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CUMMINGS'
VOCABULARY
OF
SHAWNEE

by
Richard W. Cummings



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Preface to the 2001 Edition

The Shawnee are historically tied to a number of locations in the eastern United States. Colonial sources show groups of them in such far-flung locales as northeastern Pennsylvania, northeastern Maryland, southern Ohio, northern Illinois, the Cumberland Valley in Tennessee, and South Carolina (Hanna 1911, Callender 1978). But these locations do not necessarily reflect their original territory—since it is clear that the Shawnee tribes history first encounters are refugees and remnant populations of what had been a large nation in the interior of the continent.

Father Jacques Marquette attested to the Shawnee's "so great numbers" in 1673, mentioning two districts of theirs along the Ohio containing 23 and 15 villages "quite near one another" (Thwaites 1896-1901; vol. 59, p. 145)—this substantially agrees with other contemporary references as well as later recollections (see Callender 1978, and also the oral tradition reprinted on pages 12-14 of this volume) seating the Shawnee as a body on the Upper Ohio.

Marquette's account then immediately turns to the ominously lopsided state of war that then existed between the Shawnee and the Iroquois—the former being "innocent, "not all warlike", and "poor people" who "cannot defend themselves", whom the Iroquois "go so far to seek, and war against without any reason." Like many nations before them, the Shawnee would succumb to Iroquoian arms, and be forced to flee their original Ohio Valley homeland as the Iroquois conquered it for hunting grounds.

However, these events occurred decades before Europeans had had a chance to map the Ohio River, which was then known only from the second-hand relations of Iroquois and other Indians. As a result, scholars have found it difficult to pinpoint exactly where along the Ohio and its tributaries the Shawnee were originally located. But the consensus at present is that the Shawnee were the historic group who inhabited the Fort Ancient archaeological complex in Southern Ohio (Hunter 1978), a location which accords well with the earliest historical sources. A homeland in the Cumberland Valley has also had its proponents (Thomas 1891), but this idea has lost favor over the years.

The Algonquian language family encompasses all the languages descended from a single parent language known as Proto-Algonquian. It is generally divided further into three geographically-defined groups: Eastern Algonquian, Plains Algonquian, and Central Algonquian; the last of which includes Shawnee and the other languages of the Great Lakes.

At one time it was commonly believed that all the languages of the central Algonquian tribes (Shawnee, Miami-Illinois, Sauk-Fox-Kickapoo, Menominee, Potawatomi, and Ojibwa) remained together for a period of time after Proto-Algonquian began to split off into a number of daughter languages—and then, only after the original split was complete, did they diverge from each other. This model held that all the central Algonquian languages were descended from a single common ancestor, which was naturally dubbed Proto-Central Algonquian (e.g. Miller 1959).

Today, however, it is believed that all of the languages named above broke off of the original Proto-Algonquian ancestor independently, somewhere around 1000-500 B.C. (Goddard 1996, p. 99). There seems not to have been a period in which they all evolved together as a body. So though the term “Central Algonquian” continues to be used in a general descriptive sense, it no longer has any genetic signification. The parallels that exist between, for example, Shawnee and Sauk-Fox-Kickapoo, “reflect aboriginal continuity rather than a common genetic source” (Goddard 1978).

Though the tribe had been known to the French since the mid-1600’s, the Shawnee language was not documented until over a century had passed. Extant samples of it begin only with Conrad Weiser recording a set of numerals in Pennsylvania in 1755, and Major Ebenezer Denny taking down a 404 word vocabulary at Fort Finney in southwestern Ohio in 1786 (Denny 1999). Throughout the 1800’s a good number of vocabularies and word-lists followed, which have been mostly minor ones however. Much of the modern linguistic work has been done by Charles F. Voegelin, who contributed important phonological and grammatical descriptions of Shawnee (Voegelin 1935; Voegelin 1936) and a list of word stems (Voegelin 1938-1940); using these materials Wick Miller (1957) has discussed its historical phonology. Some of the more important early Shawnee sources have also been incorporated into a recent introduction to the language (Chrisley 1992).

Modern Shawnee has three distinct dialects (Goddard

1978), but for a host of reasons, the dialectology and linguistic history of early Shawnee is still poorly understood. In particular, we are not sure how the dialects of today may or may not reflect dialects that were in place during the early 1600's. The uncertainty about the Shawnee homeland, their notoriously complicated migrations, and the lateness of the earliest linguistic records has made an accurate assessment difficult.

Meticulous scrutiny of the scattered linguistic data from the mid-1700's on would shed light on at least some aspects of Shawnee's early history, and probably contain clues as to the development of its three modern dialects. Perhaps the most basic question yet to be resolved is how those modern dialects relate to the five traditional divisions of the Shawnee nation: *čalaka*, *kišpoko*, *mekoče*, *pekowi*, and *θawikila*. Since the basic history of these divisions is beginning to be understood—"The Absentee Shawnee are apparently *kišpoko*, *pekowi*, and *θawikila*; the Eastern Shawnee, *mekoče*, and the Cherokee Shawnee, *mekoče* and *čalaka*" (Callender 1978)—linguistic data collected from these divisions over the years should be able to be compared to good effect.

