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HANDY'S
VOCABULARY
OF
MIAMI

by
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Preface to the 2001 edition

The Miami are known historically as an Algonquian tribe living at the southern tip of Lake Michigan, in what is now northern Indiana and northeastern Illinois. It is difficult to fix geographically precise boundaries to their aboriginal homeland, since the earliest settlements described in French sources actually appear to be just temporary encampments. By 1670, at least part of the Miamis were living with the Mascouten in Wisconsin, and in the early 1700's the tribe had settled between the Wabash and Ohio rivers in southern Indiana. At that time six subdivisions of the tribe were known: Atchatchakangouen, Kilatika, Mengakonkia, Pepikokia, Piankishaw, and Wea. The Atchatchakangouen appear to have survived in the group later simply called "Miami". The Pepikokia were heard of as late as 1742, and both the Piankishaw and the Wea retained their individuality well into the nineteenth century. The other divisions were presumably merged into one or more of these, but in any event by 1873 all of them had been consolidated with the Illinois into a single group as the United Peoria and Miamis (Callender 1978a).

The very close relationship between the Miami language and that of the neighboring Illinois has been known since the early 1700's. An anonymous French author around that time noted that the Piankishaw, the Illinois and the Miami: "each understand one another perfectly, although there is some difference in their languages" and prepared a basic grammar which purported to serve all

three (Duponceau 1820). Indeed, the language spoken by the Illinois tribes was so closely related to Miami that today they are both classified as a single language “for convenience” (Goddard 1978).

Separating out the various dialects of Miami-Illinois from each other, however, is not quite as simple as dividing “Miami” from “Illinois”. Since the language is now extinct, historical records are all we have to rely on, and these do not always mesh well with the ethnic boundaries as we know them. Most problematic are a set of comparative vocabularies collected in 1860 by Lewis Henry Morgan (1871), which suggest that three different dialect groups can be distinguished: Peoria-Piankishaw, Wea-Kaskaskia, and Miami (Goddard 1978). But such groupings do not follow the expected ethnic groups: Miami-Wea-Piankishaw on the one hand, all divisions of the Miami, and Peoria-Kaskaskia on the other, being the two main divisions of the Illinois.

Part of this tangle may be explained by the mixed ethnic, and presumably linguistic, character of some of the later settlements. In 1854 a number of groups principally composed of the Peoria, Wea and Piankishaw merged under the name “Confederated Peoria” (Callender 1978a, Costa 1999); informants in these mixed communities might have begun applying traditional dialect names in a wider, non-traditional sense. Scrupulous comparison of all the available vocabularies may help clear up the picture somewhat. Nevertheless a few phonological and vocabulary contrasts between Miami and Illinois have been isolated, so unless more exhaustive studies prove otherwise,

it is probably correct to refer to them as “two clusters of dialects” (Goddard 1978).

Miami-Illinois is a direct descendant of Proto-Algonquian, a reconstructed language believed to have been spoken in the Great Lakes area around 1000-500 B.C. by the direct ancestors of dozens of well-known tribes, including the Miami, Illinois, Shawnee, Delaware and the Cree. At present, it is not possible to assign Miami-Illinois to any subgroups within the Algonquian family. One often finds the language classified under the term “Central Algonquian”, but this grouping should be understood as a geographic convenience rather than an actual genetic relationship. All of the Central Algonquian languages are related insofar as their close proximity has resulted in mutual borrowing and influence; other than that they seem no more closely related to each other than they are to members of the Eastern Algonquian or Plains Algonquian subgroups. This means that Miami-Illinois, Shawnee, and the other “Central” languages diverged from each other at the same time they diverged from the parent proto-Algonquian language, around 900 B.C. (Foster 1996).

