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BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

No. 833

Stock Algonquian

Language Kickapoo

Dialect

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

Collector Dr. T. Michelson -, Joe Murdock, informant.

Place

Date 1929

Remarks Legends and ethnology- syllabic text. 17 pp. (tablet)
Titles: Text of virginity; marriage customs; A philandering expedition illustrating night courtship and tricks a maternal uncle can play on his nephew; Kickapoo natal customs; Why rabbits have no fat except on their shoulders Joking relationships; Father- and mother-in-law taboos. Also 2 pp. ling. notes in phonetic transcriptions.

833.

Translations by Alice Abraham, Route 1, Shawnee, Okla., dictated to her granddaughter, Susan; mailed April 22, 1967 to Paul H. Voorhis and rec'd and transmitted by him April 24, 1967. 7 pp.

(beginning with Kickapoo test of virginity). "You sure are brave-hearted" and following, 6 pp. total, rec'd by Voorhis from Abraham June 5, 1967.

Kickapoo 1929

1819
219
(check)



Our Pride

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No. 833

1 The Kickapoo test of virginity for
both sexes.

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No. 833

e da i thi, shi ma lo wa lu, e ke
ke ne ti thi e ki di wi ta i ke
thi a ba la li a e mi da u be ne thi
e te la gi e ti thi o gi e ka ne
ma thi e ne thi gi o ne ka ne thi
e ba ka ta me thi e la ba be
ne thi ki le na e me si thi sa
thi i mi de ge e. ke ki na wa thi
e ki di wi ta i ke ki ki le
ne e lai li thi sa ki ke wa ki
e lai wi ta i ke ki

boys & girls about 15-16 try it.

J. M. has tried it. It always works

e daga thi ki ka looa to wa thi ki
 o ski na we a e u ka ka no ne ti
 thi a e u thi. me na e ne ma thi mi
 e thi ga ka ma wa thi. ta ke li thi, wa
 o thi a me ki ka lo to we e ne li
 na te ki i e e e e e ki di na la
 a thi, ne li e we lo e thi. e a ne
 mi a doo thi e ko thi me thi. e
 na mi na ke ka e u na ki ka la
 thi i di te e te. e na ki ka la thi
 i di e ko i di te e te, mi a thi me
 a wa e di te e ga mi, ne ti di te
 e e a ne thi lo di. ke ka ta we ne
 me ne e u le me ne ti ga e.
 e mi e ma te si ga e mi, e i
 ne thi we na d e e e, ne ke di
 ka lo go we, e i thi ta mi na li.
 e mi di te e ga mi na ga ga
 ne e ne ne la pa mi. e ko to ke.

i nei ne thi ki na ne me ko
 thi ei thi i na ta gai, ni pa i ne
 i ne thi le ko te thi, i ni ne a ki
 e tha ki, ne la wa thi i na i ear
 thi ki i na i e la thi e ta ne ge
 i thi e na na e ge li thi e lo ma thi e
 thi na e ka e wi la i ki sa thi na
 we e thi, ke to thi ei ne thi e ei thi
 ke to ma thi go, we thi to ki ga mi
 ei thi, na i, ke thi di me ne e wi di
 go pa ga mi, i ni we thi la i ka ski
 ki sa te ne me na mi, e ki sa thi
 e na mi, e ne la ga mi ei ne thi
 a le thi e ko thi me thi wi di
 wi ta i go thi, ka lo tu e we e
 ka ski me thi e wi i wi ta i go
 thi i ne wi le me thi e a a la ki
 de ge mi, e wi ta i ke ga mi
 i nei ko thi o a ge mi

199 m te o te re mai witta
 9 a tu ke thi me si a gei i thi mi
 199 re ke ta i ne mi e i ko thi ma
 na o shi na we a e a thi moa thi o
 re ma mi we na o re na ba mi
 we wa o re ma mi o ta i mi
 thi ne ko ti ka de wa i e mi
 199 re mi thi mi ki a wi gei o de ki
 ta ka mi i nai e la thi ma mi o
 o ne 199 re to e i na thi i ge wa mi
 i na di 199 a e mi 199 re thi i ge wa
 o ta i mi a mi a mi a we de ki ta
 ki ko ta ki mi ne nai ke mi ki e
 a wa to thi ko ta ki i ge wa e na
 ka ta ki e ta ki mi 199 re thi i
 na mi ne thi e shi witta i ka
 ta ne ko ti ka de wa mi e mi
 ne thi e mi na thi o te ne mi
 ma mi we na ~~199~~ ~~199~~