Richard W. Cummings was a U.S. Indian agent who contributed two vocabularies of Indian languages to Henry Rowe Schoolcraft's multi-volume *Information respecting the History, Condition and Prospects of the Indian Tribes of the United States* (Schoolcraft 1851-1857). Schoolcraft had devised a questionnaire or "schedule" of common English words and had sent them out with instructions to

supply translations for these words in a number of Indian languages. Cummings undoubtedly was working from just such a schedule—but we do not know where and when he collected his data, nor exactly from whom it was collected. A number of Schoolcraft’s Iroquoian vocabularies were obtained using the same schedule around 1845-1846 or so, and it seems reasonable to date the Shawnee vocabulary similarly, although it also could have been taken as late as 1852.

Schoolcraft printed the Cummings vocabulary in Volume II of his work (pp. 470-481), as the third column in a four language table. Excepting the English translation on the left, the other three languages were, from left to right: Miami, Menominee, and Delaware, the last of which was also contributed by Cummings.

As to possible sites of collection, in the 1840’s and 50’s the Shawnee were inhabiting two primary locations. Northeastern Kansas contained the “Ohio Shawnee”, those who had left Ohio in the 1830’s, and the Black Bob band, which had come from Cape Girardeau, Missouri. Eastern Oklahoma contained the Absentee Shawnee, so called because they were absent at the time the Kansas reservation was allotted. They had left the Ohio country in the late 1770’s and settled at Cape Girardeau until 1815 when they migrated south to Arkansas, Texas, and finally Oklahoma.

It is not immediately apparent whether this vocabulary came from the Kansas or Oklahoma Shawnee. Schoolcraft’s note at the beginning of the table ascribes it as follows: “By Mr. Cummings, U.S. Agent I. Ter. W.”—that is, “Indian Territory West”. But “Indian Territory” as it was

understood in the mid-1800's could refer to Kansas as well as Oklahoma, which were both included in the territory which the Indian Removal Act of 1830 had assigned "for the reception of such tribes or nations of Indians as may choose to exchange the lands where they now reside." Perhaps if Cummings recorded his Delaware vocabulary around the same time, and the main body of the Delawares were then residing in Kansas, then he could quite probably have obtained his Shawnee material in Kansas, but this is at present only speculation.

With no detailed internal and comparative analysis as of yet, little can be said about the vocabulary beyond a few basics. Cummings does not use foreign or invented characters in the list, and the orthography he uses is plainly based on English. Two sets of grammatical abbreviations are used: **an./in.** for the inanimate and animate genders, and **exclu./inclu.** for the 1st person plural exclusive and inclusive. A note appended by Schoolcraft to the end of the table states: "* Words marked with an asterisk (*) are adopted by the Delawares, which a peculiar pronunciation, from the English. —S." One Shawnee word has also been so marked—**Aìn jel eè***, *angel*. No Shawnee numbers, regrettably, are preserved in Schoolcraft's version, but they were probably originally included in the manuscript which Mr. Cummings sent to him.

The "so great numbers" of Shawnee mentioned by Jolliet and Marquette in 1673 no doubt proved instrumental in protecting their culture intact from the depredations of the Iroquois during the Beaver Wars. Nearly all of their

contemporaries in the Ohio Valley vanished almost without a trace, to the extent that we are even today largely ignorant about who these other Ohio Valley tribes were and what languages they spoke (Hunter 1978; and see also the map on page ix of the same volume). Yet despite their displacement and subsequent scattering throughout the East, the Shawnee were remarkably able to preserve their culture and language intact right up to the present—and thus afford scholars an excellent opportunity to record it as actually spoken by the remaining members of this once great nation.

—Claudio R. Salvucci, series editor

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An Ancient Shawnee Tradition

THE following tradition is taken from the LETTER-BOOK of the U. S. St. Louis Superintendency, Missouri, wherein it is indexed, "A Traditional Story concerning the Shawnee and Kickapoo Nations." It is recorded, May 8th, 1812, as being received from the lips of a Shawnee named Louis Rodgers. It is here published as an original and authentic element of Indian opinion, and is, probably, one of their symbolical modes of narrating old events. From the St. Louis record, no practical object appears to have been designed to be effected, or was obtained by the speaker in telling it, unless, perhaps, he attached importance to the tradition. It reminds one of the traditional matter recorded by Mr. Johnston, the Shawnee Indian Agent, of Piqua, Ohio, in 1819, which is referred to particularly, in Vol. I., p. 19.

In a people whose history is wholly verbal, it is only by closely watching and comparing what falls from time to time from the lips of their old speakers, that the archæological student is likely to gain a true insight into their beliefs, mythological or historical; and where there is, from the peculiar mental habits of the tribes, so little to be got, the obligation seems the greater to put that little on record.

Further traditions of this nature will be introduced in subsequent parts of this work.

—Henry Rowe Schoolcraft, 1854.

SHAWNEE TRADITION

“It is many years ago since the numbers of the Shawnees were very great. They were, on an important occasion, encamped together on a prairie. At night, one-half of them fell asleep; the others remained awake. Those who kept awake abandoned the sleepers before morning, and betook themselves to the course where the sun rises. The others gradually pursued their route in the direction where the sun sets. This was the origin of the two nations, the first of which was called Shawnee, and the other, Kickapoo.

Prior to this separation, these nations were considered one, and were blessed with the bounties of heaven above any blessings which are now enjoyed by any description of mankind. And they ascribe their present depressed condition and the withdrawal of the favors of providence, to the anger of the Great Being at their separation.

