteit
 they go to fix her up the widow

wāmi kwāk' ēkwit' kicitāwanō
 all they wear all ready made

nane iixkwia cikōwit alami
 then the woman widow they are

uxkūnān wak tci ixi amawān wak'
 dressing her up then they comb her hair then

sulkat koxptāso wilāxKasg
 ribbons they tie to her hair

nane lapātawān lenowat yōk' elangr-
 then they replace the man those relatives

mātit' nan mēnilāt' lānō wak' elānō
 he who died man then man

cikōwita nana lātcāhan nōli kicōk'
 widow they treat him the same nine month

náne māwi ulānān wítawē māt pōnit
 then they go to fix him up the relatives of his dead wife
 mēnilāt tālaggomāwat nāninā
 dead relatives then they
 wācīl emātcīl ulāta pōgun ūxkēwat
 his parents in law they replace the woman
 tālwi tawā mān.
 to marry her.

awān élaggomātcīl mānehilāte énda
 who relative dies then
 wātā sitcīl na² māni mītso tili xāmān
 where they buried they go to eat to feed
 mānehilātcīl nāna tīl nam mān sāki
 the dead then they do that until
 nicān ika tōxkuni nāna ācioguti-
 12 days then every month
 Kicōbⁿ awānit wūndjimāu awān
 the person calls whatever
 Kīkat mānilālit nāna wūndji wūndji-
 mother that's dead then that's the reason they do
 mān Ki² i kāsāt tīlaxāmān nāna māc
 some old person to feed her then it's the same
 ataxāmāwat Kīkat
 as feeding mother.

Mansiwak' enda ahāndji ahātīt
 Muncies when from place to place they went

wandji atkang enda pitit tānda Mohā Kat'
 From New York white they said this Mohawk
 tco'sin ngutela pōwak' nāna wandji Pensla-
 friend they stayed together this from there Pennsylv-

panya nāna māwā pinēwa wak'
 vania this they went to stay this this

pepamatorā lōwawāt wita pōs kōwawāt
 then preacher stayed with them

nāna cwanākwak' tātci kōwawāt nāna
 this white men crowded them out this

wandji ānēwa Knāngihutina ng
 from there they went Gnaden hütten.

Unāmiwak' witci nāna Yokāndewāwak'
 Delaware to this Christians

tīli ulāwi Kāndēwa Kitci mā ngi tākī hak
 then lived there these had quite some

anōwāwat wak' Kuigōmāwat Kōskōc-
 fields and earths hogs

mōwāwat kitci ulilinamōk' nāna
 they lived pretty good and

ēlimatākāng unakatomonēwa utāxkiyawa
 then this war came they left it then land

oci mōwak' witci n kōwawāt pe pamo to.
 they fled they went with them then

his mōwawāt nāna kōwā wātini
 preacher and a long time

tāpīnēwa ēli matāxkā ng
 they stayed because there was war

nāna cawana kwak' undjimanēwa
 men ~~the~~ white men called them

tili apānēwa lāpi utaxi yowāwung
 to come back again to their land

Ca wānakhak-lyō-kak takolāsgodinār
 the whites come come back, make friends

nāna nyōk' mansiwak' nā hōtō'li
 then those munsus they did

wāxkinēwa lāpi tākīyowāwung
 came back again to their land

pe jamā'tōtnāsmōwōwat' āwi mihilōsis
 their preacher so old man

nanōtapir mak' mansu nīk pīnchilatit
 he stayed then munsu then left

ma'ta witci kwaxkiwōwak' "tā'kina-
 not they come back their land

wung lāpi nana nā pōyātite
 again then then when they got there

tosōwāwat' takil indamāwāwung
 friends told them join the church house

upik' nāna apsi mbāhana k' tili
 stay there then we'll come there

ulix tanatimār ulasgi ndwākan
 we'll fix us friendship

nana Mansiwak' tārēwa endamā-
 then munsu went there in the

wēwung wāna nguta pūxpe txōwak'
 churchhouse almost 100 of them

note: uk^h Kiv^h u not u^h Kiv^h u .

