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Truman Michelson field notes from the Munsee in Kansas
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Delaware

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tree $ma x k^w$ (x foot velar) $ma x ka k^c$

Beaver $tama' kwe$

tree $hituk^m$ $hit^c k o k^c$

earth $ka^c ki$ (' aspiration i short close i

woman $ux kwē$

women $ux kwē yuk^c$

river $si fō$

rivers $si fō a$ — distinct fauce.

stone $a' san$

stones

-ma

man $léno$

boy $pilai tēte$ weak s.

girl $ux kwē tēte$

I see him $nī nēyō$

kt you, thou

we incl $kī lōna$

we excl $nī lōna$

ye $kī lōwa$

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I gave him, her
nē doli nīlan in answer to a question
no nīlan

I saw you sing. ka nē wut' (l' voiceless an
aspiration?
I saw you pl. ka nē wulū hūmo (l' sudden
(not fortis)
I saw the men
nē yō ink' lē nō wōk'

we saw you sing. weate strong
ka nē wā lu' nūa (weate four after
nē.
we saw you pl. ka nē wā lu' nūa

we saw you pl. same.

we excl. saw him, her
nē yō wā nā

we excl. saw them an.
nē yō wā nā nā k'

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I ^{see} saw ~~the~~ river pause, weak & ?
nēman sī jō

I ^{see} saw ~~the~~ river
nēma_{na} sī jōa

we ^{had} see the river
nēmanān na_{ni} sī jō

we ^{had} see ~~the~~ river n / nēl
nēmanānēl sī jōa = there

we gave you ring. milōna kamilōtin
that suit case
na - manōtās.

we ^{see} see him, Ben
milōna nēyōwana

we ^{had} see them.
nēyōwana_{na} kē

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we incl: him, her
kilon^a kanēyō wana

we incl. them an.

kanēyō wana^a k^c

incl.

we see - the him

kilon^a kanēmanān / na sī'jō the

we incl. - them man.

kanēmanān nel sī'jōa

thon - me^{ki} kanēyi (i close + short.
you us incl. ki kanēwa^a lu^{su} mo^(mistake) T.M.
weak

thon - him, her^{ki} kanēyō

thon - them an. ki kanēyō^l k^c

thon + it ki kanēman sī'jō

thon them man. ki kanēmana sī'jōa

can

1890

I - you pl.

Ka₂nē wa₂ lu^u u^{mo} (ir + l the sudden ^{conson} out)

ye - me Ka₂nē i^u i^{mo} (i

ye - us Ka₂nē i^u wa₂ lu^u ana (misunderstanding ^{let's} T.M.)

ye - him, her ka₂ nē yō wa₂

ye - them an. ka₂ nē yō wā₂ ak^c

ye - it Ka₂nē ma₂ nē ō si pō

ye - them man. nē pōa

he - me nē yō p^{wa} (i sudden.

he - us incl. ka₂ nē i^u kō^o ma (i sudden

he - us excl. nē i^u kō^o na

he - thee Ka₂ nē i^u yō p^{wa}

he - you ka₂ nē i^u kō^o wa

he - him unē yō

he - them an. unē yō ō

he - it unē ma₂

he - them man unē ma₂ na si pōa

~~they~~ - me nē i^u kō^o k^c

~~they~~ - us incl. ka₂ nē kō^o nā^u na₂ ak^c

~~they~~ - us excl. nē i^u kō^o nā^u na₂ k (the i^u slow

~~they~~ - thee ka₂ nē i^u kō^o k^c

~~they~~ - him, her unē yō wā^o

~~they~~ - them an. unē yō wā^o

~~they~~ - it unē ma₂ nē ō si pō

" - them si pōa

u^u k^u nē yō
women jobai
women all

Demonstrations.

to present
you must point
your finger
at him

nāniz an

ong. ab.
past time. ab.
not see. in right
+ hearing

pl.

had trouble in finding.

nani inon.

na cā' an. insight + hearing

na cā' inon.

ōk na cā inon.

ōk na cā' an. and that must be in right + hearing.

yueā inon. present + visible
? an.

anāp na cā more humors.
yuta in

nēki pl.