Among the many tokens of divine favor which they formerly enjoyed, was the art of walking on the surface of the ocean, by which they crossed from the east to America without vessels. Also the art of restoring life to the dead, by the use of medical arts continued for the space of six hours. Witchcraft and prophecy were with them at their highest state, and were practised without feigning; and, in fine, such were the gifts of heaven to them, that nothing fell short of their inconceivable power to perform. And after the Shawnees have wandered to the remotest west, and returned eastward to the original place of separation,

the world will have finished its career. It is believed by the Shawnees, that the consummation of this prophecy is not far distant, because they have, in fulfilment of the prophecy, reached the extreme western point, and are now retrograding on their steps.”

The words Shawnee and Kickapoo, introduced in the foregoing tradition, may be examined as archæological facts. Shawano, or Oshawano, in one of the oldest mythological traditions of the Algonquins, is the name of one of the brothers of Manabozho, to whom was assigned the government of the southern quarter of the earth. To the English ear, which chooses the least possible quantity of syllables, the word has become fixed and anglicized as Shawnee. It originally required a final *ng* for plural, and carried to the Indian ear the meaning of Southerners. It, apparently, expresses nothing more in that language. Thus, Oshawanepenasee is the name of the south, or yellow, bird. It is not an uncommon Indian name for a man. In this phrase, the final *o* is replaced by the connective *e*, and the word penasee, a bird, simply added. Shawanoong, the term for the south, consists of the same binal root, with one of the inflections for place (*ong*) which are so common and multifarious in the Algonquin.

They were called Satanas, in 1747, by the Iroquois and English, agreeably to Colden’s History of the Five Nations (Preface, xvi.); a term which means Devils. In the comparative tables of 1736, obtained from France, and published in Vol. III., p. 553, they are called Chauenons; and are vaguely said “to inhabit the south shore of Lake Erie, towards Carolina.” To Carolina and Florida, indeed, their

own traditions carry them; and they are never heard of, at early periods, to the west. They came into the Ohio valley, about 1640, from the Apalachian range through the Kentucky river, which Johnson says (*Arch. Am.*) is a Shawnee word; while others of the tribe, who were defeated by the Catawbias and Cherokees, in Carolina, had settled previously in the hunting-grounds of their kindred, the Delawares, in Pennsylvania.”

SHAWNEE — ENGLISH

Ah', *yes.*

Ah làhk wah, *star.*

Ahl wee, *lead.*

Ahm ok wèe, *to embark.*

Ah peèch ka thàh, *goose.*

Àh pel ò thah, *infant or child.*

Ah sis kèe, *earth.*

Ah tai thèe, *sinew.*

Ah taik wah, *raven.*

Ah thàh yàh, *skin.*

Ahxxk wài la tèe wai, *to love.*

Ah yài lee, *to laugh.*

Ah yài lup pèe, *laughing.*

Aìn jel eè*, *angel.*

A mèxxk wah, *beaver.*

An eèk wàh, *squirrel.*

A neèp ee, *elm.*

Àn kah wee kàh na wa, *ankle.*

Chah yàx kee, *all.*

Che chis kee wà thee, *plover.*

Chee thee thah, *spear.*

Chib ùt ai, *to tie.*

Cho màh lee, *oar, paddle.*

Èe kwài wah, *woman.*

Èe la wàh kwee, *bow.*

Èe len eè, *man.*

Èe ya lek wàh pa chee, *face*.
E nàh len àh wai, *that (an.)*.
E nèe nùb a kee, *through the water*.
E nee pàsk wah keè kee, *in the sky*.
E nèe wee yài ee, *that (in.)*.
E no keè kah sa keè kee, *to-day*.

Ka chèe pee lah hàh kee o lah kà see, *ship*.
Kàh kàhk ee, *crow*.
Kàh la wee, *to speak*.
Kah wàshk wee, *wheat*.
Kàh wee, *thistle*.
Kahx kàh tal àhk wah, *lizard*.
Kàhx kee la, *turtle or tortoise*.
Ka kàh nee kah tà thee, *wasp*.
K chik um èe, *sea*.
Ke dāt a, *otter*.
Keèl ah, *thou*.
Keèl ah wàh, *ye*.
Keè lah yòu, *you are*.
Kee nàh kàh, *mast, sail*.
Kee sàhth wah, *sun*.
Keè sa kèe, *day*.
Keèm ee wòn wee, *rain*.
Ken ò sa, *pike*.
Ko cheèk wai theè, *mole*.
Kòke wah, *kettle*.
Ko ko làh soth àh, *partridge*.

Kok wèl ahk wàh shee, *forever*.

Ko lah wàh pàn wee, *early*.

Ko nah, *snow*.

K' sit a, *hot*.

K' thài mah, *tobacco*.

Kùsh ko, *hog*.

Kut ò, *year*.

Kut ùp ö thò wa, *sash*.

K' wàh gah, *pipe*.

Kwàhk wah thèe, *woodpecker*.

K'wa lah wah pàh kee, *morning*.

K' wàn a lahn wee, *hail*.

K' yài tah, *old*.

Lah mài kee, *within*.

Làh tah o shkò ta, *plain*.

Làh wee kee sà kee, *mid-day*.