utanda p^h t^h h^h n^h e^h u^h c^h v^h n^h a^h k^h u^h a^h
~~then~~ white for whites

tanda p^h a^h t^h a^h m^h w^h n^h e^h u^h u^h a^h k^h n^h a^h x^h k^h o^h m^h a^h u^h
~~then they~~ prayed ~~then sang~~

nēwa n^h a^h m^h g^h u^h t^h u^h k^h v^h a^h u^h
~~then~~ me woman

unitcanat l^h a^h p^h a^h k^h n^h a^h K^h v^h a^h t^h e^h m^h a^h u^h g^h
 her child cried ~~then~~ out doors

utloxwalan n^h a^h t^h l^h o^h k^h v^h a^h t^h l^h a^h m^h a^h t^h e^h k^h a^h u^h g^h
 she took it ~~then~~ she looked up the road

n^h a^h u^h n^h e^h v^h a^h p^h e^h t^h k^h o^h m^h a^h a^h d^h j^h i^h c^h h^h a^h u^h a^h
~~then~~ she saw tiding whites

k^h u^h a^h k^h k^h a^h l^h a^h r^h m^h o^h k^h m^h a^h n^h g^h a^h t^h e^h c^h i^h k^h a^h n^h a^h t^h
~~they had~~ big knives

n^h a^h t^h e^h c^h i^h m^h u^h v^h e^h r^h e^h a^h a^h h^h a^h u^h a^h k^h
~~then~~ she hid ~~then~~ in the brush

uñdji p^h a^h n^h a^h v^h c^h i^h v^h a^h n^h a^h k^h u^h a^h k^h
~~then~~ looked at the whites

w^h u^h n^h i^h k^h a^h m^h a^h t^h e^h v^h e^h e^h r^h e^h m^h a^h w^h a^h i^h u^h g^h
 surrounded ~~then~~ the church house

n^h a^h p^h i^h t^h i^h d^h i^h k^h a^h e^h v^h a^h u^h t^h l^h i^h n^h i^h h^h i^h l^h a^h
~~then~~ ~~they entered~~ ~~they commenced killing~~

l^h a^h n^h a^h p^h i^h u^h a^h t^h m^h o^h k^h p^h e^h t^h i^h s^h o^h k^h a^h l^h i^h u^h
 Indians blood began to pour out

u^h s^h k^h u^h a^h d^h a^h u^h g^h n^h a^h u^h l^h o^h s^h a^h m^h a^h n^h e^h u^h
 out doors ~~then~~ ~~they burned~~ ~~then~~

e^h r^h e^h m^h a^h w^h a^h i^h u^h g^h n^h o^h l^h i^h x^h i^h n^h a^h x^h k^h e^h v^h a^h k^h
~~then~~ the church ~~hundred~~ ~~and~~

~~nili txi na xpe wak~~

ngntac tali nihilanwa nana
 96 sig there they killed then
 uxkwēu nanang elonmōtit
 the woman who saw it what they did

čwānaxwak nana tat masin
 whites then they she went
 Kwi lāwār pēciwiteēu Kutit
 to hunt them that came with them

nēkma'ta witei atik^{ur} čnda
 that didn't go there

māwā'wīng alāuwak^c ma'ta witei-
 church they were hunting not with them

māwēhiwīwak^c nana wa i'kwēu
 did they go then that woman

Kwi lāwār na xō Kuni tili pa masin
 went to hunt them 3 days she walked

nana mōxkawan lenapiwat nana
 then she found them Indians then

kwaxkinēwa nēk^c entxi piwihand
 they went back there what few were left

lāpi etci muwītāp nana pē'pama-
 again where they fled to then their presche

tōāismōwāwat utānēwa kāndi nana
 went to Canada then

Kwōn "tapi nēwa nana lāpi pānēwa
 then quite & white stayed there then again they came to

Kwōi āci ndāsi^c Kansas lili
 what is now named Kansas there

distinct pause (nearly 2

kidneys pa^hpe^hsi^hwak
 lungs lé^hwanak^h
 my back ná^hwá^hkan
 blood mó^hk^h
 foot wí^ht^h his foot.
 my nose ní^hk^hwan
 throat gú^hndá^htan
 my eyebrows ná^hmá^hma^hu^hwa^hnak^h
 " eyelashes ná^hmí^hxingwá^hu^hnak^h
 " nose ná^hxk^h
 my neck ná^hxk^hwé^hkan^hgan
 my teeth wí^hpítat^h
 my " ní^hpítat^h
 " gums nō^hyusiká^hvan
 my chin ní^hk^hwi
 " cheek ná^hná^hno
 breast ná^hdól^hhi^hu
 " knees ná^hgatk^hwak^h
 " shins = legs.

