

Gatschet volume I part 3

Pg. 148

The Baptist Shawano mission was established in 1830 on the Shawnee Reservation near the west line of Missouri and an elementary book Siwinowe Eawekitake was printed at the mission press by Mr. Meeker in 1834. Meeker's orthographic system varied its notation of sounds with every dialect to which it was applied. B stands for Shawnee th, for Delaware ū; h stands for an aspirate in Shawnee, for tch in Delaware and Potawatomi. C is Shawano ch soft, Delaware ě.

Trumbull, pg. 93, 95

Pg. 96: we'piai (thy kingdom) come ! we- (wa-) is the sign of the future, indicative or imperative, but peaei is in the indicative. Cf. Matthew 9, 16 the days will come: kisakígi wa'peaei.

For the myth opposite see Hewitt in A.A.A.S. 1895, pg. 241--, pasted in this Shawnee manuscript, III, at end.

See also my Micmac: in beginning

Pp. 149-167

God and the Devil, a story of two brothers,
taken October 1892

Thomas Staind, chief Eastern Shawnees, about 65 years

William Tooley, 42 years old, 6-7 miles west from Vinita; north of the Frisco Railroad
Commentaries, pp. 309-329, 525, 595—

Red writing: corrected by Dougherty

Nāzhutéthagî'

Twins

Sg. Nazhutethá one of twins

maiteletaká

(God) Creator (and)

mialethiná

the Destroyer,

ruiner of what is good

matchimanetó.

or the "Bad Spirit"

Mayáwi lenáwewí;

all right was born

nanikotímát

hina negutí matá

one of them was not born alright

pemitchilá

on one side (of the mother)

515

nodshí

from there

from that side, D. Hewitt 1875, pg. 292

lenawewî'.

is, was born (309, 634)

Hinä' wepthégi,

Then (both)

they started off

hinä wepthé

then (one) started

subject God

táhelekí

to the center

(of that island)

wikí

just there

pié-u.

came (sg.)

piéwa, D.

Táhéliki

to the center

gepiawatsi

when they came to

ye-, D.

hiné negutí wisa

then one they

came (sg.)

wakutápawa

want to know

wa'hsiláwiwāts

what they are going to do

hiné negutí

then one of them

hina weshi manĩ'to, "nihwé kĩ'kuta," hoteláli, "wewilaki," hutékoli;
this Good Spirit what are you afraid of said he, of horns he told him,
nehiwé told him answered

hiné makwe kila kik8tá? hutególi "hapkwagi mutchigé
then what you are afraid of he told, the flagweeds (595) even
makwá said hapkwakí

nilé'hkwamo kitewian", hiné hutególi, "Kila nhitá"
it will strangle me when you strike me, then he said you firstly
nilekwamó when you hit me with it
pkitehuyamé

hutególi. "Hinā mata," huteláli, "Kilá nhita," huteláli; "híni," huteláli
he said then not first in turn well said
hine

mayetéletaka hiné memékwi, weta kuthagi' sikwákwi hiné
the God Creator then (he) did run towards sunrise, east in that direction and
he ran

humanalegól.
(devil) also (God) ran
humawinalékóli 596

Metáthene kiteníthene hakwapĩ'k(i). Mothetáwi
Ten times (piled) twelve times piles, piled upon another many times, all the time,
(or-theniswi) nila ntakwató-I pile continually
(the hápkwa is meant here)

hapkitahokáli nihika piéki yekwakwapiwāch(i). Nōtchi
he was stiking (the devil) (both) come until the pile of flags from then,
(God object) (to the twelfth pile came to an end 596 there
of flags and return
from there)

kiwéki nihika piéki tahelikĩ'wiki nahika piéki, hiné
they turned back, arrived there to, into the center came (there) back there
they turn back nahika

huteláli hinā' meme'kwi yepaksimúki wayēdshi sikwákwi
he told, said then he ran (the devil) to the west that way running in that
direction

hiá miálithĩ'na, hiné humawinaláli, hiná metathené
this here devil, ruiner then he ran (Creator) then ten times
or yama after(the devil)

messénna pétegi utpagî'ta nokí pukî'te lâ'maki sipokite
and caught it back he threw it again bursting under the ground it burst,
went, 597

hini yelemaki, hiné hutákska h8skítchi nisi lemát'the
that's what I want to do with him then he stamped, kicked on the top he jumped

tapokitégi hinutéhe.
where it had burst that heart
hini hutelú (hutehí)

Hiné wépthe nepagitchí shitéhe, nahíka
Then (God) started off he thought of going home when

malakwahí piéwa tahapiwā'dsh(i) hiné huténotawáli
he came there close where they lived, stayed and then he heard
(God, the devil, and Kuhkumthena)

taha piwādash wietháli; nakíka (hutchihí-not) noki
where they stay somebody he stopped pelutchihî then again
a little while

nissi wepthé, hiné nakskawáli kumthwáli hinä'
to go he started there he met their grandmother and
towards the place, nissi

wenatethita hotególi pamskewakitchétwa hine matchilépwa
"mischievous" she told, "you burnt the skin off him" then he feels sorry,
(called) him pamskiwakitchétwa bad
he felt sorry

[omission, 165] hiné matchilepwā'dshi wépthé tchipepāmthe hiné
and whole feeling sorry he started going about then
netchipelipāmthe

nahíka piéwa mámuleka niki nidassí mässāki, hiné
because there to a (buffalo) lick there he sat down sat down
(on that lick) mässaké

humamé hashiski dashí mamulekániki, dashí wanî'tstu hashíshki
D. he took the dirt from that (buffalo) lick there he was playing with dirt,
nítashi nitassi earth

dashí hush'háli lenawéli pálohi dashi nipwi hiná lenáwe.
there he formed a person tell there stood up that person (of dirt)
nidashi, D.