Lah we tùp ex kee, *midnight*.

La mùtch tha wah màig wah, *sturgeon*.

La nàhl we, *arrow*.

Len àh wai, *an Indian*.

Len o wài wèe, *to live*.

Lèn o wài wee, *alive*.

Lèn o wài wee wà, *life*.

Lin ee wàh bik wèe, *squash*.

Lok hàh nah, *flour*.

Màh chee mun ét o, *devil*.

Màhch quah thèe, *small*.

Màh lahk wàh kee, *near*.
Màh na thee, *knife*.
Màh tàh, *no*.
Màhx kal àh to, *toad*.
Mai kèe thah, *sheep*.
Ma ta la mèe wa tàh, *enemy*.
Mat àh wee yài hee, *nothing*.
Matàth eèth ee, *ugly*.
Ma thàh nah, *nettle*.
Mee àh lah màig wah, *catfish*.
Mèe ah seèth ah, *potato*.
Mee àth wa, *owl*.
Meèk o nàh, *feather*.
Mee yah làhk wah, *ash*. [the tree —ed.]
Mèk wah tòth ee, *weak*.
Mem à ken eèt à hàì, *to think*.
Mem à quee, *to run*.
Men a thèe, *island*.
Men kwàt o kee, *heaven*.
Men kwàt wee, *sky*.
Mèn o wàh hee, *perhaps*.
Men ùp pee, *drinking*.
Men wàh, *to drink*.
Men yà lo wài, *to dance*.
Mes èe k' kùk ee, *wind*.
Meskèe tel ài, *perch*.
Misk wèe, *blood*.
M' kò pel aik wèe, *iron*.

M' kwàh, *bear*.
Mò na, *silver*.
Mos, *moose*.
M' seè push èe, *panther*.
M' shàh wee, *great*.
M' shài wai, *horse*.
M' sha wà wee kah wàshk wee, *oats*.
M' shish keè we kut ùk ah, *meadow*.
M' shkòl àh nee, *hawk*.
M' shks mah, *vein*.
M' shwàh wee, *red*.
M' sisk ee, *leaf*.
M'skaik o pùk ee, *bog*.
M skèe yaik wèe, *lake*.
M' sko cheè thah, *bean*.
M' skwèe kah wàh, *sucker*.
M' sushk ee, *hay*.
M' tâ'k wah, *gun*.
M' thòth wah, *cow*.
M' tùk ò hee, *on the tree*.
M' tuk o mèe shee, *oak*.
M' tùk o nah ee, *shrub*.
M' tùk wee, *tree*.
Much àhth ee, *bad*.
Muk èe chee chiskee waith ee, *snipe*.
Mùk ut ài wah, *black*.
Muk wàh màh, *ice*.
Mul ò kum èe, *spring*.

Mun èt o, *snake*.

Mun èt o lài thah, *worm*.

Mun èt o wee mề nah, *pea*.

Mùt a tành, *legging*.

Mut ùshk wee, *grass*.

M' wài wah, *wolf*.

Nành let ah, *part*.

Nài kee wai, *what*.

Nài kee wài, *what thing*.

Naith o wai, *who*.

Nàith o wài, *what person*.

Na nành ta, *warrior*.

Na tèk o gúee, *valley*.

Neè kah nành, *friend*.

Nee ke yah, *my mother*.

Nèe kwèe thah, *my son*.

Neèl ah, *I*.

Nèe lah e nèe nee làh, *I am that I am*.

Neel ah wai, *we (exclu.)*.

Neèl ah wai, *we (inclu.)*.

Neèm heek wành tho wa, *shoe*.

Nee tành na thành, *my daughter*.

Nèe wành, *my wife*.

Ne mề thah, *my sister*.

Nen a mại, *to see*.

Nex keèl en àh wèx kee, *those (an.)*.

Nil eè weex èx kee, *those (in.)*.

No tàh, *to hear.*
Note kò num èe, *wood.*
Nò thah, *my father.*
N' sèe wai, *to kill.*
N'tha thàh, *my brother.*
Nùg um ò, *to sing.*
Nùm a thàh, *fish.*
Nùm ath èè cho màh tee, *fin.*
Nùm ath èèth ah, *minnow.*
Nu num kèe won wèe, *thunder.*
Nùp ee, *water.*
Nùp ee pèm ee, *salt.*
Nùp o wài, *to die, death.*
Nùp wah, *dead.*

Ob wàh me, *thigh.*
O' cha, *fly.*
O' chàh see, *nose, beak.*
O' chàh kah, *fisher.*
O' chih wèe, *navel.*
O' dài ee, *heart.*
O' donè e, *mouth.*
O' kâh chee, *leg.*
Ok àn ee, *bone.*
O' kee màh, *chief.*
O kòne ee, *liver.*
O' ko tàh kâh, *windpipe.*
O ko ta pèe tho wà, *breechcloth.*

Ok ò tuk wàh, *knee*.
O' kwài kuk àh, *neck*.
Ok wàn ee, *heel*.
O' lah kà kwee, *bark*.
O' làh ka see, *boat*.
O lahk wèe thee, *late*.
O' la kàik wèe kah, *lodge*.
O' là tchah, *finger*.
O' la tchee, *hand*.
O lèk wah, *wing*.
Ol hah kàh, *scale*.
O' nèx kee, *arm*.
O no wài tel yàh kah, *seat*.
O' pàh la, *breast*.
O' pàx kàh mee, *back*.
O' pèx k'wàh tàh, *stomach*.
O sàh wah, *yellow*.
O' shàk èe wà, *bladder*.
Osh kah shàh, *nail*. [finger or toenail —ed.]
Osh kàh shah, *claw*.
O' skee, *young*.
Os kèe chee, *on*.
O' skèe chee pee tèn ee kah, *coat*.
O skeès a kwèe, *eye*.
O' tah wàh kàh, *ear*.
O' taik wèe, *log*.
O' tài wài, *town*.
O tèt yah, *shoulder*.

