

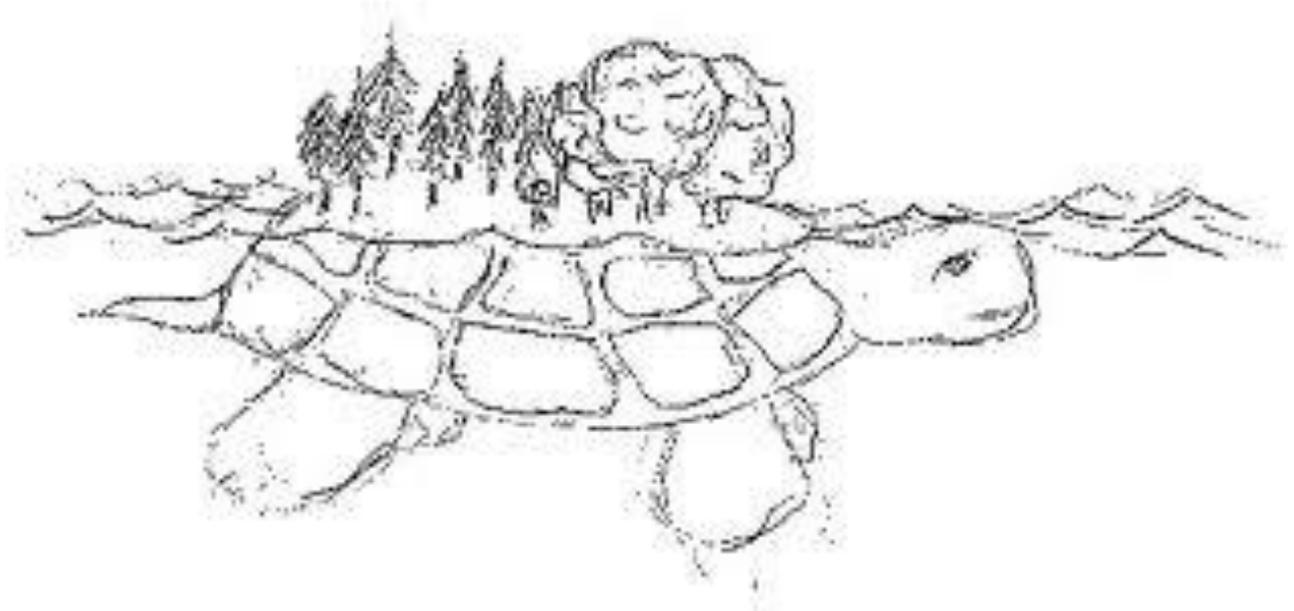
Stories of the Lenape People

with translations in the Lenape language

as told by

Chief Robert Red Hawk Ruth

Lenape Nation of Pennsylvania



And other stories composed in the Lenape Language
by students at Swarthmore College

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The Creation of Names

Told by Robert Red Hawk

Transcribed and translated into Lenape by Julie Ershadi



After the Creator created everybody, he said to them, "I will allow you to pick the name for yourself of who you are." So all the animals were sitting there and they're all thinking. Now the first animal comes up and goes, "I wanna be powerful and I wanna be strong and I wanna have a beautiful fur coat and I wanna have claws." Creator says, "I will make you the bear. From this time on, you will be known as the bear." Another animal comes up: "Creator. I wanna be able to run through the forest. I wanna be able to hear things coming far. I wanna be able to roam." Creator said, "Brother, I will give you the name deer. I will make you a deer." Another animal came and said, "Creator. I want to swim in the ocean. I want to be able to swim and never come up for air." Creator said, "Brother. I will make you a fish."

All the animals came up. Some wanted to be able to fly in the sky. Some wanted to be able to dig in the earth. Some wanted to be able to walk along the cliffs. So pretty much all the animals got their names. Then the creator looked over and he saw this little bird sitting there. And he said, "Little Brother, you haven't given me your name. Who do you wanna be?" Little bird looked up and said, "Creator, my feathers, well, they're kinda plain looking, and I can't sing very well. I don't have a very good voice. My little wings, they can't fly very far. My eyes can't see too far. But Creator, this is the way you made me. So I'm happy and content to be this way."

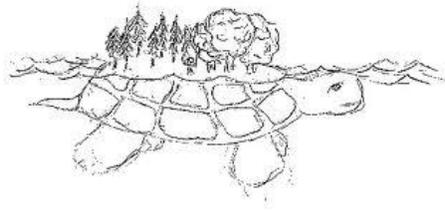
The Creator said, "Little Brother, everyone else picked things or abilities or attributes that made them something they weren't. You are the only one who was content to stay how I made you. So with that, I am going to make your feathers that you say are so plain the most prized thing of all the birds. I am going to make your voice that when you sing, your voice will

+be heard over the valleys and mountaintops. I am going to make your eyes that you say you can't see much you're going to be able to see from a mile high and see things all over. Your wings you say you can't fly with I'm going to make it where your wings will soar and fly the highest of any bird. I'm going to call you Eagle."

And that's why to this day the eagle, his feathers are the most sacred, he flies the highest of all the birds, he can see the farthest of all the birds, and when his call goes out, you can hear it for miles around. And that's the story of how the eagle came about.

Kishelemukonk kwishelemaok ok welkuwoo nek aesesak, "Keku hech kata
Creator he creates them and he tells them the animals what ? you want
kteluwensihemo?" Wemi nek aesesak liteheyok. Yukwe netami na aeses luwe nkata
you all call yourselves all the animals they think. Now first the animal he says I want
kanshaweni ok chitanesi ok nkatatamena shikii mexeken ok hwikahsha.
I am powerful and I am strong and I want them beautiful fur and claws."
Kishelemukonk luwihela 'maxkw'. Pili aeses luwe, "Kishelemienk nkata keshihela .
Creator he named him bear Another animal he says Creator I want I run
tekenink. Nkata mpentaok kekuna hateyo ohelemi." Kishelemukonk luwihela 'ahtu'.
in the forest I want I hear them things they exist far away Creator he called him deer
Pili aeses luwe, "Kishelemienk nkata ashewil kitahikanink ok nlexe mpink".
Another animal he says Creator I want I swim in ocean and I breathe in the water
Kishelemukonk luwihela 'names'. Wemi nek aesesak peyok. Eshi kota kenthwi
Creator he called him fish all the animals they come Each he wants he fly
mushhakunk shitta olhe hakink shitta pemeske penaonkenk. Wemi nek aesesak
in sky or he dig in the ground or he walks on the cliff all the animals
mweshenemeneyo luwensewakana. Yukwe Kishelemukonk weneyoo yuki chulentet
they receive them names Now Creator he sees him this little bird
ok luwe, "Nimatet keku hech nkata kwihelch?" Chulens luwe, "Kishelemienk,
and he says little brother what ? you want I name you Bird he says, Creator
nemikwenak takuu welesuwak ok ntala asuwi. Ntala kenthwi shitta nemen
my feathers not they are pretty and I cannot I sing I cannot I fly or I see it
keku ohelemi shek newinkhatenami. Kishelemukonk luwe, "Nimatet, nan takokik
a thing far away but I am satisfied Creator he says little brother the others
wshinkatameneyo elsia shekw kewinkhatenami. Ok yukwe kmikwenak xu welesuwak.
they dislike it what I do but you are happy And now your feathers will they are pretty
Yukwe k'asuwanakan xu ahi shiki. Ok wemi awenik xu pwentamen k'asuwanakan
Now your song will it is very beautiful and everyone will they hear it your song
pahsayenk ok ahchunk. Yukwe kenemen keku ohelemi ok xu kenthwi
in the valleys and in the mountains Now you see it a thing far away and will you fly
somi hukweyunk. Kwihelch opalanyiye."
very high I will name you bald eagle

The Lenape Creation Story



Told by Robert Red Hawk

Part One: Transcribed and translated into Lenape by Zack Wiener

At one time everything was dark. There was nothing. But there was a spirit in that nothingness, and it would have remained that way, but the spirit fell asleep. As he slept, he dreamed. He dreamt of a world: mountains, sky, the ocean, all of the fish in the ocean, all the birds in the sky, all the trees, the deserts, all of the animals on the earth. He dreamed of man. He dreamed of ceremony: of people drumming and singing. But then, he awoke, and because it was just a dream, everything was still black. But because the seed had been planted in him, that dream, he started to manifest it.

The first thing he did was create helpers—spirits: the grandfather of the North, the Grandfather of the East, the Grandmother of the South, and the Grandfather of the West. And they, in turn, put their dreams and thoughts into creating the Earth, the stars, the sun, and the heavens. They added their gifts, and more was created. And everything the Creator dreamed came true. And one of the last things that they did was dream a special tree—a shimmering tree. And from that root, the first man arose. The tree bent down and kissed the ground. And where it kissed the ground, the first woman came. And everything was good—everything was good and perfect, and everyone had a job from the creator.

Squirrels were given the task of collecting nuts and burying them to make trees grow. Deer were sent to go through the underbrush and eat and make room so that the trees could grow. Man's job was to take care of the earth—to be a caretaker of the land. As time went on, there was a great problem that arose among the people. There was a certain charm—it was the tooth of a giant naked bear. When you had this tooth, you could have lots of magic powers. The people started to fight each other over the tooth. They fought so hard and so long, that some of the people started moving. This is why we have different languages. But, when the creator saw what was happening, he sent a spirit being to help the people, Nanbush.

Nanabush went atop one of the mountains and started a fire. It was the first sacred fire that was ever made. From that fire, he sent up smoke. And all the people from all over saw that smoke, and they came to see what the smoke was. Nanabush reached down and came up with a stone. It was a soapstone. And from that soapstone he fashioned a bowl. And then he took from a branch of the sumac tree. He made a stem and fashioned that and put that together with the bowl. Then he reached down and the creator gave him a sacred plant. And they called it tobacco. Nanapush held that pipe up and told the people, "Whenever there's discord, whenever you hold council, whenever you want to come together, and bring you minds together as one, take this tobacco, put it in a pipe, and smoke it. And that smoke will go into you and when you blow it out your thoughts your prayers will all intermingle together. And you'll be able to make decisions that are right for everyone and everything.

Nanapush comes back into our stories a lot. One of them is an emergence story. As I told you before the people originally started fighting over the tooth of that naked bear but what happened was there was some evil spirits here. One of them was a giant toad. He was in charge of all the waters. There was also a giant snake. They started fighting over that tooth and the great frog ate the snake and ate the tooth. The snake jabbed him in the side and all those waters started coming out in a big flood. Nanapush again came and he saw everything was being destroyed. He came upon a mountain and he started gathering all the animals and sticking them in a sash. Eventually he got to the top of this mountain and there was a cedar tree. He started climbing the tree. As he climbed, he would snap cedar bows off and stick them in his belt. He got to the top and what he did was he took his bow and started plucking on his bow and he sang a song and all the waters stopped rising. Then Nanapush asked of the animals, who will let me put all the cedar branches on top of you so that all the animals can go on top of you? And the turtle said, you can put them on me and I'll float on the water and you can put the branches on me. So they did. That's why we call this land turtle island.

Then Nanapush said, "Well, we gotta make it a little bigger than it is—turtle's only so big, even a snapping turtle's only so big—so they had to go down and get some of the old earth under the water and put it up on top of the turtle. So first guy that goes down, the beaver, says I'm gonna go down. Beaver went all the way down. He comes up dead with no soil. Nanapush breathes some more life into him and brought him back to life. Then the bird nation came up and the loon said, " I wanna go down. I wanna go down and see if I can do it." Loon went down; he was down for a long time. He came back up dead. So Nanapush breathed into him. So finally the little bitty muskrat said, Let me try." So he went down. And poor little muskrat, he was down for the longest time, and he come up dead, but on his nose was some of the old earth. So he breathed into the little muskrat and they put the earth on the back of the turtle.

And he told the muskrat he would always be blessed and his kind would always thrive in this land.

Then Nanapush took his bow out again and started singing a song. And as he sang the turtle's back grew and grew so much that you couldn't even see from one end to the other anymore. And it kept growing. Nanapush says I wonder how long we should let this turtle grow. I'm gonna send out each of the animals. He sent the bear out. Bear came back 2-3 days later and said, "OK I got to the edge." He sent the deer out. Deer came back two weeks later and said, "I made it to the edge." Finally they sent the wolf. The wolf went. They waited for the wolf to come back. They waited months. They waited years. The wolf didn't come back. That's how big the land got. In fact to this day wolves at night will often howl, and what they're howling for is they're calling for their ancestor who went off to see if he can find his way back home again. That's the story of how the earth was first made and how the first pipe came to our people and how the first flood came and we re-emerged from the flood.

Lomewe piske ok hate mata keku. Lenii ahpu na Ketanetuwit.

Long ago it was dark and it exists nothing. only he exists the Great Spirit

ok kawi nek manetu ok lashimu. Lashimewakanink hate entalelemukonk

and he slept that spirit and he dreamed in the dream it exists the world

wichi ne mushhakw, ahchuho, kitahikana, wemi hitkuk ok wemi chulensak ok
with the sky mountains oceans all trees and all birds and

wemi aesesak. Ahpuwak awenik ok kentkeyok ok puhenemaok ok asuwak
all animals they exist people and they dance and they drum and they sing

ok patameneyo. Shek salaxki tukihele na Ketanetuwit ok wemi keku lapi
and they pray but suddenly he awoke the great Spirit and everything again

piske. Alike yukwe netami kishelemuksuwak Muxumsa Lowane'wank,
it was dark even so now first they were created Grandfather North

Muxumsa Wapane'wank, Huma Shawane'wank, ok Muxumsa Wunchene'wank.

Grandfather East Grandmother South Grandfather West

Ok nek manetuwak lashimuwak ok ne kishux, nek alankok, ok ne entalemukonk
and these spirits they dreamed and the sun the stars and the world

kishelemuksuwak. Owiye hate wemi keku alashi lashimu na Ketanetuwit.
they were created by and by it exists every thing like he dreamed the Great Spirit

Xantki, Lashimewakanink ahpu hitukw. Oselehele wa she hitukw ok
finally in the dream s/he exists a tree it is iridescent this here tree and

netami na lenu wenchihale wa she chephikink. Na hitukw apahchixin na Hooknah
first the man he came from this here root the tree leaned to the MotherEarth

ok kemustunamao ok ahpu netami na xkwe. Ok wemi keku welet.
and s/he kissed her and she exists first the woman and everything it is good

Yukwe, wemi awen hitawinakwsu. Xanikok mekenhameneyo pehpahkasinka
now everyone s/he is skilled at work squirrels they gathered them up nuts

ok psenhameneyo hakink telich sakineyo nek hitkuk. Ahtuho wemitsineyo
and they buried them in the ground so that will they grow the trees deer they eat it

ahewe teli sakineyo nek hitkuk. Nek awenik ahpu kenahkihechik. Kenahkituneyo
brush so that they grow the trees the humans they exist caretakers they take care of it

ne haki. Matanake, ahchinkeyok nek awenik. Hate mikushikan - hate wipit
the land after a while, they had trouble the humans. there is a charm it exists his tooth

ne supsit xinkmaxkw. Awen ulhate yu she wipit xu chipilesu.
the naked big bear person if he has this here tooth will he has supernatural powers

Yukwe wemi nek awenik kahtatameneyo ok mahtaptunalti
now all these people they want it and they quarrel with each other.