Miami is fairly well attested historically, though less so than Illinois, and all the materials have not yet been fully published. Jacques Gravier’s extensive Illinois-French manuscript dictionary (ca. 1700) contains occasional Miami words. There are two important sources from the early nineteenth century: an 1802 manuscript vocabulary by William Thornton, now in the library of the American

Philosophical Society in Philadelphia (Duponceau 1820); and a published vocabulary by Constantine François Volney (1803). Later sources include the comparative kin-term lists of Morgan (1871), and an extensive manuscript dictionary on file cards in the Indiana State Library, collected by Jacob P. Dunn around 1908. Dunn's dictionary was printed with Shawnee terms in Voegelin (1938-1940).

The Miami vocabulary printed here is an important example of the language from the mid-1800's, with a considerably wider semantic range than Morgan's. It was published in volume 2 of Henry Rowe Schoolcraft's *Indian Tribes of the United States* (1852), as the second column in a five language table with Menominee, Shawnee, and Delaware, and the English equivalents listed on the left hand side. A citation underneath the heading "Miami" states "by Charles N. Handy, In. Agt." On page 368 of volume 4 however, the same Miami vocabulary is ascribed by Schoolcraft to "E. N. Hardy, U.S. Indian Agent." The fuller form of name seems to be the correct one, but this is only a guess. Positive identification of this collector must wait for a review of the employment records of the Bureau of Indian Affairs. He was clearly working from a pre-prepared questionnaire provided him by Schoolcraft.

Compared with the other three vocabularies in Schoolcraft's table, the Miami column is most incomplete. It lacks almost all the verbal forms and a significant number of animal names and other terms. The total number of Miami words is 265, about a hundred fewer than of the other three languages. Grammatical comments are limited

to a few common abbreviations: (in.) and (an.) for the inanimate and animate genders, (inclu.) and (exclu.) for the inclusive and exclusive forms of the 1st person plural pronoun.

Schoolcraft gives no information about the specifics of this vocabulary's collection. It was probably taken at the Miami reservation in eastcentral Kansas along the Osage river; but Miamis were still living south of the Wabash in Indiana until forcibly removed by the army in 1846, and even after that year many of them continued to reside there secretly (Callender 1978a). The date of collection is likewise uncertain. On the basis of some published letters (Schoolcraft 1846) we know that Schoolcraft was already circulating his questionnaire by 1845; a date around that time or slightly after seems most likely.

Miami-Illinois became extinct in the 1960's, the first of the Central Algonquian languages to do so. It thus survived well into the age of modern linguistics and audio recording, but that longevity was not able to be fully capitalized on, for no in-depth scientific study of the language was made before it disappeared. Yet this deficiency is fortunately tempered by the extensive historical materials on the language, and it will hopefully be only a matter of time before these materials are all collated and published.

Schoolcraft sounds a particularly ominous note when he describes the Miami's condition in Kansas in the 1850's (see p. 12). The tribes' annual income from land sales has been cited as a contributing factor in promoting the liquor trade, which seriously damaged their traditional

culture. Indeed it seemingly aggravated problems that had been noted as early as 1825 before the tribe left the Wabash (Trowbridge 1938, Callender 1978a). Meanwhile, their migrations continued. In the 1870's the Kansas Miamis left for Oklahoma and officially merged into the Peoria; some may have also slipped back to rejoin those who remained behind in Indiana.

The descendants of this “active, bold, and numerous race” can be found today in Oklahoma and Indiana, and efforts to recover their spoken language, so recently passed from living memory, are now underway. Only written records of Miami-Illinois remain to us—and it will be through these valuable sources that the gap from its past to its future, can at last be bridged.

—Claudio R. Salvucci, series ed.

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Expeditions of General Charles Scott, of Kentucky, and of General St. Clair, Against the Western Indians. 1791.