O thah wàhk wah, *copper*.
O' thàh wee lah kàh nah, *indian meal*.
O' thah wèe mò na, *gold*.
Oth èe chèe, *foot*.
O thèt ah, *toe*.
O' thùsh wah, *muskrat*.
O' wàh wee, *egg*.
O' wès sah, *good, handsome*.
Ox keek wèe, *stump*.

Pah nax kwài ho wa, *head-dress*.
Pah yah pèx kee kee, *rose, lily*.
Pah wèeth ah, *pigeon*.
Paik wh' cha, *robin*.
Pa ka yàhk week èe, *limb*.
Pa la wàh, *turkey*.
Pa mée, *fat*.
Pa pàh tho, *sunfish*.
Pa pa kee chah kee, *darkness*.
Pa pa keè wa, *flower*.
Pa pùk ee, *lightening*.
Pà ta wà nah tàh kee, *blue*.
Pee lò chai keè, *by and by*.
Peè tal wah, *shot-pouch*.
Peè tuk a, *in*.
Peè tuk à weékee wàh buk èe, *in the house*.
Pel àh wee, *summer*.
Pel àl thee, *eagle*.

Pel o whee, *far off*.
Pèm tha, *by*.
Pèm tha, *to walk*.
Pep òne wee, *winter*.
Pesk thà to, *woodcock*.
Pe tèn ee kàh, *shirt*.
Pèts wah, *wampum*.
P'kee ta heèk ya, *to strike*.
P' sèk see, *deer*.
P skìp an wèe, *sour*.
P' tuk â nai thee, *hare*.
Pùk a sèe, *war-club*.
Puk wàh chee, *forest*.
Puk wàh chee m' tho tho, *bison or buffalo*.

Seèg o nah, *stone, rock*.
Seè kah, *bass*.
See pàh chee, *under*.
Seè seè bah, *duck*.
Sèk o' thàh, *mink*.
Shàhb wee, *through*.
Shah kàh lo àìth ee, *ant*.
Shàh koo kah, *flint*.
Shaìsh kee thee, *virgin*.
Shkàh tah, *to wish*.
Sh'ko tai, *fire*.
Shkwàh ta, *door*.
Skee lah wài thèe tah, *boy*.

Skip wàh wee, *weed.*
Skwàh be yài kee, *by the shore.*
Skwài tha thàh, *girl or maid.*
Spùm uk ee, *above.*
Suk àhk wah, *polecat.*

Tàh mee, *maize or corn.*
Tah nàh wai, *which person.*
Tàh nà wèe wee yèx kee, *which thing.*
Ta pà la ma wà tah, *god.*
Tèk ah kàh, *axe.*
Tek èe, *hill.*
Tel àhk wàsh ee, *never.*
Thah gètch ee, *without.*
Thee eèp ee, *river.*
Thèe po a thèe, *stream.*
Thùk a tai, *to burn.*
Tùk ee kùm ee, *spring.*
Tuk ò see yàh, *a white man.*
Tuk wàh kee, *autumn.*
Tuk whàh, *bread.*
Tùp ex kee, *night.*
Tup èx kee keèth wah, *moon.*

Usk ibùk yah, *green.*

Wàh chee wèe, *mountain.*
Wàh ko chà thee, *fox.*

Wàh pa theè, *swan*.
Wàh pet eè, *elk*.
Wah pùk yai, *tomorrow*.
Wah tha yah, *light*.
Wàh wee ya pèn yah, *turnip*.
Wàh yàh wisk eèk yaik eè kah wishk wee, *rye*.
Waìb tha, *to go*.
Waik wàh kee, *roe*.
Wàip ee, *cold*.
Wài see yah, *my husband*.
Wa làhk wèe kee, *evening*.
Wa làh qú thàh keè tah, *pine*.
Wa thàh wa theè tàhk no sài, *trout*.
Wà wap seè tha, *marten*.
Wàxk an ahk yah, *white*.
Wax là mah tà kee, *post*.
Weèb u chee, *tooth*.
Weèg an wee, *sweet*.
Weè keep mèe see, *basswood*.
Wèe kee wàh, *house*.
Weel ah, *he, she*.
Wèe lah nee, *tongue*.
Weèl ah wàh, *they*.
Wèe lah you, *he is*.
Wèe la thàh, *hair*.
Weél tuk wèe, *scalp*.
Wèe sèe, *head*.
Wee thàhk an wee, *bitter*.

