

MS 615 volume I part 2

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Sháwano literature

Extract from J.C. Pilling's Bibliography of the Algonquin languages, WASHINGTON, 1891, Octavo, pp. ?

Lykins, Johnston, Siwinowe eawekitake, Liekins Wastotí, Shawnee Mission, J. Meeker, Printer, 1834, pp. 54, Key to the Shawannoe characters, one page, Primer lessons pp. 3-46, Hymns in Sh. 47-54, Numerals 1-23

The edition of 1838 has 24pp. 18mo. Texts in Shawannoe language, 13-24

Lykins and Chute, J. A. The Gospel according to St. Matthew translated into the Shawannoe language by Johnston L. Revised and compared with the received Greek text, by J.A. Chute, Sh. Baptist Mission, Indian Territory, J. Meeker, Printer, 1836. Reverse title, in Shawannoe. The edition of 1842 has 116 pp.

General discussion: Featherman; Scherhorn in Mass. Coll. II, 1-45 (1814)

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Gentes, L.H. Morgan

Geographic names: Boyd, S.G., Kelton, D.H., and

Howe, Henry, Historical Collections of Ohio, ...the most interesting facts, traditions, etc., Illustrated, Cincinnati, printed for the author by Bradley and Anthony, \$ 3.00, 1849.

Vocabulary of Sh. and Wyandott, pp. 590-594; names of rivers by the Shawanoes, p. 594 (the 1st edition, Cincinnati, 1847, p. 581, 8⁰ contains no linguistics) Other editions, 1850, 1852, 1869, 1875, 1889.

Johnston, John, (Indian agent, born 1775, + 1861) Account of the present state of the Indian tribes inhabiting Ohio, in American Antiquarian Society Transactions, vol. I, 269-299. Worcester 1820. 8⁰. Howe has reported his vocabulary, also Dodge, J.R. Johnston was president of the Historical Philosophical Society of Ohio.

Grammatic comments: Adelung or Vater

Lord's Prayer: Adelung, American Museum, Auer, A., Drake, S.G., Lord's, Morgana G., Trumbull, J.H.

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Numerals; quoted by Haines; E.M., Haldeman, S.S.; James E.; Jones, D.; Lykins, J.; Parsons, J.; Vallancey, C.; Weiser, C.

Periodical: Shau-wau-nowa Kesauthwau [Shawnee Sun], Shawnee Baptist Mission Press, 1835-1839, (by Meeker until 1837, then by Pratt). It was the first newspaper ever printed in an Indian language. A quarter sheet.

Proper names of persons: Bollaert, W.; Catlin, G.; Jackson W.H.; Stanley J.M.; Treaties.

Relationships: Morgan, L.H.; Systems of Consanguinity, Harvey, Simon D., Shawnee Reservation furnished them to Morgan for his tribe.

History: History of the Shawnee Indians, from the year 1681 to 1854 inclusive, by Henry Harvey, a member of the religious Society of friends, Cincinnati, Morgan and Sons, 1855, X and 316 pages, 16⁰

Song: Biedermann, Freiherr von Woldemar: Zur vergleichenden Geschichte der poetischen Formen. In Zeitschrift für vergleich. Litteraturgeschichte & Renaissance-Literatur

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neue Folge, vol. I, 415-440, Berlin, 1889, 8⁰⁰: Shawnee sacrificial song, pg. 422

Vocabulary: Adelung, J.C., & Vater, J.S.

Allen, W.	Assall, F.W.	Balbi, A.
Barton, B.S.	Butler, R.	Campbell, J.
Cummings, R.W.	Denny, E.	Dodge, J.R.
Domenech, E.	Edwards, J.	Gallatin, A.
Gatschet, A.S.	Gibbs, G.	Gibson
Hadley, L.F.	Haines, E.M.	Heckewelder, J.G.E.
Howe, H.	House (Howse), J.	Jefferson, T.
Johnston, John	Jones, E.F.	Long, J.
Morgan, L.H.	Parson, S.H.	Pike, A.
Preston, W.	Ridout, T.	Ruttenber, E.M.
Schoolcraft, H.R.	Ulrici, E.	Whipple, R.W.
Words: Buschmann	Gatschet	Gerard, W.R.
Latham, R.G.	McIntosh, J.	Rafinesque, C.S.
Schomburgk, R.H.	Sener, S.M.	Smet, P.J. de
Smithsonian	Vater, J.S.	Yankiewitch, F.

Yeates

Under Savanna: Several Lord's Prayers, and words by

Fritz, J.F., and Schultze, B., Yankiewitch, F. de M.

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Among the authors of vocabularies we mention the works of the following:

Allen, William, DD.: Wunnissoo or the Vale of Hoosatunnuk, a poem, with notes, Boston, etc. 1856. Account of Indian languages: pp. 174-192

Butler, General Richard sent a Shawnee & Delaware vocabulary to General George Washington, who sent them to Lafayette in 1788. They were subsequently printed in the Synopsis of Gallatin.

Cummings, Richard W., Vocabulary of Delaware & Shawnee, about 350 words each. Printed in Ind. Tr. II, 470-481, Phils. 1852, 4⁰. Reprinted in Ulrici, E., Die Indianer Nordamerikas, pg. 39, Dresden 1867, 8⁰.

Denny, Major Ebenezer; Military Journal-an officer in the Revolutionary & Wars, Pennsylvania Historical Society, Mem. VII, 137-485, Philadelphia 1860, 8⁰⁰, Vocabulary of words in use with the Delaware Indians (Fort McIntosh, Jan. 1785) 178-481, Of the Shawanese (Fort Finney, Jan. 86) pp. 481+485. With his portrait.

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Edwards, Rev. Jonathan; Comparative vocabulary of Shawnee and Mohegan, pp. 6-7 of his Muhhakanew Indians, 1788.

Domenech, Abbé Emman. Henri Dieudonné: Seven years residence in the great deserts of North America, London 1860. 84 words of Shawnee and other languages in II, 164-189.

Gibbs, George, Vocabulary of the Sawanwan or Shawnee language, Mser. in the library of Bureau of Ethnology, February 1866.

Gibson, Vocabulary of the Shawones, in Gallatin, Synopsis.

Hadley, Lewis Francis, Vocabulary of the Shawnee mper Bureau of Ethnology, 1882, legal cap. 1-32

Haines, Elijah Middlebrook, The American Indian, Chicago 1888, The Massinagan Co., about 70 words of Shawnee and other Alg. Languages, pp. 669-675

Heckewelder's Comparative Vocabulary of Algonkin dialects; from mser. In American Philosophical Society; printed for the Alcove of American Languages in Wellesley College Library by E.N. Horsford, Cambridge, 1887, seven pp. 4⁰

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(Howse, Joseph; Cree grammar, London, 1844.)

House, Joseph, Vocabulary of certain North American languages In Philosophical Society (of London), Proceedingsvol.IV, 102-122, London, 1850.

Jones, Electa F., Stockbridge past & present, Springfield 1854, pp. 31-32, comparative vocabulary of Mohican, Shawnee, & Chippeway

Long, John, Voyages and travels of an Indian interpreter and trader, describing the manners & customs of the North American Indians—a list of words in Iroquois, Mohegan, Shawnee & Esk (26 words of Shawnee, pg. 209), London, 1791.

Preston, Cpt. William; Vocabulary of the Potawatomy, Miami, Delaware & Cherokee. Preston, soldier, was born 1729, died 1783. Of Shawnee there are nineteen pages, dated Greenville, 1796.

Ridout, Thomas, Vocabulary of the Shawanese language written when a prisoner among that nation in 1788. Died at Toronto 1829. 8 leaves, 12^{ncs}.

Ruttenber, Edward Manning, History of the Indian treaty of Hudson River, Mb. 1872. 24 words of Shawnee.

Gerard, W.R., The word Savoyanne, Torry Botan. Club, vol. II, pp. 72-73, New York, 1885, 8⁰.

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McIntosh, John, The origin of the North American Indians, New York, 1843, pp. 100-103, a few terms of Shawnee.

Schomburgk, Sir Robert A.—A vocabulary of the Maiangkong language, S. A. The word “sun” in Algonkin languages. Philological Society Proceedings, London, 1850. 8⁰. pp. 217-222.

Sener, Samuel Miller, in Harrisburg Telegraph, Notes & Queries, June 29, 1889—names for elk, dog, etc. in Algonkin languages.

Smet, Rev. Peter John de, Mission de l'Orégon et Voyages aux Montagnes Rocheuses, Gand 1848, Table compar. Pp. 373-377 (also Shawnee, prob. From Barton)

Smithsonian Institution, Moscell Collection, photographic portraits of North American Indians in the gallery of the Smithsonian Institution, March 1867—names of Indians.