Pálo noki hush'háli kutagáli huwé ní'swi nidáshi nipawíki,
Then again he formed another one now two there are there standing
(pálohi, D.)

huwē' pathékwi hinā mā'shi wē'pthe petégilápi
then he got up then a little ways he started back he looked
(sitting, before) nila ntelápi-I look (back)
wilawa pathekwígi

nakíka.
and stopped (to see how they were looking)

Hiniáshi tahétchi, hinē hinishitéhe hināwādshi
Thus (God) thinks then he thinks, then when
he thought yenewā'dshi-D. when he saw
them

nipawíki, hinā' wapákie kemwápawelépwa; huteláhi,
they stood up (tomorrow) you I come to see again he said
the next day after
tomorrow

weápakí homawapa máhi, hunā'wáhi naska nipawíki,
one year, he went to see them (then) he saw them still they stood there
archaic for yáska, D.
hulágwa

hinā humemékinemáhi.
[he thinks about them] see 316

Hinā hineshitehédshi wadshí' metelemádshi
Then what he thinks which was to create, of creating them
the way he thought the mode (the first man and woman)
(see pg. 638! rewritten)

washínákudshi hinā mā'zhashákitchéthe; hiné
so that he could see them then God stood back, he backed up, so
so that then they could see him moved back

hiné hinieshi náukwatchi hiné hiniéshi tehédshi nahiwē
so in this manner they saw (God) then he what he thinks what
(-kutchi)better: thus he thought what way
they saw him

taskanónthiki kela matákebipwa. Hiná (h)utegewáli: “Nishikonakíkwe
to a soft place sit down in (that soft place) Then he told them day after tomorrow
where it is soft you can sit down

nepiá,” hutewáli, “hiné nepiétu wamtheletamékwe.
I shall come he replied and I bring(it) what they get the use, benefit of
Wa- for weh (well) mth- (let us go)

Nidsheniná hiniáska yeshinágothitchî, téki kihutapinamawáwa
Brother looking like me, looking like him do not receive (don't take)
Favoring from him
hini yàska

hine pietû'te téki kihutápanamawawa pietû'te hinî' wiyehé.
when he brings it not do accept from him when he that thing, wíèhe
anything he offers to you (imperative suffix) brings it wiehî-
(apple, medicine, etc.) something

Hine nepiē'tû' wahímthéletamékwe.” hutekwáli, hiné yepiádshi
Then I am going to will benefit you he told them when he would come
bring it what then back
when he came

nä'-aka hunä'me, haíhá! Pápiédshi
(he) already had seen it I am sorry he was found
neyeká seen it (exclamation) he has (or already?)
he had (already)

nematchelotákwa ndshéninali; kaleyúma kipietólepwa wamtheletamá'kwă,
destroyed my brother this one here I brought you for you to get the
to ruin benefit of, use of
wa for wahí

hinä' malateníke: haléyuma kipietúlepwă hiná wessí wakanagíthî
then reached over here it is I have brought you then a good white
on his body this hine
he felt around

mshimí'na abuwánoki(-u) yuma tchepí'hki kipietúlepwa payá'kwa
apple then again this here medicine I brought you although
and again
papekwánúkê

nitchénina netamhe'kwa, hina
my brother he beat me then
surpassed by misleading the two people he had created

hutekwáli: nishikwuna ki-kwe nepiá hutekwáli, nepiálitchi
*he replied in two (years) days I am coming said to them when I come
said to them back*

nāzhikwunakíke yepiálitchi hutelélemekwáli nehiwē
*in two years when he came God thinks about them how
(the Creator) thought that of them what way*

wessi lenawewiki hutelélemekwáli. Hine mayetéletaka
*they are going to live that's what he thought When Creator
shall they live about them*

huteléleta hinā' skuté [wakthenanamwa]
*thinks so (what he wants to do) then fire he gave them-NOT
thought so*

hupakthenamawáhi; wemphéletanáwa hwē
*then he gave them (fire) then (God) started (get the use of) then
they will have use for it now
húwe*

niélelemādsh nehîwē wessi haleletamoki
*what he thinks about it how they could get children
he gives them that way of live in what way shall they have relatives*

metélemaki; hinā' we'pthe noki nishi kwanakíke;
*what I created then he started off again for two years
those I have created*

hutekwáli "Nizhikwanakíkie piáya nāwákuta
he told them in two years when I come back (then) I will know

skwí halweletáki hinā' piéwa.
*increase his progeny then he (God) came
wahishi hine piáya
in what shape can I make then when I come
his progeny or relations increase*