Xaheli kahtena mahtakhatuwak ok xantki xeli awenik kwesiyok.
many years they fight amongst themselves and finally many people they moved away.

Nal ne wënchi kulhatunenena pili lixsewakana.
That is the reason we have them other languages.

Yukwe, Kishelemukonk wenemen elèk ok tolukalao manetu
now Creator he saw it what happened, and he sent him a spirit

luwensu Nanabush. Nanabush e hukweyunk ahchunk ok tentehwe.
he is called Nanabush. Nanabush he went up high to the mountain and he made a fire

Hate netami ne tentay ok hate ok neni netami ne kweshhatek
it was first the fire and it was also first the smoke

Ok wemi awen wenemeneyo yu kweshhatèk, ok peyok wenemeneyo keku hech?
And all people they saw it this smoke, and they came they see it what is it

Nanabush lintxke hakink ok wechilahtun sopahsen.
Nanabush he reaches in in the ground and he grabbed it soapstone.

Ok wichi na sopahsen manitun tukwenchu. Na pukwenemen siakw wenchi na
And with that white stone he made it bowl. Then he breaks it twig from the

kelekenikanakw ok manitun netami ne hupokan ok mweshenemen
sumac tree/bush and he made it first the pipe and he received it

Kishelemukonkink kwshatay. Nanapush kelenem ne hupokan
from the Creator tobacco Nanapush he held it in his hand the pipe

ok telaok nek Lenapeyok, "Lekech achimulsihemo ok kench
and he tells them those Lenape people it will be so you all hold council and must

newetitehahemo. Neke kupohemo tahkwii wichi yul hupokan ok kwshatay.
you all be of one mind at this time you all smoke together with these pipe and tobacco.

ok xu nemayawsihemo.
and will you all live righteously.

Part Two: Transcribed and translated into Lenape by Julie Ershadi

She yu hate pili achimewakan kupene Nanabush. Mechi nteluwe nel lenapeyok
This here exists another story about Nanabush. Already I say those Lenape people

mahtakhatuwak kupene ne wipit na supsit maxkw shekw yu tali
they all fight amongst themselves about that tooth the naked bear but here

ahpuwak mahtantuwak. Kweti xinkwi kaxkakes mahtantu wenutentamen
they exist evil spirits. One big toad evil spirit he watches over it

wemi ne mpi. Ok ahpu maxaxkuk mahtantu. Mathakeyok kupene nel wipit.
all the water and he exists huge snake evil spirit they fight about that tooth

Na kaxkakes muhoo na xkuka ok mwichin ne wipit. Na maxaxkuk
the toad he ate him the snake and he ate it the tooth. that huge snake

tonkamao na kaxkaxsa lamunkwe. Na salaxki xelit mpi ktepehele ok
he stabbed him that toad inside then suddenly much water it flows out and

petakwixen ne mpi ok hate kitkwihan. Nanapush enta kwetkit
it rises the water and there is a flood. Nanapush when he returned

wenemen polituneyo wemi keku. Kwelenaok wemi ne aesesak ahchunk.
he sees it they destroy it everything he carries them all the animals to the mountain

Xkwichi ne ahchunk weneyo pepxokwes ok alemakusu.
On top the mountain he sees him cedar tree and he begins to climb

ok wetemenemena tuhona. Xkwichi e ok ahpikwen wichi whatapiatak
and he breaks them off branches on top he goes and he plays music with his bowstring

ok asuu. Nanabush notuxtaok ne aesesak "Tani hech ntatunen nel tuhon?"
and he sings Nanapush he asks them the animals "Where ? I put them the branches?"

Nkata Ktapahpihemo. na tahkox luwe kehatuna hnakayink nel tuhon .
I want you all sit on the turtle he says you put them myself-on those branches

Wemi nek aesesak tahkoxahpuwak. Nal ne wenchi yu she haki
all those animals they ride on the turtle's back That is the reason this here earth

nteluwentamenen tahkoxi menatay.
we call it turtle island

Na Nanapush kohtatamen somi xinkwi hakia. Xantki tolukalaok nek aesesak.
That Nanapush he wants it very big earth. Finally he sent them the animals

Luwe "Awen hech xu natemai ne haki ekwii ne mpi."
He says who will go get it for me that earth under the water."

Netami na tamakw penasu ok ohelemashuwil shek kwetki ok kwilalesu
first the beaver he goes down and he swims a long way but he returns and he is dead

ok ku ulhatuwen ne haki. Na Nanapush lehelexehalema na tamako.
and he does not have it that soil That Nanapush he brings him back to life that beaver

Na nek wemi chulensak poneyo. Na mitewile'un luwe, "Xu nkwechilahtu."
Then those all birds they come the loon he says will I try it

Penasu. Kwenake. Shek kwetki ok kwilalesu ok ku ulhatuwen
he goes down He was gone a long time. but he returns and he is dead and he does not have it

ne haki. Lapi Nanapush lehelexehalema na mitewile'una.
that soil Again Nanapush he brings him back to life that loon

Xantki na temaskwes luwe, "Xu nkwechilahtu." Penasu.
Finally the muskrat he says I try it out-will Again he goes down

Ketemaksit, somi kwenake, ok kwetki ok kwilalesu shek
Pitiful one, very he was gone a long time and he returns and he is dead but

hwikiyonink hate alente ne xuwi haki.

on his nose there is some of that old soil, earth, dirt

Xantki na Nanapush lehelexehalema na temaskwesa ok hatun ne haki

Finally that Nanapush he brings him back to life that muskrat and he put it the earth

tahkoxink Na telaon na temaskwesa “Apchi kulhatun onkuntewakan.”

on the turtle Then he told him the muskrat always you have it Creator's blessing

Lapi Nanapush asuu ok lahpiku ne haki ok xuniti ahi xinkwe.

again Nanapush he sings and it grows fast the earth and soon very it is big

Luwe, "Yukwe na aesesak xu eyok osientalelemukonk.

he says now the animals will they go to the other side of the earth

Netami, tolukalao na maxko. Na maxkw kwetki nishukwenakhake ok luwe,

first he sends him the bear the bear he returns two days hence and he says

“Kehela mechi nta osientalelemukonk.” Owiye, Nanapush tolukalao na ahtuha.

“Indeed have I go the other of the earth.” by and by Nanapush he sends him the deer

Na ahtuhw nisha wika kwetki ok luwe, “Mechi nta osientalelemukonk.”

the bear two weeks he returns and he says have I go to the other side of the world.

xantki tolukalao na temeya. Alemske. Kwenake. Pwehawoo shek

Finally he sends him the wolf he leaves he is gone a long time they wait for him but

ku kwetkii. Yukwe ne entalelemukonk tepi xinkwe.

not he returns now the earth enough it is big.

to this day wolves at night will often howl.

Ok le temeyok tpukwik wehuluk telich kwetkin.

and it is true wolves at night they howl so that will he return

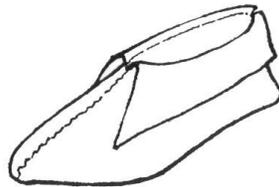
Teli kwishelemenan ne haki ok ne hupokan ok netami xakwixen.

Thus he created them the earth and the pipe and first flood.

How Moccasins Were Made

Told by Robert Red Hawk Ruth

Transcribed and translated into Lenape by Zack Wiener



There was one a very beautiful young woman who lived in the Lenapehoking. Her beauty was known far and wide. A young man was really smitten with her. So, one time he went and played his flute for her. As he played his flute, she thought this man was really handsome, and liked the song he played. She said to him, “every day I have to come out of my wikiyup to grind corn. When I come out, my feet get very dirty. Is there any way you can protect my feet so they don’t get dirty?” He talked to his friends, and they went out and hunted a deer, and they skinned the deer, and they tanned the hide, and laid out the hide in front of the wikiyup and didn’t get her feet dirty. She was very pleased. She liked the guy more.

It wasn’t long until she said, “every day I have to walk to the creek and bring water back, and my feet get dirty. Can you help me with that?” The men wanted to hunt more deer and run a trail of hides from the girl’s wikiyup to the creek. The elders saw the men shooting the deer and said, “what are you doing?” The man says, “Grandfather, I love this girl, and I want to do whatever makes her happy.” The elders said, “We use the deer for food. If you are going to hunt all the deer, we’ll starve during the winter. Let me think about this.”

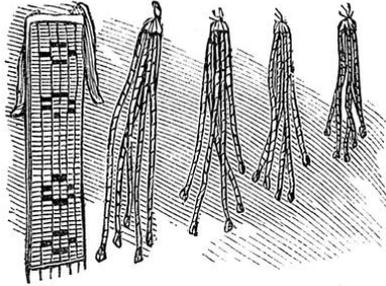
The next day, the elder called the man and said, “Listen, come here, I want you to get one skin, and we’ll tan it, we’ll make it soft.” He got the skin. The elder took his knife and cut the skin and cut the skin in the shape of a foot. He cut another skin and made the first moccasin. He said, “give this to the girl.” He put the moccasin on the girl’s foot. Her feet didn’t touch the ground, and she was happy. She in turn married the young man, and that’s how the first moccasin was made.

Lomewe ahpu welsit skixkwe. Wiku Lenapehokink. Wemi awenik uwatuneyo
Long ago she exists beautiful young woman she dwells in the Lenape land. All people they knew it
welesu. Skinu kekhithola. Na skinu kwiikàmao na skixkwa
she is beautiful a young man he loves her very much The young man he visits her the young woman
ok ahpikwsu ok na skixkwe winkatamen ne asuwakan. Na skixkwe telao
and he played the flute and the young woman she likes it the song. The young woman she tells him
skinuwa, “Kwunikishukw kench nkechi ok ntakhoke. Enta kwetkia, somi nisksita
the young man Every day must I go out and I pound corn. When I return very I have dirty feet.
Kaski hech wichemi? Na skinu pemetunhalao witisak ok kchulti ok hnilawao
you can ? you help me The young man he talked to them his friends and they went out and they kill him
ahtu ok poxinawoo ok shenkixtuwak ne ahtuwi xes nikani wewikewamema.
a deer and they skinned him and they lay it down the deer skin in front of her house
Yukwe na skixkwe alewii winalao na skina. Matanake luwe, “Kwunikishukw
Now the young woman more she likes him the young man After a while she said, Every day
kench nta sipunk. Nathepia, ok nisksita. Kaski hech wichemi?”
must I go to the river I fetch water and my feet are dirty. Can you ? you help me?”
Nek skinuwak luweyok, xu nulitunen temakenetet sipunk wichi ahtuhwi xesak.
The young men they say, will we make it path to the river with deer skins
Kikay weneyook nek skinuwak. Payaxkhawao nek ahtuhok ok luwe, “Keku hech
An elder he saw them the young men they shoot them the deer and he said what ?
kemikentamuhemo?” Na skinu telao, “Mexumsa, ntahola wa skixkwe,
you all do?” The young man he told him Grandfather, I love her this young woman
ok nkata welhatenamu." Na kikay luwe, “Kemehwawenanak nek ahutuwak.
and I want she is happy The elder said We eat them the deer.
Xuniti knilhelao xaheli ahtuhok ok kshaolamwihenach luwanke. Kench ntite."
Soon you kill them great many deer and we will starve next winter. Must I think
Opanke, na kikay notumao na skina ok luwe, “Kelista, wentaxa. Kala
The next morning the elder he called him the young man and he said Listen, come here you fetch him
ahtuwi xes. Na skinu tenemen. Na kitay chichilukehi alashi sita ok monitu netami
deer skin The young man he did it. The elder he cut leather strips like feet and he made it first
ne lenhaksen. Luwe, “Mila na skixkwa.” Na skinu hatun wsitink
the moccasin. He said, “Give it to her the young girl” The young man he placed it on her foot
ne lenhaksen, ok welelintam. Na skixkwe wicheoo na skina, ok hate
the moccasin and she was glad The young woman she married him the man and it exsited
ne netami lenhaksen.
The first moccasin.

Wampum

Told by Bob Red Hawk

Transcribed and translated into Lenape by Amira Silver-Swartz



Many many years ago all the animals called a great council because they were having a problem with a neighbor, and that neighbor was man. Man had started trapping the animals, and the animals were getting a little tired of it, especially the beaver, muskrat, raccoon, fox, so at this council, they all decided that they had to go to the Creator and ask the Creator for help to put a stop to man, to give them some relief. So they all go up to the Creator's wikiup, and they're gonna knock on the Creator's door. They're all afraid to do it, and they want bear to do it because he's so big, but bear says "I'm shy, I don't want to go and knock on the Creator's door." So they all took turns saying, "No, no I don't want to do it." Finally, they pushed poor little muskrat up, saying, "You do it!" The Muskrat did it. And poor little muskrat he's scared and he's shaking, and he went to the Creator's wikiup and he started tapping real lightly on the Creator's door. And the door didn't open. So he said, "Well, I'll have to tap harder!" And, if you've ever seen a muskrat, they have that skinny tail. And he started whacking the tail on the Creator's door. The Creator opened the door. Muskrat, he jumped back, he didn't want to make it look like it was his tail hitting the door. The Creator said "My brothers, what can I do for you today?"

So now, bear steps up and says "Creator, the man you have created is trapping us. He uses our hides all the time, and we want you to put a stop to it. The Creator said, "Well man, isn't here. Do we want to hold this council without man? We have to have his input before we make a decision like this that will effect everybody. Will one of you animals go out and find a man and bring him back here?" So the animals went out and they're thinking, "Well where can we find a man that we can bring back?" And they knew one old trapper. He had been trapping those streams and creeks and rivers for years, so they kind of knew him. So they went to the

trapper, and said, "Trapper, we're holding council, and we want you to speak for your kind." So they went up and they all came before the Creator's wikiup. And the Creator said, "Trapper, you've been picked by the animals to speak for your kind. Your people have been trapping these animals. What do you have to say about that?" And the trapper said, "Well Creator, am I right to understand that I'm speaking for all mankind?" And the Creator said "Yes, trapper, you're representing." Well the trapper said, "Well, Creator, I have children, and I trap to feed my children and to clothe my children, so that we can live. How can I stop trapping? My children will die!" The Creator said, "Well he speaks the truth." And the animals said, "We have children! He's trapping our children! What are we going to do about that?" Creator says, "Ok, these men, they need things to barter with so that they can get food. They need your skins to barter with. Is there something we can give them that they could use to trade and feed their children and save yours?" And they all started thinking.