4

Odi sea mi a nisho ta thi e
na ho ma th mi one n ga me
90 de. no thi e mi k ge thi ne ho
ti ka de wa mi e mi na thi e
shi. u i tta ga th mi e wa wa la
ma thi u mi na th mi i ge wa
we na. o te ne mi na mi we na.
Odi sea mi i ge da ga th. ki ka
lo a a thi e u i ke ki na wa thi i
da ga th.

1 A philandering expedition: illustrates
night courtship. + the tricks a maternal
uncle can play on his nephew.

e da ga mi, e a ma ne a mi, e le
na di thi, ne di sea, ne tho te na mi
wi na, na na i ge wa e ai mi thi, e
ta di ka o ma ki mi, ki di, ne la
a th mi, ke kga a thi ne li ti ke, e
wi lai, mo di thi a ge a, e ai lai
ne u thi a ge a, e ai lai. Ke ke ne
mi thi a ge a, ne tai, ka lo ta we
ta ke li thi, ne tai a, ne ka ka
wa la ma thi, i na i e wi le thi ne
li na te ki, ka lo ta we, i na be
wa, tho di a la a thi, e na thi ma
thi, e ai ka ka no ne ti ga ge, i na
ne tai, ne to na wa, i ne na thi
ka la thi, lo di go ke, e a le thi, na
ne wa thi go i ne to, e ne mi
ga thi, ne te na wa, i di te e ga
ne, i na mi ta a, ne la ga mi
ne te na wa, ki na ne ne

140 thi, ne te na. ki na. ke te
 le ne ta, wi th a mi, a mi mi
 na. te le ne me na mi. un
 ki da ga mi id e tta i c la
 ge ne mo ki thi ki te ne
 ne me ne le wi ka ka no
 ne ti ga ge le ko te ke. we thi
 na na to to na mi ne to na wa.
 me go de ho o i ne i thi i ne
 ne wi thi ne di ge a e ta di. ka
 ka no ne ti ga mi mi mi i ge
 wa mi id e ge e i ne i di thi e we
 lo de thi, le ko te ki, e ta na la i
 to wa mi i ne la wa thi e u. la i
 mo di i thi ne to ke i na i e na
 i na i ge thi ne di ge a. le ho
 to ke i e o na li ke thi a sa la le
 mi de lo ge i i na i e a ho
 to thi o ga te ki ne so ki to thi

aho hohu, nehi, lo nahi se
 hi no hi, o naha na nise soki
 to thi, ea te nithi, ea thi la
 kea nise, ea wi thi, ka lo tui wei
 me nee, nate le hi hi, i ne
 a nide, e, tta hi, ne le wa
 hi na e ka, e hoth, la ke
 na ma ni, le lo ne, i, o nwe e
 ka ni, no hi, a nithi, ne e ne
 di, la ke na ma ni, i nide
 ne, ne hi, i, si ka kea ni, o
 na ka na ni, no hi, tta hi,
 si hi, se wa ni, de ne, ne
 tta hi, to hi thi, na i, ne la
 thi hi, ne ni, e nithi, te wa
 hi, a di, ta la ne, ne ne ne
 ma so, i ni, ga so, o, i ne, di
 te e thi, i na hi, ne di, se a
 hi di, ne la ni, thi, ~~ka~~

Onali ke e m, e la, modi
 e ho thina ke, ke th ne a ne
 m e ne no ta ki e o na e a pa te m
 th i o na ka na m i le le ne i, wa
 la th i i na lo e wa, e o u i ki za
 ke i ne a th i m o th i, lo si ne ho
 ti, o s ki na u e a, ki s a th i ka
 no wa, te le ho th i, th i ki s i ka
 ka ka wa, o na ka na m i, ne
 li i i d e, no th i, e u i ne li na
 te ni th i a i to ke i m i m i, i g e
 wa m i i na i, e u i ka ka no ne
 th i th i, e g a a, lo si, ne ta g e ta
 a a w a i le ho te th i no th i, ne
 ne a w a i na i, i g e a u e na
 na to ta wa ki ne di, la i a ne ta i
 g e m i, d e s ki ne m e m i th i e
 wa ki na u e na, ne te g a e e.
 ne te na u a a g i ho o a g l i n i g a