(later source)

he killed the woman

(Note Mrs. Plate says. If I say unihilar uxkwí-wat, I have actually seen the deed; but if I say ndól'sítan mihilar ulkwí'u, it I heard he killed a the woman is all right.

unihilarwat uxkwí-wat is all right

if I saw the deed. actually dead.

later says this means only whipping her.

lānikā nēwa wīter Delawārsat
 thing built house with Delawares

Delawārs tākkiyūwung kiāki
 Delawares their land close to

Kansas City nana Mansiwak'
 Kansas City then the Munsies
 "tāpinēwa aji mi nēwānīka
 stayed there about 14

txa Kātunē nana Delawārsak'
 years then the Delawares

mālama kēniwa a'ki Munsiwak'
 sold the land Munsie

apitit' wāndatak' mā'kama nēwa
 where they lived Wyandots then bought it

nana Mansi "tāndji ān li lepar was
 then Munsie went again on to Leavenworth

nana "tāpinēwa nīcac txi Kātunē
 then they lived there 7 years

nana tāndji ānēwa māwi wītapō
 then they returned again they went to live with

wāwat' cīpūwīwat Kwaike
 Chippewas now to this day

petci nana aji nēwa "pinēwa
 here they stayed they stayed

"tili sīsinēwa
 they became citizens.

tobacco
ka/cáten = smoky herb.

nī = I

I told the man nīndalaw la nō
he told me { nduk^{ur} (hardly) ^{wa}
ndukun

I was told by the man
nīndukun la nō

[It is nī-katen]
that is I suspect ndukun is phonetic for Fox netegō(-pi)

the man told the woman
la nō talam uxkwēwat

the woman was told by the man
uxkwēn togōl laswat

my hand nī nāx k'
" foot nī zīt'
" thumb nā māto kwēu līndj'
" mouth ndōn

my lips

my tongue

nī lano

my little finger

ndjās galāndjis

my elbow

nī s^hwam

my shoulder

ndakī

my ears

nī^s tamak

my face

(one eye) nāckīndjak^{ur}

eyes nāc kīndjakwat

my heart

ndē

my liver

wāxtīk'

The man sees the woman
kino { unēwāwat uxkwēwak^c
 { unēwān.

they see them
unēwāwāwat

~~the man~~ ~~the woman~~

The father saw his son
oxwal unēwāwat kwāsisat

the woman saw my son
uxkwēn unēwāwat ngwisat.

The woman's son the man.
uxkwēn unēwāwat laṇowat
 kwāsisat

Maskwaki. Turkey.

John Thomas.

Mansi tili ulaostaman takway unaiyōnda-
 Mansu ~~they~~ believe a turtle had it on his back

man a'ki éci naninang, lāk a'ki
 the earth whenever it shakes the earth

ōwak^c takway kūt⁺enkō ~~the~~ takway
 they say the turtle moves the turtle

m⁺bisung a'pō.
 in the sea lives

~~a man when he dies~~ then when they are buried
 lēnō mānihilāt enda kēta wata land
 wānikwak^c paigax kigan māt⁺at⁺
 everything his gun his bow

pōng wak alunggal ēwehet^c endalanwit^c
 powder and lead all he uses when he hunts

wak^c pax ka cigan hōsis ulākan is
 and his knife little wood-pan

lmhōnas wak^c kaicatōu wak^c mātasinat
 spoon and tobacco and pipe

ahātāsō alāmi enda wata'sit^c. awān
 thus put in the grave then when he is buried, when

ēnda mānihilāt enda ulixamand wakās
 then who dies then when they finish work

caiyāwi cipitiximār manē cangtaxamān
 fast spread out then they lay

mānihilāt wak^c pakēsak wāni wātēwak^c
 dead and work made work

wi unixamān nāna a'ki nalanhām metakuin.
 round the body then earth they throw they cover him

wák' endá uxkwén manihilát nana
 and there a woman when she dies then
 wámikwák' éhawéhet' énda fáma-usit'
 all she has that she uses while she was alive
 wítcí watatásó.
 they bury with her.

awán mánihiláté wámi nehilatáng
 whom dies all he owns
 ápe-telútín awánik' mílán má'ta
 are given who given not
 élasgimátci.
 those who are not relatives.

lanápeu tili ula stáman á'teu éyát'
 Indian believes there's somewhere
 endá manihilát' nán élausit' lanápeu
 when he dies he that first of Indian
 éli ula stáng nán táli máho cwának'
 the way they believe those are the ones the white man
 kwásgí pá ul máhá ndjinat' ksakwíto
 can come will not anymore bother us
 wíhina sakutc awán kásgí mací ixwite
 just who is to paint his cheeks
 kwásgí nápán lanápeu éyát wák' kásgí
 can get them Indian goes if they

Kúnd'káte lónguete kwásgí nǎ pán
dance and can get there
lá nǎ pēu endalél mukuké.
Indian where they were to go.

medicine man mes'ísgí.
house wigowáham
Indian house páwáigí kǎn of bark
wǎdjítáw wákáis kǎwítalé lén.