But three tribes aided the colonies in the revolutionary contest: the Oneidas, Tuscaroras, and Mohicans. Thus far, treaties of peace had been concluded with the recreant Onondagas, Cayugas, and Senecas, in the north; the Creeks, Chickasaws, Choctaws, and Cherokees, in the south; and with the Wyandots, Delawares, Shawnees, Chippewas, Ottowas, Pottawattamies, and Sacs, in the west; but the seven latter, who bore a very questionable character, could not be relied on, while the Miamies, Weas, and Piankishaws of the Wabash, were in open hostility. They had, during the previous year, defeated Harmer, at the joint sources of the Great Miami of the Ohio and the Miami of the Lakes. The River Miami of the Lakes formed the grand medium of northern Indian communication with the Ottowas of the lower part of that valley, the Wyandots of Sandusky, and eastern Michigan, and the Chippewas of Detroit, as well as other lake Algonquin tribes, who were in the practice of joining the Wyandots, Delawares, and Shawnees, in their inroads on the Ohio frontiers.

The Miamis were an active, bold, and numerous race, who, under the name of the Tweetwees, had been the objects of special attack by the Iroquois, ever since the era of the French occupancy. They had been driven by them

to more southerly and westerly locations than those which they had formerly inhabited, and were now the undisputed masters of the Wabash valley. During the fierce and sanguinary warfare of 1782, when so many expeditions were sent against the Shawnees, Wyandots, and Delawares, the Miamies received no specific notice, but appear to have been included in the widely-diffused Ottawa and Chippewa race, whom they resemble in features, manners, customs, and language. General James Clinton, during the campaign against the Six Nations, in 1778, observed that the sympathy existing between the races, even where they were placed in antagonistic positions, was so great that but little reliance could be placed on them in exigencies.¹ When war broke out, it required close observation to discriminate very particularly between the grades of hostility, if there was any at all, existing among the different members of affiliated tribes. Nor did the Indians make any distinction between the various races of the whites. It was, in truth, a war of races; an attempt, if we may so term it, of the descendents of Japhet to shackle the wild sons of Shem, and to “dwell in his tents.”¹

The earliest movement of any note, in the campaign of 1791, against the Wabash Indians and their allies, was made by the expedition entrusted to General Charles Scott, of Kentucky. On the 23d of May in that year, General Scott set out from the banks of the Ohio, with a total force of 850 men, a part of whom were regulars, under command of Colonel James Wilkinson; but far the

¹ Genesis ix. 27.

largest part of his army consisted of brave and experienced mounted volunteers. The month of June was passed in traversing the vast extent of exuberant forest watered by the tributaries of the Wabash river. On the 1st of August, he reached the vicinity of Ouiattonon, the largest of the Miami towns. This place was promptly attacked, several warriors killed, and the Indians, under severe fire from the riflemen, were driven across the Wabash, their landing being covered by the warriors belonging to a village of the Kickapoos, who maintained a constant fire. A detachment, under Colonel Hardin, having been ordered to cross the river at a point lower down, did so unobserved by the Indians, and stormed the Kickapoo town, killing six warriors, and taking fifty-two prisoners. The following morning, 500 men were directed to capture and destroy the important town of Kithlipecanuck, located on the west banks of the Wabash, at the mouth of Eel river, a distance of eighteen miles from the camp. After demolishing the Indian towns and villages, devastating their cornfields and gardens, and killing thirty-two warriors, beside taking fifty-eight prisoners, General Scott returned to the Ohio, which he reached on August 14th, without the loss of one man, and with but five wounded.²

Future Prospects

The Weas and Piankeshaws, Kaskaskias and Peorias, and the Miamies, constitute the tribes of the Osage river agency. No official report has been received from the

² Metcalf's Wars, p. 115

agent in charge of these Indians. In the month of September, while on his way to the Sac and Fox agency, that officer met with an accident, which caused his absence from the agency at the period of the year when these annual reports are made up. The Weas and Piankeshaws, Kaskaskias, and Peorias, are known to be doing reasonably well. They depend principally on agriculture for their support. The Miamies are not doing well. Their village is so convenient to the white settlements, that they have at all times the opportunity to gratify their appetite for ardent spirits; and they may be said to indulge habitually and very freely in their use.