And then it was a badger who said, "I live under the earth, and I can dig deep, and when I dig, I come up with this shiny gold. Maybe they can use this gold to buy things." The Creator says, "Well trapper, what do you think? Do you like this shiny gold?" And the trapper says, "No, no, I don't think that's going to work." The animals said, "Ok, so what else are we going to use?" And they went back and forth and looking at shiny stones and things like that, and finally it was the river otter who says, "I have these beautiful shells that can be made into beads. They're purple and white and really pretty." And the trapper says, "Well mister otter, this is nice. I think this is something we can do business with here. What do you call these shells?" And the otter says, "Well, we call it wampum." The trapper said, "Ok, I think we have a deal." So the Creator said, "Well then mister trapper, since you do speak for your people, I want you to take these shells back to your people and use them to buy things for your children."

So the trapper went back and said, "Look what the Creator and the animals gave to us. Look at these beautiful beads!" And the people said, "We love these beads! How can we get more of them?" The trapper went out and got more of the beads. And people would come and say, "Look, I have a medicine bottle for those beads." and, "Look, I made a bow and arrow, will you trade some beads for a bow and arrow?" So everyone was happily bartering.

So then they decided to go down to the Passamaquoddy in Virginia, and they went down there and said, "Hey, Chickahominy, look at these beads." And they traded among them. Then they went to lots of other areas. And when they went up north, they realized that instead of getting wampum from the rivers they could get them from the ocean. So wampum started spreading more and even getting out of hand. And it spread out to the Great Lakes area. And eventually it came to the people's mind that wampum could be used for not just bartering and trading things but for something more serious. And they took the beads and they strung them

onto cords made of cedar or on deer sinew, and the beads were not only beautiful but also because of the goodness that they were thinking of when they made them, the beads had a special power. And they found that whenever they wanted to have a relationship with another tribe or remember a special story, they made a design to bind the event together. Years later when Europeans came to this country they were very big on giving a piece of paper and signing a piece of paper and that was an important thing. We tried to explain to them that the paper is nothing. The beads that are made by people whose heart and breath are beating in them are much more long standing and much more of a contract between people. There was a great Lenape leader, and when the Europeans first came here they tried to Christianize them. And they said, "Chief, we give you this Bible, and this is how you will be saved. It is very important." And the chief said, "Ok, well, give me this bible, and would you give me one year to sit with it. And when you come back, I'll tell you what I think about it." And the missionaries were all happy and they thought he was going to sit and read the Bible. And so they came back a year later and said, "Chief! What did you think of the Bible?" "Well, I couldn't figure out much about it. So I took that Bible and I put it on top of this stone, and I let the wind and the snow and the sun hit it, and eventually it disintegrated and went into the ground. And when it went into the ground and became part of nature, I understood it. You can take what you want to say about the Bible, but this is what I think of it.

Lomewe, na aesesak achuluak. Lenu nachihao.

Long ago, the animals they are holding council. Man he bothers them

Kelahaok nek aesesak, ok manunksuwak nek aesasak.

he traps them the animals and they are angry the animals

Nek aesesak luweyok "Kench ktahena kishelemukonk ok xu newichemukw."

The animals they say must we go Creator and will he helps us

Eyok Kishelemukonk ok pepuhwitehemeno ne skontay.

They go to Creator and they knock on it the door

Netami, wemi awen alemuwak, ok mata awen pepuhwitehemeno ne skontay.

Firs, every one they are afraid and no one he knocked on it the door.

Xantki na temaskwes tenemen. Tokapepuhwitehemeno ne skontay.

Finally the muskrat he did it. he knocked softly on it the door

Kepat ne skontay. Ok na temaskwes xinkpepuhwitehemeno ne skontay.

it is closed the door And the muskrat he knocks loudly on it the door

Kishelemukonk tunkshextun ne skontay. Luwe "Kewichemuhemo hech?"

Creator he opens it the door he says I help you all ?

Yukwe, maxke luwe, "Kishelemienk, lenuwak ktununanak. Ktelaok ala!"

now bear he says Creator men they catch us you tell them stop

Kishelemienk luwe, Lenu, kench ahpi achimulsink. Peshu!"

Creator said man must he is here in this council bring him here

Nek aesesak luweyok "Kuwahawena kweti kehkelahikes. Xu kemaxkananak."

The animals they say we know him one trappe will we find him

Nek aesasak luweyok, "Kehelahikes, kench achimulsihenach wichi Kishelemukonk.

The animals they said trapper must we will hold council with Creator

Kpa, ksi." Wemi awen peyok wikewamink Kishelemukonk.

you come please every one they come to the house Creator

Na kehelahikes telao Kishelemukonk, "Nulhalaok mimensak ok kench wulhatuna

the trapper he tells him Creator I have them children and must they have them

hempsa ok mehemichink. Kench ntalai. Kench ntaxamaok nek mimensak

clothes and food must I hunt must I feed them the children

shitta xu ankelek." Kishelemienk luwe, "Welamewe."

or will they die Creator he said he tells the truth"

Nek aesesak luweyok "Nulhalawnanak mimensak! Hnilaok!"

Th) animals they-say we have them children he killed them

Kishelemienk luwe, "Lenuwak kench ashuntesiyo. Kench ulhatuwak mehemichink.

Creator he-said men must they trade must they have it food

Keku hnakatameneyo ashusntesi? Nek aesasak titeyok. Ok na munhake luwe,

what they use it to trade the animals they think and the badger he says

"Newiki ekhokink ok nolhe, ok nemoxkamen nkuli. Konaet hnakatameneyo nkuli."

I live under the ground and I dig and I find it gold maybe they use it gold

Kishelemukonk luwe, "Kehkelahikes, keku hech ktite? Kewinkatamen hech she yu nkuli?"

Creator he said trapper what ? you think you like it ? this here gold

na kehkekahikes luwe "Ku, newinkatamuwen." Na kehkekahikes ok nek aesasak

the trapper he says no I do not like it the trapper and the animals

pwenameneyo xaheli kekuna. Xantki na kwenemuxkw luwe "Nulhatuna ehsak.

they look at them great many things finally the river otter says I havetheml shells

Chakinkwemiktesuwak ok opsuwak nel ehsak. Somi shikiyok."

they are purple and they are white the shells Very they are pretty

Ok na kehkekahikes luwe, "Newinkatamen." Keku hech kteluwentamena nek ehsak?"

and the trapper he says I like them what ? you call them these shells

Ok na kwenemuxkw luwe "Nteluwentamenena wampum."

and the otter he says we call them wampum

Ok na kehkekahikes luwe, "Nulhatuhena naxkuntewaken."

and the trapper he says we have it agreement

Kishelemukonk luwe "Kehkekahikes, kemachi ok kpeshaok na wampum

Creator he-says trapper you-go-home and you-bring them the wampum

Ok kemahalem kekuna w'mimensak.

and you buy them things your children

The Last Track



Told by Bob Red Hawk

*Transcribed and Translated into Lenape by Amira Silver-Swartz
Edited by Louise St. Amour*

This was actually a story that happened to me. I was out in the woods and I had come upon a raccoon that had been hit by a car. I had always loved raccoons and it really struck me how sad it was. And I went home and I told my grandfather, and he said, “grandson, why don’t you go back to where that raccoon is, and why don’t you follow the tracks that he left”. And I said “well, what for?” and he said “well, sometimes the last track a person makes isn’t the most important track”

So I went back to that raccoon and I followed the tracks, and they went all over the place, and it gave me a good understanding of that raccoon, I saw that that raccoon stopped and looked at a tree, and thought “well, that raccoon was probably admiring that tree” and I kept following those tracks, took me all day, and finally when I came to an old log, and I reached in that log, and I pulled out a baby raccoon. And first my heart was really...I thought, oh my god, not only was that poor raccoon hit by a car, but it left a little baby! This is a terrible thing, this is a terrible day, a terrible tragedy. And I took that raccoon home with me. And I fashioned a bottle to feed that raccoon, and I fed it milk, and then as it got bigger I started feeding it, and I love that raccoon.

And then the raccoon grew to be an adult raccoon, and I thought, “well you know, in nature, a raccoon should go out and be a raccoon” and the raccoon did. I said “raccoon, go off and live in the woods, you can come back and visit but go and live in the woods”. And the raccoon did. And then a couple months later it came back, and it had a family. It had made it, and a whole new generation.

I went back and told my grandfather, I said “grandfather, this is beautiful, I mean, look what happened!” And he said “grandson, you told me when you found that raccoon dead, that that was a terrible day. But we’re never the last track we leave. You have to go back, and you went back, and by doing that, you saw that the last track wasn’t the last track, there were many tracks left to come. Sometimes we can’t see past that last track, but by you finding that little one, a whole new generation came from that. So sometimes don’t look at the last track, look at what came before, and that will be the future. Things will make sense after that.

Yu she achimewaken le. Mpemeska tekenink ok neyo nahenem. Na nehenem
this here story it is true i-walk in-the-woods and i-see-him raccoon the raccoon
tolhukwen tepchehas. Ntaholaok nek nahenemuk ok nshielaimkwen. Nemachi
he-was-hit-by-it car/wagon I-love-them the raccoons and it-made-me-sad i go home
ok ntela nemuxumes ok luwe “Nuxwiti, kwetki tekenink ok kemaxkao
and i-tell-him my-grandfather and he-said grandchild you-return to-the-woods and you-find-him
na nahenem; Na nahenem, penthatu.” Naotuna. Nteluwe, “keku wenchi?”ok luwe,
that raccoon that raccoon he-left-tracks follow them. i-said why and he-said
Takuu kpenamen a lenii wikwetunk. Nkwetki nahenemink ok mpenhala,
not you-look-at-it should just the end of the trail I-return to-the-raccoon and i-track-him
ok yukwe nenustaw na nahenem, Kwiakwi mpenhala na nahenem. Nemen
and now I-understand-him the raccoon more I-track-him the raccoon i-see-it
nahkihele ok pwenao na hitukw ok ntite, “konaet na nahenem welinao
he-stopped and he-looks-at-him the tree and I-thought maybe the raccoon he-admires-him
na hitukw”ok lahapa mpenhala, ok xantki xuwi oholichesunk mpa,
that tree and for a while I-track-him and finally old to-a-hollow-log I-come
Oholichesunk nemaxkao nahenemtet. Ntite, “Eche! Mimentet! Ok nshielintam.
In-the-hollow-log i-find-him little raccoon I-think (surprise!) a-baby and i-am-sad
Mpesha na nahenemtet ok nemachihena. Na nahenemtet, ntaxama nunakan.
I-bring-him the raccoon and we(exc)-go-home the little-raccoon i-feed-him milk.
Alemiku, ok ntaxama mehemichink. Ntahola na nahenem.
he-begins-to-grow and i-feed-him food I-love-him that raccoon
Xuniti maxkil na nahenem. Ntite, “na nahemen kench alemske”
soon he-is-grown-up that raccoon I thought that raccoon must he-leave
Nteluwe, “Nahemen, tekening kta, ok lapi knewelch.” Ok nanahenem alemske.
I-say raccoon to-the-woods you-go and again I-will-see-you and that raccoon he-leaves
Matanake kwetki na nahenem hapi tewenama. Nkwetki ok ntela nemuxumes
after-a-while he-returns that raccoon with his-family I-return and I-tell-him my-grandfather
Nteluwe, “Mexumsa, keneyo! Welemalsu!” Takuu kepenamen lenii wikwetunk.
I-say grandfather you-see-him he-is-well not you-look-at-it just end of the trail
Kepenamen liit.
you-look-at-it what-he-did

The Meesink Story

Told by Bob Red Hawk

Transcribed and translated into Lenape by Margret Lenfest

Edited by Louise St. Amour



Years ago around the Pocono area the Creator was about to finish his creation with man. And all the animals got together and they were thinking "Wait a minute." We think this man is a bad idea. Lets go talk to the Creator about this." Now there was a great powerful spirit named Meesink. And they said "Meesink, you are pretty powerful. Would you go up to the Creator for us and would you ask him not to make man?" Meesink goes "Yes I would." So he went up to the Creator's door and he knocked and Creator said, "Come in." so Meesink came in and said "Creator, you know we love you, you know we love your creation. And he said "Creator we know that man is going to dig in the earth; he is going to pollute the rivers, the blood of the earth. Hhe is going to chop down all the trees; he is going to dirty up the air. Creator we would never question you, but on this one we are asking you, please Creator, don't create man." The Creator said "Meesink, I see the logic of what you say but I have a deeper understanding. So I will tell you this, What we will do is we will have a contest. Whoever moves that mountain the farthest, that's whose decision we will go with. If you win then I won't create man, and if I win I will create man." So they decided that they would stand with their backs to the mountain. And first it was Meesink's turn. So Mesink, he was using every bit of his concentration. The mountain did not move an inch. Then it was the Creator's turn. And the moment it was the Creator's turn Meesink heard a whoosh by his ear. And as he heard that noise he turned his face and the mountain smacked him right in the side of the head. Smashed his face all in, made him all crooked on top, and gave him wrinkles where his skin was smooth. At that moment, Meesink said "Creator, I see that I was wrong to question your wisdom. They will need the deer for their food; they will need the deer for their bedding, for their clothing. They are going to use every part of the deer. Creator, these men that you are about to create they will need the deer. Please put me in charge of the woodlands where they live. I will make sure that man will always have the deer." And Meesing has been true to his word. To this day

there are great animals you will never see. Some animals are extinct. Some of us need a mountain to hit us in the head to know when we are going against what the Creator means for us to do, but there is one animal that you will always see: the deer Meesink will always be the protector of the woodlands and deer for the Lenape people.

Lomewe kixki nel Poconoes Kishelemùkonk kata xu kishihao lenu.

Long ago near the Poconoes Creator he wants will he creates him man

Ok wemi nek aesesak maeheleyok ok liteheyok, Ntitehena xu mahtawsu wa lenu.

And all the animals they assembled and they thought We think will he lives badly this man

Xu Pemetunhalwena Kishelemukonk. Yukwe ahpu chipi manëtu luwensu Meesink.

will we talk to him Creator Now he exists powerful spirit his name is Meesink.