Wee thàhk kah chik àh, *pepper.*

Wee thàh qua, *to cry.*

Wèe thah quà pee, *crying.*

Weè then ee, *to eat.*

Wèe then ùp ee, *eating.*

Wèe to nah wàh lee, *beard.*

Weèx kok yà, *to call.*

Wee yah o' thee, *meat.*

Wee yàh o' thee, *flesh.*

Wee yài hee, *something.*

Wen thàh thik ee mun èt o la shàh kee, *insect.*

Wish kàn wee, *strong.*

Wis kee lòth ah, *bird.*

Wis see, *dog.*

Wo làh ko, *yesterday.*

Yah, *body.*

Yah màh len àh wai, *this (an.).*

Yes keè tah màik ee, *melon.*

Yo mah, *this (in.).*

Yox ko màh len àh waik eè, *these (an.).*

Yòx lo màh wee èxkee, *these (in.).*

ENGLISH — SHAWNEE

Above, *spùm uk ee.*
Alive, *lèn o wài wee.*
All, *chah yàx kee.*
Am, I am that I am, *nèe lah e nèe nee làh.*
Angel, *ain jel eè.*
Ankle, *àn kah wee kàh na wa.*
Ant, *shah kàh lo aith ee.*
Are, *you keè lah yòu.*
Arm, *o' nèx kee.*
Arrow, *la nàhl we.*
Ash, *mee yah làhk wah.*
Autumn, *tuk wàh kee.*
Axe, *tèk ah kàh.*

Back, *o' pàx kàh mee.*
Bad, much, *àhth ee.*
Bark, *o' lah kà kwee.*
Bass, *seè kah.*
Basswood, *weè keep mèe see.*
Beak, *o' chàh see.*
Bean, *m' sko cheè thah.*
Bear, *m' kwàh.*
Beard, *wèe to nah wàh lee.*
Beaver, *a mèxk wah.*
Bird, *wis kee lòth ah.*
Bison, *puk wàh chee m' tho tho.*
Bitter, *wee thàhk an wee.*
Black, *mùk ut ài wah.*

Bladder, o' shàk èe wà.
Blood, misk wèe.
Blue, pà ta wà nah tàh kee.
Boat, o' làh ka see.
Body, yah.
Bog, m'skaik o pùk ee.
Bone, ok àn ee.
Bow, èe la wàh kwee.
Boy, skee lah wài thèe tah.
Bread, tuk whàh.
Breast, o' pàh la.
Breechcloth, o ko ta pèe tho wà.
Brother, my, n'tha thàh.
Buffalo, puk wàh chee m' tho tho.
Burn, to, thùk a tai.
By, pèm tha.
By and by, pee lò chai keè.

Call, to, weèx kok yà.
Catfish, mee àh lah màig wah.
Chief, o' kee màh.
Child, àh pel ò thah.
Claw, osh kàh shah.
Coat, o' skèe chee pee tèn ee kah.
Cold, wàip ee.
Copper, o thah wàhk wah.
Corn, tàh mee.
Cow, m' thòth wah.

Crow, *kàh kàhk ee.*
Cry, to, *wee thàh qua.*
Crying, *wèe thah quà pee.*

Dance, to, *men yà lo wài.*
Darkness, *pa pa kee chah kee.*
Daughter, my, *nee tàh na thàh.*
Day, *keè sa kèe.*
Dead, *nùp wah.*
Death, *nùp o wài.*
Deer, *p' sèk see.*
Devil, *màh chee mun ét o.*
Die, to, *nùp o wài.*
Dog, *wis see.*
Door, *shkwàh ta.*
Drink, to, *men wàh.*
Drinking, *men ùp pee.*
Duck, *seè seè bah.*

Eagle, *pel àl thee.*
Ear, *o' tah wàh kàh.*
Early, *ko lah wàh pàn wee.*
Earth, *ah sis kèe.*
Eat, to, *weè then ee.*
Eating, *wèe then ùp ee.*
Egg, *o' wàh wee.*
Elk, *wàh pet eè.*
Elm, *a neèp ee.*

Embark, to, *ahm ok wèe.*
Enemy, *ma ta la mène wa tàh.*
Evening, *wa làhk wèe kee.*
Eye, *o skeès a kwèe.*

Face, *èe ya lek wàh pa chee.*
Far off, *pel o whee.*
Fat, *pa mène.*
Father, my, *nò thah.*
Feather, *meèk o nàh.*
Fin, *nùm ath èè cho màh tee.*
Finger, *o' là tchah.*
Fire, *sh'ko tai.*
Fish, *nùm a thàh.*
Fisher, *o' chài kah.*
Flesh, *wee yàh o thee.*
Flint, *shàh koo kah.*
Flour, *lok hàh nah.*
Flower, *pa pa keè wa.*
Fly, *o' cha.*
Foot, *oth èè chèe.*
Forest, *puk wàh chee.*
Forever, *kok wèl ahk wàh shee.*
Fox, *wàh ko chà thee.*
Friend, *neè kah nàh.*

Girl, *skwài tha thàh.*
Go, to, *waib tha.*

God, *ta pà la ma wà tah.*

Gold, *o' thah wèe mò na.*

Good, *o' wès sah.*

Goose, *ah peèch ka thàh.*

Grass, *mut ùshk wee.*

Great, *m' Shàh wee.*

Green, *usk ibùk yah.*

Gun, *m' tâ'k wah.*

Hail, *k' wàn a lahn wee.*

Hair, *wèe la thàh.*

Hand, *o' la tchee.*

Handsome, *o' wès sah.*

Hare, *p' tuk â nai thee.*

Hawk, *m' shkol àh nee.*

Hay, *m' sushk ee.*

He, *weel ah.* **He is**, *wèe lah you.*

Head, *wèe sèe.*

Head-dress, *pah nax kwài ho wa.*

Hear, **to**, *no tàh.*

Heart, *o' dài ee.*

Heaven, *men kwàt o kee.*

Heel, *ok wàn ee.*

Hill, *tek èe.*

Hog, *kùsh ko.*

Horse, *m' shài wai.*

Hot, *k' sit a.*

House, *wèe kee wàh.* **In the house**, *peè tuk à weékee wàh
buk èe.*

Husband, my, wài see yah.