—Henry Rowe Schoolcraft 1852-1857

MIAMI—ENGLISH

Ah kwo naw kaw ke, limb.

A ke taw min geah, melon.

A le kwaw, ant.

A me kwaw ne, squash.

An da kwaw, crow.

An law kea, yesterday.

An lin daw, part.

An que sau ta we, on.

A pe le ke, small.

Cha ke, all.

Che kwe, stump.

Che kwo kwaw ne, shirt.

Chēs che, sinew.

Cin gwe ah, thunder.

E he, yes.

E ke paw kaw low ta ke, blue.

E ke paw king gea, green.

Ele kwo kwom ke ke, earth.

E naw, he, she, that (an.).

E ne au le kaw haw, those (in.).

E ne ne, that (in.).

Gwo ne ma, ankle.

Haw ko ne, liver.

I sho kwo ne, *ice*.

I so show we aw ke, *nettle*.

Ka kan we kon ea, *wasp*.

Kan pa sheen waw, *through the water*.

Ka she he we ah, *God*.

Ka twe, *what*.

Ka twe kaw, *nothing*.

Kaw ke anz shaw, *weed*.

Kaw ke kwa, *day, to-day*.

Kaw kon we na ke wah, *claw*.

Kaw ne, *bone*.

Kaw ne ma, *leg*.

Kaw she ma, *nail*.

Kaw te ma, *foot*.

Ke at we ne nah, *what thing*.

Ke che, *near*.

Keel swaw, *sun*.

Keel waw, *ye*.

Keen gon ja, *without*.

Ke ko, *something*.

Ke ko na saw, *fish*.

Ke law, *thou*.

Ke lo naw, *we (inclu.)*.

Ke mawh, *chief*.

Ke na pe kwoh, *snake*.

Ken ge kwe, *eye*.

Ke no kwaw na, *coat*.

Ken we ko le waw, *beak*.
Ke paw kwaw, *leaf*.
Ke pe kot twe, *iron*.
Ke pin saw kwe, *shrub*.
Ke se ne, *shoe*.
Ke she kwe eah, *sky*.
Ke she ta we, *hot*.
Ke te que ah, *knee*.
Ke waw ne, *nose*.
Ko che saw ke, *bean, pea*.
Ko ko shaw, *hog*.
Kōn daw kaw ne, *windpipe*.
Ko se aw ne ko paw, *elm*.
Ko ta we, *fire*.
Kwa kaw na, *neck*.
Kwa nan swah, *girl, maid*.
Kwawn ta me, *door*.
Kwe we sah, *boy*.
Kwo ta me, *breechcloth*.

Lah ke kwa, *bark*.
Lām wah, *dog*.
La neah kea, *man*.
Lan gwon nawh, *wing*.
Lan kwe kea, *evening*.
La non zwaw, *cow*.
La now waw ke pen ge wah, *panther*.
Law min gea, *in*.

Law min ge she, *in the house.*

Law min gon ja, *within.*

La wot we, *bad.*

Lo kia, *skin.*

Lōn gwawh, *star.*

Lon se, *lead.*

Ma cha ma na to, *devil.*

Mah ko ma mawh, *vein.*

Mah kot ta we haw ko ke, *black.*

Mah kwaw, *beaver.*

Ma kwe che pe ke we, *turnip.*

Ma la u se we, *ugly.*

Ma lo kaw ma we, *summer.*

Ma ma kwaw, *perhaps.*

Ma me ah, *dove.*

Ma me kaw kea, *warrior.*

Mawl se, *knife.*

Mea lon wa kwoh, *catfish.*

Me che ke lo, *great.*

Me che o ne, *to eat.*

Meen de quaw, *owl.*

Me no te ne, *town.*

Me se taw naw kaw naw kea, *beard.*

Me taim sah, *woman.*

Me ze kwaw, *hail.*

Mi aw kwa we, *mid-day.*

Min ge pe, *corn, maize.*

Mo a cha ma, *stomach.*
Mo kwaw, *bear.*
Mo maw ke se aw, *toad.*
Mo se awh, *worm.*
Mo swaw, *deer.*
Mot taw kot twaw, *grass, hay.*
M' saw, *wood.*
M so la, *boat.*