Hiné wunewa'hi memetélemādsh hine awathóki
*Then he saw them whom he created they warmed themselves
(man & woman) hawathógi*

skutéki kiekametéki lematapī'ki; na-i léni
*by the fire one on one, and they were sitting that man (the Creator)
on the other hina hiléni
the man & the woman*

Hiné tekwéthi kwá'wa hine milótho hokóta
Then was ashamed the woman and he gave to her skirt
nila nitekwéthi nimíla I give from hokotáwali
(something to hide)

thakamíkwi; hukutehóthō húwe hiná iléni hukutépitho
moss she covered herself with-NOT then that man put a breechclout
“they put it on her”, D. on

thakamíkwi. Hiné wákuta maitéle moílitch wapiálitchi
made of moss She knew Creator 325 when he was used
(ginwie for moss ??) huwakumáli, D. to come
(every two years)

nekí'tho (follows right after nekótho)
she hid (her belly)

Watashonamawáli níli'kwēl(i) hupika hunéki tchinopika
(God) transformed that woman her flank her arm her one side
he changed (her) (yes) one of her ribs, D. hune'hki tchine hupíka (not
needed)

nokina hiléni niáshka mamutéli náshita humiláli
him that man in same things next exchanged and
nokí hina híni yā'shka took (his) next from him gave it to him
the same way

ni hulitch(i) hunéki tchinā hupíka niliχkwéli nā'shita
hini her hands her arms then her (side) rib of that woman then next (??)

hina kwāwa hunéki tchinā hupíka milótho hina ileni,
that woman her arms her (hip-NOT) ribs (God) gave them to that
to him man

híni wē'dshi huwe leletiwādshi. We tchine wépthé
therefore they they think of huwe then (God) started
each other well

nizhi kwanákekie kiewapa mepelepwá hutekwáli. Hina χ'kwá'wa
for two years then I come to see you he told them That woman
under wapama, 609, 573

homosh'hali yewisa piálitchi we hulelháwali
knew (without seeing), he would come how (then) they washed (the baby)
instinctively (huwē) nila nulelhá hapelú'htha
I wash a child

níli hapelóthali, ‘we hupíétchi humush’hawáli wetegwethígi;
baby that he was they knew instinctively and they were
(or apelótha) carrying XX ashamed

we híne nepígi hutpagilawáli; we na pilotha; kwaškúkui,
now in that water they threw (it) huwe hina baby floated away
nila nitpagilú-I (n=ne that) hapelótha it was washed
throw (anim.) away

we hínē kótchiwe hutekwáli (hu)wē niéshî milā’tchi
then why (they did it) he asked them then hini yēshi he gave (her) pain
 598

níli kwē’l(i) hinó miláli washí kishnā’tch lukelitch(i) washí
to that woman he gave her the pangs of maternity sickness will have so
kisenatchi
because they had thrown the child away

washí hakwelemā’tchi nokí wapōnātchí hapeló’tháli we
so she would love again the next one she would have) a child
(the child) (next time) she will have

nōtchi wepthé taholelhawātchi níli hapelóthali,
there (God) started where they had washed (it) that child

tahapiwā’dshi héki wentashí hapíki wen hapelótha
where they had there they returned stayed and that baby
stayed returned and now remained there huwe hina

kwashkúkui kutági menethíki sipakat’húkui, hiné
floated off to another island it landed against (to the shore of another island)

matelemu-éta ni’eshitehē’dshi nitassi nemaitélema hiní ta
Creator there he thought then that I created there there
hini yēshi ne metélema sitéhe- (that same child)
I think I will create

metelemohotchi hini hapelótha kutági menethéki.
that’s where it was created that child on another island
it was created

Tashî’ metelemothō katéwilenígî.
From (that child) were created the Negroes
From this the Negroes descended
 This concludes the story about that child.

Mesumthená is another name for Kukumthená.

Story of the big snakes, destroyed by God, others he drove under the ground, others he transformed.

Kukumthená Story

Hiné Kukumthéna nieládshi maitelemiwélitchi “Ke míli níkî
then Kukumthená told the Creator, God you give me those
hini yeládshi

memetélematchki níla wāhueshténwi hushtethí(a);
whom you have created for me right to have them for
it will be better for me grandchildren

“matá” huteláli “hini” yēssi piétchi né-iswi kawīē’kwe. Hîni
no he said (you) have been both against me Thus

yessi piétchi matsilotawiē’kwe memeteletama,” matá
you have been destroying, ruining what I have created (then) she not

hut’thikagóla niaska niaícutchi mata teláli
would quit, then Kukumthena (subj.) yé kutchi (God) told her no
kept on insisting, hini yáshka
asking for those children

hupalóhi hini (h)uteláli Kukumthenáli “we kíla kiemeteletamawáki
finally he told her he told her Kukumthená now you you must create for
them

wamthéletamawá’dshi.” Hine we’na hinihutekóli: wéne
what will be of benefit for them so she said, then
huwehine (she answered)