A Kickapoo natal custom

me 1 to thine with the give sea
in midge and give me
the willow in the meadow
the child in the meadow
nawawith the meadow in the
with the meadow in the
near the meadow in the

Why the name was not put except we should -

eda with the mithle a tho lo shi
we li o na na thi e tha lo ki sao
thi de mi thi

thi di ga ta e lre thi a no na
thi e ai na na i ka wa mi thi
mi tha lo a i li o na mi mi
thi ka lo ta e we e na na e ne ma
thi e ai o na mi mi thi le mi
e ke thi e thi a de mi thi ke thi
me se e na to ma thi mi thi le
a mi ke thi me se e ai o na mi
thi e ai thi mi thi le a thi di ta
thi i na pa mi thi e a th mo a thi
ne lre thi a no ne ga ki di ga
ta e ai lre thi a th mo e na ko
we e i thi wi o na mi que na i o th
i wi tha lo ki sao thi oo le mi
thi mi na e i thi me du e a e
tha lo ki sao thi a gi i na thi na
e i ne thi e th mi ke lre ne thi
de shi o ta le thi te ka i i
e a sto na na o thi ai ne

2.

Wi ne nairi la thi si ne thi. no
kide kagna, a gasei thi naci
ne thi age nairi la i a geidi
ne thi. tho ta thi, me dwe a me
te naci, e thi mi ske se ne thi i
nive thi. lai naci, o naci thi.
me dwe a thi. E pi thi,
End.

Ke pōne' Kāmi' you are free-hearted.

mede mia, me gode, e wi ka
ka thi mi thi

giving relationship -

my one would have you
all the ² wi get a me-
end ² gu'sa ²

me gode, mi thi ka me gra e chi
mga ne si ga mi we na, eda ga
ni, wi tha i go ma thi mi thi me di
ta i me ne, mi ma. We na. ta
ni se da i thi e me na e me me
ko thi mi gra. We na. ma ne to
we si ga. mi gra. We na. ni na
to ta se na. a ge i, thi de sa mi mi
thi. wi tha i go ma thi mi me gode.
wi ka ka thi me wa, ke la i, la
ki na wa, a ni go na, me na i thi
thi, wi gra thi. ke la ne ka me, ke
te ma i, ma ne wa thi, ko ta
ka thi, la i, we tha ga ta a. a i ta, a
ge a ni, wi ke te me me ko sa
me gode a i na sa. wi tha i go ma
thi mi. End

ne de mia widdi ka ka
thi ma ka

going relationship

me gode, mi thi ka mawa. we na
wa thi ho me te me gode, wa thi ho
ma ta. we na wa. we na. me ne
zi ta, mi na wa. me ne to we si
ta, mi na wa. we na. de se. ke
lai, la thi na wa. mi na wa. wi
tta ga ze na. i mi 100. le ne me na
ni ga mi, ne de mia, wi tta ga thi
mi, a ga, wi ka ka thi ma thi ne
de mia. me gode, wi ka ka
thi me wa, wi tta ga ma thi mi
ne de mia, wi tta ga thi mi, a ga
ka na ga. wi ka ka thi me ma
thi o mi tta ne si ga te. i ne u i i o
di se mi ga mi o mi tta ne sa
wa i mi na. ne mi tta ne sa i
ga se sa i, wi o di se i ga i ga
sa i, wi o ka i ga. i mi, e
ma tho ti ga ke. mi na na

1 Oho mam. ine niga. edaga
thi.

ine niga. e oho muthi. a nika
naga. me goda. e u ka ka no
ne thi. thi. e u. ka ka thi ma thi.
we na. e u a no na thi. we na.
e u ka ka thi me thi. we na.
e u a no ne thi. o ho mam,
a nika naga. e u ne di. thi
a te ma thi. o ho mam, ka
no ma. e u. u ta li ma thi. ke
thi ne. e u thi ga li thi.