Na ka ta kaw shaw, *horse.*
Na ke ma, *hand.*
Na naw pa mah, *my husband.*
Na non waw ke pe la waw, *turkey.*
Na pe, *water.*
Na pe kow gea, *red.*
Na te aw pe maw, *bow.*
Naw kaw ne naw kot twe, *old.*
Naw maw kaw ke kea, *by and by.*
Ne che waw, *arm.*
Ne kaw no, *friend.*
Ne kwawh, *squirrel.*
Ne law, *I.*
Ne lo naw, *we (exclu.).*
Ne me sah, *my sister.*
Nēn gwe sah, *my son.*
Ne pa o na, *death.*
Ne pe kon we, *blood.*
Ne pe no we, *spring.*

Ne pe se, *lake*.
Ne pon we, *cold*.
Ne po we, *dead*.
Ne saw sah, *my brother*.
Ne she, *no*.
Nē taw nah, *my daughter*.
Ne we wah, *my wife*.
Nēs zau po sah, *through*.
Ngo ta pe po nah, *year*.
Nin gea, *my mother*.
No ke me na, *flour*.
No kom ke we, *bog*.
Non a two, *snow*.
No naw waw ke la non zwaw, *bison, buffalo*.
No saw, *my father*.
Nta pe ka ma, *head*.

O che aw, *fly*.
O naw naw, *this (an.)*.
On da ke, *those (an.)*.
O ne, *this (in.)*.
O ne auh, *these (in.)*.
O ne ke, *these (an.)*.
On za we sho la, *gold*.
On ze kea, *never*.
O sa ke we, *light*.
O wa naw, *who*.
O wa naw na naw, *what person*.

O we pin gwaw kaw twe, *oak*.
Own zaw we lo kea, *an Indian*.
Ow zaw wa king gea, *yellow*.
O zaw ke kwa, *copper*.

Pa kot ta ke, *flower, lily, rose*.
Pa min geah, *heaven*.
Pa ming gon ja, *above*.
Pa pe che na kea, *mole*.
Pah kot we, *good, handsome*.
Pan aw, *potatoe*.
Paup seet te pāp kwa, *midnight*.
Paw kaw me ma, *back*.
Paw paw tēng we, *mountain*.
Paw pung gaw mo, *fox*.
Peel we, *far-off*.
Pe kōn da keel swaw, *moon*.
Pe kōn da we, *night*.
Pe kwi a, *bladder*.
Pe kwun e, *gun*.
Pe lo sau, *child, infant*.
Pe me tawk se nah, *log*.
Pe pe au wa, *by*.
Pe pe ou wa se pe un gea, *by the shore*.
Pe pon we, *winter*.
Pe te lon we, *rain*.
Po kwo se se ah, *partridge*.
Po me ma, *thigh*.

Po pon da wah, *lightning*.
Pwaw kaw naw, *pipe*.
Pwaw kaw nē mo ti eaw, *shot-pouch*.

Sa a maw, *tobacco*.
Sam thain we, *wind*.
Sa ne, *rock, stone*.
Saw kwi aw, *otter*.
Saw lo me na, *wheat*.
Saw waw gaw te aw, *feather*.
Seen ze la wa we, *strong*.
Se kaw kwaw, *polecat*.
Se pe we, *river*.
She mal san, *a white man*.
She we aw, *elk*.
Sho le, *silver*.
Si a paw, *to-morrow*.
Si e pow wa, *early*.
Si e pow we, *morning*.

Ta he ma, *heart*.
Ta kaw ke we, *autumn*.
Ta kwaw min ge, *Indian meal*.
Ta la eah, *shoulder*.
Tau waw kea, *ear*.
Taw kaw ka nah, *axe*.
Taw kēng gaw me, *spring*.
Taw kon ja, *under*.