humeteletamuáhi wamtheletamawádshi. Wené
she created for them what will be of benefit (some use) to them Then
mwáhi is “for them”

humeteletamahî’ mekinhwéli wene humeteletamawáhi(li)
she created one animal after this she created for this one (to hunt)
(wéki, pl.) húwe hī’ne

hine níli (hiná) níki pseksi, mkwáki, pileskí mthótho,
this one (man), that (or yíykuma) a deer a bear wild buffalo
him (pl. -í’gi) sg., mkwá (pl., -ógi)

wapitítha, wapitígi, thebatígi, piléski pelégi, hanikwáki,
antelope elks raccoons wild turkeys squirrels
 (-thagi) (sg., pälá'wa) (sg. hanikwá)

hapkíki, nódsi tcháki si
pairie chickens after them all other
 sg. hápki or tchaya'χki halika-ishi contracted into si- or híssi
 beyond those animals

mekínhwēki. Nānie niese meteletamawā'dshi
animals Then that's the way while created (she)
 hine hini yēssi

nágokumthéna, hinā' meteletamakóli washínthā'dshi, nihí
our grandmother then she created for him he can kill (them) these
 (that man) the mode to kill them

mekinhwēl(i), wéne hilena'kwi humilekóli tchinā' hilenálú.
animals then a bow she gave him and besides arrows
 huwe hine a man's
 shootings

Hinā humeteletamakwáli washî metch'háwadshi hulathwáli
Subsequently she created for them how to make buckskins

hutakunawáli, metchimî' hûptheqwanalawáli metchimî'
they wore it (they made also they wore them on their feet also
 for them to wear, moccasins) also the buckskins to wear on
 cover themselves their feet

wesh'hunawali.
then made leggings and wore them
 (your breeches)
 also to wear as leggings, on their legs

nila niptheká I wear on my foot mthuthwayi cowskins
 1672 nila ni wesh'hû I wear breeches, leggings

pg. 168—blank—
 pg. 169

Shawnee Vocables
 Obtained from Charles Du Chesne
 Nov. 29, 1892

683 skwáte door
 mekutsak'kí knot in wood

sissehíka	poker
kalkahî'ka	shovel
withiki	fire-dogs, lit. "dogs"
pékwi	ashes and dust
gegisitégwi pékwi	hot ashes
tékaki pékwi	cold ashes
unsaletía pékwi	dust is flying around
unthé	to fly
tetepák'gi	bar, stick
tetepák'gi kupállak'kwi	ironbat
petakwika	cover, lid
näpetak'ha	I cover something
hutekwá	heavy stick, heavy wood
684 hapassí	switch
gegaskutsaleági gitgéhika	pickaxe, pick
wewawiatabeskāki	wheel
gisiká	fast
giskakí miéwi	steep road
malothéats	slowly
tep'kí miéwi	level road
tahuíshiwíaki	hub
othitalí	fellows of wheel
hátak'ka	bridge
pg. 170	
wapaχku'mishi	sycamore, John Charley false!
Mialaχku huteχkwí	ashtree, ditto, see Peoria24 false!
Pg. 115 has kishokuatoá for sycamore	
Pg. 113: matchi wapakumī'shi hí for post oak	

From Steven Bluejacket, Vinita, 54 yrs. Old

Leka-utági thipi	"sandy river", probably the North Fork; see 3631
Washitáwi thípi	Washita River, Indian Territory
Kinedí thípi	Canadian River
Pepunkígi Kinē'di	North Canadian River
Wakarû'ssa River near Lawrence, Kansas. From Waharússi in Kaw, and said to be of that language: "up to my cock."	

Personal names:

Weweláthkaka, Indian name of Steven Bluejacket, "fits good"; kuelathká (a coat) fits you nicely. The name points to the fact that Bluejacket belongs to the rabbitclan or pitaginethí wiléni.

Tû'ti Frenchman: Tom Dougherty

Tutithá one half French, half Indian

Nethwipakí "three-leaf clover" name of S.S. Clover, agent or lawyer of the Shawanos, Vinita

Shawano

Steven Bluejacket, Vinita, 54 years

¼ French, ¾ Shawnee

December 16, 1892

Rev. Charles Bluejacket says this is St. Mary, Ohio

(St. Louis) Kukúthegi msutéwe, little bucket city, see 362

Chicago segákoki; segágwa skunk

Segágwa msiskí skunk cabbage

Pekwatepe-agí cabbage head

Wapakunéta, Ohio; white wápa; pants kunéta

Piqua, Ohio; píkwa brush-wood, thicket

Pekuwi dusty; pékwi ashes

Kwithenwí pékwi full of ashes

Steven Bluejacket derives Piqua from pekuwí

(Peoria man-not !) pkí wiléni; pkí ukwé Peoria woman

Pkí wiléni is MIAMI man 13.17

Paola, Kansas pkí wilenígi; Bluejacket Pewalégi

Ottawa Indian Utáwa wilení

Ottawa people Utawagî

Ottawa land Hutawawé háshishki

Ottawa homes Utáwagi yetáwaθhi ?

Kansas River Kā'the withípi

Kansas State Kā'the wiskuté

A Kansas Indian, Kā'the

Withípiki hutchilenawé of the river coming from Indian?