Ok luweyok, “Meesink kchipilesi. Kta hech ok ktela Kishelemukonk takuu

And they say “Meesink you are powerful. You go ? and you tell him Creator not

kishihao a lenu? Meesink luwe “E-e, xu nta.” E Kishelemukonk ok

he creates him should man? Meesink he says “Yes will I go.” He went to the Creator and

pepuhwitehemen ne skontay ok Kishelemukonk luwe, “Temike.” Meesink luwe,

he knocked on it the door and Creator he said enter Meesink he says

“Kishelemienk, kuwatu ntahotamenen ne haki,” ok luwe, “Kishelemienk, kuwatunen

Creator you know we love it the earth and he said Creator we know it

lenu xu òlhe hakink, niskituna nel sipuwa, kiskhokwe, niskitun ne kèshxink.

man will he dig in the earth he dirties them the rivers he chops trees he dirties it the wind

Kishelemienk, tahashi nkeluhitamenen a klepweokanem. Shek neke knatuxtuluhena,

Creator never we doubt it should your wisdom but at this time we ask you

ksi Kishelemienk, takuu kishihao lenu.” Kishelemukonk luwe “Meesink,

please Creator not you create him man creator he said Meesink

mpentamen kwatamëwakànem shek nulhatu alewii nenustameweokan. Xu ktelel yun,

I understand it your reasoning but I have it more understanding will I tell you this

Xu linhakhehena. Kenemen hech ne ahchu? Taspnenemenane alewii, takuu xu nkishihao

will we play a game you see it ? that mountain if you lift it up more not will I create him

lenu. Ntaspnenemenane alewii, xu nkishihao lenu.” Na nipuneyo wichi achu wtenk.

man if I lift it up more will create him man then they stand with mountain behind

Ok Meesink netami kwechi. Meesing litehe ahchinke. Ne ahchu takuu tospnenemen.

and Meesink first he tries Meesink he thinks it is difficult the mountain not he lifts it up

Yukwe Kishelemukonk kwechi. Salaxki Meesink welistamen xinkwitakòn. Kwelpihele

now Creator he tries Suddenly Meesink he hears it a big noise he turns partly around

ok Kishelemukonk mpahkaskinkweho wichi ne ahchu. Yukwe pimtëlinkwe ok apchi alashi

and Creator he hit him in the face with the mountain Now his face is crooked and always seems

kanshelintàm. Meesink luwe, “Kishelemienk, takuu nkeluhitamen a klëpweokànem.

he is surprised Meesink he said Creator not I doubt it should your wisdom

Kishelemienk, enta kishihaokan lenuwak, xu Katupwoo ahtuhweyok, kahtamanituneyo

Creator when you create them men will they want to eat him venison they want they make them

hempsa ok ahkwiyana hapi ahtuxes. Mwethikameneyo wemi alente na ahtu. Ksi, lelemi

clothes and blankets with deer skin they use it up every part of the deer please permit me

nuteminkoma nek aesesak tekenink. Na lenuwak xu ulhalhtit apchi nek ahtuhok.

I watch over them the animals in the woods then men will they have them always the deer

Ok na ne le. Na apchi Meesink kwenahkhihit ne teken ok nek ahtuhok

And so be it Then always Meekink he watches over them the woods and the deer

ok nek Lenapeyok.

and the Lenape people

The Mountain Goats

Told by Robert Red Hawk

Transcribed and translated into Lenape by Zack Wiener



Long ago, the animals sat in council. They all had a problem with man. They all felt as though many of their numbers were being decimated because of overhunting and overtrapping. So, they were all sitting in council, and of course the beaver talked, and the buffalo talked, and the otter talked, all the animals and bird that were hunted. While they were all talking about this, the mountain goats turned around and started walking away. All the animals called out to the mountain goats and said, "Mountain goats, our brothers, where are you going?" The mountain goats said, "well, this doesn't really have anything to do with us. We live high in the mountains and no one can come and get us. We can run long before they ever get close to us." So they walked. They are standoffish. They think they are higher.

Well, as the years came by, a new people came to this land. And they brought with them what were called "fire sticks". These were guns. All of the sudden, people could shoot from half a mile away and hit something. And all of the sudden, the mountain goats were in danger. So they came running down the mountain saying, "oh please, please, we're being shot at! I think we should all stand up against this." They said, "mountain goats, when we were having trouble, when we who are your brothers were suffering, you walked past us and walked on by. And now that you have a problem, you want us to get involved." When we tell this story, we often ask, "are you a mountain goat?" Do you stop and help your brother in need, or do you just walk on by like the mountain goat did?

Lomewe, nek aesesak ahchimulsuwak. Ahachinkiyok wichi lenuwak. Xaheli lenuwak
Long ago, the animals had a council. They had trouble with men. A great many men

hnilawoo nek aesesak. Pemetunhe na tamakwe, ok pemetunhe na sisia,
they killed them the animals. he spoke the beaver, and he spoke the buffalo

ok pemetunhe na kwenemuxkw, ok pemetunheyok wemi aeses ok chulens.
and he spoke the otter and they spoke every animal and bird.

Shek nek ahchumekisak tepiheleyok ok alemskeyok. Wemi nek aesesak
but the mountain goats they turned around and they left All the animals

natumawoo nek ahchumekisak ok luweyok, "Ahchumekisak
they called them the mountain goats and they said, "Mountain goats,

kimatesenak, tani hech ktahemo?, Luweyok nek
our brothers, where [question] you all going They said the

ahchumekisak, "Nksinhatenamihena. Newikihena hukweyunk ahchunk.
mountain goats, We are not concerned. We live high up on the mountain

Tola ntunukunanak. Nkaski kshamehelahena hitami kixki peyok.
They cannot they catch us. We can we run quickly before near they come.

Ok alemskeyok. Takuu newichemkunanak.
And they left. Not they help us

Owiye, matanake, wentaxeyok weskawenik Lenapehokink Pwetuneyo
By and by, after a while, they came here new people to the Lenape land. They brought them

pelitay. Payaxkhikana nen. Yukwe nek lenuwak kaski payaxkhawoo
fire sticks Rifles they are Now the men they could they shoot them

nek aesak ohelemi. Salaxki, wishasuwak nek ahchumekisak.
the animals far away. Suddenly, they were afraid the mountain goats.

Penase kshiheleyok ok luweyok, "È ksi, ksi, nek lenuwak
downhill they run and they said Oh, please, please, the men

mpayaxkhkunanak! Mathakawenanak a! Nek aesesak luweyok,
they shoot us! We fight them should The animals they said

"Ahchumekisak, Ntahachinkihena, shek ktalemskahemo.
"Mountain goats, we had trouble but you all left

Ok yukwe ktahachinkihemo, ok kata wichemeluhena."
And now you all have trouble and you want we help you."

Yukwe ntachimwihena kupene nek ahchumekisak ok mikwi
Now we tell a story about these mountain goats and often

ntuxtawenanak, "Ki hech ahchumekis nan?" Kewichema hech kxans?
we ask, "You are? mountain goat?" you help him ? your brother

Shek lenii kpemuxwe hech tat na ahchumekis?
Or just you walk by ? like the mountain goat?

The Rabbit.



Told by Robert Red Hawk Ruth

Transcribed and translated into Lenape by Julie Ershadi

Years ago...everybody knows what the rabbit looks like. But when the rabbit years ago was first made he looked totally different. He had long legs and he had an unbelievably long and bushy tale. He was very vain, the rabbit was. He would walk around the woods all the time and swish his beautiful tale and he stood on his long legs. But he was also a mischievous kind of a fellow. And Fox never liked the rabbit 'cause he liked his tale. Fox had a nice bushy tale too. But the rabbit's tail was way bushier than the fox's. So one time they were arguing about their tales and stuff and they got in a fight. Fox says I tell u what rabbit I think I'm gonna eat you. Rabbit says oh no you won't, I'm gonna run, I'm gonna run on my fast legs. I'll outrun you, Mr. Fox. So he ran and ran and ran, then he started getting tired, you know? And it was snowing hard. So he says, Oh geez oh man, the fox will catch me and he will eat me, so Mr. Rabbit ran and saw a big cedar tree. He ran up the tree. Fox comes to the tree, and he can't climb the tree. Rabbit has long legs, he can climb the tree. Rabbit's up on top there, throwing stuff down like pine cones and stuff to hit the fox in the head and the fox is getting pretty mad. Fox says I'm going to sit here and wait till the snow comes up higher then I'll be able to get you.

Then the snow stopped, but the fox was still laying under the tree. So the rabbit says I'm going to stay up this tree till fox leaves. So he's up the tree and he fell asleep. Then Fox woke up and said well heck with this, I I don't care, got a big tail, he got a big tail, I don't care whose tail's bigger. So he walked up. But rabbit's up there snoring away on top of this tree. While he's snoring the sun come up. The sun starts melting all the snow. So all the sudden, what was a short jump has become a fifty-foot fall. Rabbit wakes up and sees the ground down there and says, "What am I going to do? Well, I have no choice, I have to jump down. I don't want to starve up here."

So he jumped down and as he landed, his big legs got all crunched up; especially his front leg got back into his chest, so now he had a little leg and a big-ass in the bottom that he

could hop on. Worst thing that happened, when he jumped down, was that big tail of his got caught in the branch of the tree, got tore off, all that was left was a little puff. And that's how the rabbit became what he is today. He doesn't have that long bushy tail no more and he doesn't walk around on four long legs. He has two little legs on the back he can hop on and two little legs in the front.

Wemi awen uwahawoo na chemames. Shekw kahtene ahi chpinaku na chemames
all person they know him the rabbit but years ago very he looked different the rabbit

kwenekate ok kwenalewe Ahi shiki ok ahi winkatamen.

he had long legs and he had a long tail. very it is beautiful and very he likes it

Somi xinkwelensu na chemames. Ok nani pechehosu. Mikwi ahpamske tekenink

very he is vain the rabbit. and he also he is foolish Often he walks about in the woods

ok aspaluwexwe ok pemeske wichi kwen whwikata ok ahilensu.

and he walks with his tail up and he walks with long his legs and he is proud

Na okwes shinkalao na chemames. Nani na okwes welalewe ok ahi

The fox he dislikes him the rabbit he also the fox he has an attractive tail and very

winkatamen. Kweten peminehutin ok mathakeyok. Okwes luwe,

he likes it One time they argue with each other and they fight. Fox he says

"Chemames, ntite xu kwinkamel. Chemames luwe, "Nkeshhatahkixi! Kushimelch!"

rabbit I think will I like to eat you Rabbit he says I run fast. I'll run from you.

Ohelemamehele na chemames ok xuniti wikwihele. Salaxki, kshiwine.

he runs far the rabbit and soon he is tired suddenly it snows hard

Luwe, "Kishelemienk, okwes xu ntunukw!" Chemames keshihele ok weneyoo

he says Creator! fox will he catches me rabbit he runs and he sees him

xinkpephokwes. Kentahkusihele. Okwes pe hitkunk, shek tola kentahkusu.

big cedar tree he climbs up quickly fox he comes to the tree, but he cannot he climbs up

Chemames ahpu tuhonink, ok telanihineyo hitkweteta na okwesink.

Rabbit he is here on a branch, and he throws them little sticks the on the fox

Na okwes yukwe kitanunksu. Okwes luwe, "Xu nemesshake ok kpehel.

the fox now he is very mad fox says will I sit on the ground and I wait for you

Ahaluwi xu wine. Xu mexate ok xu ktunel." Xantki alawine.

More and more will it snows will the snow is deep and will I catch you. finally it stops snowing

shekw na okwes kwiakwi shenkixit ekwii na hitkunk. Chemames litehe,

but the fox still he lies down under the tree. Rabbit he thinks

"Mpehewe. Xu alemske na okwes." Yukwe kawi na okwes. Owiyeetukihele

I am waiting. will he leave the fox Now he sleeps the fox. by and by he wakes up

ok toskipehao ok alemske. Yukwe kawi na chemames hitkunk.

and he tires of waiting for him and he leaves Now he is sleeping the rabbit in the tree

Matanake pechinkwehele kishux. Linksu wemi na kun. Salaxki yukwe hakink

after a while here comes the sun It melts all the snow suddenly, Now to the ground

kench ohelemakil. Alakil shek hakink kaihele ok oxchituna hwikata.

must he jumps a long way he jumps but to the ground he falls and he bends them his legs

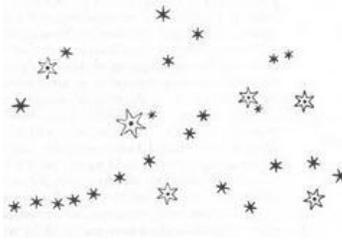
Yukwe nikani ahi takohkate. W'kwenalewe psakwihele t'huhonink ok temeshasu.

Now in front very he has small legs. his long tail it is stuck on on the branch and it is cut off.

Kishkwik nal ne wenchi na chemames takohkate ok shkwänaytet.

today that is the reason the rabbit he has short legs and a little tail

The Seven Wise Men



Told by Chief Bob Red Hawk

*Transcribed and Translated into Lenape by Amira Silver-Swartz
Edited by Louise St. Amour*

At one time there were seven wise men who lived among the people. They were so wise that the people would constantly come to them, day and night. It got so bad that the seven men decided, "We have to get away. We need to have some peace. We can't have people coming to our wikewams everyday and asking us myriads of questions." So what they did was they decided, "We'll go away from the village a little up into the mountain and turn ourselves into boulders, big rocks. " And everything was fine but one day this one young man was out hunting and he happened to see these seven boulders that were a little different than any rocks he had ever seen before. So he started coming back to them every day and eventually he found that if he whispered to the rocks, the rocks would talk back to him. He was shocked. But, the rocks were answering his questions.

Well, it wasn't long before he went back to the village and told the people about these seven wonderful stones that they could ask questions to. So the people started leaving the village and coming up the mountain to the seven rocks. So soon the seven wise men said, "We've got to change. We've got to get away. We've had no peace here now. So they went up on top of the mountain and turned themselves into seven beautiful cedar trees. And there they stood and they felt the winds blowing through their needles and just felt at peace. But it wasn't long before the people started noticing that these seven beautiful trees had beautiful songs coming from them.

And it wasn't long before the people realized that these were the seven wise men that they could go to for their answers. So then the seven wise men said "What do we do? We need some time away from everybody. We need some time in the stillness and peace." And then they looked up and they thought "Let's turn into seven stars, so that we can still look down on

the people, but the people can't come and bother us too much." So they turned themselves into the seven stars that some people call the Pleiades and from there they stand today and look out over our people.