Drake, Benjamin, Life of Tecumseh and of his Brother the Prophet, with a historical sketch of the Shawanese Indians, 12^{ncm} pp. 235, Cincinnati 1841.

This author also wrote on Black Hawk, the Sac and Fox Indians & Keokuk, 38 Cincinnati

Harvey, Henry, History of the Indians 16—to 1854(Fidd!)probably church book.

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Extract from:

Description of the antiquities discovered in the state of Ohio and other western states, by Caleb Atwater.

Dated Circleville, Ohio, Jan. 1820
 Archaeologica Americana, vol. I, pp. 1025-312

Piqua (*Pěkwí*) tribe of Shawanoese. When their large fire (of ancient times) had burnt down, a great puffing and blowing were heard in the ashes; they looked, and behold! A man stood up from the ashes. Hence the name Piqua: "a man coming out of the ashes, or amn of ashes." Pg. 275

Mequachake: "a fat man filled," made perfect, so that nothing is awnting. Have the priesthood, perform the sacrifices & all the religious ceremonies of the nation. None but certain persons of the Mequachake are permitted even to touch the sacrifices.

Menekut'thégi

Kiskapocoke (Kispogógi, see 68); Elsquataway, the prophet and Tecumseh belonged to this tribe. The K. were always inclined to war & gave much trouble to the nation. They finally departed & took up their residence at Greenville, Ohio, in 1806; in the late war they lost 22 warriors in battles & reduced in number have returned to Tippecanoe, their former place of residence.

Chillicothe: signification unknown; All on pg. 275.

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Words of the vocabulary which I have not yet obtained from my own informants; pp. 287-292.

Ethepate	raccoon	D., thepatí, -iki
Chaquiweshe	mink	D., shakwewé'hthi, -thígi
Oshaqua	muskrat	D., o sashkwá
Shumaghtee	paddle	D., tchumáti
Apapewee	saddle	D., 'hpapíwe, xpapíwe
Saketonebetcheka	bridle	D., thakitonepítchika
Neeshematha	my sister	D., nisenútha my niece
Neethetha	my brother	D., nithithá my uncle
Alolagatha	hired man	halulagathá
Paskwawke	clouds	D., pathkwakí, -wali
Quaghcunnega	rainbow	D., kúnakwa, -kúki
Aquetteta	warm	hakwateté warm
Alwameke	bottom ground	luámeki down the hill
Takatchemoke wigwa	council house	tahátchimokí wigiwa "where they had a talk"
Aghqueloge	sick	D., hakwilukié
Weshe lashamamo	well, in good health	huessi lashamamí'
Openeake	turnips	117. hupeniégi
Shikagosheke	onions	117. segagowiséki, pl.-wisá sg.
Cheketecaca	tomahawk	
Shakeka	flints	sa'k8ga flints

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Naquaga	trap	nakwáka; -kana pl.
Petacowa	hat	D., petak'húwe
Pethewa	handkerchief	D., pthíwe
Metetawawa	pair of leggings	D., matetáwali
Shiskewapo	tea	msiski wábo "leaf-juice"

Chobeca medicine hutchepiχkí, pl. hutpchepkali
 Matche lenethatha my enemy matchi lenithétha “ugly man”
 (historical word !)

Olame netaghquologe I am very sick hulámi netakwilogíe
 Mesquetwee it is clear weather mí’skwatwi
 Weshe catwelloo let us always do good keweshelawaypa kehueshilawípe
 wishí katuílu (have strength) to do good see 513!

Pg. 297 Ohio River: kiskepíla thípe; kiskepíla an eagle, pelethí is now eagle

Pg. 297 Muskingum is Delaware term, Shawnee call it Wakitamo sepe, “town on the river side”

Hockhocking, Delaware, means bottle, Shawnee Weathakaghqua, bottle, 513 (gourd first)

Auglaize River: Shawnee Cowthenake sepe, falling timber river, 513

St. Mary’s: Cokotheke sepe: kettle river (ahcohqua, pg. 292, kettle)

Miami River of the Lake: Ottawa sepe, thutáwawi thipi D.

Blanchard’s Fork of the Auglaize River: Shupsquate sepe, tailor’s creek

Pg. 299 Sandusky River: Shawnee Potake sepe, a rapid river

Pg. 64

Pg. 299 Detroit Strait or River: Kekacamege, 572, “narrow passage or strait”

Licking River: nepepenime sepe, “salt river”

Mad River: Athene sepe, flat or smooth stone

Cumberland River: Maquehoque sepe, tree with a large knot or excrescence; it grew on the Indians’ leading path at the ford. In passing this way, they whistled and went around the tree; its circumference was so great, that few could pass around in one breath.

End pg. 299

Pekuí: Pickaway County is on both sides of Scioto River, Ohio, above Chillicothe. Circleville is in it.

C.J. Fish, Wyandot Indian, seen February 1896 at 340 Pennsylvania Avenue, says

Wakarushi, river in Kansas, Douglas County, is Shawnee name and means “clear stream”

Olathe, pronounced Olethí (Kansas) is Shawnee, name of a Shawnee chief. Cf.

“handsome,” pg. 66, 514

Polecat is sekákwa

Pithakěná “leader”, personal name of a great Shawnee warrior, compared to a turtle at the head of a log: “leading”

Handělsáishě, “goose neck” a Wyandot warrior’s Wyandot name (long neck)

Chetope is a Shawnee local name, is Osage “four lodges”

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Vocabulary by Lieut. A.W. Whipple

1853-1854

published on the Pacific Railroad Reports, vol. III, 56-61

corrected with Thomas Dougherty, 1892, October

Words of it upon which further information is desirable:

Ni-tquequaiomáh my sister (older or younger than I?)

Nitkwámá my sister

Delnoyéh Indian lenáwe, eleney (Ridout 376)

 Indian tribe

Eshiquechí face yeshi kwēтч-form of the face

Lahouikile'h	forehead	h8kiní his forehead
	Is center of the forehead; láwi, center	
Ki láni	thy tongue	idem Ridout, ni láni my tongue
Wila wiláni, wi láni	his tongue	
Ki betaléh	thy tooth	keepetsee teeth, Ridout, Tooth, Dougherty
Quiníluna-olíh	beard	kí (for kíla) witunawali your beard
Letchi	hand and finger	keletsee thy fingers, kiletséwah Your hands, Ridout
Beh-kwoi-táh	belly	ne pekwatá my belly (or níla, néla)
Pás-satih, mas-sih	man's, woman's privates	má'his
Ni thítah-lísh	toes	ni thítáí my feet
Tip-hi-cáh	cup	tep'higá, pl. tep'higánagi
Oui-tha-quuc-quoí	bottle	withagakwá, pl. kogi
M'ki-thai-náh	moccasins, shoes	ni ma'khithená, Sg. Ne ma'hkithé
T'thai-a-mé	tobacco	théma
S'spemeke	sky, menkwatuí; spémeki above	
Pai-bai-ke-cha	darkness	pebekitchá
Pi-ai-tah cou-tha-mouí	morning	pieta kothamwá is (sun)rise
Pg. 66		
Pah-co-tai (false for takwaké)	autumn	taguági Bluejacket takwakí
P'si-cah-n'oui "it is windy"	wind	messikakí wind
P'ou-quoi-mah	hail	mkwamá is ice
Kwamelánwi	hailing, "raining ice"	
Kipat-tenui	ice, "frozen water"	kípatenwi
Kikah-ka-mi-katuí	valley, "windfall tangling woods"	
Ou-thow-o-qu-quáh	copper	utháwa kukwá
Wabah-co meshí	oak	wabakomíshi is white oak
Que-qua-la-soi-tha-kí	partidge	kekwalasútha (-gi, pl.)
Wishi-cat-ti-oui	strong	wishi katwí
Wishi	stout	
Katwí	the one who is	
u-le-thí	handsome	huléthi pretty
mate thí-i-thi	ugly	mate thíthi ugly
ah-quoi-te-tí	warm, hot (?)	
yah-ma	he, she	yáma this one
la-neh-ke	they	lániki
la-nah	that	halaína that one
(ha)la-yah-ma	this	halayáma this one halayúkuma these ones
ma-ketch-e-ne-lu	near (??)	
enoke-kah she-ki-ki	today	hinoke káshekíki
wah-pah-kéh	tomorrow	wapakié
dah-que-le-mah	to love	
níla nitakwelemá	I love	

or nitakwelemá I love
nitakweletá I love this
nitakweletamáki I love those

pg. 67-blank-

pg. 68

additions topg. 61:

Chillicothe is explained by Jacker-Kelton, Indian names, pg. 20:

Kichinikathe “big wild goose”, adj. Nika-a wild goose.