Ulá kǎna hǎngí mǐ' tǔk' is the name
of the two bows and spoons were made
of, and what pounders and mortars for
meal are made of. The bark of the tree
grows in spirals. The hide soaked with

Hides tanned with bickory bark. The hide first
stretched into a frame, and they smooth a chip,
+ sharpen it. The hair scraped off, and the flesh
is rubbed off. The hide next smoked till yellow.
Then taken down, and it's ready for use.

Wolf + bear hides never tanned, sold to
traders. Well stretched in frames.

Mrs. Blake

we d. give
we gave them
kamitā nār

we d.
we gave them
kamila'una
nāmila'una

we - then

kamitānār
we d. - then
kamila'una

you
kamitilā nār we gave - you

kamitāwāwak ye - them an Mrs. Blake.
kamitāwa ye - him

nēmanal asinat I saw the stones
kamēmanal asinat then

no mil atua
we are - him }
then }
me - then^v } then - us -

we are him kamila ona[?]
then

then - then an. ka malawak^e

then - then an. milawak^e
that - it (unē mānēwa a sin^e Mrs. Plake)

ye - him }
ye - then an. } kamilawē^e mwa^e - you pl. give it
says Mrs Plake -
kamilawa
say again

the men saw the river
kēn swak^e sēpō unōmanēwa
me rivers -

kamili lo^e hena Mrs. Plake.

kamili lo^e na 1st time me - then
lo^e hena - 2d "

Did y kamili lo^e hena mwa^e I - you

kamili lo^e hena ha^e 7

for

ye - me ka mi lānēwa
 ye - thou ka mi lānēwa
 they - you^{pl} ka mi t'kunēwa
 they - thou an. mi lānēwa
 I - thou an. na mi lānēwa
 I - him na mi lān
 we - thou an. na mi lā'niān
 they us excl. na mi t'konān
 we all thou ka mi lā'niān
 he - me na mi t'kun
 I - thou ka mi lālin
 I - you pl. ka mi lālinēwa
 he - him^{thou} mi lān
 they an^{thou} mi lānēwa
 they - me na mi t'kunēwa
 they - thou ka mi t'kunēwa
 they? - thou mi t'kunēwa

Note these forms contain
 the double object. The animate
 incorporated person immediately
 follows the instrumental particle.

For the inanimate object, of
 the inanimate objectives
 forms of the transitive forms
 with single objects (but note
 > - you pl.

te i nēwa ^{Text} they said.
 pō nēwa ^{Text} they said

una k'ata ma nēwa they left it. ^{Text}

ma x / kō ma nēwa they sang ^{Text}

unēwān she saw him? ^{Text}

mi hī lā nēwa then killed. ^{Text}

pō nēwa they came to. ^{Text}

mitatōm let's give it him.

2

kī (= you)

You gave me ka mīl
I gave you ing (kī) ka mīlāl (final l. vowels?)
you gave us ka mīlōkōna
he ... us incl ka mītkōna
he excl. na mītkōna pause.
he - you pl. ka mītkōwa
he - them pl. nīka mīlān (=:?)
they - him mīlāwāwāl
he - them mīlāwāl
they - us incl.

they - you incl. ka mītkōk'
them meaning na mītkōk'
They - you pl.

I gave them na mīlāwāk' ('certain')
I-him na mīlāu (a u nearly an but very faint pause)

you incl. them ka mīlāwāk'
we give you incl. ka mīlōkōna
we ... " pl. "

kīlōwa you pl. we excl. mīlōna
nī I we incl kīlōna
kī them

kīlōwa

you pl. gave ^{it} them ^{pitōwa} kamilānēwa

they gave you pl. nīkāwa kamitkunēwa } distinction?
 you pl. kamitkōwāwak'

they gave us kamitkōnār

(note: Mrs. Plebe gave this voluntarily. Says the form
 on p. 2 is all right; difference is idiomatic in
 Indian sentence. I think it is a mistake for the first (1/2)

namitkōna
 namitkōnār]

the women gave us ^{incl.} a bear no 1922

axkwēwak' namitkōna k_un_amāxkwā

they gave us incl. a bear

pitōwa kamitkōna k_un_amāxkwā

note.