Withípiki of the river

Hutchilenawé coming from Indian

The Kansas language káthe watuwéwe

The Kansas (Kaw?) Indians Kā'thagi

A Wea Indian wawiaxtanuá wilení

A Kaskaskia Indian kaɣkáski wilení

Skipakákamithagí big "blue water Indians" atr they Black Bob Indians, from a chief

Black Bob (he died about 1867-68) (Shawnee Indians) in Big Blue, Kansas; besides

there is a "Little Blue Water." Their earliest settlement there 1833 or little later.

Osage River Uthathi withípi;

Absentee Shawnee Elawakwégi hutchi lenawégi

Elawakwégi south

Hutchi coming from

Lenawégi Indians

Kikapú one Kickapoo man

Kikapúgi Kickapoos

Uthági wilení (sg.), pl. Uthakígi wileníki Sacs

Mskwakítha (sg.), pl. Mskwakithagí one Fox Indian

Putewatamí wilení (sg.); Putewatamígi (pl.) (Potawatomi)

Lenā'pe wilení (sg.), Lenapégi wileníki (pl.), Delaware

Natuéthá wilení (*sg.*); Nathuethági (*pl.*)

Mskwíthipi Red River of Texas, ? Deep Fork Leka-utâgi see 363, see 170 sand river

Grand River Ktchikáwi thipi; pitchiká small of the back

Illinois River, Indian Territory, 364 Ilinó-i thipi

Pg. 173

Niewipakí four-leaf clover

Taka, Charly Tucker, deceased, stands for:

Wet'táka come to it

Nut'thagî' come to him

Nut'thegû'gi come to us

Nut'thekwá he comes to me

Pshí meth'tegwí Big Cabin Creek; literally would be pshí wíkiwa meth'tegwí

Tcháki meth'tegwí the Small Cabin Creek

Mimakwakí hills

Makwakî' hill

Pemategî' mountains *sg.* pematenwí one long ridge

Makwa ténwi hill; *pl.* mimakwaténwi

Lawatchiwa ?, *pl.* lawatchiwakî' see 242

Negutí tamakwakî'ki one hill

Kítchika grind-stone for axes, etc., *pl.* kitchikaná

Nikî'tu tekága I grind an axe

Tekágana níkituna I grind many axes

Malekí minakí plenty blackberries 363

said of maple bushes

maletú of hazel bushes, flowers, pecan trees

maletú kathamise plenty of pecan trees

maletú ashiminishé plenty of papaw trees

hashími papaw fruit, *pl.* hashmiwalí (rare), more frequently: maletú hashimí

pg. 174

Explanations to pp. 367-370

By Steven Bluejacket

Mkithé shoe, *pl.* mkithená

Lenawéwa mkithína moccasins, *pl.* lenawéwa kithenakaná

Haloepí games; *sg.* hálui, play, game (the lead bullet that they use)

Nila ndaloatí I am in the game, also 367.4, being one of the players

Nila ntaloati lāk8thené I have been in the game several times

Nila nesegatená I am spreading it, *pl.* nesegatenána

also nesó- (as a sheet, blanket, e.g.)

Hakwíwe wípekwi a grey blanket, blue 18 wípekwakwíwe

Yúmã wípekwa hakwíwe this blanket is grey

Wípekwi hakwíwena (many) grey blankets

Yulumá wípekwa hakwíwena these blankets are grey

Sákiki "downwards"

Lámaki underground; lámeki underneath

Huskitchí assiskí upon the ground

Níla neba'htebená assiskí I am going to buy land
Níla newísatepená I am going to buy
Assiskí ne'tchitepegû'te the land was bought
Ne wísa tepéna assiskí malekí I want to buy a piece of land
Níla nepúnike I am betting
Níla nepunikataná I bet against these things (on opposite side)
Níla nepipunike nekī'skwe I bet all day long

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Pepunikietá a bettor, pl. pepunikietchkî'
Púnike a bet, pl. punikaná (is punika)
Lākthwé punikiéki several are betting
Níla newantú pepunikiéya I lose my bet, pl. -kiéyagi
Níla nitanhué pepunikiéya I won my bet (or win)
Punigá a stake, punikaná stakes (same word as punika)
Kaya-uká all around
5 ye-itáudshi on both, and on each side; hassika'-udshi on one side
níla lematapí I sit; on the ground hashishkíki or sákiki "down"
níla kámekí hudshi I am from this side of the river
tch'hiné yamá and this fellow too
hawikepitchiká, pl. -kána ribbon, stripe, trimming material 366
háwike writing, marking, pl. hawikégi
hupitchilá (narrow-not) small of the back, pl. pitchikaná
pthī'we handkerchief, (see pithōwe); pl. pthī'wená
neguti hanhiwe one winner, who won
lā'kthwi hanhiwégi several winners(-wéki)
ye hanhetiwádshi when they win, (D. beat each other) (367, 7)
ye when
níla danhiwe I am winning, sg. and pl. of object, I am a winner, I won

pg. 176

níla ntcháki hánhiwe I won it all
níla ntchágina I am taking all, took it all (tcháki all)
368.1 pélego yepkilamuwádshi when one game is out among many players; out means
decided

pélego once

tchayakí hutepasháwi leletanawá yepkilatiwádshi
all just, fair they think it is (just) D.:where they play the game to an end

wéla yehanhetiwádshi
or when they beat each other

Bluejacket: All have satisfaction at the game, when the game is decided, when they have won, "played out"

