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Kickapoo texts from Joseph Murdock, 1929, 1967

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No. 833

Stock Algonquian

Language Kickapoo Dialect

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

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

Place

Date 1929

Remarks Legends and ethnology—syllabic text. 17 pp. (tablet)
Titles: Text of virginity; marriage customs; A philandering expedition illustrating night courtship and tricks a maternal uncle can play on his nephew; Kickapoo natal customs; Why rabbits have no fat except on their shoulders; Joking relationships; Father- and mother-in-law taboos. Also 2 pp. ling. notes in phonetic transcriptions.
Translations by Alice Abraham, Route 1, Shawnee, Okla., dictated to her granddaughter, Susan; mailed April 22, 1967 to Paul H. Voorhis and rec'd and transmitted by him April 24, 1967. 7 pp.

(beginning with Kickapoo test of virginity). "You sure are brave-hearted" and following, 6 pp. total, rec'd by Voorhis from Abraham June 5, 1967.
Our Pride
Edaithi, thali soro waltie. thera
hehe rehite kiri, wittai ke-
thi, abalana e ndwambo
meli, te lamite ti the e que kane
mahlile, e ndjianga ka melile,
e Sa ka ta me ndewa abalile
meli, thileni, emeli, thi
thi midgena, ke kina war thi,
e kiri, wittai ke li. While
we lain, lithe-sak thi, kela thi
le low wittai ke ke

Boys and girls about 15-16 try it.
J. M. has tried it. It always works.
I dagathi Kika-loosa to wathi kir.

Oskina weewawi kala mane te thiawu, mane noma thii, kii khor i kaa kwanawath, taa kele.

O thi a me Kika la tawene, neli, ke te Kika-lo la tawene, neli, Kina bese e, ke Kaa ma-

ala a thi, meli, e we leseti, e ane

Mi: a 1400, thi beth, thi le

Yamina, Kala-ka, Kila-

Thisidite e ter, e Kila-

Lala thi

Koo, bala, thi, mi, yimino

O waedite, e gama, metebite

e rime, thi, lok, ke Kaa tawene

Mene, rile, mene, rile gaane,

E kile, man te, rile gaane

Bi

Kassa, ma, deese, ne the di

Kala rogwe, thi, kita rina, li,

E rini te e gami, ma, gana,

We, renne la ganile, le to be.
Ine nethri name me ko th'le thi nataq, meliane rone th'le ko thi, ni nekir
etta. Ki nela wathi nairew thi Ki mi nai. Eba一件事情 note ni
thi man a so. thi ko ma. The, thi nai e ka wi laiki gotha rhina
wero thi, ke to thi lai met tel. thi, ke to matthi goor, ke to thi gami,
eti na. Ke mi di men,wa da ola gami miv we, lai Kashi
ki sa tenermani. Ki nai
en mani, melagami ene thi a le thi le. Ke thi me thi wodi
 withholding la, ko la te ene
Kashi me thi di ma wali wiltingo
thi tawo le me thi na la, ka
degi me wali. Me kata mi
one thi thi olagani.
Odi Se a Mira mi koto tlhiri
Makho Manthintse ngamne
go de Mokire mi Lesotho
ke-Kade wa mire minathwe
sheani tla ga thiri mire wala
mthi ni mina thiri, mirewa
we na. Otenemi ni mina wena
Odi Se a Mire de la ga thiri ti ka
le a hiri kwe hiri na thiri
dira thiri.
A philandering expedition illustrates
not courtship, but tricks a maternal
pewe can play on his nephew.