There is a double series namīlan namilān etc.

milānēwa
 mīlāwōwat
 mitkōwōwat]

They gave you this cīya kamitkar
 I gave this to him cīya namilān
 I gave this to them cīya namilānēwa

nōx (my father)

ōxwāt his father nīka ōxwāt it's his father

kōx your father ki kōx it's your father

kōx pīu your father came

ōxwāt pīu his father came

on incl. kōx ōna

||

on excl. nōx ōna

between 2 sylls. the labialization
time weak

your father (kīlōwa) kōxōwa it's your

their father (nīkāwa) ōxwāwat it's their father

their ōxwāwat pīu their father came

their fathers come ōxwāwat pōwak' (voiceless)

on incl fathers kōxōnānā k'

on excl. fathers - nōxōnānā k'

your fathers kōxōwāwak'

ka mitkōnānā k' they gave us

his father gave me a stick - heard faint labialization but no following vowel.
nīka ōxwāt nā mīluk' mī' tegus

his

nīka ōxwāt mitkut mī' tegus

duck oči'wāu

ducks oči'wāwak'

star alā'ngwēu

stars alā'ngwēwak'

sun kīcōxk'wa

the stars shine bright alā'ngwēwak' was t'cās wak'

syll. division

it's a bright day wasilándiwei Kíckó

it's bright wasilándi'u

night fískēu
 last night at night fískikē
 tonight upifískiki.
 namā's fish
 namā'sak' fishes.

fishes swim in the river

namā'sak' tīaxāmōwak' sīpōng (x post vowel and long)

the Healing song of Mrs. Plak's mother's father

metcīnéwakamíke ula mwe wakamíke

'No matter how ^{inches} from (low) the person is he has the power to cure them, and the world knows it's the sense.

Mrs. Plak's mother's sister's husband's song.

My prayers are going upward

a-lam'ichiliu mbatamwainakan

flies upward | my prayer

if he give me mīliti

if he gives him mīlate

if I give you all mīliläkwē

if I give him (upihā) mīlake

if you give us mīliyengwe

mwai kanä x Kwä a curs-word among Munse.
= dog-woman.

I saw the man coming the man coming
nēwau leō ijōhā'u nēwauak' leōwauak' yōhauak'

I'll see them if they come aspiration, hardly x.
ufi nēwauak' pā'titi

I told him nī delau (e between e and a)

we told kitona ka delau na

they told him nīkawa telāwauat

the told him leō telāwat

Rat. kōn hō did he tell you.

if I see it I'll tell you

nēmō e R^atelilēn

nēmīnat I see them in a

na milāu'ōna he excl. gave him.

mit Kwengwe if they give us

we'll give you to hide if they give it to us.

ufi mit kwā'ōge xai yat mātē ka mililān xai
hide then hide.

I see you fol. ka nā'u lu'mwa

stone a sīn
stones a sīn^mat

I see the stones
nēmīnat a sīn^e nat

leaf wānēpak^w (no vowel heard after it. labialization clear)

leaves wānēpakwat

maxkēu red

askskūu green

wisawēu

yellow

wipugwēu

grey

zak²ēu

black

wāpēu

-distinct fawn

white

ōlī²kēu

blue

maxkā²jeu²kwat

pink

ōlīkā²jeu²kwat

bluish. // etc.

skunk c²kāks. c²kāk^w small night, but first is ^{more} idiomatic

skunks c²kākwak²

north

lōwānēwang

south

cāwānēwang

east

wāpōnēwang

west

lōi²uikāk^w

(= when the sun sets.)

Mississipi

namā²isī²po

his halfwitted.

pā²sī²wātān

hill

pēmātā²ng

hills

wācōwat

mountain

xwātān

wolf

wī²axcā²u

fox

xwā²lives

(report clear, labialized vowels)

squirrel ʃoʒa^c kulindjün = stickylands -

na mit kunā na^c considered more proper
 ka mit kunā na^c (ka mit kunār)

$\text{kilōwā ka mil lēnāwā}$ you gave it to me.

mit kunāwā they gave them -
 milāwāwāt they gave them

ka mit kenāwā they - you sing.

kwāk^w = something.

$\text{kōckōc hog. kōckōca}^c$
 pig

tāng kōc kōcic little pig

tānggilēnowic little man (applied to children)

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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