Kweten ahpuwak nishash lepweinuwak. Wikuwak Lenapehokink.

once there were seven wise men they lived in the land of the Lenape

Somi lepweyok ok nek lenapeyok nachihawwao piskewenink ok kishkwikink.

very they-are-wise and the Lenape-people they bothered them by night and by day

Nek lepweinuwak luweyok, "Kwunikishukw xaheli awenik wikewamink peyok.

the wise men they said every-day a-great-many people to-the-house they-come.

Notuxtuwak. Ku weletuu. Kench ntalemskahena. Nkata chitawsinen."

they-ask not it-is-good. must we leave we want we live a quiet life

Xu alemskeyok ok eyok ahchunk ok ahpuwak lamunkwink nel ahsena.

fit they-leave and they go to-the-mountain and they exist inside the rocks

Ok wemi keku welet. Shek kweti kishku skinu alai. Wenemena nel ahsena

And everything it-was good but one day a-young-man he-hunts he-sees-them the rocks

ok chipinakoteyok. Kwunikishukw na skinu kwetki. Kwishwtunhemena nel ahsena,

and they look strange Every day the young man he returns he-whispers-to-them the rocks

ok nel ahsena pemetunhawoo. Kanshelintam. Shek noxkumu. Xuniti kwetki utenetetink

and the rocks they-talk-to-him he-is-surprised. but they-answer-him soon he returns to-the-little-town

ok tokenutamena nel ahsena. Nek awenik tolemuxweneyo ahchunk

and he-tells-about-them the stones the people they-all-started-walking to-the-mountain

ok wenemeneyo nel nishash ahsena. Xuniti nek nishash lepweinuwak luweyok,

and they-see-them the seven rocks soon the seven wise-men they-say

"Yukwe lapi kench ntalemskahena. Nkataluhenamen welankuntewakan."

now again must we-leave we need it peace

Pemeskeyok xkwitahtene ok ahpuwak lamunkwink nishash welesi pepxokwesak.

They-walked to-the-top-of-the-mountain and they exist inside seven beautiful cedar trees

Ika nipuwakok kwetenemeneyo keshxink w't'huhonink ok welankunteweyok.

there they stood and they-feel-it wind through their branches and they-are-peaceful

Kulitheokan. Asuwak nek pepxokwes. Xuniti nek lenapeyok penawwoo

it-was-a-good-feeling they sing the cedars soon the Lenape-people they-see-them

yuk nishash welesi pepxokwes ok pwetameneyo ne asuwakan. Pexu nek lenapeyok

the seven beautiful cedars and they hear it the song by and by the Lenape people

uwahawoo nek nishash lepweinuwak. Nek nishash lepweinuwak yukwe litheyok,

they knew them the seven wise men the seven wise-men now they-think

"Keku hech xu ktelsihena? Kench ntalemskahena. Kench kchitawsihena."

what ? will what-we do must we-go-away must we live a quiet life

Pwenameneyo ne mushhakw ok litheyok, "Alemskatamok xu ntapihena lamunkwink

they-look at-it the sky and they-think let's-go and will we-exist inside

nishash alunkok. Xu wenutemawao nek lenapeyok shek takuu xu nachihkunanak."

seven stars will we-watch/guard-them the Lenape people but not will they bother us

Yukwe ahpuwak lamunkwink nishash alunkok. Wihelameneyo nek "pleiades".

Now they-exist inside seven stars they name them the "Pleiades"

The Squirrel Council



Told by Robert Red Hawk Ruth

Transcribed and translated into Lenape by Shelley DePaul

Yesterday, I was walking in the woods and I came upon a bunch of squirrels.

I said, "Hello brothers! How are you all? One squirrel said, "What people are you from? What do you want? He said, "You walk quietly through the woods unlike most of you two legged people." I said, "I am sorry to interrupt your Council, brother. I was born here and my people were born here, but now I live in Wisconsin."

He said, "I know about Wisconsin from my Elders. We have been taught that at one time a squirrel could stand on the beach and climb a tree and not touch the earth until he came to the Mississippi River. Your kind cut all the trees down and we understand that now you call Wisconsin the dairy state. You two leggeds killed all the woodland buffalo and replaced them with the spotted buffalo." I said " You are right. My ancestors told the people who came to walk softly on their mother Earth. To share our blanket in peace. They did not listen."

Na Xanikw Achimelsink
the Squirrel Council

Lokewe, mpemaska tekenink ok neyook wiwash xanikok.

Yesterday, I walked in the woods and I saw them a bunch of squirrels.

Nteluwe, "He nimatak xanikok! Kulamalsihemo hech?"

I said, Hello brothers squirrels How are you all ?

Kweti xanikw luwe, "Keku hech kithake? Keku hech katatam?"

One squirrel he said, What ? your tribe What ? you want

Luwe, "Ktkauxwe tekenink. Takuu alashi tat nishkata."

He said, "You walk softly in the woods. Not seems like a two legged person

Nteluwe, "Nshielindam kenachihel k'achimelsink, Nimat.

I said, I am sorry I bother you your council, brother.

Yu tali nemitachpi ok elhakeya yu tali hmitahpuwak

This place I was born and my tribe/people this place they were born

shek yukwe Wisconsinink newiki."

but now in Wisconsin I live

Luwe, "Nuwatun Wisconsin. Nkikayuyemena ntelkuk.

He said, I know it Wisconsin. Our elders they tell me

Luwen kweten, xanikw nipait shohpenk ok kentahkusu hitukwink

It is said once a squirrel he stands at the shore and he climbs up in a tree

ok e hitkwike Mississippink Sipunk ok tahashi pemske

and he goes among the trees to the Mississippi River and never he walks

xkwithakamika. Kiluwa nishkataok nek hitkuk kiskhawaok ok yukwe

on the ground. You all two leggeds those trees you all chop them and now

mpentahena luwentasu the Dairy State. Kiluwa nishkataok knihelaok

we understand it is named the Dairy State you all two leggeds you killed them

wemi neki sisilitekenisak ok kelaphatunaok wichi neki sesapsitchik sisilieyok."

all those woodland buffaloes and you replace them with these spotted buffaloes

Nteluwe, "Pishi. Nemuxumsunkana nteluwo awenik

I said, it is true. My ancestors they told them people

pahtit yuni, "Ktkauxwe nkahehink.

when they came here, "You walk softly on your Mother.

Kemeshenemeneyo ntakwiyanamana welankuntewakanink.

You people receive it our blanket in peace.

Takuu kwelistamen.

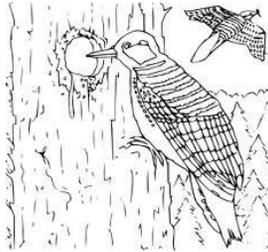
They did not listen

The Story of the Maple Tree

Told by Bob Red Hawk

Transcribed and translated into Lenape by Margret Lenfest

Edited by Louise St. Amour



Many, many moons ago one of the most beautiful trees around was the maple. And its roots reached deep into the earth and its branches reached high in the heavens. But at one time, a large group of bugs crawled into the maple's bark. And it was itching the maple. It was driving the maple tree crazy. Cause even though the maple tree had many branches and shoots and roots it could not bend down and reach all parts of itself. So it called out to all its friends in the animal kingdom. It called out and said "Can someone please give me some relieve from all this itching."

So the beaver said "Well maple tree I can probably do it, but if I start chewing on your bark it'll probably kill you. So that would not help you that much." And then the little mouse said "Maple tree I can dig down into your roots and get my brothers the voles and the moles and the gophers but we'll end up starting to kill your roots and that will kill you." So then the bear said "Well maple tree I have these nice big claws I could start clawing at your bark but that will probably shred you up." So then they are all trying to think.

Finally one of the birds was flying by and it was a flicker. And the flicker said "Well maple tree I have a cousin. How about I get all these guys to come and their beaks are sharp and they can dig in you but they won't hurt you." So they called all of his woodpecker friends and they flew over and started pecking at the tree and got all the bugs out of him. The tree was so happy. And everything was going along nicely and all of a sudden for a couple of years there was very little rain. It got very dry and all of the animals were getting very thirsty. The creeks and rivers had all dried up and they did not know where to go.

They were all bemoaning the fact and the maple tree heard them. And the maple tree said "You know the animals helped me the time I was suffering from all those bugs biting me I

have an idea.” So he called to his friend the flicker again. And said “Flicker you helped me in my time of need I want to help you. Call up your woodpecker buddies again.” So they call the woodpecker buddies. And the maple tree said “Now I want you to peck deep into my bark and then wait for a second and soon some of my sap will run out and you can slake your thirst by drinking my sap.” So the woodpeckers tried it. And when they did the sap flowed from the maple tree.

And that gift saved everybody until the next rain came and they were able to drink from the creeks again. And it was from that gift from the maple to the animals that man learned how to make maple syrup and how to tap those maple trees when the sap runs. Maple syrup was precious because man could make something sweet especially in the winter time time when there were not berries to pick and no sweet things to eat. That was the time when we really appreciated the gift of the maple tree.

Lomewe ahpu ansikemes. Welesu. Wechephika mexitkweyok hakink ok
long ago it exists maple tree she is beautiful her roots they are deep in the ground and
wetuhona hateyo hukweyunk mushhakunk. Shek kweten xaheli muxwesak
her branches they exist high in the sky but once many bugs
pemuxsuwak wehokesemink. Na na ansikemes kshipsun.
they crawled into her bark then the maple tree she has an itch
Nek muxwesak nachihku na ansikemes. Na ansikemes wulhatuna
those bugs they bother her the maple tree the maple tree she has them
xeli tuhona ok chephika shek tola kwetenemen alente tuhwepi.
many branches and roots but she cannot she touches it some of her body
Na ansikemes pechimaok nek aesesak. Luwe, “Ksi, awèn wichemi.
the maple tree she calls them to her the animals she said please someone help me
Sakomalsi.” Na tamakwe luwe, “Ansikemes, kewinkwiche mel, shek
I am uncomfortable The beaver he said maple tree I like to help you but
sheshontamenane khokes konaet knihelel. Ntala kewiche mel.”
if I chew it your bark perhaps I kill you I cannot I help you
Ok na pukwestet luwen, “Ansikemes nkaski olhe kechephikank
And then little mouse he said Maple tree I can I dig a hole in your roots
ok newichemkuk nexisemesak nek xapxuweyòk, shek xu nepolitunen
and they help me my brothers the moles but will we destroy them
kechephikema, ok ktankelch.” Na maxkw luwen, “Ansikemes nulhatuna
your roots and you will die then bear he said Maple tree I have them
xinkhwikahsha. Nkaski keshewipxkone nel shek khokes xu pikat.”
big claws I can I scratch your back but your bark will it is torn up
Na nteheyo. Xantki ulikwen pe. Ok na ulikwen luwe,
then they think finally a flicker he comes And the flicker he said

“Ansikemes nulhalaok naxansak. Xu yu tali mpeshuwaok. Kineyok welukonewoo
maple tree I have them cousins will here I bring them they are sharp their beaks
shek xu takuu keshinalkuk.” Pweshewaok wemi witisak ok kenthuwak ansikemesink
but will not they hurt you he brought them all his friends and they flew in the maple tree
ok muhkuwoo wemi nek muxwesak. Na hitukw winkhatenamu.
and they eat them all those bugs the tree she is happy
Wemi keku welet. Salàxki kahapan ok nek aesesak katusemuwak.
everything it is good Suddenly there is a drought and the animals they are thirsty.
Nel sipuwa kaxkteyo ok nek aesesak ku uwatuweneyo tani eyok a.
The rivers they are dry and the animals they do not know it where they go should.
Wemi nel aesesak mwentamuwak ok na ansikemes pwentaok.
All the animals they moan and the maple tree she hears them.
Ok na ansikemes litehe, “Nek aesesak newichemkuk enta amexahuelintama.
And the maple tree she thinks the animals they helped me when I suffered
Na ansikemes lapi pechimao na ulikwen. Ok luwe,
The maple tree again she called him to her the flicker and she said
“Ulikwen kewichemi ok yukwe kwichemel. Mawen kitisak nek kwehkwesak.”
flicker you helped me and now I help you gather them up your friends the woodpeckers
Nek kwehkwesaka maheleyok. Ok na ansikemes luwe,
the woodpeckers they assembled and the maple tree she said
“Yukwe kolhehemo nehokesink ok kpetuneyo ok xuniti sepi ktepehele
now you all dig a hole into my bark and you all wait for it and soon sap it flows out
ok kemeneneyo.” Nek kwehkwesak kwechilahtuneyo. Ok mweneneyo.
and you all drink it the woodpeckers they try it and they drink it.
Ok na ansikemes wichemaok. Matanake sukelan ok kaski meneyok
And the maple tree she helps them after a while it rains and can they drink
sipuwank lapi. Owiye lenuwàk noxalawoo nek aesesak ok wtelituneyo.
in the rivers again. by and by men they watch them the animals and they do it
Ahpashèke ne sepi shukel. Lenuwak yukwe kaski wulhatuneyo
it is precious the maple sugar men now can they have it
shukëli mehemichink luwanink.
sweet food in the winter

The Wawa Clan



Told by Bob Red Hawk

Translated into Lenape by Louise St. Amour

Fact 1. As each bird flaps its wings, it creates uplift for the birds following. By flying in a V formation the whole flock adds 71% greater flying range than one flying alone.

Lesson 1. People who share a common direction and sense of community can get where they are going quicker and easier because they're traveling on the strength of one another.

Fact 2. When the lead goose gets tired, it rotates back into the formation and another goose flies at the point position.

Lesson 2. It pays to take turns doing the hard tasks and sharing leadership.

Fact 3. The geese in formation honk from behind to encourage those up front to keep up their speed.

Lesson 3. We need to make sure our honking from behind is encouraging and not something else.

Fact 4. When one goose gets sick or is shot down, two geese drop out of formation and follow it down to help and protect. They stay with it until it is able to fly again or it dies.

Lesson 4. if we have as much sense as geese, we too, will stand by each other in difficult times as well as when we are strong.