2 daqami, lama ne amile
wadathine di bea ne ko temar
wina manangena a in thi
tadikao malini, nidi, ena
alum, ke 1936, bi meli ti keke
wilai, modari thi area-eulai
new thi area-eulai. Re Kene
mithiaa re metai. Kalotawe re
take likhi, metaia re haka
walama ma hiti, naire-wibi thi ne
limate. Ni Kalotawe, inake
wa, ndi, gualaa thi. Ena thima
kiri, likhi. Ka na me ti gwe
meta ino to nawa ni malai
kala-thiele-nge ke. Le thi ma
newa thi gwe me. Kiri ni
ja thi, me lona udiite a ga
me. ima meta ino, lagani
kere na wai, ku nan wie
also kaho, mebi, ko na-se
kimi ko, o meka, na, me ko
koni, te, mekine, hi, la
keme, e, w, h, da, to, we
megue, mafete, la, ki, ki,
me kine, uta, tu, me, en
kina en, ka, kwe, la, ke
namani, le, pei, on, we
shai, no, k, am, ke, eni,
deri, la, ken, mah, mani, en,
de, jpeg, in, ka, ke, en
no, kana, na, miki, a, ki,
si, kase, na, m, de, eni,
et, au, to, ke, this, mani, na,
la, this, en, en, m, ki, te, wa
h, i, anti, la, me, me,
me, m, si, inga, na, o, me,
di, te, thi, in, li, n, en, sea,
ki, m, di, me, la, m, thi.
Ona la ke freme, la ennodi
è la thonakekké, thonaxawnej
ménena prekinké omeckare matem
thi omen manani le leoni wa
la thir na buenawewi, kiria
kerie a thimot, la boñekko
ti o ehnawewa, kida a thiita
ka na wata, lehto ki, tataki bika
ka na wao, ona manani, ne
liicide, mel biva melina
tem thia te kerim miqwe
wami mai, leki ha wane
thi ngai lo bia, me taga ta
na wao le, ko te thi nokhe.
nesawami, naqirane no wé
mar to awa, wiséedi, la, a qe
qi biva mérinké, ente te
wath-nawa me. ne wane.
me te mawa Aqino aqé, nga.
A Kickapoo natal custom

The third ski-kicking sk

mum-de-gipee, mawaka-mawaka

the-ew-i-law, mama-shimaka

thicki-shi, nimiwi-gewa-kame.

Nawa-thi, newamida-ni-nessi

With a-wa-ni-ni, the nimina

kawe-shinonde, ti-kake the me.
I da with in will le all that's. We he o nara the i da la kisao
thle me thi.

thi da nia la he thi. A no ma
thi da nara thle wa rent thi
thi da la me o nan ni
thi ha la we re ma na e ma
thi da o nan ni thi len ni
thi da be thi. A rent thi
the kis ha me re na man ni
thi. Aw thi. M. the la kishita
thi. I na 9 man thi. A them a thi
med be thi. A no ne gha. Ki di ina
ta. Real be thi. A them a me
were thi. We o na gue na man ni thi
i. Wi tta la kisao. Thi 900. Len
thi. Niga lin thi. Med we are
thi la kisao. Thi. A na ghe na
le ni thi. De thi. Mi kel gemet thi
de kri o tale kri ter gi
la elo na ma. Thi. Mi ne
Wine Marcella Brice
Kinde Kaga, agracishu
Neti age nae lai age idi
Neti, shota thi, medwe om
Tensine thi mise ke ne thi
Mwe thi, lai Mar, o nae thi,
Medwe ash. O ni thi.
End.
End
No clear handwriting, difficult to read.
Oho Mama, inemenjare dara th.
The text on the page is not legible and cannot be accurately transcribed.
I've never had a math problem.

No one ever uses math in the world. Math is just something we made up to be hard and confusing. It's not really useful in the real world. We make people learn it, but it's not really necessary.
He's a smooth talker.
His tongue is smooth.
End.
me 'Kaf' cinya' he 'Cunie.'

În 'povo'wâí'cîn

mà 'niwâ'ata'

Î'hag 'rici' they say.

mà 'nàmoo' èto'c' what they say.

mà 'nàmoo' èto'c' they say.

mà 'màcàk' I can access it.

pàge è'cà' cinion he hit him belly hard.

pàge è'cà' cinion

oëtu syllables equally accented.

à 'Denyàmí' à mainly.

à 'Denyàmí' à mainly.

à 'Denyàmí' à mainly.