Bluejacket pronounced it Tsalaxgásagi, 15, 43, 221

The plural form: Chillicothe-people

Hence “big wild goose” is probably false

Heckewelder on the Shawanoes:

From Transactions of the American Philosophical Society, I, pg. 73 (1819)

The Sh. are considered to be good warriors and hunters...and more careful in providing a supply of ammunition to keep in reserve for an emergency than any other nation that I have heard of. Their language is more easily learned than that of the Lenape, and has a great affinity to the Mohican, Chippeway and other kindred languages. They generally place the accent on the last syllable (in speeches also?)

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Shawnee bands in 18—

From my Ottawa manuscript, by Early, pg. 44

Black Bob Shawnees, about 100 pop., formerly in Kansas, now in Indian Territory (are now counted with Cherokee Shawnees)

Absentees, about 700, ditto

Eastern Shawnees, about 60, in Indian Territory, 1892, October: 83

Cherokee Shawnees, also called Kaw River Shawnees, about 400, in Indian Territory

On the register roll of 1871: 772

1891:698

absent: 160

total: 758

Thomas Jeffrys, French Dominion 1791, pp. 78, 79

Atahensic is the moon, jouskeka the sun, thaouitsaron the elder brother.

In Huron: Areskoui: great genius, sun, the Agreskoui of the Iroquois; Mishabu (of the Algonkins) is Atahocan; Matcomek (a third god)

Pg. 70-blank-

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The Ridout Letters:

Ten years of Upper Canada in peace and war, 1805-1815; being the Ridout letters with annotations by Matilda Edgar. Also an appendix, of the narration of the captivity among the Shawanese Indians, in 1788, of Thomas Ridout, afterwards Surveyor General of Upper Canada, and a Vocabulary, compiled by him, of the Shawanese language.

Toronto, William Briggs, 1890. Octavo, pp. 389.

The following terms of the vocabulary, pp. 376 to 381, are those upon which further information is desirable: others were entered into the slips of Shawano.

Weisamanitoo	god	wéši manitu is white man's god And Indian god
Mutchamanitoo	devil	matchi manitó
Notha, neakea	father, mother (my)	nothá, nikiá (351)
Theemeytha, eamsetha	a brother, sister	thimethá younger brother Skwâthethá thimethená younger Sister
Neawaw	my wife	níla nī'wa
Wewalee	his wife	
Wessee-aw	husband	delenímá, weshiá my husband
Neaqueytha, tawneytha	my son, daughter	
Meeawn=elenee, meeawn=eequaw	a young man, woman	
Wíla	he, him	
Pg. 72		
Corrected with Tooley and Tom Stand, October 28, 1892		
Meakeybuethetha	an old woman	pg. 376, col. 1 st
Assiskee	earth, ground; earthy	matter pg. 352
Sikakúni	wind	(kúni snow) secacoonee
Geemewawnee	rain;	kimoáne, pg. 376, col 2 nd
Weapee	cold	wē'pi
Awquaw-tegte	heat of sun	akwateté hot day
Kegsetee	hot (water)	
Melocaummee	spring	melokámi
Neabeakee	summer	
Teaquawko	autumn	takwági
Pepokee	winter	pepóni; wénoki pepónui it's winter Now
353 nenimkee	thunder	nenimkee wanwee loud thunder, it is thundering
pouthquatee	cloudy	
seckthee	deer	
eyawpee	buck	psekthí
sea-a-way	a horse	pséwe
mthótho	cow	
thowthyaw	buffalo	
poosica	cat	
seapessee	panther	
pesseywaw	wild cat	adj. Píshiw/pishiwá
theepaatee	raccoon	zebatí'
wyeewaw	wolf	mwéwa pl. -gi
wawcouchee	fox	wakutchethí', pl. thī'gi
kittatee	otter	kítate, pl.-égi
wyapetee-et	elk	
pg. 73		
scutelawmee	tortoise	skutelawé or terrapin (on land)

kawqua	porcupine	pg. 377, column 1
makeytha	sheep	mēkithá, pl. –agi sheep
ameaqua	beaver	
macouteley-tha	fawn, colt	
poweatha	pigeon	
nawpeya	cock	
cockelamoutha	hen	
weynussee	turkey buzzard, vulture	winási, pl. –sigi
awkitsee	turkey-cock	(not heard); (ha)ktché, pl. –éki, gobbler
pealeywaw	turkey-hen	
seaseepa	duck	
kakawkee	raven	
leakaw	goose	lká, pl. lkáki
satewei	rattlesnake	psitwá', pl. psitwá'gi see 11
makalitou	frog	mamakalató, pl.-tógi
pasquemei	mosquito	
nameatha	fish	
teaquee	tree	
teikou	wood for fire	
mesisskee	leaf or herb	
wawpaquemeysee	white oak	
pawquanemeysee	sassafras	
Manitou=wawquemeysee	buckeye tree	
Pg. 74		
Popsquawseway meysee	beech tree	pg. 377.1
Skippeimeysee	hickory, white hickory	
Squataw meysee	shellback hickory	
Cawwinakee	thorny locust bean	
Cawwimeysa	thorny locust tree	
Weilawnahai	ginseng (what?)	
Thenomeyseee	sugar tree	
Keisewaquata	sycamore	
Teatepawtaquey	vine	
Kitsetheynaweisa	bark	
Mealawqua	ash tree	
Wei-coupee	bark to tie with	
Sonlageysee	ship	
Oulageysee	canoe	377.2
Papaqueymee	cranberries	papa'hkwe'mí
Weewilsquee	capillaire plant	Sh. 354, used as a glue, & paint on wood
Sequaw	cedar	
Mutta	no	
Enee, a-a	yes	
Muttalaqua	no more, not any	
Pea-atcho	give me	

Maw take	squee	blood	
Pétswa		wampum	and bead
Metticoseeah		Englishman, white man	
Spaniee		a Spaniard	
Shemanthee		a Virginian	
Pg. 75			
Katawelegnee		a Negro	
Mosco		a Creek Indian	
Showanyaw		a Shawanese	
Nottowei		a Mohawk	
Nottoweitha		a Wyandot	
Catawaypetheaway		head	see wísi
Neleytha		the hair	
Skesaquey		eye	
Tow-waaka		ear	
Neetsawsee		nose (my?)	
Keelanee		tongue (thy?)	
Keetawnenah		mouth (thy?)	
Queekaca		neck	
Ketchena		thumbs	
Keekatsee		leg (thy)	
Kethetena		foot	
Outhawee monie		gold or "yellow money"	
Wiapawkekee		silver dollars or "white money", 512	
Wiapawke=quaw		tin	wápak'kwa tin (from "bucket") 512
withaw-waw-caquaw		brass	hutháwak'kwá, "yellow"
coupelecou		iron	mkupellekwí, pl. -kû'
waw-connokee-wapea		white	waxkánakia white
kuttey-waw		black (see top pf this page)	
oulamon		vermilion	hû'lamu, now Indian red, D.
pg. 76			
méthalui		lead in bars pg.378, col. 1	Ridout petekwálui ball
monathee		knife	
coquaw		pot, kettle, bucket	kúkwa, pl. kukû'ki 512
hamquaw		spoon	hēmkwá D.
waupamoua		looking-glass	wapamúwe D.
thequa		comb	
houlaka		basin, dish	huláka, pl. hulákana D.
Speleawee thepee		Ohio River	moon-turkey
Wawkitomica thepee		Muskingum River	probably Delaware word
Quass-quetuckkee		cataract, falls	kweasktági, pl. giwali
Chepcock		Fort Vincent, on the	Wabash tchepkakígi
Wythaw=wi commikee		Fort Pitt, 512	
Kikawka-mackee		Detroit 512	

Oucahounie	Fort Mattawa 512	
Key Kenethucca	nom. Pr. Map 381,357	
Metsigynewaw	ditto	
Nenessica	ditto metchikinéwa ? “you are many”	
Atowssee	ditto	
Wessketou	ditto	
Quegawai	blanket, pg. 378	hakwiwe
Poppea-awai	saddle	papíwe also seat
Thakoa	shirt broach 513	
Squathapeäh	belt, now scarf	mskwathapiá, pl. -piégi 513
pp. 77-100-non-existent		
pg. 101		

Sháwano language

Collected at the Quapaw Agency, Indian Territory, (four miles west of Seneca, Mo.)