Shexaxkaptunakàn kweti: enta eshi chulens kenthwit, monitu aspihelei lelewaxen.
truth/fact one when each bird he flies he makes it upward breeze

ok wichemaok nek chulensak wtenk.
and he helps them those birds behind in position

Enta opsuwiheleyok kenthuhitit tahkwii alashi sànakw,
when geese they fly together like arrowhead

kaski kenthuwak somi ikalichi nawenahta kweti opsuwihele xuhate.
can they fly much further more/rather than one goose if he is alone

Lepweokan kweti: Witenakwsichik kaski kshameheleyok ok apuwat eli
wisdom one those working together can they move fast and it is easy because

wichentin
they all help each other

Shexaxkaptunakan nisha: Enta nikanixit wikwihelet,
truth/fact two when the leader he is tired

ahshahele ok pili opsuwihele nikanitao.
he moves/slides backwards and another goose he gets in front of him

Lepweokan nisha: welituu apchi nekwti
wisdom two it is not good always only one

nikanixit nan. Wemi awen kench tahkwii mikemosuwak.
the leader he is everyone must together they work

Shexaxkaptunakan naxa: Opsuwiheleyok tahkwii kenthuwak.
truth/fact three geese together they fly.

ok nek opsuwiheleyok wtenk weli mpakuweyok
and those geese behind good they make noise/chatter

teli kshameheleyo nek nikani.
so that move fast-3.pl.sub. those (anim) in front

Lepweokan naxa: Nemaxelemahkenimahena a.
wisdom three we praise someone should

Takuu kmahtetunhehena a.
not we talk mean should

Shexaxkaptunakan newa: Enta kweti opsuwihele palsit shitta
truth/fact four when one goose he is sick or

payaxkhasut ok kaihelet, nisha opsuwiheleyok naolawao.
he is shot and he falls down two geese they follow him

wichemawao ok notunawao.
they help him and they watch over him

Takuu nekalawao hitami kaski kenthu lapi shitta ankel.
not they leave him before can he flies again or he dies

Lepweokan newa: Nlepohëna a alàhshi opsuwiheleyok.
wisdom four We are smart should like geese

òk kiluna newitaèntin a enta ah ok ili enta
we also we all stay with each other should when it is difficult and even when

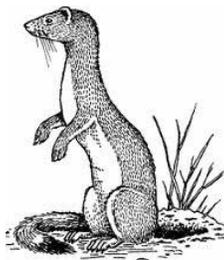
chitanësankw.
we are strong (incl)-conj.

Weasel in the Hen House

Told by Bob Red Hawk

Transcribed and translated into Lenape by Margret Lenfest

Edited by Louise St. Amour



When the European first started coming up our river, they first meet us and they asked us, "How many People in your tribe?" and we never knew how to answer that because to us the trees, the stones, and the deer are part of our tribe. We could not count the number of birds in the sky. And that misunderstanding has continued since the first contact of Europeans and our people, and they ask us "How is it that you people are superstitious – so superstitious that you talk to trees and you consider the deer a dumb animal your brother." We said "Let's ask you a question. Where do you go for water to drink?" And they said "We go to the river." And we said "Where does the deer go when he is thirsty? He goes to the river. When you are hungry where do you go?" And the European said "We go to the forest." And we said "Where does the deer go for his food? He goes to the forest. Does not the deer have young like itself and it raises them to be deer." And the Europeans said "Ok we will give you the deer, but the weasel is a blood thirsty animal. It kills wantonly. Do you consider the weasel to be your brother? And our people said "In nature the weasel might come into a field and might come upon a covey of quail and if he is a good weasel he might catch one. The weasel is a drinker of blood, but when he goes into a hen house, where all these fowl are confined and can't get away, he loses his mind and he kills wantonly. But that's because he's not in nature where Creator made him to be. He's in an unnatural place." And our people took that conversation and used that for years to explain to people how bad things happen when you don't live in balance with the Creator. And so we say we are all weasels in the hen house today.

Nek shewanahkok enta lomewe paneyo nalahi, nkiskkunanak ok notuxtunanak,
the white men when long ago they come up river they meet us and they ask us
“Kexihtit hech ahpuwak kithakeyemenanak?” Ok tala noxkumawenanak. Nek hitkuk,
how many ? they exist your tribespeople and cannot we answer them the trees
nel ahsena, nek ahtuhok, wemi nlinkumkunanak. Ta hech ntokimawenanak nek
the rocks the deer all they are related to us how do we count them the
chulensak mushhakunk? Ok ne chansitameweokan ninochi tetai nek Lenape
birds in the sky And that misunderstanding it has always been between the Lenape
ok nek shewanahkok iapchi nuwahawenanak. Ok notuxtunanak, “Keku wenchi
and the white men since we know them and they ask us why
kpemetunhalaok hitkuk ok aesesak?” Ntelawenanak, "Nlinkumkunanak."
you all talk to them trees and animals we tell them they are related to us
“Knatuxtulhumena. Tani hech nathepiahemo?” Ok luweyok “Ntahena sipung.”
we question you all where ? you people fetch water and they said we go to the river
Ok nteluwehena “Tani hech e na ahtu enta kahtusemit?” Luweyok, "E sipung."
and we said where ? he goes the deer when he is thirsty they said he goes to the river
"Ok enta katupwiekw tani hech ktahemo?” Ok nek shewanahkok luweyok,
and when you all are hungry where ? you all go and the white men they said
“Ntahena tekenink.” Ok nteluwehena “Tani hech na ahtu moxkamen mehemichink?”
we go to the woods and we said where ? the deer he finds it food
Luweyok, "E tekening." Ok nteluwehena "Na ahtu wulahalaok mamalisàk.
They said He goes to the woods and we said the deer he has them fawns
Ok wetamamalisu. Ok nek shēwanahkòk luweyok, “Yuh, konaet na ahtu ahpu
and he takes raises fawns and the white men they said ok maybe the deer he exists
elankumank, shek na sànkwe kahtatàm hmukw. Wenihelaok ok takuu litehe.
our relative but the weasel he wants it blood he kills them and not he thinks
Kulamhitameneyo hech neksankweyok ahpuwak elankuntiank?
you all believe it ? the weasels they are relatives
Ok nek Lenapeyok luweyok, “Na sànkwe pe xinkhòkihakànink ok konaet maxkaok
and the Lenape they said the weasel he comes into a big field and maybe he finds them
xeli pupukwshàk ok welinakwsu ok tunao pupukwesh.
many quails and he does good work and he catches him a quail
Na sankwe mwenen hmukw. Shek enta at tipasikaonink, tani wemi tipasak ahpuwak
The weasel he drinks it blood but when he goes in a chicken coop where all chickens they exist
mènaxkhasikink na sankwe kpechehosu.
in fenced in place the weasel he acts crazy.

Ok nteluwehena kishkwik awenik ahpuwak sankweyok tat tipasikaonink.
and we say today people exist weasels like in the chicken coop

We Are All Face

Told by Bob Red Hawk

Translated by Shelley DePaul



Many years ago the settlers asked our people: "How is it you people walk around in cold weather with not much on?" We said: "We are all face." - touching our face as we said it. They said: "What the heck (I'm sure it was a cuss word used back then, but I'm not sure) do you mean you're all Face?" (I am sure they meant: What are you heathens talking about now?) We repeated, "We are all this." again touching our face. They said: "OK, can we ask what you mean?" (silly savages was implied). We said: "You don't walk around with your face covered do you? Well our whole body is all face. It gets toughened up just like your face." I'm sure they didn't understand and walked away shaking their heads. To this day when my clan is asked why we are not wearing much we say: "Hey, we are all face".

Lomewe, awenik enta pahtit, lueyok, "Keku wenchi
long ago people when they came they said Why

kpemeskahemo enta thek k'pahsupsihemo?" Nteluwehena,
you all walk when it is cold weather half-naked We said

Nteluwehena, "Keweshkinkwehena." ok kekikenuhena weshkinkw.
We said "We are all face." and we touch it face

Luweyok, "Kiluwa awenhakeyok knuchkwewtunhehemo.
they said You all Indians you talk nonsense.

Keku hech kteluwe?" Lapi, nteluwehena,
what did you say Again we said

"Keweshkinkwehena." Ok lapi, kekikenuhena weshkinkw.
We are all face and again, we touch it face

Luweyok, "Kpechewtunhemo. Ku mpentuhemo."
they said "You people talk crazy. We do not understand."

Nteluwehena, "Kpemeskahemo hech wichi weshkinko
We said, "Do you all walk ? with faces

kemetakhomeneyo? Ntuhwepihena wemiweshkinkweyok."
you all cover them? Our bodies they are all face.

Alemskeyok tetantahkukweheleyok.
they left shaking their heads.

The Fourth Crow

Told by Robert Red Hawk

Transcribed and translated into Lenape by Shelley DePaul



Lomewe, luwen okwes xu kshihele xkwithakamika.

Long ago it was said a fox will he run on the earth.

Ok luwen newa ahasak xu peyok.

and it was said four crows will they come.

Netami na ahas kenthu li guttitehewagan wichi Kischelemukonk.

first the crow he flew the way of harmony with Creator.

Nisheneit na ahas kwechi pilitu entalelemukonk, shek palsu ok ankela.

second the crow he tried he cleans the world, but he became sick and he died.

Nexeneit na ahas weneyoo xansa ankelek ok koshiphuwe.

third the crow he saw him his brother he is dead and he hid.

Neweneit na ahas kenthu li guttitehewagan lapi wichi Kischelemukonk.

fourth the crow he flew the way of harmony again with Creator.

kenahkihechik xu withatuwak enta xkwithakamika.

Caretakers will they live together on the earth

Other Stories

by Students

at

Swarthmore College

Aonmikwen Welamalsu
by Windamakwi

Aonmikwen mikwi palsu. Yukwe lapi welemalsu. Litehe, "Xantki nulamalsi!" Kexiti asuu. Mechi tixamu. Yukwe pilsu. Lekhikwi ahi katupu. May mitsu. "Ana! Nkatupwi! Ksi, mili oola, pom, ok hotemil!" Mitsu. Litehe, "Yukwe mikentam. Et may mpuhenema. Takiti xu nkentka." Alemske. Puhenema. Kentke. Matanake kexiti wikwihele. Xantki machi.

Bluefeather is Well

Bluefeather often he is sick. Now again he is well. He thinks, "Finally I am well." He sings a little. He has already taken a bath. Now he is clean. At this time he is very hungry. He goes to eat. "Mother! I am hungry! Please, give me eggs, ham, and oatmeal!" He eats. He thinks, "Now I do something. Perhaps I go drum. I will dance a little while. He leaves. He drums. He dances. After a while he is a little tired. Finally he goes home.

Hakihakanink
by Windamakwi

Na hakihet kota hakihe. Kotatamena xaskwim, malaxkwisita, kepecha, kukumsa, keskunhaka, xkanakhako, tukolaxkwisita, ok tehima hakihakanink. Wulhatuna minko. Maxkamen ne kwipelenay ok may hakihe. Matanake wikwihele ok kesu ok somi katupu. Litehe, "Yukwe nemitsi a ok nemene a." Kexiti ashewil. Xuniti welamalsu. Lapi may hakihe. Mikwi asuu. Xantki kishhakihe ok machi.

In the Garden

The farmer wants to plant. he wants them, corn, beans, cabbage, cucumbers, pumpkins, gourds, peas, and strawberries in the garden. He has seeds. He finds it the hoe and he goes to plant. After a while he is tired and he is hot and he is very hungry. He thinks, "Now I should eat and drink. He swims a little. Soon he is well. Again he goes to plant. Often he sings. Finally he is finished planting and he goes home.

Na Nentpikes
by Windamakwi

Nipenink, na nentpikes pemske tekenink. Kelenemen tankhaken. Kota kwetenemena hatusakena. Lokewe sukelan shek yukwe weli kishu ok mushhakot. Yu tali hate sipu. Kixki ahpu ahtu. Lehapa mene. Xuniti kshihele tekenink. Na nentpikes kwetenemena hatusakena ok totuna tankhakenink. Tolemi katupu. Wenemena tehima ok mitsu. Alemi kumhokot ok litehe, "Alashi lapi xu sukelan. Et yukwe nlukahela a ok nemachi ." Alemske. Xuniti kwetki wikewamink.

The Indian Doctor

In the summer, the Indian doctor walks in the woods. He carries a basket. He wants to gather herbs. Yesterday it rained but now it is a good day and the sky is clear. Here there is a stream. Nearby there is a deer. He drinks for a while. Soon he runs in the woods. The indian doctor gathers herbs and puts them in the basket. He began to get hungry. He sees strawberries and he eats. It starts to get cloudy and he thinks, "It seems like it will rain again. Perhaps now I give up and go home." he leaves. Soon he returns to his house.

Na Skinu ok Na Skixkwe by Windamakwi

Kweti kishku, skinu alapae amu ok kota e ahchunk. Welahelao mwekanea ok tahkwii pemeskeyok temakenink. Ika na skinu weneku skixkwea. Ahi welesu. Luwe, "He. Keku hech kteluwensi?" "Nteluwensi Morning Star," luwe. Na Skinu, luwe. "Keku hech kemikentam yu tali?" "Nta sukpehelakink. Ika ahchunk. Nkata ashewil," luwe. Tahkwii pemeskeyok. Na mwekane kshihele. Weneyook aonsitchik otaesak. Na skinu mwilao otaesaka. Xuniti peyok sukpekelakink. Ashewileyok. Na mwekane elakihele ok winewe ok keleksuwak. Matanake alemskeyok ok kwetiyok temakenink. Na skixkwe luwe, "Yukwe nta shek lapi knewelch." "Xu lapi knewel," luwe na skinu. "Xuniti!"

The Young Man and the Young Woman

One day, a young man goes fishing early in the morning and he wants to go to the mountain. He has a dog and together they walk on the road. There the young man sees a young woman. She is very pretty. he says, "Hello. What is your name?" "My name is Morning Star," she says. The young man says, "What are you doing here?" "I am going to the waterfall. There on the mountain. I want to swim," she says. Together they walk. The dog runs. They see blue flowers. The young man gives her flowers. Soon they come to the waterfall. They swim. The dog jumps around and begs and they laugh. After a while they leave and they return to the woods. The young woman says, "Now I go but I will see you again. "I will see you again," says the young man. "Soon!"

Kishku Wichi Nux by Nyika Corbett

“Amwi nulhantet!” nux luwe. Ntukihela ok nemelamen mehemichink. Nux mechi wixenina pankuka. N'lematahpi ok nemilukw xinkwenchu. kwetantamena ok somi winkan. Kishkwik xu newichemawena na lenu wiku kixki. Kewechilahtun yu she ahpon ok naola nux nehenaonkesikaonink. Petapan ok lekhikwi somi chitkwe. Lomukwe ne nehenaonkesikaon neyo wa she pushis wichi pushitetak. Seksu na pushis ok alashi kawi. “Atam.” nux luwe. Mpetun aone kelitunepi ok ntuhena na nehenaonkes. Xuniti newenchahki. Nehenaonkesahpi hitkwike ok eshi ne mekeke. Xkwitahtene neyowena na lenu wiku kixki. Kchinkwehele ok yukwe xu mpeshuwenanak nek wehshumwisak nehenaonkesikaonink.