1 i ne niga o medo ma ni edaga
thi.

i ne niga o medo ma ni eu
lai, ka ka thi ma thi me go de
na eu ka ka no re ti ma thi
o medo ma ni me go de eu
thi. u te ma thi. u i ta li me u
me go de.

1 iye wa eda a thi o me do ma
ni.

i ye wa. o me do ma ni a ni
ka na ga. e wi. thi wi te ma thi.
wi ka ka. thi ma thi we na. e wi.
wi ta li ma thi. e a no na thi.
we na. e uia no ne tho thi.

wi' ¹chaf-an-wi' ²un-inan' ³
he is a smooth talker
his tongue is short -

1

igneawa edai tho koma ni

igneawa o koma ni me godde
 vi ka ka no ne ti thi azei, eai
 ka ka thi ma thi me godde, eai
 i ki wi ta di ma thi azei, me
 godde eai i di th ga thi we na i
 u, a no na thi azei i ni

End.

not as long as in French
accent!

me 'Kah 'cinpa' he stombles -
ōi pō wānⁿⁱ pēmō 'tā wā he crawls up,
in ā 'nowā 'dō'

i 'yag^{ki} they say.
in ā 'nowā 'ā 'dō' what they say -
mē me 'Kū 'ckā I ran across it.

pā gē dō cā 'cinwā he hit his belly hard.
pā gē dō cā 'cinō^{ki}

other syllables equally accented -

ā 'denyānī ā nearly l.
ā 'denē stone

mē 'tē^{ki} tree.

mē 'tē gō nī tree. ō very long.

'ā mē 'tē gō 'ciyā French

etymology unknown to J.M.

mā 'Kā tā i 'Kū nāiyā 'ag^{ki} Catholics
in general.

tā i 'cigenwē it matches, is alike
tā i 'cigiyā^{ki} they are in a match.

The Kickapoo Test of Virginity for both Sexes

The ways of Kickapoo, if they want to know if a person is still a virgin. They get a rope and double it and measure around the neck to the mouth. Then they split the rope and if their head goes through the loop easy, then they have already had sexual relations and if their head doesn't go through then he or she is still a virgin.

Boys & girls about 15-16 try it
J. M. has tried it. It always works.

Kickapoo Marriage Custom

The ways of the Kickapoo Tribe for a first marriage. A young man when he wants to talk to a girl he likes usually waits around the spring where the women come for water. After a while the girl ~~and~~ he likes will come after water. When she leaves he would follow her and ask if she would stop and talk to him for a minute if she didn't mind. I don't mind, she said. He told her, I sure do like you and would like for us to get together and take care of each other for as long as we live. All right, she said, but now I'm in a hurry. How would you feel if I come to your bed tonight, she said. All right, it's up to you, she would tell him. Well, I'll be over to see you tonight then, he said.

After every one else is asleep, he goes to her bed and wakes her up easy. He does that so he won't wake everyone else up. Why did you wake me, she would ask him. I already promised you I would be here. Do you hate it because I came, he tells her. After a while he asks her if she would marry him. She said she would and then they sleep together.

The next morning, her mother would see that she is married. When his sisters come, he would tell them he is married. They would tell him that if he likes her then they will too. Then he would tell ~~him~~ his aunt. He would have to give the girl a horse and his aunt and sisters would offer her their new clothing and anything else they had. They would tell the bride, these clothes are for you. Then the bride would give them clothing.

That's for the girl who is getting married for the first time. She would give the horse to her uncle or brother. If the boy really ~~carried~~ cares for the girl he would give her a horse too. It would be up to the girl if she wants to keep it or give it to her brother.

That's the ways of the Kickapoo Tribe for a girl's first marriage.