Taw na ma, *mouth*.

Taw ne aw no nea, *which thing*.

Taw ne ta taw waw, *which person*.

Taw sa ma, *legging*.

Taw waw ne, *tree*.

Taw wawn ne geh, *on the tree*.

Taw wo naw ke we, *forest*.

Ton daw na, *heel*.

To paw se aw ke, *duck*.

To sa ne o we, *alive*.

To sen e we o na, *life*.

Wah kaw pe kaw ma ke ne pe, *sea*.

Wah ke ne ke taw, *young*.

Wais the kwan, *virgin*.

Wa la paw tin gea, *hill*.

Waw pe ke, *white*.

Waw pe moo sa, *sheep*.

Waw pun ge ah, *swan*.

Waw pun zawh, *hare*.

Waw wa naw kaw ne, *bread*.

Waw we, *egg*.

Wee kaw pon we, *sweet*.

Weel sa ma, *hair*.

Weel waw, *they*.

We en sa ma, *flesh*.

Weh ke paw ka na, *salt*.

We kaw pon we, *sour*.

We ke aw me, *house*.

We law ne, *tongue*.

We lin we, *fat*.

We ne chaw, *tortoise, turtle*.

We pe ma, *arrow*.

We pe ta, *flint, tooth*.

We saw kon we, *bitter*.

We se kaw kaw ne, *pepper*.

Wha wawk, *wolf*.

Wis sew e saw, *bird*.

Wo pe pe la waw, *goose*.

Zaw kwe kaw neh, *weak*.