I, nèl ah.

Ice, muk wàh màh.

In, peè tuk a.

Indian, an, len àh wai.

Infant, àh pel ò thah.

Insect, wen thàh thik ee mun èt o la shàh kee.

Iron, m' kò pel aik wèe.

Is, he, wèe lah you.

Island, men a thèe.

Kettle, kòke wah.

Kill, to, n' sèe wai.

Knee, ok ò tuk wàh.

Knife, màh na thee.

Lake, m skèe yaik wèe.

Late, o lahk wèe thee.

Laugh, to, ah yài lee.

Laughing, ah yài lup pèe.

Lead, ahl wee.

Leaf, m' sisk ee.

Leg, o' kâh chee.

Legging, mùt a tàh.

Life, lèn o wài wee wà.

Light, wah tha yah.

Lightening, pa pùk ee.

Lily, *pah yah pèx kee kee.*
Limb, *pa ka yàhk week èe.*
Live, to, *len o wài wèe.*
Liver, *o kòne ee.*
Lizard, *kahx kàh tal àhk wah.*
Lodge, *o' la kàik wèe kah.*
Log, *o' taik wèe.*
Love, to, *ahxk wài la teè wai.*

Maid, *skwài tha thàh.*
Maize, *tàh mee.*
Man, a white, *tuk ò see yàh.*
Man, *èe len èè.*
Marten, *wà wap seè tha.*
Mast, *kee nàh kàh.*
Meadow, *m' shish keè we kut ùk ah.*
Meal, Indian, *o' thàh wee lah kàh nah.*
Meat, *wee yah o' thee.*
Melon, *yes keè tah màik ee.*
Mid-day, *làh wee kee sà kee.*
Midnight, *lah we tùp ex kee.*
Mink, *sèk o' thàh.*
Minnow, *nùm ath eèth ah.*
Mole, *ko cheèk wai theè.*
Moon, *tup èx kee keèth wah.*
Moose, *mos.*
Morning, *k'wa lah wah pàh kee.*
Mother, my, *nee ke yah.*

Mountain, wàh chee wèe.

Mouth, o' donè e.

Muskkrat, o' thùsh wah.

Nail, osh kah shàh.

Navel, o' ch'il wèe.

Near, màh lahk wàh kee.

Neck, o' kwài kuk àh.

Nettle, ma thàh nah.

Never, tel àhk wàsh ee.

Night, tùp ex kee.

No, màh tàh.

Nose, o' chàh see.

Nothing, mat àh wee yài hee.

Oak, m' tuk o mèe shee.

Oar, cho màh lee.

Oats, m' sha wà wee kah wàshk wee.

Old, k' yài tah.

On, os keè chee.

Otter, ke dāt a.

Owl, mee àth wa.

Paddle, cho màh lee.

Panther, m' seè push èe.

Part, nàh let ah.

Partridge, ko ko làh soth àh.

Pea, mun èt o wee mèe nah.

Pepper, *wee thàhk kah chik àh.*

Perch, *meskèe tel ài.*

Perhaps, *mèn o wàh hee.*

Person, what, *nàith o wài.*

Person, which, *tah nàh wai.*

Pigeon, *pah wèeth ah.*

Pike, *ken ò sa.*

Pine, *wa Làh qú thàh keè tah.*

Pipe, *k' wàh gah.*

Plain, *làh tah o shkò ta.*

Plover, *che chis kee wà thee.*

Polecat, *suk àhk wah.*

Post, *wax là mah tà kee.*

Potatoe, *mèe ah seèth ah.*

Rain, *keèm ee wòn wee.*

Raven, *ah taik wah.*

Red, *m' Shwàh wee.*

River, *thee eèp ee.*

Robin, *paik wh' cha.*

Rock, *seèg o nah.*

Roe, *waik wàh kee.*

Rose, *pah yah pèx kee kee.*

Run, to, *mem à quee.*

Rye, *wàh yàh wisk eèk yaik eè kah wishk wee.*

Sail, *kee nàh kàh.*

Salt, *nùp ee pèm ee.*

Sash, *kut ùp ö thò wa.*
Scale, *ol hah kàh.*
Scalp, *weél tuk wèe.*
Sea, *k chik um èe.*
Seat, *o no wài tel yàh kah.*
See, to, *nen a mài.*
She, *weel ah.*
Sheep, *mai kèe thah.*
Ship, *ka chèe pee lah hàh kee o lah kà see.*
Shirt, *pe tèn ee kàh.*
Shoe, *neèm heek wàh tho wa.*
Shore, by the, *skwàh be yài kee.*
Shot-pouch, *peè tal wah.*
Shoulder, *o tèt yah.*
Shrub, *m' tük o nah ee.*
Silver, *mò na.*
Sinew, *ah tai thèe.*
Sing, to, *nùg um ò.*
Sister, my, *ne mèe thah.*
Skin, *ah thàh yàh.*
Sky, men kwàt wee. In the sky, *e nee pàsk wah keè kee.*
Small, *màhch quah thèe.*
Snake, *mun èt o.*
Snipe, *muk èe chee chiskee waith ee.*
Snow, *ko nah.*
Something, *wee yài hee.*
Son, my, *nèe kwèe thah.*
Sour, *p skíp an wèe.*