^{come}
 3 m'ba'ε
 then ka'pa'ε
 he - pē'ε
 we incl. ka'pa'ε ana
 we excl. m'ba'ε ana
 ye ka'pa'ε a/m^{er} - very faint.
 they are jo'jōk
 The river is wide
 si'jō xingwija kan
 the rivers are wide
 xingwi pa'kana si'jō.

-
- 1 kutti
 - 2 nī'ca'ε
 - 3 na'xá'ε
 - 4 nīwā
 - 5 palēnax'ε
 - 6 kuttāc
 - 7 nīcāc
 - 8 xā'c
 - 9 pē'kuzg
 - 10 tēlen
-

he struck me m'ba'ka'muk^{er}
 us excl. m'ba'ka'mikō'na
 etc.

lamb

nōx my father

k- this "

ōxā his "

kōxana on incl.

mōxana on excl.

kōxowa your father

u-xōwātr their father

na māxōmas my grandfather

pl. na māxōm'sak^l

na māxōm'sa^l na on excl. " na māxōm'sanānak^l

ka- " on incl. " ka- "

your grandfather } ka māxōm'sak^l

your pl. " } ka māxōm'sowā'ok^l

his grandfather } māxōm'sa²

grandfathers }
their grandfather } māxōm'sowā'ō^l
" b }

come sing! pāt (t voiceless)
" pl. pā'k^l

pa² ka² mū tam let's hit him

1
Kutimā āli cīkixkwē-u nacē'
there was 1 good looking woman then
leñowak' wia ki tāki wulitāiwā'u
men they liked her looks

nacē' kōwingsi arāni wītē' l'ē
then not anyone will she have

nacē' ai' sīsak' kēxā telōwānē'u
then the animals several counselled about her

kelā' a mwingi wītēyō nanixwē'
I sure would like her this woman

nacēyuk' ai' sīsak' naxā' kuti
the now animals there I

tamā' kwe ā xkutitēkak'
beaver and I skunk

ōk kutikukus nacē' tela wā'nēyō
I owl then they said

yōkwē' ā kwitei mecēnā'ona
now try we will get her

nāni' kwe nacē' lān wāni
this woman. then they told this

kūkus ki hitāni māi pēnā'ō
owl you go first and see her

kāxane. cta' ē kaski mecēna
so whether you can get her or not

nāni' xkwē' nacē' mōwifēnā'un
this woman. then he went to see her

wāni kukus netxkwēyū.
= this owl that woman -

tét'kō tāwālāki kwīngi wī'tcī -
 she told him I wouldn't have you
 wālu^u sā'mi kāmāxai -
 because you are so
 i nāk'si sā'mi kāmāxg'kinggō -
 ugly because you have big
 ci tāwālāki kwīngi wī'tcī -
 eyes I would not have
 wālu^u nācī' but king -
 you then went
 wāni'kūkus i kapiyātē
 then owl when he got there
 lūwē kōtawālāki ngāski
 he said I could not get
 mecenāi nāni & kwē nācī'
 that woman. Then
 wā c'kāk^w acite moi penā'ung
 this skunk next went to see,
 nēli xwēyō wālāki ōk' nāni
 this woman not and she
 tét'kō tāwālāki kwīngi
 said to him I would not
 wī'tcī wālu^u kē'xpe sā'mi
 have you you because (a stench
 kāmāxai i nāk'si ōk' sōm
 you are too ugly, and also
 kātci māk^w cici. nācī'
 you stink then

ok ka nan wundji kōk ^{w^k} ta^zking
and I went back

lué mai áita népe gwila liha
he said yes I also I could not
nani x kwē. naci á cite ^{get her}
this woman then the woman