By Albert S. Gatschet, Bureau of Ethnology, April 1885

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Pg. 103

Sháwano

Kádshuak'kwa	kettle see 356
Pthikáχkwe	board, plank
Tawihénik	table
Wewáwia yaki tawihénik	round table
Neniewekate-áki tawihénik	table on 3 legs
Nat'hepiā'dsik	bucket
Pkáχkui	wash-tub, barrel
Thikwaweláka	wash-basin
Wígiwa	house, pl. wikiwapalí
Papishé-awika	tent (of soldiers)
Síkunika wígiwa	stone house
Skutā'kualika	grass house
Pshewéwika	stable
Huté'hk8í	log, timber cut
Pshkipemí'sh	hickory tree
Shkuatámi	hickory nut
Watchashí'mish	persimmon tree
Wabsashí'mí	persimmon
Pkú'mi	hard stone (in fruits)
Mínká	seed (as of apples)

Pg. 104

shkuatá'	door
hapáshi	club
pishā'ka, pishāk	leather
táwa	handle (of any tool,vase)
petakuíga, ptakuíga	cover (as of kettle)
talabitéki	hinges

thanî'	bedstead & bed
mikuniának	featherbed
kitáka	pillow
u'hkã'dshi	leg and leg of table, furniture, etc.
hakuíwe	blanket (on bed and on body)
shashkatenutéki	linen (of bed)
mikitakaupítenek	pillow-case
kakipakuótek	curtain
tawálakikanik	window-curtains
tawalakíka	window
shapunéki	glass in window
wapamû'wä	looking glass
tatepákthégi	floor of room
pg. 105	
pî'tikie	room
tápakuethek	roof (of house) habaguéthogi Enoch
mã'nethí	knife
witchkashkuëk	edge of knife
hanaxkúki	front of knife, literally, "end"
tadshã'shuik	front of knife, lit. "sharp"
kásh kidsále	sharp nose
hapá kitsále	flat nose
sháshaki dshále	pug nose
kínwi tsále	long nose
mahiku tsálethi	short nose
wáka kudsále	hook nose
hudsáshi	nose
hudsáshiwali	many noses
mthe tsale	big nose
mátsku tsaletthi	small nose
mshkú tsále	red nose
shkipáki tsále	blue nose
utûni	mouth
mthutû'ni	big mouth
pg. 106	
kitsípitsikwa	hoop
kupéllekui	iron, hoop
tsakimanthehé	pocket-knife
pshěmáne	butcher knife
nepí, also nípi	water
wiakákami nepí	muddy water
huelākami nepí	clear water
meyámineki nepi	drinking water
niméne nepí	I am drinking water
kuikamí nepí'	full of water
télakwa nipi	empty of water

lenawéwi támi	Indian corn
támi skuí	corn cob
nikutík'kak'kuimi	corn ear
kulāshkwá	corn stalk
ktiká	corn field, field in general
kawashkwitaí tótek	wheat field
wakû'wä	fence
wakuénapash	fence-rail
p. 107	
kwána	hook
k'gáti	fish-hook
k'gáti wabití	fish line
tchetchipatégi	irons (to hitch horses on, stipple), lit. "anything that sticks in"
	lead-pencil & pen, ink
hawikábchik	I am writing, I am marking, base of the above
ntáwikiä	paper, book, newspaper
hewikā'teki	rafter, plates on which rafters rest Bluejacket
pemipelágan	shingles, clapboard only, Bluejacket
pethikinú'tek	boards and large shingles
pshîgaykú	Indian moccasins
lenowewá kithenágan	my shoes
ni m'kithé	shoes, moccasins, for more than 1 pair
mkithená	boots
puts húena	white man
tigushía	white woman
tigushía kwä'	white child
tigushía pelú'tha	many white men, cf. restigouchi
mîtchi tígúshiak	Peoria Indians
péwalekí	Ottawa Indians
hutáwaki	many Ottawa Indians
mitchi utawáki	
pg. 108	
lenapéki	Delaware Indians
lenápe	singular
pkíwiléni	a Miami Indian
potátamígi	Potawaomi Indians
gigapóki	Kickapoo Indians
nátoegi	Seneca Indians
tutelégi (Tutelo ?)	a few, among the Senecas, and Senecas
motákiki	Modocs
wiesh lénigi	"all wild Indians", also when not knowing name
katuwáki (not hukatawaki)	Cherokee Indians
(hu)mashkóki	Creek Indians
uká'hpagi	Quapaws
kikamíwi thipi	Spring River
niûshû thípi	Neoshu River

edsheníki	the Agency
teweníki	downtown (like Seneca), in the city
pshutéwe	(big) city
psháwi	big
pû'ssithá	tomcat, pg. 9
nosheshkata=pûshita	tabby cat
tcháki pushithétha	kitten
shemeté, pl. -gi	blacksmith
shemetéwiká	blacksmith shop
pg. 109	
yatahulkutsikiéki	carpenter shop
walkútskieta	carpenter
nanatautsékiéta	doctor
lenawéwi nanētautsekiéta	Indian doctor
The above (<i>carpenter shop etc.</i>) from Mrs. Susan Day (in blacksmith's house)	
What follows is from Charles Bluejacket: Shawnee policeman	
Sékûa hapakuäthetchiganá	shingle
Thigaꞓkó	lumber, boards, & large shingle (put it under pshikáꞓkwe)
téwe	town, city, village
metchí tewená	many towns, cities
hukimá	Indian chief
motáki hukimá	chief of the Modocs
lenawégi	tribe, band (of Indians)
kēgilshī' pushitá	male cat
tchepiki	medicine, drug
ninatauhá	I doctor somebody
mskwába mekuatuí	brown, "kind of red"
mskwáwi=pamekuatuí	color of some kind
nanemí	almost
papekíwä, pl. -ná	flower
pg. 110	
kitakía	full of spots, blots, spotted
ka'shá	rough, rugged
mitchí ka'sháki	many things rough
skanuthí	soft to the touch
shipenui	hard to the touch
skahanuí	wet
ka'hkité	dry (?), pl. kayakitégi (?)
lata-ushkuté	prairie
wesitepkí lata-uškuté	level prairie
meyáwi nkigé	right (hand)
namadshí ulídshí	left hand
hunekí	wrist
hunapaká	elbow
huliká	skin (of men)

thayá	fur
hamekuayí	beaver skin
gitatéwi thayá	otter skin
petáginithi wayá	rabbit skin
petáginí	rabbit
wápití wayí	elk skin
wapiti	elk
wápitíwi hakuiwá'	elk skin blanket
wipegui mwäiwá	wolf, gray
pg. 111	
tcháki mskuí m'hwä-othá	“little red wolf”, (coyote ?)
wipegui wágudsethi	gray fox
mskuí wakudshéthí	red fox
peläwá	chicken (of any kind)
lenalúi	arrow
kis'há	spike, arrowhead
lenalúi pitaká	quiver
put'hagá	mortar (of wood)
put'häshkuate	pestle
sosoní	basket
tchigat'higá	broom
hanikwá	squirrel
hanikwá hothoäluí	tail of squirrel
hadshí	to remove, migrate
nē wí'sha pagidshí	I go home
pelúi	(it is) far away
malakwahí	(it is) near, close by, 388
wishigatuí'	strong, powerful & stout
mayáni lení	a young man
pashitûthá	an old man
mekipuethíthá	an old woman
pg. 112	
sheshikawitá	widower, widow
kēshinunitá	stepfather & stepmother
kesinunuthotá hapelothá	stepchild
hapelothá	child
piledsáwä, pl. -na	glove and mitten, pair of
shishehiká	poker, and shovel 13
mkatewalú	hot coals, fire coals, and coals
wathé-a	light (seen at a distance, for instance)
pepekidshá	darkness
tepe'hki	night
pepékitchi tepé'hki	dark night
kimuánui tepé'hki	rainy night
nepiéwishé	moonlight
kisathuá wathéa	sunlight

halágua pensinuá	shooting star
halágua	star
pensinuá	falling
kunakuá	rainbow
Shawnees say it's going to stop raining when a rainbow appears.	
Kathikueho-ä'	towel, see 198
Pg. 113	
Nikithî'gua kathiguehó-ä nitawé	I wash my face with a towel
See gíthiwa	
Nítawé	I am using
Pépapashkitchiwíki kathiguehó-ä	a dirty towel
Thethathayakí kathikuehó-e	a clean towel
Thethathayakí	clean
Sisehiká	shovel
Skutéwi tetepthegíwi miéwi	railroad
Skutéwi	fire
Miéwi	road
Pépikisktégi	steam
Lawatégi	smoke (probably líwatógi)
Skuté liwaté	the fire is smoking
Paḡkuánui shí mteguí	sassafras tree
Shimisí (see 173)	papaw tree (on Spring River)
Sími	a papaw fruit
Wethawikí	Osage orange (bad Indians are ?)
Wethawikî'wí wakúe	hedge fence
Wakúe	fence
Wethawikî'wí	hedge
Hutekuí	wood
Mtékuí	tree, pl. metchí p'tegú
Matchí wapakumīshihí	post-oak, "is ugly white oak", rough tree, see 170, 489
Matchí mptégunáthá	blackjack, "wood fir for nothing," except as fuel
Wapakumishí	white oak
Wapaku	white
Mishí	oak
Pg. 114	
Meshimishí	burr oak D.
Hothawashkumī'shi	red oak; is black oak D.
Titimisé	scrub oak, water oak (some in Kansas, not Indian Territory) grows in water, along swamps, "jay-bird tree"
ptegumí	acorn, pl. same
hutháwi pacaní	black walnuts
hutháwi	yellow
pakaní	nut
hutháwi pakaní wishí	black walnut tree
skuatamisé	shellback hickory tree, also 488