I

I'll write in my days of courtship and what my uncle did to me one time. He use to go visit where the girl lived that I was courting. (or going with.) After the old folks went to sleep I use to go in so nobody wouldn't know I came or seen me. I didn't want nobody to know about it. I used to stay around the spring where the people went get water. I use to watch for her to come there to come after water. She finally come to the spring. After she had gotten the water I stopped her. "I want to talk to you," I told her. "See there's a lot of people around here," I said. "but if you're willing I will come to your house tonite." "It's up to you," she said to me, "you're your own boss wherever you want to go or do, I'm not your boss." "But I thought you might not be willing to talk to me," I told her. "Well all right," she said. But by that time my uncle had seen me talking with her. She started off

II

and I waited for night to come. I waited until they were ~~asleep~~ and I came in. But my uncle had been visiting there that night. While he had been visiting he had put a string across the door with a bell on it. Dishes were attached to the string too, so I couldn't sneak in. He had put a bucket of water over the door so it would fall on my head when I came in. I went over there around midnight. They were all asleep. I tried to open the door easy. The little bell rang. I opened the door wider. Then the water fell on me. At the same time I turned over some dishes. Then all the people that were sleep there woke up. They all start laughing. I was standing against the wall and they said it ~~was~~ was all my uncle's idea to do that. He had fixed all that after they had gone to sleep. My uncle was standing close by and he had heard the dishes falling. He heard the little bell

III

too. The next morning he came to our house and he started talking about one young guy who came to a girl's house and spilled their water all over. "I guess he wanted the girl to go after water so he could talk to her again," he said. "Well I guess I'll go see her again tonite," I thought, "and see if she's mad at me." I went to see her again that night. "Are you mad at me?" I asked her. She just laughed and said "No." Then she asked, "Was that you last night?" "Yes," I said. "Well I wasn't mad last night," she said.

I

A Hickapoo Natal Custom

As soon as a baby boy is born, and then they pinch his balls so that his balls won't be just big. Just two women will take care of a woman who is in ~~bed~~ labor and no man is allowed to be around or near by.

The ways of a girl towards her
father-in-law.

A woman has no right to
go around with her father-in-
law, or joke around with him.
She also has no right to sit
around with him or ask him
to do anything in any way of
work. The father-in-law has
no right to ask any help from
a daughter-in-law.

The ways of a son-in-law and a
father-in-law.

A son-in-law merer Teases
his father-in-law, or joke
with him. He has the right
to talk with his father-in-law
and sat around and go around
with him

The ways to treat a Mother-in-law

When a man has a mother-in-law he has no right to talk "out-of-the-way" with her. He doesn't have the right to ask her anything. The mother-in-law don't have a right either. She can't tease him too. A son-in-law and a mother-in-law doesn't have the right to go around together or talk together.

The ways of a woman towards
her mother-in-law.

A woman and a mother-in-law has a right to go around talking together. They can go any around together anytime, but has no right to joke with each other. They don't ask each other to do anything in any kind of work.

It's really "You are sure brave-hearted."

~~Ke pone Kani~~

Instead of "You are free-hearted"

My niece has the right to joke with me. She can make fun of how ugly I am or she can make up things about me to my wife just to cause trouble. She would say "I'll get you in trouble." She would say "I wonder why your wife likes you, you're so ugly." Or she can say that I had had medicine to witch with or she can ask me for anything I have or what my wife cooks. She can joke with my wife too. She can tell her to leave me or quit me because I'm too ugly. She can say to her "You sure are brave, there are lots of other men, if you didn't have him nobody else would," she can say to my wife. ~~My~~ on.

My niece is the daughter of my sister.

My Teasing and joking to my niece

I can make fun of my niece. I can call her "crooked nose," and call her "ugly," and call her "witch." I can tell her husband to leave her. Her husband is what I would call my "son-in-law." I don't tease him. But my niece can joke or tease with my wife. If my niece has any children they are ~~my~~ my grandchildren. But if I had a son it would be my niece's uncle too. But if I had a daughter it would be her aunt. Same as her Mama. That's the way our relationships goes.

Why Rabbits have no fat except on the shoulders

At first the way the animals did to get fat was to dip each other in fat grease. Our Maker came down and told all the animals who wanted to get fat to come to a big rock where there was a pool of grease. He told them to jump into the grease and wash their faces in it. 'Get me,' said the rabbit and he jumped in. 'No, not you,' the animals said and they wrung the grease from his body but they missed his shoulders.

Next the skunk and possum jumped in but ~~they~~ the animals didn't tell them anything. The rabbit was the only one the wrong and that's ~~why~~ why he isn't fat.

That's it



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