wami tamá'kwe teluan yu'kwe
this beaver said now

a cite namái pená on nani
in town I will get her this

x kwē ipa fēy áte naci tōlēmī
woman when he got there then he started

kéko lán nēl x kwēyō ula ki
to talk to her this woman I didn't call

ok nani kwila lihá'ō nēli
also her could not get that

x kwēyō tēt kō ahiya wa timata
woman she told him I will not

kwisgi wi tē walūwi sōmi
have have you because

ka maxai hi nak^w cíci
you are an ugly thing

ka mamanggi pa kanikaci
your talks are broad

okena na^z ka cu k wāi xwisgi
and also your tail a big

ʃa ká'cu a la ci ʃimwikan
 and brood it looks like stirring paddle
 linakátá'cu nani kuku nai
 it looks this tail of yours.
 nace wundjai ai ya lum'ikan
 then left - went back
 wani tamá'kwe i ka ʃe ya te
 this beaver when he got there
 lue mai ai itó ne ʃe gwila
 he said well I am I could
 li ha nani kwe nace tani.
 do nothing this woman Then, how could
 with he tca yu kwe ka teli'nalā'nan
 me do he
 wundjiā ka ski me cenā'ng
 so we could, get her
 nani xwe nace to k'ka nōta mané-
 this woman then they talked it over
 yō ā'ēna nani tit wundji kaske
 how they should do how they would
 me cenā' tit nel xwe yō
 be able to get that woman.
 nace wa tamá'kwe teluān
 then this beaver said
 cē nata wale bi' ʃung éhe li
 way over here in the creek when
 mbi nā'ting nace then
 she gets water

na táli táxan t'cá pā mā
 night then a log runs into the water
 nati yubwe nani na mái
 then now I will go + know the
 ka t'cá aman nám táxan
 nearly into that log
 m bing táli nací xú unda
 in the water in then then when
 m bi ná ting nani x'kwé
 guest fetch water this woman
 nací xú pōk hika man
 then she will break with her big
 nani táxan nací xú
 that log then
 t'cá hō—pwi hilan nani x'kwé
 she will fall in the water this woman
 nací xú kilōna kwén dji—
 then we she will
 m kōnān k teli ā wī tci mā—
 send for us so we could help her
 nān. teli ā ka pān nací
 so she could get out then
 unda t'cā pwi hilāt nani
 when she falls in this
 x'kwé na tēluān yūk wilahā
 woman she said I wish

6
yúkwé kúkus tō²pin tám sē-
now owl here maybe
hā wíngi wítcimuk^u táli
howled help me so

ā ka pán nácé tōtōmi
could get out of the water. Then she began
a sōwín lúé pē' pē' kúan sá
sing sing she said Pē' pē' kúan
pē' pē' kúan sá yutá níhá
same I

nó' líhá tamákwé sa nácé
like the beaver then

télúan táxalá^e nólínákwé
said will not like the looks of

nī áwán sá'ni ná máxahi-
me any one because I am

na k^u cíci sá'ni ná ná ná-
ugly [-ná k^u áí] because my teeth are

ngi pa kani káci ák ala ci
too wide + my tail broad, and like

sim x kwíkan lí ná ká tá cu
a striking paddle it looks like

yóni žukwénaiyi. ná cé
my tail. then

kwíákwí íti á sówit^e ná ní x kwé
yet was stinging this woman

lué pē pē kwan'sa nīha
 she said

nōli hā cēkā kōwī'sa pē 4 pē 4
 I like the skunk

kwan'sa lué nōni cēkā k^u
 said this skunk

taxā lā'ē nī nōli na kōwī
 not me would like my looks

awān sā'mi namaxa i nā-
 am because I am so ugly

ku cīci ā'k' sā'mi dji mākī-
 that because I stink

cīci . na cē lapi tōla mā-
 then again, she began

sōwīng lué pē pē 4 kwan'sa
 sing she said

nīhā nōli hā kūtusa na cē
 I like owl this

tīluān nāni kūtus taxā lā'
 said this owl not

nī nōli biakōwī awān
 me like the looks of anyone

sā'mi namaxa i na kīcī cī
 because I am ugly

sā'mi namāng ckingō cī
 because I am got big eyes

na cé yuta tati ná·hī·ilán
 that she went down the creek

na'ka xwēyō kī wala'ki
 that woman nobody

wisgi wi'tcamuk^u sēgi
 would help her

Xand kī apita pēyō na'ka
 she finally drowned then

xwēyō.
 woman.

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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