pskípi misí	common (black) hickory tree, 488
skuatamí	hickory nut (mi don't mean fruit, berry), 3
matchashímí	persimmon, cf. pg. 3, D.
matchashímishî'	persimmon tree, cf. pg. 3, D.
sekúmisá	pine tree, also cedar, D., see 489
welak8thagitá	hard pine
mshiminakuá	apple tree
mshiminá	apple
pekimísí	cherry tree
pekimí	cherry
skwibokamá=wisá	plum tree
skwi	red
bokamá	plum
pukamá=wisá	peach tree
pukamá	peach
mituakí	willow
pg. 115	
mituakíwi (h)apashí	willow rod or willow stick
nenekakuá	cotton-wood tree 489
kishoa kuatoá	sycamore tree
shashigupíá misá	red elm, slippery elm, (blacksmith)
	is hushashigupíá, 489
hanípi	black elm, 489
wasalakatuí	hollow
wasalakthaguí	hollow log, cf. pg. 3
shishikiwemisí	maple tree
thethenamísí	sugar tree (a kind of maple)
killikinikamishí	sumac-shrub
wikupimishí	linnwood tree
wikupi	bark, fiber to plait, twist with, from young hickory trees
mishí	tree
hulagékui	bark, hard or outside bark
piēmshkuná	I am twisting
wethawigithitá	poplar tree
pshkáti	raspberry
pshkáti misá	raspberry bush
withäyi pukamá	gooseberry
withäyi	fuzzy, hairy
an "end" sticking out of them	
pekuimí	huckleberry, whortleberry
hutehimí	strawberry
hutehí	heart
hutehimísí	strawberry bush
pg. 116	
makilikueminá	dewberry sg.
Huthagaskuá	cocklebur

Tepetūkué	shrub, “grows,” “coming up in a bunch”, 490, 491
Kuleskuá	maize-stalk, pl. kuleskōgí, is any stalk, see kukulesk’ below
Shkibakshkatuí	green grass
Kayakitégi mskutekualó	dry grass, dry hay, cf. ká’hkite
Mskutekualó	hay
Hathakamiguí	rock moss (green)
Tapké yakguí	limb (of a tree)
Hotchepa katuí	root of a tree, “its root”
Hana’hkupiehí	top (of a tree)
Kakiwé mísi	box-elder, (false, see 490)
Nipsiwaluí	elder (bush), pl. nipsiwalú’
Meskuikisítá	cedar tree
Miashithá	Irish potato, pl. –thági
Papekiwé	flower, cotton
Melasiwi kukuleskuá	sugar-cane ?
Melási	syrup of molasses
Ma melaskatchikégi	sugar, any kind
Mtekuí melasí	maple sugar, lit. “tree molasses”
Meláshiwi thinapitchigá	sugar-press
Pg. 117	
Patetathá	sweet potato (-thá small)
Shekakuishá	onion, pl. –ségi
Tegushiéwi skutsithagí	peas
Pekuatepéyagi, and mshishkí	cabbage
Sayaskitutejí	lettuce, “they eat it raw”
Skinui	raw
Měskui tchépkagegí	beets, “red roots”, D.
Wāwie peniá	turnip, pl. –niéki
Skitamegí	water melon, pl. –íwali
Sinipukuagí	mushmelon, cantalupe
Kāshitchegí	cucumber, pl. –tcheawalí
Mskíwi thakadshiká	red pepper
Lokitámi, lukítámi	soft Indian corn, white or reddish, to make lye-Hominy & to pound it for making bread
Skualitchimí	red, hard, flinty corn, for hominy roast in a fire hole, Then shell and dry it & make sweet corn out of it, no Bread
Tàkua nebí	hominy, “bread-water”
Tàkua	bread
Sotéwali	lye-hominy, sófki (Creek)
Pthalōmí	wine-grape, grape, D.
Meskwákamigí	wine, red, claret
Tchigaluimí	summer grape (wild)
Pg. 118	
Peshipetemí	(small) winter grapes

Katohuáwi pitenigá	hunting coat, (Indian), Indian summer coat
Katohuáwi	Cherokee
Pitenigá	shirt
Hapaginétaganá	leggings
Kutepithōwé	breech-clout (worn now by Shawnees west)
Kipskwepithō'we	belt fastening the breechclout to body
Lekuatch'howená	strips fastening the leggings to the belt
Lelithikutégi lekuatch'huwena	fringes, "little strips on buckskin leggings"
Petch'huāgi	beads, sg. Petchuá
Tekaganuitá	tomahawk
Psimanethí	scalping knife
Wilteguí	scalp
Pakamagá átassa	war-club
Pukiesí	sling-shot, (war-club of similar kind), buckskin & rock
	Inside
Kuakuaskwobitchiká	sling (stone sling)
Wawietuní	shield
Tchith'higá	spear, lance
Hilenakuí	bow
Ptepteguabití	bowstring

Pg. 119

Pathkak'gí, or masks, "false faces," of wood, procession of these around houses to scare off diseases. They pay them off by means of tobacco, the processionists being called "grandfathers," lēmésomthá.

Feasts, certain feasts could not be commenced without a ceremonial speech preceding them. Lemathkokuwé-feast, they eat, then pass tobacco, then whiskey, no dances. The whole night –dead people are supposed to eat first, food is served to them, and the stoppers are taken out of the bottles, so that they can help themselves to the contents, when they have fed, only then the feast begins. Once a year.

Pecan-tree ?

Pg. 120

(April 6)

pp. 120 and 121 from Lot Whiteday, blacksmith at Quapaw Agency

thaktige'a skuté	the fire burns
liwathike'a skuté	the fire smokes
múshkěle skuté	the fire blazes up
met'higethé skuté	the fire is spreading
ha'té skuté	the fire is out
nenegunéthenui skuté	the fire is smouldering
hutshiéshkatui nepí	the water (of river) falls down
wawia'htánui nepí	the water is eddying around
píkatui nepí	the water is muddy, roiled
welákami nepí	the water is clear
nanukakiwákami nepí	muddy water
welákamthenui nepí	clear water
pkatewákami nepí	black water

thógatenui nepí	the water is frozen
temakanuí thipí	the river is up
hutchéskatui nepí	the water (of river) is down
hálemi skuíkami (thipi)	the river is rising
hálemi	commences
halémi utchéshkatui (thipi)	the river is falling
lékuanui (nepí) thipi	the water is flooding (the banks)
utchéshkatui thipi	the river is dry
lékawakamí thipi	the river is sandy
síkuanakí lamipie thipigi	the river is rocky

pg. 121

	“lit, then is rocky bottom in the river”
lamskégupkí’ thipigi	the banks are swampy, lit., “swampy around the river”
lamskégupkí’	a swamp
hutekui’hkí thithipenegue thipígi	the banks are wooded, lit., “trees on side of river”
lánetekgî	“in bottoms” (of river-thipigi), flat valley, bottomland
takapéwenigi thipígi	ford in the river
kipéniga thipigi	a dam in the river
tamákaki thipi	a deep river
memaspiteméthiki thipi	a shallow river
pepókaki nepí	waves in the water
peguata’hki sithe nepí	surf in the water, “running into banks & out again
matapétanui thipi	confluence of rivers (Mattapony ?)
taguitchthégi thipi	the headwaters of river
hata’8’hka	bridge
tatakke’ki hute’hkuí	foot-log
mskékui	lake
thipuethí	branch (of river)
tatkikami n’htagí nanukaní	morass
tatkikamí	spring
n’htagí	miry
nanukaní	mud
matchkueteguíthi thipi	small river, brook
matchkueteguíthi	narrow
thipi	river

pg. 122

page 20.21 from Lot Whiteday, blacksmith at Quapaw Agency

skípakia	green
wipekwa	blue
wipekwa and wipekúthi	grey (in the animate)
katéwa pamekwatuí	brown, “it looks black”
waxkanakiá	white, waxkanekithí (animate)
wapinakwátwī	(looking white)

To copy and retranslate into Shawnee and the Illionois languages: Speeches in the Indian style at the Piankeshaw council, 1784, made at Vincennes, I. Filson, History of Kentucky, pp. 79 sqq.