Speak, to, *kàh la wee.*
Spear, *chee thee thah.*
Spring, *mul ò kum èe.*
Spring, *tùk ee kùm ee.*
Squash, *lin ee wàh bik wèe.*
Squirrel, *an èèk wàh.*
Star, *ah làhk wah.*
Stomach, *o' pèx k'wàh tàh.*
Stone, *seèg o nah.*
Stream, *thèe po a thèe.*
Strike, to, *p'kee ta heèk ya.*
Strong, *wish kàn wee.*
Stump, *ox keek wèe.*
Sturgeon, *la Mùtch tha wah màig wah.*
Sucker, *m' skwèe kah wàh.*
Summer, *pel àh wee.*
Sun, *kee sàhth wah.*
Sunfish, *pa pàh tho.*
Swan, *wàh pa theè.*
Sweet, *weèg an wee.*

That (an.), *e nàh len àh wai.*
That (in.), *e nèe wee yài ee.*
These (an.), *yox ko màh len àh waik èe.*
These (in.), *yòx lo màh wee èxkee.*
They, *weèl ah wàh.*
Thigh, *ob wàh me.*
Thing, what, *nài kee wài.*

Thing, which, *tàh nà wèe wee yèx kee.*
Think, to, *mem à ken èt à hàì.*
This (an.), *yah màh len àh wai.*
This (in.), *yo mah.*
Thistle, *kàh wee.*
Those (an.), *nex keèl en àh wèx kee.*
Those (in.), *nil èè weex èx kee.*
Thou, *keèl ah.*
Through, *shàhb wee.*
Thunder, *nu num kèè won wèè.*
Tie, to, *chìb ùt ai.*
Toad, *màhx kal àh to.*
Tobacco, *k' thài mah.*
Today, *e no keè kah sa keè kee.*
Toe, *o thèt ah.*
Tomorrow, *wah pùk yai.*
Tongue, *wèè lah nee.*
Tooth, *weèb u chee.*
Tortoise, *kàhx kee la.*
Town, *o' tàì wài.*
Tree, *m' tük wee.* **On the tree,** *m' tük ò hee.*
Trout, *wa thàh wa theè tàhk no sài.*
Turkey, *pa la wàh.*
Turnip, *wàh wee ya pèn yah.*
Turtle, *kàhx kee la.*

Ugly, *matàth èèth ee.*
Under, *see pàh chee.*

Valley, *na tèk o gúee.*
Vein, *m' shks mah.*
Virgin, *shaish kee thee.*

Walk, to, *pèm tha.*
Wampum, *pèts wah.*
War-club, *pùk a sèe.*
Warrior, *na nàh ta.*
Wasp, *ka kàh nee kah tà thee.*
Water, *nùp ee.* **Through the water**, *e nèe nùb a kee.*
We (exclu.), *neel ah wai.*
We (inclu.), *neèl ah wai.*
Weak, *mèk wah tòth ee.*
Weed, *skip wàh wee.*
What, *nài kee wai.*
Wheat, *kah wàshk wee.*
White, *wàxk an ahk yah.*
Who, *naith o wai.*
Wife, my, *nèe wàh.*
Wind, *mes èe k' kùk ee.*
Windpipe, *o' ko tàh kàh.*
Wing, *o lèk wah.*
Winter, *pep òne wee.*
Wish, to, *shkàh tah.*
Within, *lah mài kee.*
Without, *thah gètch ee.*
Wolf, *m' wài wah.*
Woman, *èe kwài wah.*

Wood, *note kò num èe.*

Woodcock, *pesk thà to.*

Woodpecker, *kwàhk wah thèe.*

Worm, *mun èt o lài thah.*

Ye, *keèl ah wàh.*

Year, *kut ò.*

Yellow, *o sàh wah.*

Yes, *ah'.*

Yesterday, *wo làh ko.*

Young, *o' skee.*

CLASSIFICATION OF THE ALGONQUIAN LANGUAGES

ALGONQUIAN

Blackfoot

CREE-MONTAGNAIS

CREE

MONTAGNAIS-NASKAPI

ARAPAHOAN

ARAPAHO-GROS VENTRE

Nawathinehena

Cheyenne

Menominee

OJIBWAYAN

NORTHERN OJIBWA

Severn Ojibwa

Northern Algonquin

SOUTHERN OJIBWA

Saulteaux

Central Southern Ojibwa

Old Algonquin

Ottawa

Potawatomi

SAUK-FOX-KICKAPOO

Sauk-Fox

Kickapoo

Shawnee

Miami-Illinois

EASTERN ALGONQUIAN, etc.

Source: Goddard 1996