Ayápe dollar; (see 6!) pl. same, probably the value of a buckskin, \$1.00

Hayápe and háyape a buck-deer, pl. hayapégi (áyapā 353)

Níla ninakamú I am singing

Níla lā'kthwi nenakamû' I sing several songs

368.5: wapanwí daylight is coming—they say this, because they play all night
 tchüss expresses a guess
 mesí before, conjunction, also mesipwá
 yemedshí after, conjunction, metchí (also)
 nila manethí netáwe I use the knife
 nila lakthené nitāwé manethí I use the knife several times
 nila nimamé manethí I took the knife (pocket) is marked on the upside, then they let it
 fall for chance

wepthé one starter; pl. wepthégi

pg. 177

nila niwepthetû' I start a game; taluatíwe game

yúma taloatiwe this game

nila manitpagita mānethí I throw up the knife

hassiká-udshi kinulúwe manethí manitpógita wedshi kinulúya skitakwé
*one side mark, sign on the knife I throw it up my sign, on my side came on
 the top*

nila nimame kinolówe I take the mark

pl. nila nimaména kinulúena I take the marks, signs

nikinulū' I take a sign (in the river, etc.) as a mark for height of water

nipakinulú I am going to see the sign

ma—for mātassi right here (not, D.)

nila 8skitákwe I am on top

nila ninita 8skitákwe I go on the top

wédshi stands for commencement, start of the game

núdashinuwepthé I started, I start

kúdshi wepthé you began or started (from there)

369.6 nanápi hapasé mātchesíwali tchinā wéla
sometimes sticks 2 matches (or skutekágana) and or else

skutekwálwi hugigiskatená
a straw (pl. skutekwalú) they are breaking

pg. 178

negutí hilenî' nanapî' negutwathwí nanapî' yetchiwā'dshi
*one of the men sometimes six sometimes as many (more),
 just as many
 D., all of them*

titaluátitchki hinit'thwí hapashé hupushkunánawa nanegutí' nukî'
*players so many sticks they broke one of them
 many, D.*

titaluatitchkî huledshi kî' hupúnana hapashē'tha huluthénanawa
*players in his hand put (the sticks), little sticks they pull out
 placed*

yulumá huledshigî' kikitû'ta
of this man's hand hidden (there), they hid them in his hands

yulumá hapashétha. Geginuági leluthénaka hinanhitá
these sticks (the longer are 1 inch longer than the others) The longest who pulled out is the first (nikininhitá pl.)

nenikanitá yetaluatiwā'dshi.
going ahead when they are playing

níla nitpúna hulédshiki I place it in his hand
níla ngúti nluthéna hapasí I pull, draw out one stick of somebody's hand

níla nikitúna I am hiding (pl. object)

níla nikitú I am hiding (sg. object)

pg. 179

yatakíthoki a hiding place

kiskinike taluatiwe broken-stick game

níla nitagitathû' I am counting

negutí hagitathó one counter

pl. hagitathógi

hutchágina he took it all

yelékwa kamikí all over the world, also 699

tcháyakí ilenî'gi all the men

níla nínatunehá I hunt (sg. object), seek

níla nínatunehána halú'li I seek many bullets

níla manetelatená I move, I raise up, lift (one object)

níla manetelatenána mkithená I lift (pl. objects)

níla nimka I find, sg. object

níla nimkána I find, pl. objects

370.6 níla niteyú tchüss I say tchüss

wíla híwa č. ? he says č. ?

níla nekwilá I cannot find

níla nekwilána I cannot find (pl. objects)

níla netanhekû'pi I got beat

níla netanhá I beat him

wílawá anhû'thukî' they got beat

níla nikitú hálwi hide the bullet, 178

níla mata nebakthená hálwi I do not let go, put down the bullet

níla mata nipsiguná hálwi I did not drop the bullet

sékwa tar

sékwi meth'tegwí Tar Creek, pg. 364

pg. 180

Thomas Dougherty

Pákiki leaf, leaves ?; in compounds:

Nethwi-pákiki clover, 170, cf. 173

Matchkuapi-eathí hulagiési narrow boat

Matchkuapi-eathí narrow

Hulagiési boat

Matchkuapieathí hulagiélalí pl. narrow boats

173 maletú mawithowé plenty of fruit
 metchí minagí' plenty blackberries
 metchí shigunagi a heap of stones
 male shigunagi plenty of (scattered) stones
 tekwi skwiniginwí the tree is growing
 tegû' skwiniginû' trees grow
 nila niskwiní'gi I am growing
 (msí !) psiskiláwethítha big boy skwinígi grown up
 skilawethítha boy, -thakí *pl.*
 skwethétha girl, -thakí *pl.*
 kiesekámuta orphan, lost father and mother, or ksekámuta
 pekathenítha gravel, *pl. ní'thagi*
 lékawi sand lanakié out there it is, 423 yonder is
 pitúthenwí lékawi bank or formations of sand, one on top of the other
 menethwí lekawa mekí sandy island
 menethiwálí lekawakí *pl.*
 wakúe, wakúwe fence, post *pl. wakúena*
 pg. 181