Vocabulary of the Ridout Letters, continued

Explained see pg. 223, 339

Pg. 378: thya	skin	thayá is hide, pl. thayekî'
Elenaquey	bow	lenakwē, pl. lenakó
Elena lui	arrow	lenalui, pl. lenaló
Peyteneekah	shirt, or jacket	piteniká, or coat
Petacouah	hat or cap	petakówä, pl. -kóak?
Teaquah	gun	tékwa, pl. tekwábali
Pemqua teaguah	rifle	123
Alloley	bullet	halwí, pl. halō'li
Mecottey	gunpowder	mkáte (mkatéwa black)
Sacouka	flint	
Weweyla	powder horn	wewíle "horn"
Teekhauhka	tomahawk	323
Sequawna	stone	siguná, -ági
Awsit-theeke	crosses worn on the neck	(??)
Mecothey	awl	
Theckthey	deer sinews	pkséksi deer
Kethenequa	soap	
Masisskee	tea	
Melassey	sugar	melā'shi sweet
Tepthichah	cup, or teapot	tepthichah
Weeawthey	venison or meat	
Weelenoix	fat (French pronunciation)	324
Pitssawkah	rope, or halter	
Pg. 124		
Spemmekee	on the top,	pg. 379, col.1
Nepey-waw	sleep	
Hat-chimokee	council	
Kikenecaw	prisoner	
Notob-oley	war	
Wanesucca	fool (is wanisáka,	324)
Ka-anah	friend	
Nekaanah	my friend	
Kesekee-kasothwaw	sun	
Allotheke	sunshine	
Tepeykee kasothwaw	moon	
Metsemee	moon (is: "new moon")	pg. 126
Ala-agua	star	
Nonolaweisky	the north star (??)	
Quala-aqua	Ursa Major kwalákwa	
Teypatuca	Orion,s Belt	
Peaquelineykee	the Pleiades, pekwelenógi	
Keisekelaqua	Venus, the planet	
Kessekee	day	

Wawpawey (to a female's name) daylight, wápanwi	
Tepeykee	night, pl. –wáli (?)
Oulacon	yesterday
Enoukee	to-day, hinóki
Leykuckee	last night, lekakĩ'
Nenesacou	teo days ago, ninísokó
Wawpackee	tomorrow, wapagé
Nicounakikee	two days hence, is four days ago
Pg. 125	
Setaquotha	leather, pg. 378, col.1, pg. 339, pissága, leather, Tooley, October 25, 1892, buckskin leather
Mokita	leggings, 378, col. 2, mateta is pants, pl. –wali
Moketha	moccasins, &shoe, mákethe, pl. –na
Macota	women's petticoat (is hokóta), pg. 339
They-amah	tobacco, lthä'ma (Tooley)
Quacah	a pipe, p'kwáka, -anagi pl.
Hattawa	punk, hatúwa
Scoute-cagah	steel, for striking fire
Outatsica	stem of a pipe (kwaka) hutatchiká, 339
Peteyway	smoke of a pipe, or tobacco
Leewawtey	smoke of a fire
Pemee	bear's oil, bear oil, pg. 339
Poutala	is putála, skin for carrying oil, 339
Kawcoa	razor
Thawthcatsica	frying pan
Quawnikee	339, chain, hukwánagi, chain
Petheawai	breastplate, or gorget
Wythaw quawkey quaw	bottle
Thepee, pl. thipiwáli	river
Speleawee-thepee	Speléwi, Ohio River (still called so, Tooley)
Wawkitomica-thepee	Muskingum River
Ta-winikee	a town, hutéweníki "in town"
Weykeewaw	house, wikiwa, -áwali
Kitsecommey	the sea, or a lake tchigamĩ'
Mine-athey	an island
Pg. 126	
Thecounakikee	three days hence pg. 379, col. 2
Kesothwa	moon, or month, kí'sathwa
Kicotto	year, ngutí káto, kátto
Metseme	no moon, "changing"
Thawkee	tháki, thági new moon or "come out"
Memeaquee	to run, ni memekwí I run, pg. 380, col. 1
Nemenee	I drink, ni mené
Theaquee	to kill, ni nthékwi I kill
Menealapee	to dance, ni menielé I dance
Nacommo	to sing ne nakamó I sing

Atchsemo	to speak 340
Neuatchsemo	to speak false ? ni nan hadshimo I speak false
Kitellee	to tell
Pemoutee	to walk, ni pemōte
Kipsawquee	to choke ni kipskágwi I get choked (by bread, etc.)
Neapouthou	to burn-not!
Nepaalo	pg. 341 lie down ni népá I sleep
Hoosstou	to make
Nensweyleymaw	I love you
Jackqueyleymaw	I love you
Kataqueyleymawtee	do you love me
Alequenenthequa	will they kill me (not ?)
Squawlawey	I am hungry
Tawqueloukee	I am sick
Awkitawkeloukee	are you sick
Pg.127	
Poconuey	wave, pg. 378, col. 2, see 10, verb is forming waves, see 10 pókanui, substantive fort ??
Oucahounie	
Wessitie	mountain wesétegi on the hill
Spemme-kee	on the top
Ou-eeawteke	book, letter or map (??)
Meeawee	path, or road miéwi, pl. miéwali
Skeaquee	pond of water, mskékwi
Nounouconwey	(342) swamp, pg. 379, col. 1
Tike commee	spring of water
Simmenachkee	apple
Tawmey	Indian corn, támi
Ouskipemee	sweet corn, 342
Nepepemee	salt
Squimenuckee	haws
Meeasathuckee	Irish potatoes
Peneeakee	wild potatoes
Cowasquee	wheat
Weethuckapee	rum
Loucanah	flour
Meleynawpee	milk
Scoutseathawpou	coffee
Weeweloquee	pepper (<i>wrong</i>), a woman's hair
Saw-wee	big
Squawthee	little
Monspethey	tall
Pg. 128	
Yawmawqueloukee	he is sick, pg. 380, col. 1
Chiakee	we, or all are sick
Wanatho	he is drunk

Nawacouta	I know it
Mutta-nawacouta	I don't know it
Pawpiachee	I will
Netessatahai	I think so (not taken)
Oiqueo	I don't care
Wetheneto	eat some
Eleckhaalee	pg.380. col. 2 go away
Peealo	come here
Neawai	I thank you
Awquiloukee	sick
Mattapelou	sit down
Kiweeakouah	are you angry
Taa-neweikata	where are you
Scothakeweitamee	will you be my wife
Tawney	where is it
Nepouah	dead
Netchewai scup-qua	'tis so
Neteibois (French pronunciation)	I tell true
Mutta teibois (Fr. Pron.)	'tis not true
Teneetsup	it is true
Teaque matta nemeta	don't give it
Teaquea-atchsimo	don't tell
Pg. 129	
Pg.380, col. 2	
Teaque-weitsmaha	don't tell him of it
Tawneweicomah	where do you come from
Peeawaw	they are coming
Pesalo	take care
Alla-luey	'tis very unfortunate
Enoukee mehee	a little while ago
Allicaw paw keeta	throw it away
Pyawaw	here
Mawweeachee	that way
Pealouee	a great way off
Tawnewee	let me see
Pete keneth pia	when will he come back
Sweagetissetha	what is your name
Laquyawaw	where is he gone
Wetchewai	let it be so
Kalipatchehee	never mind it
Matow-e-hahee	nothing
Neloutsy	for nothing
Peccouai	pg. 381, col.1 town
Olethy	pretty
Lamyolethey	very pretty
Lami	very

Olethey quiawa	pretty woman
Ouey	done, or dressed
Ouesa	good
Pg. 130	
Pg. 381, col. 1	
Lamyouese, or lamouesa	very good
Matowessa	bad
Metsy	many
Kincapethou	col. 2 nd bracelet
Keletsapethou	ring
Okemah	king
Nelowto	captain
Peloutsyhea	presently
Peloutsy	by and by
Neheewey ?	how do you call that
Kethwee	how many
ketheney	to wash
pakitchee	gone away
winussey	scalp
seeaway	horse
seeaway kee	horses
papiache	I will

end of Vocabulary on 381, col.2

Excepting the numerals

Which go from one to 1000 and include pelico once, neseeno twice,
Then comes nicoutee one, nisswee two;

Pg. 131

A manuscript copy of the original in the possession of James C. Pilling had a large number of macrons & breves – U over the vowels, which were fortunately left out in the printed edition. – some words at the right or left hand margin give corrections of the words in the vocabulary, which has everywhere the articles the or a, with the substantives.