A Day with Father

“Get up little lazy one!” my father says. I wake up and I smell food. My father already he cooks pancakes. I sit down on a chair and he gives me a big dish. I taste them and it tastes very good. Today we will help him the man he dwells nearby. I grab them these apples and I follow him my father to the barn. It is approaching dawn and at this time it is very quiet. Inside the barn I see this cat here with kittens. The cat is black and it seems she is sleeping. “Let’s go,” my father says. I bring a blue halter and I catch the horse. Soon I am ready. We ride among the trees and through the prairie. On top of the hill we see him the man he dwells nearby. It is sunrise and now will we bring them the cattle to the barn.

Newixenin Kshitay
by Maureen Hoffmann

Nisha tamakweyok utenink eyok. Kweti xkwehech nan. Kweti kohesa nan. Mehemalamuntikaonink eyok. Na xkwehech luwe, "Ana, keku hech kemahelam?" Kohesa luwe, "Kishkwik nemahelam mehemichink. Ntite alapa xu wixeninen shitay." "Shewaha!" Na xkwehech luwe, "Kulhatuhena hech tepi wiyus?" "Ku, shek kux ame. Xu newixenao na names wichi ne shitay. Yukwe kemachihena a. Kahiti xash kelak. Xuniti xu piske" Machuwak. Alapae wixenin ne kshitay. Luwe, "Nati lokens." "Katatam hech yu weski lokens?" "Ku. Nati ne xuwi lokens." "Yuho." Uxa pe. Luwe, "Ntuhena wa names." Na xkwehech luwe, "Tani hech ahpu?" Uxa luwe, "Nulhala." "Ah! Neyo!" Kohesa luwe, "Peshi!" Wixenku. Ne xkwehech luwe, "Shiki ne kshitay! Katutam!" "Ans'ha!"

I Cook Soup

Two beavers went into town. One was a girl. One was her mother. They went to the store. The girl said "Mother, what are you buying?" Her mother said, "Today I am buying food. I think tomorrow we will cook soup." [Exclamation of glee] The girl said, "Do we have enough meat?" "No, but your father is fishing. I will cook the fish with the soup. Now we should go home. It is almost eight o'clock. Soon it will be dark." They went home. Early in the morning she started to cook the soup. She said, "You fetch a dish." "Do you want this new dish?" "No. You fetch the old dish." "Okay." Her father comes. He said, "I caught this fish." The girl said, "Where is he?" Her father said, "I have him." "Ah! I see him!" Her mother said, "Bring him!" She cooked him. The girl said, "The soup is pretty. I want to eat it." "Dip it up!"

Hanna Ok Ushisa
by Yoko Koike

Xkwehechtet wiku utenink wichi kohesa, uhuma ok ushisa. Luwensu Hanna. Hanna toholku ushisa. Ushisa winki achimwi. Mikwi luwanink ok sipunk achimwi kupene teken, aesesak ok chulensak. Hanna winkatamena yuli achimewakana. Ushisa ulhatu xash welencha. Hanna luwe, "Ta hech ktankhituna nisha k'welencha?" Luwe, "Mpemeska tekenink. Ok neyo xinkmaxkw" Hanna wishasu. Luwe, "Ala!" Kohesa ok uhuma keleksuwak. Nipenink ok tahkokenink, ushisa e ohelemi tekenink. Kweti kishku Kichinipenink luwe, "Kishkwik kench alemaska. Kachi shielintam. Xu nkwetki luwanink. Kemilel pushitet. Weski kemis." Nipenink ok tahkokenink, Hanna papimao na pushitet ok ohesa ok uhuma mikemosuwak. Mechi Muxkotae Kishux ok te. Ahpu Kun. Shek ushisa takuu kweti. "Chinke hech xu kwetki?" Kohesa luwe, "Taktani." "Kwetki kishkwik hech?" Uhuma luwe, "Taktani." Shek xantki ushisa kwetki. Welinakwsu. Kohesa wixanin lokwenipuwakan. Mitsuwak. Somi winkan! Ushisa luwe, "Ne nehenaonkesikaonink atam!" Ika ahpu nehenaonketet. Ushisa luwe, "Weski kxans." "Shewaha! Welesu!" Tpukwik Hanna lashimu. Nehenaonkesahpu wichi ushisa ok pushiteta. Kohesa ok uhuma wenekuk. Alashi wemi welelintamuk.

Hanna and Her Uncle

A little girl lived in town with her mother, her grandmother and her uncle. Her name was Hanna. Hanna loved her uncle. Her uncle likes to tell stories. Often in winter and in spring, he told stories about woods, animals and birds. Hanna liked these stories. Her uncle had eight fingers. Hanna says, "How did you lose them your two fingers?" He says, "I was walking in woods. And I saw him a big bear..." Hanna is scared. She says, "Stop!" Her mother and her grandmother laughed. In summer and in fall, her uncle went far away into woods. One day in June he said, "Today, I must leave. Don't be sad. I will be back in winter. I give you a kitten. Your new sister." In summer and in fall, Hanna played with the kitten and her mother and her grandmother worked. Already it is December and it is cold. Snow is on the ground. But her uncle did not return. "When will he return?" Her mother said, "I don't know." "Is he coming back today?" Her grandmother said, "I don't know." But finally her uncle returned. He looked good. Her mother cooked it a supper. They ate it. Very tasty! Her uncle said, "Let's go to the barn." There is a colt. Her uncle said, "Your new brother." "Wow! He is beautiful!" At night, Hanna had a dream. She was riding a horse with her uncle and her kitten. Her mother and her grandmother were looking at them. It seemed Everyone was happy.

Chulenstet Alai by Zack Wiener

Lomewe, newa chulensak wikuwak hitkunk. Enta ahpihtit wekahesin, nisha kwisanak, ok kweti nichana. Kweti kishku, chulens wtelao kwisa, "Nkwis, nkatupwihena! Yukwe kemaxkil ok kchitanesi. May knatunaok mukwesak!" "E-e, ana. Xu nta tekenink ok ntalai!" Chulenstet wtelao tenuyema, "Nimat, kata hech kewichemi?" Tenuyema luwe, "Ku! Nshinki kwichemel!" Chulenstet kenthu eshi teken, shek tola weneyook mukwesak. Matanake maxkamen elikwsikaon. Wemi elikwesak ahpuwak. Shek na chulenstet kaihele ok shai kanchiheleyok nek elikwesak. Kixki welistamen sukelan. Kumhokot ok sasapelehele. Chulenstet luwe, "Shewaha! Ntixemwi a! Kench ntaxamaok elankumakik." Na chulenstet litehe, "Ntala lukahela. Kwetki hitkunk. Petuneyo tukwima, pisim, tehima. Kahtutameneyo. Somi winkan. Kohesa wtelao kwisa, "Kulinakwsi, nkwis."

Little Bird Hunts

Long ago, four birds lived in a tree. There was a mother, her two sons, and her one daughter. One day, bird she told her son, "My son we are hungry. Now you are grown and you are strong. You go look for/hunt bugs." "Yes, mother. I will go to the forest and hunt." The little bird he said his brother, "Brother, do you want to help me?" His brother said, "No! I don't like to help you!" Little bird flew through the forest, but he cannot see insects. After a while he found an anthill. All the ants they are there. But the little bird fell and immediately the ants hid quickly. Nearby he heard it is raining. There were clouds and there was lighting. The little bird said, "Great! I should bathe. I must feed my relatives." The little bird thinks, "I can't give up." He returned to the tree. He brings walnuts, sweet corn, and strawberries. They wanted to eat them. It tasted good. His mother told her son, "You did good work, my son."

Temetet Ok Memekas

by Margaret Lenfest

Temetet ok Memekas pemeskeyok tekenink kixki ne sipu. Memekas wikwihele ok luwe, "Temetet alashi mpemeskahena ohelemi. Katatam hech mehemichink?" Temetet luwe, "Et, ok nkahe nemilukw wiyus shepae. Mitsitam!" Memekas luwe, "Konaet opanke xu michinen nel ekokolesak?" Temetet luwe, "E-e, newinkatamenena ok nkatamenena xaheli ekokolesak." Temetet ok Memekas luweyok, "Machitam!" ok kshiheleyok. Opanke Memekas luwe, "Temetet tpukwe nlashim! Nlashimewakanink nux alai. Shepae ntukihela ok nux welahelao xinkahtu! Mpatama ok getemaktunhe, "Kishelemienk, temakelemi ok kenahkihaw nux. Nux alai xinkahtu ok petun xelit mehemichink." Temetet luwe, "Shewaha!" Xu mpa lehapa ok nkelistamen ne achimewakan ok mpenao na ahtu." Memekas luwe, "Welet!" Temetet luwe, "Lapich knewel!" Memekas luwe, "Knewelch."

Little Wolf and Butterfly

Little Wolf and Butterfly walk to the woods near the stream. Butterfly is tired and he says, "Little Wolf it seems we walk far. Do you want food?" Little Wolf says, I guess and my mother gave us meat this morning. Let's eat! Butterfly says, "Perhaps tomorrow we eat the walnuts." Little Wolf says, " Yes I like them and I want a great many walnuts." Little Wolf and Butterfly say, "Let's go home!" and they run. The next morning Butterfly says, "Little Wolf, last night I dreamed. In my dream my father is hunting. This morning I wake up and my father he has a big deer. I pray and I speak humbly, "Creator, pity me and watch over him my father. My father hunts a big deer and he brings much food." Little Wolf says, "Yay! I will come for a while and listen to the story and look at the deer." Butterfly says, " Good!" Little Wolf says, "I will see you again!" Butterfly says, "I will see you."

Menepekunk

by Rachel Killackey

Xu ntachimwi wichi menepek, aesesak, ok awenik. Lomewe nux, naxans, ok hnakay ntahena menepekunk. Takiti naxans ashewil. Nux ok ni amehena. Ntuhenaok palenaxk namesak. Matanake, nux ntelkuna kupene xaheli aesesak. Neyowenanak xeli aesesak. "Kneyo hech nek ahtuhok?" nux luwe. "E-e," nteluwe. "Keku hech nan?" "Tankanikwes nan," nux luwe. "Welesu na anikwes," nteluwe. "Apuwak maxkok tekenink," nux luwe. "Nulamhitamen," nteluwe. "Kneyo hech yuki xinkwelepay?" nux luwe. "E-e," nteluwe. "Shek kench nemachihena hech?" nteluwe. "Eche! Machitam!" luwe. Nemaxkamena chipako. Xuweyok nek chipako. Naxans kaxksemen ne aman. Ntatenen mehemichink tepchelasink. "Kulhatu ne ahpon?" nux luwe. "E-e," nteluwe. "Nulhatuna wemi ahpon ok ne salapon." "Nkwis, wichemi pilitu!" nux luwe. Xuniti, ktalemskahena. Somi kewikwihelahena. "Kahes xu wixenaok nek namesak," nux luwe. "Hipaha!" nteluwehena.

At the Lake

I will tell a story with a lake, animals, and people. Long ago my father, my brother, and I went to the lake. For a little while my brother swam. My father and I fished. I caught five fish. After a while, my father told us about a great many animals. We saw many animals. "Do you see those big buck deer?" my father said. "Yes," I said. "Who is that?" "That is a small chipmunk," my father said. "That chipmunk is beautiful," I said. "Bears exist in the woods," my father said. "I believe it," I said. "Do you see these frogs?" my father said. "Yes," I said. "But must we go home?" I said. "Oh! Let's go home!" he said. I found shoes. The shoes are old. My brother dried the fishing pole. We put food in the car. "Do you have that bread?" my father said. "Yes," I said. "I have all bread and the frybread." "Son, help me clean!" my father said. Soon, we left. We were very tired. "Your mother will cook the fish," my father said. "Yay!" we said.

Naxans Palsu by Miriam Hauser

Lomesiwe naxans palsu. Nkahes luwe, "Kta tekenink ok keneyo kuhuma. Xu kewichemkuna." Nta tekenink. Piske. Takiti mpemeska. Matanake pentamen sipu. Nuwatun xuniti xu neyo nuhuma. Takuu newishasi. Shek mpentamen. Konaet ahpu xinkmaxkw. Nal ne wenchi nkanchixi osi xinkxaxakw. Neyo. Maxksit ahtu nan. Welesu! Ttaholaok ahtuhok. Chich mpemeska. Xuniti nemen wikewam. Neyo nuhuma. Nkahkastenakw. Nteluwe, "Kench Kewichemihena! Naxans palsu." Nuhuma luwe, "Shai kench ktaxama kxans yu aone mpisun. Lokewe newixenin." Ntalemska. Mpemeska tekenink. Newishasi eli palsun naxans shek nulhatu ne mpisun. Salaxki neyook naxa maxkok. Nkanchihela. Mpentakuk hech? Ku. Alemskeyok. Tani hech ne mpisun? Ntankhitun hech ne mpisun? Ku. Nulhatu. Nemachi ok nemila naxans ne mpisun. Yukwe welamalsu.

My Brother is Sick

A while ago my brother was sick. My mother said, "Go to woods and see your grandmother. She will help us." I went to the woods. It was dark. I walked for a little while. After a while I heard a river. I knew that I would see my grandmother soon. I was not afraid. But I heard something. Maybe it was a big bear. That is the reason I hid behind a big sycamore tree. I saw it. It was a red deer. It was beautiful! I love deer. I walked once again. Soon I saw a house. I saw my grandmother. She hugged me. I said, "You must help us! My brother is sick." My grandmother said, "Immediately you must feed your brother this blue medicine. I cooked it yesterday." I left. I walked in the woods. I was afraid because my brother was sick, but I had the medicine. Suddenly I saw three bears. I hid quickly. Did they hear me? No. They left. Where was the medicine? Had I lost the medicine? No. I had it. I went home and gave my brother the medicine. Now he is well.