negutí lematúte wakúwe one post stuck in the ground hashishkígi
 tháhūte ditch, *pl. thahutégi*, a ditch from a water course in the fields
 skutéwi taweté chimney (downstairs)
 taweté chimney, built up –téwali *pl.*
 lawatégi smoke (of fire)
 lthéma lawatégi tobacco smoke
 hutekû wood, *pl.*, *sg. hutekwí*
 skuté hutekû' fire wood
 katakitégi hutéku dry wood
 pápietchi gigagitégi hutekû (fire) wood must be dry
 pepath'hága hutekû' wood-splitter
 nila nepath'hána hutekû' I split wood
 sheshikutégi (hutekû') shavings
 pakthekuté peeling, shaving it off (from log)
 pepath'hutégi split hutekú wood
 pepushkutégi hutekú sawed wood
 wishkaletû' rotten
 wishkaletwí sutkwí rotten log
 pagitité hutekwí seasoned log, wood (been lying out)
 nepakithathína I season it
 pg. 182

The months of the year

Néguti kató	one year	
Kisathwá	month	
(h)áte kíthwa	crow month	January
(hategithwa Greyf. January)	see 218	
skibiégi thaw	(? Maple sugar) month	February
niskithá	I am making sugar	

pûškwitha	half month, ½ bad, ½ fair	March
matchupelathá	changeable month	April
(h)utehími kísthwa	strawberry month	May
heart: utehí		
muskatigithwa	raspberry month	June
mínigithwa	blackberry month	July
pukamáwi kíthwa	plum (orpeach) month	August
símini kithwa	papaw month	September
wasselá thaw	funny month, “changeable”	October
kinwi kíthwa	long month	November
ákwi kithwa pg. 26	severe month	December

tetepakani tha see 219, see 169

Months began at new moon.

Change of the year at first of January.

By David Dougherty, Fairland, Indian Territory (57 years old)

Compare Rev. Charles Bluejacket’s list, red book 82

Pg. 183

Additions to totems, pg. 337

K’kákile lenawégi	turtle family
Kákile wiumsúmi	the word for clan
Pelethí’ lenawegi	<i>turkey family</i>
Manetû’ msúmi(gi)	snake family
Miathuégi msumigi	owl clan
Míalamékwa msumigi	catfish clan

Town in Ohio mialamígugi,--where they came from, mialamé utéwe; probably on Wapakuneta River.

Pepû’nthenwi meshikakí north wind

Pepûnkígi hústchi síkanwi the wind from the north

Lawakwégi hústchi msíkanwi south wind

Yepáksimugí hústchi msíkanwi west wind

Abbr. Hut’thenwi

Wétakuthakí’ hústchi msíkanwi east wind

Pp. 184-189

Thomas Dougherty
A Story of olden times

Sekámeka hilādshimówe
Anciently, long ago narrative
Explained 634 and 393

Sekameká	Sawanuáki	yē’si	lenawéwiwā’dshi.	Msikámeko
(adv.)anciently	Shawnees	the way, how	they lived (their customs)	council lodges

hubabiēdshí punanā'wa wiéhi yewī'sa
they used (to have) *possessed, owned* *something* *going to do*
they formerly had *"have been having them"*

memekineletamwādshi wiéhi hî'ni yā'shi ma'watwimawā'dshi
to have a council about *something* *then* *in this way* *they gathered up (the people)*

hutelenawemwáhi.
their people

Hokimā'ki wéla yelapamekuthitchki híne hiniashi huta'hpimusûwádshi
The chiefs, or *leading men* *then* *in this way* *to call the people together*
Headmen

mayamisamagiéta híni yáshi witamawósotchi híni wiéhi
to the runner (of the chiefs) *then* *in this way* *they tell (to the runner)* *then* *whatever*
what to say

wāssō memekineletutégi; yehí' mé'htchi
it is for *what they are going to discuss* *after* *they have (the runner)*

witamawosótchi wē'tchi hutapimósotchi; hiné maniwaháyani:
have told *what thing* *they made him (the runner)* *then* *that*
come for (to the chiefs) *they commissioned him*
(to go and)

"Kehipahi halanáki kitelenawemenáki wáhiSSI nî'tassi piawádshi
ke'páhi *and notify,* *our people* *for* *to that place* *to come*
you must go *invite*

yóma kimthikamikunági máni si kasekíki"; huwé híni yāssi
this *kimsí-* *that on day* *now then* *in this way*
our council-lodge

wepthédshi. Hína mayamisamagiéta hini yāssi pahiwítamawā'dshi
he starts *that* *runner* *in this* *(ya-issi)* *(he) goes and tells them*
way

wílawā hututéwenwáki; pálohi kakawéthí hiné péteki
in their *own villages* *finally* *he goes round* *then* *he returns*
(to see all the people)

yáyewa wédshi wéski wepthédshi, hine hutaláli hukimámali:
back *where* *at first* *he started from* *then* *he tells* *his chiefs*
(to the chiefs)