Examples:	weĩsãmãnitōō	God
	Mũtchãmãnitoo	the devil
	Nēākēa	a mother
	Wewāwlee	my wife; wiwālee

The macron seems not intended for syllable emphasis, for this is generally laid on the last syllable in that language.

The manuscript copy consists of ten pages written on folio paper and includes the numerals.

Pg.132

From “Some early notices of the Indians of the Ohio, etc. by M.F. Force, Cincinnati, Ohio, Robert Clarke & Co., 1879, Octavo (Eries & Shawnees, chiefly)

Pg. 12: The Shawnees were not found originally in Ohio, but migrated there after 1750. (See Brinton’s paper), pg. 13: The Chaouanons, heretofore either in Canada (viz.

what is east of Mississippi & north of the Ohio River), and very well known to Monsieur de Vaudreuil, are come to settle among the Alabamas. Present State of Louisiana, etc. London, 1744, pg.52

Pg. 14: The Iroquois, after being obliged to quit Lake Erie (by the Chaouanons, who lived there), withdrew to Lake Ontario, and after having chased the Chaouanons and their allies towards Carolina, they have ever since remained there, or in the vicinity. From Nicolas Perrot, *Mémoire sur les moeurs, etc. (coutumes, religion des sauvages)* pg. 12, 79. He had lived among Indians from 1665 to 1699, mainly in the Northwest. He was in Illinois, when a band of Shawanoes emigrated thither, from the Valley of the Cumberland, between 1680 and 1690, and was well acquainted with them.

(*Jean or Joannes*) De Laet's mention: his *L'Histoire du Nouveau Monde (ou Description des Indes Occidentales)* is contemporary: Sawanoos, Capitanesses, Gacheos, etc. no H.

pg. 133

cf. Sawwanew on a Dutch map of 1614 or 1616, on East bank of Delaware River.

In 1694 a portion of the Shawanoes migrated from the South & settled above the forks of the Delaware, among the Minnesinks or Minsis (Delawares) after having made application. At the council of Albany, July 4, 1693, the 5 Nations said: We are glad that the Shawanoes, who are our enemies, did make their application to you (Gov. Fletcher) last fall for protection, etc. Fletcher replied "You know Albany hath always been the antient place of treating, when the Shawanoes come to New York to make peace. Doc. Col. Hist. New York IV, pg. 44, 51.

Pg. 18, 19 "Ontouagaunha or Chaouanong people who do not know how to talk."

Pg. 20. Marquette in 1673 passed the mouth of the Ohio, which he called Ouabouskigou, and says: "This river comes from the East, where live the people called Chaouanons. They are so numerous, that in one direction they have 23 villages, and in another 15, conveniently near together. They are not at all warlike, ... & captured & carried off by the Iroquois like sheep."

Marquette, report of 1845, pg. 32

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pp. 20, 21: Father Jacques Gravier, passing the Ohio or Ouabache in 1700 says it has 3 branches: one from the northeast: Oubachie or St. Joseph; another from the country of the Iroquois, the Ohio; a third one from the SSW, on which the Chaouana live. All three branching from the Ouabachi.

Gravier's narrative, pg. 10

(*Jean-Francois Buisson*) De St. Cosme, 1700: The Kaouechias (Cahokias) still beware the attack made upon them by the Chickasa and the Chaouanons. Shea, Relation, pg. 38

Bacqueville de la Pothorie mentions (? For 1665) an expedition of the Iroquois against the Shawanoas, near Carolina & made one of them captive, [X] who said his village was only 5 days' journey from the South Sea & near a great river, which coming from the country of the Illinois, empties into this sea.

Joutel, companion of De la Salle, states of the Illinois Shawanoes, that they were drawn thither only by de la Salle—formerly lived on the borders of Virginia & the English colonies. Morgan III, 502,503

Therefore they were there on the Cumberland River upper waters, or of the Cumberland and the Tennessee.

Pg. 135

Some Shawanoes dwelt near Mobile before 1714, for when the “Little Taensas” sought for a place of refuge, M. de Bienville gave them the place formerly occupied by the Chaouanons and Taouachas, two leagues distant from the fort. Penreaut, about 1704 ? in B.J.French, Hist. Coll. La., new series, pg.126
His narrative extends over Louisiana affairs from 1698 to 1722
(They were settled 30 miles above Fort Condé, which stood on the site of the present Mobile City, twice extracted in my Creek Lgd., vol. I, opposite pg.33) Are they real Algonkins or only “Southerners?”

That captive (marked [X], pg. 134) released from the Iroquois by the Sauteurs, returned home, and gave such accounts of what he had seen, that 40 of his nation set out to visit the Potawatomes at the Bay des Puants. (Bacq. de la P. II, 131, no date), perhaps 1672.

Subsequently an entire village of the Shawnees migrated from their more southern home to the Illinois River, where La Salle & Tonti erected Fort St. Louis. (Bacq., Joutel & Tonti in French, Coll., date fixed by Margry I, 506-7, 1680 to 1682 ?)

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Pg. 24: July 1682 La Salle directed Tonti to construct a fort at the portage of the Illinois River to protect the village of the Shawanoes that he had drawn to him and had united with the Miamis.—But La Salle afterwards, with Tonti, built fort St. Louis on a cliff [X] and gathered the Shawanoes about it. The Miami and afterwards the Illinois joined him there. (Margry vol. I, 612-613)

([X] Sur un rocher inaccessible)

This settlement of the Shawanoes among the Illinois and Miamies gave offense to the five nations.

From Doc. Hist. N.Y. II, 138 it appears (1689) that the Kightages (Illinois), Twightwighs & Sawenochques were again in alliance against the Iroquois. This band of Shawanoes moved west of Missouri River about a century later, where Baron de Carondelet, the Spanish governor, made them a land grant in 1793, where they lived till removed by the U.S. to the Indian Territory. Amer.State Papers, VI, 11, 591.

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Pg. 26. Another band, as already mentioned, migrated from the south and settled in Delaware River. Some Minsis returning from a sojourn among the Shawanoes, brought some of these with them, & these asked permission to settle among the Minsis. They settled there in 1694. 1733 Shawanoes still lived near the forks of the Delaware in a village & inhabited Shawana Island.

1698 another band settled on Pecquea Creek (now Lancaster County, Pa.) beside the Conestogas (a remnant of the Andastogues). Afterwards this band moved to Allegheny River, thence into Ohio. Mentioned in a treaty of April 1701 made between Penn, the Susqueh.. Indians & 3 chiefs of the Shawanoes: Nopaththa, King Lemoytungh & Pemoyajooagh. (About 1728?) Governor Gordon of Pa. said: “Tell Shakellamy that he is set over the Shawanah Indians...They came to us as strangers, about 30 years ago...& the Conestogas became security for their good behavior. They are also under the protection of the 5 Nations, who have set Shakellamy over them. Pa. Archives I, 228 (Repeated in Dec. 1731)

pg. 27: 1731, Oct. 29, Jonah Davenport speaks of the Shawanoe Indian settlement at Alleghany, visited yearly by a French agent. James le Fort: there are 3 Shawanese towns on Conumach Creek, 45

pg. 138

Creek, 200 men.—“Assxwikales, 50 families, lately from S. Carolina to Potowmack, and from thence thither. Pa. Archives, I, sqq. 300.

Pg.28 The Shawnees sent a message to Gov. Gordon of Pa., (1732, June 7 or thereabouts) relating to the efforts of the 5 Nations for years to enlist the Shawnees in a war against the English & the final refusal of the Shawnees about 1726. The Iroquois have threatened the Delawares & Shawnees to put petticoats on them, because they did not listen to what they had said; look ye back toward Ohio, the place whence you came, & return thitherward, for now we shall take pity on the English & let them have all this land. Pa. Archives I, 329.

Pg. 29 The proprietors of Pa. made observations on a paragraph of Sir William Johnson's letter of 1757: it is well known that the purchase made at Albany in 1754 (by the English from the 6 Nations) gave great uneasiness to the Susquehanna Indians, & from the time the county surveyor began to survey Juniata & up the Susquehanna, the Delawares, Shawanese & Nanticokes on the

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River began to remove farther back, some to Tirjahoga, some to Ohio. Doc. Hist. N.Y. I. 415

p. 29 Great Indian council on the Scioto plains, 1770. Thomas king, an Indian chief was chief of the party; he upbraided the Shawanese for retiring so far down the Ohio River. The Shawanese answered, that the Six Nations had long seemed to neglect them, and to disregard their promise of giving them the lands between the Ohio and the Lakes—so they went into their canoes & were stopped at the Scioto by the 6 Nations, who shook them by the hands and fixed them there. Doc. Hist. N.Y. II, 990.