ENGLISH—MIAMI

Above, *pa ming gon ja.*

Alive, *to sa ne o we.*

All, *cha ke.*

Ankle, *gwo ne ma.*

Ant, *a le kwaw.*

Arm, *ne che waw.*

Arrow, *we pe ma.*

Autumn, *ta kaw ke we.*

Axe, *taw kaw ka nah.*

Back, *paw kaw me ma.*

Bad, *la wot we.*

Bark, *lah ke kwa.*

Beak, *ken we ko le waw.*

Bean, *ko che saw ke.*

Bear, *mo kwaw.*

Beard, *me se taw naw kaw naw kea.*

Beaver, *mah kwaw.*

Bird, *wis sew e saw.*

Bison, *no naw waw ke la non zwaw.*

Bitter, *we saw kon we.*

Black, *mah kot ta we haw ko ke.*

Bladder, *pe kwi a.*

Blood, *ne pe kon we.*

Blue, *e ke paw kaw low ta ke.*

Boat, *m so la.*

Bog, *no kom ke we.*

Bone, *kaw ne.*

Bow, *na te aw pe maw.*

Boy, *kwe we sah.*

Bread, *waw wa naw kaw ne.*

Breechcloth, *kwo ta me.*

Brother, my, *ne saw sah.*

Buffalo, *no naw waw ke la non zwaw.*

By, *pe pe au wa.* **By the shore**, *pe pe ou wa se pe un gea.*

By and by, *naw maw kaw ke kea.*

Catfish, *mea lon wa kwoh.*

Chief, *ke mawh.*

Child, *pe lo sau.*

Claw, *kaw kon we na ke wah.*

Coat, *ke no kwaw na.*

Cold, *ne pon we.*

Copper, *o zaw ke kwa.*

Corn, *min ge pe.*

Cow, *la non zwaw.*

Crow, *an da kwaw.*

Daughter, my, *nē taw nah.*

Day, *kaw ke kwa.*

Dead, *ne po we.*

Death, *ne pa o na.*

Deer, *mo swaw.*

Devil, *ma cha ma na to.*

Dog, *lām wah.*

Door, *kwawn ta me.*

Dove, *ma me ah.*

Duck, *to paw se aw ke.*

Ear, *tau waw kea.*

Early, *si e pow wa.*

Earth, *ele kwo kwom ke ke.*

Eat, to, *me che o ne.*

Egg, *waw we.*

Elk, *she we aw.*

Elm, *ko se aw ne ko paw.*

Evening, *lan kwe kea.*

Eye, *ken ge kwe.*

Far-off, *peel we.*

Fat, *we lin we.*

Father, my, *no saw.*

Feather, *saw waw gaw te aw.*

Fire, *ko ta we.*

Fish, *ke ko na saw.*

Flesh, *we en sa ma.*

Flint, *we pe ta.*

Flour, *no ke me na.*

Flower, *pa kot ta ke.*

Fly, *o che aw.*

Foot, *kaw te ma.*

Forest, *taw wo naw ke we.*

Fox, *paw pung gaw mo.*

Friend, *ne kaw no.*

Girl, *kwa nan swah.*
God, *ka she he we ah.*
Gold, *on za we sho la.*
Good, *pah kot we.*
Goose, *wo pe pe la waw.*
Grass, *mot taw kot twaw.*
Great, *me che ke lo.*
Green, *e ke paw king gea.*
Gun, *pe kwun e.*

Hail, *me ze kwaw.*
Hair, *weel sa ma.*
Hand, *na ke ma.*
Handsome, *pah kot we.*
Hare, *waw pun zawh.*
Hay, *mot taw kot twaw.*
He, *e naw.*
Head, *nta pe ka ma.*
Heart, *ta he ma.*
Heaven, *pa min geah.*
Heel, *ton daw na.*
Hill, *wa la paw tin gea.*
Hog, *ko ko shaw.*
Horse, *na ka ta kaw shaw.*
Hot, *ke she ta we.*
House, *we ke aw me. In the house*, *law min ge she.*
Husband, *my*, *na naw pa mah.*

I, *ne law.*

Ice, *i sho kwo ne.*

In, *law min gea.* **In the house**, *law min ge she.*

Indian, an, *own zaw we lo kea.*

Indian meal, *ta kwaw min ge.*

Infant, *pe lo sau.*

Iron, *ke pe kot twe.*

Knee, *ke te que ah.*

Knife, *mawl se.*

Lake, *ne pe se.*

Lead, *lon se.*

Leaf, *ke paw kwaw.*

Leg, *kaw ne ma.*

Legging, *taw sa ma.*

Life, *to sen e we o na.*

Light, *o sa ke we.*

Lightning, *po pon da wah.*

Lily, *pa kot ta ke.*

Limb, *ah kwo naw kaw ke.*

Liver, *haw ko ne.*

Log, *pe me tawk se nah.*

Maid, *kwa nan swah.*

Maize, *min ge pe.*

Man, *la neah kea.*

Melon, *a ke taw min geah.*

Mid-day, *mi aw kwa we.*
Midnight, *paup seet te pāp kwa.*
Mole, *pa pe che na kea.*
Moon, *pe kōn da keel swaw.*
Morning, *si e pow we.*
Mother, *my, nin gea.*
Mountain, *paw paw tēng we.*
Mouth, *taw na ma.*

Nail, *kaw she ma.*
Near, *ke che.*
Neck, *kwa kaw na.*
Nettle, *i so show we aw ke.*
Never, *on ze kea.*
Night, *pe kōn da we.*
No, *ne she.*
Nose, *ke waw ne.*
Nothing, *ka twe kaw.*

Oak, *o we pin gwaw kaw twe.*
Old, *naw kaw ne naw kot twe.*
On, *an que sau ta we.* **On the tree**, *taw wawn ne geh.*
Otter, *saw kwi aw.*
Owl, *meen de quaw.*

Panther, *la now waw ke pen ge wah.*
Part, *an lin daw.*
Partridge, *po kwo se se ah.*

Pea, *ko che saw ke.*
Pepper, *we se kaw kaw ne.*
Perhaps, *ma ma kwaw.*
Pipe, *pwaw kaw naw.*
Polecat, *se kaw kwaw.*
Potatoe, *pan aw.*