à 'Denyàmí' à mainly.

à 'Denyàmí' à mainly.

mà 'tég' 'trí' tree.

mà 'tég' 'mi' 'trí' o very long.

'mà 'tég' 'ciyà' French

etymology unknown E. M.

mà 'Kafà' à 'Kurnáyà' à/ 'Catholic

in general.

tà 'cì 'Cigenon à it matches, is alike.

tà 'cì 'Cigiyàk 'à they are match.
The Kickapoo Test of Virginity for Both Sexes

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

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

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

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

The next morning, her mother would see that she is married. When his sisters came he would tell them he is married. They would tell him that if he likes her then they will too. Then he would tell them his aunt. He would have to give the girl a horse and his aunt and sisters would often her their new clothing and anything else they had. They would tell the bride, these clothes are for you. The bride would give them clothing. I hate the girl who is getting married for the first time. She would give the horse to her uncle or brother. If the boy really cared for the girl he would give her a horse too. It would be up to the girl if she wants to keep it or give it to her brother. That’s the ways of the Kickapoo Tribe for a girl’s first marriage.
I'll write in my days of courtship and what my uncle did to me one time. He use to go visit where the girl lived that I was courting (or going with). After the old folks went to sleep I use to go in so nobody wouldn't know I come or seen me. I didn't want nobody to know about it. I used to stay around the spring where the people went get water. I use to watch for her to come there to come after water. She finally come to the spring, after she had gotten the water I stopped her. "I want to talk to you," I told her. "See there's a lot of people around there," I said. "but if you're willing I will come to your local tonite. ""It's up to you," she said to me. "you're your own bread wherever you want it go or do, I'm not your boss." "But I thought you might not be willing to talk to me," I told her. "Well all right," she said. But by that time my uncle had seen me talking with her. She started off
and I waited for night to come. I waited until they were asleep and I came in. But my uncle had been visiting there that night. While he had been visiting he had put a string across the door with a bell on it. Dishes were attached to the string too, so I couldn't sneak in. He had put a bucket of water over the door so it would fall on my head when I came in. I went over there around midnight. They were all asleep. I tried to open the door easy. The little bell rang. I opened the door wider. Then the water fell on me. At the same time I turned over some dishes. Then all the people that were asleep there woke up. They all started laughing. I was standing against the wall and they said it was all my uncle's idea to do that. He had sized all that after they had gone to sleep. My uncle was standing close by and he had heard the dishes falling. He heard the little bell
too. The next morning he came to our house and he started talking about one young guy who came to a girl's house and spilled their water all over. "I guess he wanted the girl to go after water so he could talk to her again," he said. "Well I guess I'll go see her again tonite," I thought, "and see if she's mad at me." I went to see her again that night. "Are you mad at me?" I asked her. She just laughed and said "No." Then she asked, "Was that you last night?" "Yes," I said. "Well I wasn't mad last night," she said.
A Kickapoo Natal Custom
As soon as a baby boy is born, and then they pinch his balls so that his balls won't be just big. Just two women will take care of a woman who is in bed labor and no man is allowed to be around or near by.
The ways of a girl towards her father-in-law.

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

A son-in-law never teases his father-in-law, or joke with him. He has the right to talk with his father-in-law and sat around and go around with him.
The ways to treat a Mother-in-law

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

A woman and a mother-in-law has a right to go around talking together. They can go any where together anytime, but it has no right to joke with each other. They don't ask each other to do anything in any kind of work.
It's really "you are sure brave-hearted."
Instead of "you are free-hearted."

"Keep me tame."

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

I can make fun of my niece. I can call her "crooked nose" and "ugly," and call her "witch." I can tell her husband to leave her. Her husband is what I would call my "son-in-law." I don't tease him. But my niece can joke or tease with my wife. If my niece has any children they are my grandchildren. But if I had a son it would be my niece's uncle too. But if I had a daughter it would be her aunt. Same as her Mama. That's the way our relationship goes.
Why Rabbits Have No Fat Except on the Shoulders

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

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

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