Pg. 30 Lawson (1709) says that the detachment of Shawnees that moved to Pa. had lived for a time in the upper part of S.C. and expatiates upon the wandering, shifting of these Indians: The Savannah Indians lived on the banks of the Mississippi River, then to the head of one of the S.C. rivers, then to the quarters of the Iroquois or Sinnegars.

Pg. 30 Shawanoes in Shenandoah Valley: Kercheval, History of the Valley of Va., Winchester

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1833, pg. 58: The Shawnee tribe was settled about Winchester. “The Shawnee cabins,” and “Shawnee Springs” immediately adjoining the town, are well known. They had a considerable village on Babb's Marsh, 3-4 miles north of Winchester; cf. the passage in a letter from Civility, a Conestoga chief, to Governor Gordon, written in 1729: About 2 months ago, the Southern Indians killed and took nine of the Shawaners, living on a branch of the Potomack near the Great Mountains. Pa. Archives I, 241

pg. 31 The village near Winchester was at all events not occupied long after 1729, for in 1738 & afterwards the village was not inhabited by Indians, but was a warpath used by Catawbias going north, & of Delawares & the five nations going south.—

pg. 31 The main body of the Shawanoes that did not emigrate to Pa. or Illinois remained in the valley of the Cumberland, at war and at peace with the Chicasa, Creeks & Cherokees.

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Pg. 31: The French trader Charleville, from Crozat's colony at New Orleans, came in 1714 among the Shawnees on Cumberland River & traded with them. His store was built on a mound, near the present site of Nashville. Ramsey, Hist. Tenn. Pg. 45. On pg. 79 Ramsey states that the Shawnees fortified themselves in their protracted war against the allied Chickasa & Cherokees who expelled them from their country. Charleville afterward occupied this fort of the Shawnees as his dwelling. (R. gives us no authority for this statement.)

Pg. 32, 32 Pénicault says that some slaves of the Chaouanons who had been captured by a strong party of Chickasa, Yagoos ? & Natchez, were in 1714 among the Natchez. These 3 nations had under pretext of visiting their village for dancing the calumet of peace, attacked them in the basest manner, & killed their grand chief, with most of his family, took eleven prisoners, among whom was the wife of the chief, & brought them to the Natchez. French, Hist. Coll., new series, pg. 123

"The Chaouanons, formerly S. Carolina, are 200 men." 1736 Doc. Hist. N. York I, 24.

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Pg. 32: The French in their war against the Chicasaws, 1737-40, had a party of Shawanons among their allies. On Jan. 17, 1740: "The Chaononons left to return home. They could not longer stay with us, because in Jan. & Feb. the Cherokees & Flatheads, their neighbors, generally come and attack them." Officier de l'armée de M. de Noaille, Journal de la guerre du Mississ. 1739-40—pg. 74 (French, B.F. ?)

"The Flatheads, Cherakis, Chicachas & Totiris are included under the name of Flatheads by the Iroquois." Enumeration of Tribes, 1736. Doc. Hist. N.Y. I, 24.

Pg. 33: Adair met a war party of 23 Shawanoes between ? Flint and Okemilgi Railroad in Ga., they were accompanied by 4 Cherokees & after killing 2 Chicasaws whom they met, ran off to the northern towns of the Cherake. Am. Ind. 276-278 On pg. 410: Serious ramble of 4 years of the chief part of main camp of the Shawano, about 450 persons, etc.

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Pg. 33 This restless, wandering tribe, thinned by war, afterwards migrated to Ohio & there joined the fragment of the nation that had gone to Pa. & thence to Ohio. Christopher Gist in 1750, journeying down the Ohio found one village of Shawanoes, at mouth of Scioto, 140 hous and 300 men. Pownall ?Topogr. Deper., Appendix. London, 1776.

Pg. 33. The Enumeration of Indians by Sir William Johnston, 1763, all Nations of Ohio River: 300 Shawanoes, removed to Scioto & other branches. The map to it fires / Shawnee town at mouth of Scioto, 1 at mouth of the Kanawha. Ashe 1806 visited the settlement of the Shawnee at Shawneetown on the Ohio, near its mouth, "they had moved thither from the upper Ohio."

Pg. 34 Col. John Johnston, Arch. Amer. 1819 I, 220 mentions 3 settlements: Wapaghkonetta, one 10 miles above it and one at Lewis Creek, head of Missouri River—in all, 265 men.

Pg. 34: The Iroquois, who struck the Shawnees on the Cumberland in 1662 spoke of them as a newly discovered people, and not as Eries. Marquette in 1673 speaks of them as living in many villages.

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Pg. 35: Resemblance in sound suggested the idea that the original seat of the Shawnoes was the Suwanee River in Fla., Dr. Brinton derived its name from San Juanito, with as much right as Dort (dors!) d'un oeil on the Mississippi River is now Dardanelle, where watchfulness was especially necessary; Rivière aux Embarras, Ill. Now became Zumbro River, and Purgatorie River—western Kansas: Picketwire River.

Pg. 35: The Indian agent in Ohio, Col. Johnston wrote 1819: (Arch. Am. I, 273): The Shawannese have been established in Ohio about 65 years & came from West Fla. & the adjacent Country, where they resided on Suwaney River, near the sea. Black Hoof, now 85 years old, was born there, & remembers bathing in the salt water when a boy—Suwaney being a corruption of Shawannese. Brck. ? Smith inquired of Shawnee delegation about this story in Washington in 1854: 3 of them had known that chief, & said: When Blackhoof was a boy, the people in their wandering came to a river at a place that had the appearance of having once been a settlement. A woman among them, blind with age, said that

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This should be (probably was) their ancient seat; and if it was, there would be found a spring of water near the bank a point she described. It was found, and close by when she directed them to dig, they found a jar, in which was a piece of sea conch, fashioned to be used as neck ornament. She said, that when she was a little girl, and the nation was about to move from there, the young people were called together to see those things buried, that afterward, should they ever return, they might make sure of the spot of their old residence. Smith's informants had all seen the shell gorget & Blackhoof gave it away to a Seneca brave.—Nothing proves that the location of all this was on Suwanee River (though Blackhoof was born 1736 & a Shawano village existed near Mobile, where Treasas ? afterwards were placed.

Pg. 37. That Shawnees lived on Savannah River is not proved either, Little Cornplanter, a most intelligent Cherokee chief, in 1772 narrated that the Shawnees, 100 years before, removed from the Savanek River to the Cumberland by permission of the Cherokees. Ramsey, Hist. Tenn. Pg. 79. On pg. 84 of same author, it is stated that when the Cherokees first crossed the Alleghenies to the west, the tradition was, that they then found the

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Shawnees at war with the Creeks. Pg. 78: General Robertson learned from the Indians, that a century and a half ago, or 1665, the Shawnees held the country from the Tennessee River to where Nashville now is, & north of the Cumberland. (All from Ramsey)

Pg. 37: Savannahs in Archdale and the Yamassees. "A savannah is a long spot of clear land, where there was never any timber grew, and nothing but grass, which is exceedingly good stock for cattle." A new Voyage to Georgia, 1737, in Ga. Hist. Coll. Vol. II. Same as we say prairie.

Sábana—napkin. A village of these was on that river, for in Guill. De l'Isle's map, 1720, the Chaouanons are placed where Augusta now is, & Savannah River is called R. des Chaouanons; this also being the name of the Cumberland River: "Riv. des anciens Chaouanons, parce que les Chaouanons y habitaient autrefois." Before 1775 a part of the Savanhaugay nation on upper Savanha River removed to the Ohio, while the other part settled among the Creeks, who gave them lands on the Talepousse ?. The time of this migration has yet to be fixed.

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The Sawanoes then are not identical with the Uchees, though there were uchees on Tallap. River also. The Shawnee village among Uchees on Savannah River moved to the Tallapoosa about the same time with the Eucheas, soon after 1729. (Proof ??)

About their earliest location, Perrot has the oldest tradition: that they lived by the lower lakes, & were driven thence by the Five Nations. Perrot apparently obtained this account from the Shawnees themselves about 1680

The End, on page 40

John Drayton, View of Southern Carolina, pp. 92+-100 has notes on the Katába chiefs Haigler, Prow etc. (Charleston 1802, 8⁰⁰) The Shawnees made two attacks, about 1762 and 1764 and in one of these Haigler was killed.

Treaty concluded with the Shawnees in 1786. They received an allotment of Lands west of the Miami River. Richard Butler (General) was one of the Commissioners who concluded the treaty.