Rain, *pe te lon we.*
Red, *na pe kow gea.*
River, *se pe we.*
Rock, *sa ne.*
Rose, *pa kot ta ke.*

Salt, *weh ke paw ka na.*
Sea, *wah kaw pe kaw ma ke ne pe.*
She, *e naw.*
Sheep, *waw pe moo sa.*
Shirt, *che kwo kwaw ne.*
Shoe, *ke se ne.*
Shot-pouch, *pwaw kaw nē mo ti eaw.*
Shoulder, *ta la eah.*
Shrub, *ke pin saw kwe.*
Silver, *sho le.*
Sinew, *chēs che.*
Sister, **my**, *ne me sah.*
Skin, *lo kia.*
Sky, *ke she kwe eah.*
Small, *a pe le ke.*

Snake, *ke na pe kwoh.*
Snow, *non a two.*
Something, *ke ko.*
Son, *my, nēn gwe sah.*
Sour, *we kaw pon we.*
Spring, *taw kēng gaw me.*
Spring, *ne pe no we.* [the season — ed.]
Squash, *a me kwaw ne.*
Squirrel, *ne kwawh.*
Star, *lōn gwawh.*
Stomach, *mo a cha ma.*
Stone, *sa ne.*
Strong, *seen ze la wa we.*
Stump, *che kwe.*
Summer, *ma lo kaw ma we.*
Sun, *keel swaw.*
Swan, *waw pun ge ah.*
Sweet, *wee kaw pon we.*

That (an.), *e naw.*
That (in.), *e ne ne.*
These (an.), *o ne ke.*
These (in.), *o ne auh.*
They, *weel waw.*
Thigh, *po me ma.*
This (an.), *o naw naw.*
This (in.), *o ne.*
Those (an.), *on da ke.*
Those (in.), *e ne au le kaw haw.*

Thou, *ke law.*

Through, *nēs zau po sah.* **Through the water**, *kan pa sheen waw.*

Thunder, *cin gwe ah.*

Toad, *mo maw ke se aw.*

Tobacco, *sa a maw.*

To-day, *kaw ke kwa.*

To-morrow, *si a paw.*

Tongue, *we law ne.*

Tooth, *we pe ta.*

Tortoise, *we ne chaw.*

Town, *me no te ne.*

Tree, *taw waw ne.* **On the tree**, *taw wawn ne geh.*

Turkey, *na non waw ke pe la waw.*

Turnip, *ma kwe che pe ke we.*

Turtle, *we ne chaw.*

Ugly, *ma la u se we.*

Under, *taw kon ja.*

Vein, *mah ko ma mawh.*

Virgin, *wais the kwan.*

Warrior, *ma me kaw kea.*

Wasp, *ka kan we kon ea.*

Water, *na pe.* **Through the water**, *kan pa sheen waw.*

We (exclu.), *ne lo naw.*

We (inclu.), *ke lo naw.*

Weak, *zaw kwe kaw neh.*

Weed, *kaw ke anz shaw.*
What, *ka twe.*
What person, *o wa naw na naw.*
What thing, *ke at we ne nah.*
Wheat, *saw lo me na.*
Which person, *taw ne ta taw waw.*
Which thing, *taw ne aw no nea.*
White, *waw pe ke.*
White man, a, *she mal san.*
Who, *o wa naw.*
Wife, my, *ne we wah.*
Wind, *sam thain we.*
Windpipe, *kōn daw kaw ne.*
Wing, *lan gwon nawh.*
Winter, *pe pon we.*
Within, *law min gon ja.*
Without, *keen gon ja.*
Wolf, *wha wawk.*
Woman, *me taim sah.*
Wood, *m' saw.*
Worm, *mo se awh.*

Ye, *keel waw.*
Year, *ngo ta pe po nah.*
Yellow, *ow zaw wa king gea.*
Yes, *e he.*
Yesterday, *an law kea.*
Young, *wah ke ne ke taw.*

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