“huekéla nemetchí tsáyaki halanáki kitelenawamáki.”
well now I have done all notified your people

Hini yē’ssi nimitamáwaki sikasekíki wahîssi nítassi
*Then I have told them the day for their, the place
the purpose of*

máwatuipiawā’dshi; ‘hue nō’dshi papakítchi pálohi hine kashekíki
*together to come now from there he goes home until, on the day
every time finally*

yeladshimúki wátahi nétassi máwatwi piawā’dshi. Hî’ne
*that they fixed, wáhi táhi at that place to come together, assemble then
determined for them
what they said*

tcháki wiéthá mémenwi tehéta yessinhā’dshi hiníni
*every body who is willing, in his mind is going right there
glad (willing to go)*

humsika mikamwáki hî’ne yehí nétassi piádshi tcháki lenáwe,
*to their council mikumwáki then when there have come all the people
lodge*

híni yē’shi halémi hadututéki wédshi mawatwimetíki
then thus they commence talking about what they gather there for

kukwenehi kádshi; hî’ni yá’shi memekineletamwā’dshi
*whatever it may be this is the way they are holding council
(the debates have to be in a council house)*

papiédshi humskikamikomwaki hutáshi pakthenanáwa
*surely, bound to be at their council lodge (or yutashí) they place the council,
where, right here, they locate
this place*

wahíshi tcháki wiéthá nutáki híni wásha hatututéki.
further everybody to hear what they are going to talk, debate about

Kukwenéhi kā’dshi yehí pieyáki wahî’ memekineletamwā’dshi
*It matters not whatever when it comes what they hold council on
(business, subj.)*

hiniashi pakthenamwā’dshi pápekwanó’hki híni yashi
*hini yashi in which they place (the council) and then again that’s the way
that is the way (time and place)*

menieluwā'dshi yehí me'htehi hutamwā'dshi pépigilutamwā'dsh(i)
they dance when they are done through, at an end whatever they are
(with debating) attending to

hini yáshi witamawasúichi mayámisamagéta wahíssi tcháki wiéthali
then they tell the runner for him everybody

wakutelā'dshi hiniyelā'dshi "Kieménielepe" huteleletanáwa kikilemenáki
to announce then he tells them we will dance they decided so the old, ancient
men
(councilmen)

hine wélena nitássi wikútsi yélekikuidshi hini
then now, right now and there forcibly, hallooing, shouting so
then and there with all might (subj. the runner)

yéyudshi "Kiemeniélepe!" hiwa hî'nuki yumá tepekiki huwé
he says we dance so he says now in this night now

yehále tepekíki; hini yǎ'shi hálemi menieluwā'dshi. Kwékwí
when beginning at night then thusly they begin to dance if

wéski 'hkwégi nakamhóthoki yehînutawawádshi
at first (men) for the women sing (for them) when they hear it
whenever the women are sing for the women & beat the drum (subj. women)
the first to dance, then the (w)they hear the
men drum & know what
song it will be

kepapitholíchi tch'híne nakamowéna hine neashi
the drum and (hear) the songs then or, má-ishi
hini yǎ'shi see 18, 915

pathekwígi nû'ki hálemi menielú'ki kúkwět'thwi níli
get up (to dance) begin to dance whatever members these
(subj. women)

nakamuwéna yehí tsági nakamû'ki níli, tchinā t'thwi
songs (are) when all they have sung these then they quit
(songs)

menielú'ki kukwäněhí kádshi hî'lekáwe hini pǎ'lekú
dancing I don't know whatever the kind of dance (was) that time
once

yehí meniélwā'dshi.
when they dance one dance,
one set of songs
(one set of dances or one dance)

Hiné halwekawā'dshi 'hkwéki, hóa nā'shita hileníki
When have quit dancing the females (howe) afterwards men
now (then)

halolekwiwā'dshi wahissi nikanekā'tchi, hineáshi mamā'dshi
when they hire them for them to lead a dancing and so he takes them
(to lead the dance)

u'hska sehî hína mayamisamagéta, hinä pahaluláli wiéthali
claws (of deer) and then the runner goes and hires somebody
ties them to legs (of the men)

humamkawáli wahi nikánekalitchi howé hiniáshi
or he finds someones to lead (the dance), pl. in this way

haši'pilā'dshi hukátegi nihí 8skaséhi hiné yáshi wépthé hiné hini
he ties the claws to his legs these claws then so, thus and starts
(on his legs)

yáshi kakáwethi skuté tahî'pkaléki. Wélena lákthwi hilenígi,
goes around the fire where it is blazing right now several men
1185,8

hini yáshi ha'hkuwawā'dshi, hine hálemi wanesétamwa wéla
follow behind him and then he commenced or
making sound (voice)

nakámwa tchine meniélwa; lagwashi māmenwí tehédshi
(dance=)singing then he dances as long as he likes, chooses, to his heart's
pleases content

hiné yéssi meniéleki.
and that's the way they dance