Na Mwekane
by Michael Fleischmann

Opank. Kexiti kumhokot, shek shelande. Enta kishwik, nkatunami. Ntukihela. Mpemeska ehenta lematahpultink. Neyo nux. Welelintam. Nteluwe, “Keku wenchi ktapi? Xu kemikemosi enta kishkwik?” Nux keleksu. Luwe, “Shek hate katenami enta kishwik! Ntala mikemosi enta kishwik. Kench ntalemskahena.” Takuu mpentamen. Lapi luwe, “Kench ntalemskahena.” Mpenao. Nux luwe, “Kench ntahena memhalamuntikaonink! Halapsi!” Yukwe mpentamen. Ntalemskahena. Lehapa mpemeskahena. Ohelemi hate ne memhalamuntikaon. Xuntiti mpahena. Xaheli awenik ahpuwak memhalamuntikaonink. Ntemikehena. Elhakya ahpuwak! Nkahes ahpu! Ok ahpuwak naxans ok nemis! Ntelkuk, "Hate katenami!" Wemi awen asuwak. Nulelintam. Nux nemilukw shukelahpon. Olenchikte ne shukelapon. Kwetantamenen. Newinkatamen! “Keku hech ktite?” luwe nux. “Shiki! Wanishi!” nteluwe. Nemitsihena. Nkahes wixenin ne shukelapon. Nkata tela wanishi ok somi winkan. Shek takuu ahpu. Nteluwe, “Tani hech nkahes?” Mata awen watu. Newishasi. Keku nkelistamen. Aalashi aeses nen. Wechia, “Keku hech nen?” Neyo nkahes. Mwekane nan! Welahelao mwekane! Xinkmwekane nan! Siskwinakwsu na mwekane! Shewaha! “Keku hech luwensu?” Nteluwe. “Na mwekane luwensu ‘Fatso’! Weskiayu. Toksu! Ntaxama ne shukelapon. Winkatamen! Kulelintamuhena! Nemelimu lehapa. Weli kishku.

The Dog

It is morning. It is a little cloudy, but it is hot. Today, it is my birthday. I wake up. I walk to the living room. I see my father. He is glad. I say, “Why are you here? Are you going to work today?” My father laughs. He says, “But today is your birthday! I cannot work today. We must leave.” I do not understand it. Again he says, “We must leave.” I look at him. My father says, “We must go to the store! Hurry!” Now I understand it. We leave. For a while, we walk. The store is far away. Soon we arrive. Many people are here in the store. We enter. My tribe is here. My mother is here! And my brother and sister are here. Everyone tells me, “It is your birthday!” Everyone sings. I am glad. My father gives me a cake. The cake is orange. We taste it. I like it! “What do you think?” my father says. I say, “It is beautiful! Thank you!” We eat. My mother cooked the cake. I want to tell her thank you and that it tastes very good. But she is not here. I say, “Where is my mother?” Nobody knows. I am frightened. I listen to something. It seems like it is an animal. I wonder, “What is it?” I see my mother. It’s a dog! She has a dog! It’s a big dog! The dog is brown! Glee! “What is his name?” I say. “The dog’s name is Fatso! He is new. He is soft! I feed him the cake. He likes lit! We are glad! I cry for a while. It is a good day.

Na Opinkw
by Julie Ershadi

Alewikaonink nelematahpi. Sukelan ok sasapelehele. Mpasukwi ok nkentka. Ntalakihela. Nkahes um wikewamink ok luwe, "Kulinakwsi." Nkata kentka shek kench nemikemosi. Kuwatun hech kux ok kxans alapa xu umok menepekunk?" Nteluwe "Ku. Keku hech kemikentamuhemo nek ki ok nuhuma? Chinke hech xu ahpuwak?" Luwe, "Newixenina xinklokwenipuwakan. Xu malhelamenena xaheli otaesak. Xu kota kawiyok kux ok kxans. Xu kshixtunena nel enta kawinka. Xu Nulelintamuhena enta pat kux. Xu nteluwehena 'kaholeluhena!' " Luwe, "Sukelan. May kpapi. Weli kishku." Machu. Sipunk mpemeska. Mpenamen ne pemapanink. Lekhikwi ntakohchi. Mpenamen na haki. Ika, hitkwike, kixki ne mpi, neyo opinkw. Wulhatunena xinkwipita ok sekeyo weshkinko. Yukwe somi ntalemi. Na opinkw alenixsu. Luwe, "Skixkwe. Knewel keshihela tekenink. Kepentul ktasuwi. Newinkatam. Kuwahaok hech nek awenhakeyok? Wikuwayok yu tali lomewe." Nteluwe, "Kehela! Nkata Lenapeowsi! Xu kewichemi hech?" Luwe, "E-e. Kewichemilch. Wentaxa alapa ok kelenemenen oselenikan." Nemachi. Tela nkahes kupene na opinkw. Wixenina nel tipasi pakawenikana enta wixenink. Luwe, "Kux ok kxans xu kota uwatuneyo. Nteluwe, "Xu ntelaok opanke." May nkawi.

The Opossum

On the porch I sit. It is raining and there is lightning. I get up and I dance. I jump around. My mother she comes from the house and says, "You look good." I want to dance but I must work. Do you know your father and your-brother will come from the lake tomorrow?" luwe. I said, "No." What are you all are doing, you and my grandmother? When will they be here? She said, We are cooking a big dinner. We will buy many flowers. They will want to sleep, your father and your brother. We will wash the bedrooms. We will be glad when your father comes. We will tell him, 'We love you!' She said, "It is raining. Go play. It's a good day. She goes home. to the river I walk to the river. I look at the sky. At this time I am cold. I look at the ground There, among the trees, nearby the water, I see an opossum. He had big teeth and black eyes. Now I was very scared. The opossum speaks Lenape. He said, "Young woman. I see you run in the forest. I hear you sing. I like it. Do you know the Indians? They lived here long ago." I said, "Surely! I want to live the Lenape way! Will you help me? He said, "Yes. I will help you. Come here tomorrow and carry a lantern. I went home. I tell my-mother about the opossum. She is cooking the chicken dumplings in the kitchen. She says, "Your father and your-brother will want to know it. I say, "I will tell them tomorrow. I go to sleep.

Na Xinkxanikw
by Amira Silver-Swartz

Lomewe, ahpu xanikw. Xinkwi na xanikw. Winkatamen mehemichink. Katupwi. Na xanikw kahtatamena tukwima. Na xanikw e tekenink. Kixki ahpu xkwe tekenink wichi xeli tukwima. Na xanikw luwe, "Xkwe, mili tukwima, ksi. Nkatupwi ok newikwihela." Shek na xkwe takuu pwentao. Na xkwe litehe, "Na xanikw luwe 'eeeky eeeky eeeky'." Na xkwe takuu mwilao nel tukwima. Yukwe somi katupu na xanikw. Lokwenewink, e kwiikamao maxkwa. Na xanikw luwe: "Kewichemi, ksi. Kahtatamena tukwima. Nkatupwi." Na xuwi maxkw luwe, "Yuho. Kehela. Kwichemilch. Atam. Naoli!" Na maxkw ok na xinkxanikw eyok tekenink. Moxkawoo tukwimenshia. Na maxkw tentahkanihin na hitukwa ok xantki kaiheleyok nel tukwima. Yukwe na xanikw wulhatu xaheli mehemichink. Na xanikw luwe "Wanishi, Maxkw! Takuu nkatupwich."

The Big Squirrel

Long ago, there was a squirrel. The squirrel was big. He liked food. He was hungry. The squirrel he wanted walnuts. The squirrel goes to the woods. Nearby is a woman in the woods with many walnuts. The squirrel says, "Little woman, give me walnuts, please. I am hungry and I am tired." But the woman did not understand him. The woman thinks, "That squirrel said 'eeky eeky eeky' ". The woman did not give him the walnuts. Now the squirrel was very hungry. In the evening, he visits the bear. The squirrel said "Help me, please. I want walnuts. I am hungry. The old bear said, "Ok. Yes indeed. I will help you. Let's go. Follow me!" The bear and the big squirrel went to the woods. They found a walnut tree. The bear shook-it the tree and finally they fell down the walnuts. Now the squirrel had a great amount of food. The squirrel said, "Thank you, bear! I will not be hungry."

Nkatenami

by Elizabeth Bogal-Allbritten

Alapae ntukihela. Yukwe enta kishkwik nkatenamei. Nkata nulinakwsi. Ntixamwi. Ntaton shiki tepet'hun. Wesken. Yu she sesape tepet'hun, nemalhelamen utenetetink. Shek ehenta wixenink mata awen ahpu! Ahpon ok putel hateyo. Ntite, "Tani hech ne shukelahpon? Tani hech nkahe ok nux?" Yukwe enta kishkwik nkatenamei. Mweshatameneyo hech? Nuhuma neyo. Ehenta lematahpultink lematahpi. Kelixike. Luwe, "Kulamalsi hech?" Nteluwe, "Osomi. Tani hech nkahe?" Luwe, "Hakihakanink hakihe. Xuniti xu kaxksemena nel hempsa. Mai kewichema a!" Nteluwe, "Tani hech nux?" Nuhuma ntelekw, "Pemeske mehemaaluntikaonink. Kench mikemosu. Mai kewichema a!"

Kahti nemelimu. Et takuu uwatuweneyo, yukwe enta kishkwik nkatenamei. Ntalemska. Mpemska eshi mekeke. Yu tali neyook naxa ahtuwak ok kweti xinkchulens. Maxksu na chulens. Shelande. Nta sipunk. Nkentka. Ntashewil.

Matanake nemachi. Ehenta wixenink neyook nux, nkahe, ok nuhuma. Keku nink mikentamuwak? Nehkuk! Asuwak! Nkahe kelenemen ne shukelapon. Luweyok, "Enta kishkwik katenami!" "Ktapihemo! Ktaholuhemo," nteleok. "Kemeshatameneyo, yukwe enta kishkwik nkatenamei." Nkwetantamen ne shukelahpon. Somi winkan! Et nkahe kohatun. Nemitsihena. Nulelintamuhena.

My Birthday

Early this morning I woke up. Today is my birthday. I want to look nice. I bathe. I put on a pretty wrap-around skirt. It is new. This here spotted skirt, I bought it in the little town. But in the kitchen, no one is there! Bread and butter are there. I think, where is the cake? Where are my mother and father? Today is my birthday. Did they remember it? I see my grandmother. She is sitting in the living room. She is sewing. She says, "How are you?" I say, "Fine. Where is my mother?" She says, "She is planting in the garden. Soon she will dry the clothes. You should go help her!" I say, "Where is my father?" Grandma tells me, "He is walking to the store. He must work. You should go help them!" I almost cry. I guess they do not know it, today is my birthday. I leave/go away. I walk through the meadow. Here in this place, I see three deer and a big bird. The bird is red. It is a hot day. I go to the river. I dance while I swim.

After a while I go home. In the kitchen, I see my father, my mother, and my grandmother. What in the world are they doing? They see me! They are singing! My mother is carrying the cake. They say, "Today is your birthday!" "You all are here! I love you all," I tell them. "You all remembered it, today is my birthday." I taste it, the cake. It tastes very good! I guess my mother hid it. We eat. We are glad.

Pali ne Tekenink
by Allegra Black

Awen ahpu, tekenink wiku. Tekenink pemeske, shek takuu litehe kupene lehelexeokan. Alai, ok tonkamaok tenuyema shek takuu litehe. Mitsu shek takuu litehe. Takuu namewake. Kwishkwik alai tekenink. Wulhatuna naxa kwenalunsa ok hatapi. Alai shek twenao mata awena. Piskeke tukihele. Ahi piske. Te. Wenem mata keku. Takuu hate ne hatapi. Luwe, "Tani hech ntapi?" Oxe. Wenem keku. Xuwi hitkuk ahpuwak. Palsuwak. Mata awen wikit. Puxo. Weneyoo xinkahasa. Na ahas luwe, "Kuwatun hech, keku wenchi ktapi?" "Ku. Tani hech ntapi?" "Yu she hate ne pali teken. Kepemawsi shek takuu ktite. Nal ne wenchi ktapi." "Takuu mpentam," I say. He says, "Kewiki yukwe enta xkwithakamika, shek takuu apchich kewiki yu tali. Takuu ktite, ok yukwe ktapi apchich pali tekenink." "Ta hech ntalemska?" Na ahas luwe, "Kench ktite kupene na elankuntiank - na hitkuk, na aesesak ne mehemichink. Kench ktite kupene lehelexeokan. Kweti kishku, takuu ktapich. Mata awen xu ahpu. Nal ne wenchi kench ktkauxwe enta xkwithakamika." Salaxki tukihele. Oxe. Hitkuk wesksuwak ok welamalsuwak. Mata ahpit ne xinxahas. Kwetenemen mikwentet. Seksu. Mweshatamoo na ahas, ok yukwe xu litehe.

The Other Woods

A person is here in the woods she lives. In the woods he walks, but he thinks not about life. He hunts and he spears him his brother but he thinks not. He eats but he thinks not. He does not give thanks. Today he hunts in the woods. He has three long arrows and a bow. He hunts but he catches him no one. Tonight he wakes up. It is very dark. It is cold. He sees nothing. The bow is not there. He says, "Where am I?" It is light. He sees something. Old trees are there. They are sick. No one lives here. It smells bad. He sees him a big crow. The crow says, "Do you know the reason you are here?" "No. Where am I?" "This here is the other forest. You live but not you think. That is the reason you are here." "I do not understand," nteluwe. He says, "You dwell here on this earth, but not always will you live here. You think not, and now you are here forever, in the other woods." "How do I leave?" nteluwe. The crow says, "You must think about the relations - the trees, the animals the food. You must think about life. One day you will not exist. No one will exist. It is the reason you must walk softly on the earth." Suddenly, he wakes up. It is light. The trees, they are young and they are well. He is not here, the big crow. He picks up a small feather. It is black. He remembers him the crow and now will he think.

Tekenink
by Miles Dakan

Lomesiwe ok ohelemi, windamakwi telao Lenapei mimens. "Tekenink atam. Xu keneyowenanak aesesak ok hitkuk." Kixki tekenink eyok. Mpesuwaok apelishak ok wiyus. Xuniti, kweti pilayechech luwe, "Nkata ala. Nkesu." Windamakwi luwe, "Hate sipu. Ktashewilhemo." Xeli maxkchulensakak weneyook. Kenthuwak nel kumhokonk. Pili mimens luwe, "Nkatupwi. Mili mehemichink, ksi." Mwilao apelishak. "Kemitsihemo. "Winkeluk." Matanake pemeskeyok menupekunk. Na pilayechech luwe, "Shiki!" Melameneyo. Tentay! Kshiheleyok ne mekekink ok pwenameneyo. Tankikaon nen. Ne tentay kahti nahkihele. Mata awena weneyook. Xkwechech luwe, "Newishasi! Neshinki api. Wemi awen, ikalia!" Eyok ikali ne sipu. "Windamakwi, aweni hech ne wikewam?" "Taktani, shekw nshielintam." "Nichanak, xuniti piske. Kemitsihemo." Mwilao na wiyus. Xantki, eshi nek hitkuk eyok. Machihemo.

In the Woods

A while back and far away, teacher to the Lenape children said, "To the woods let's go. We will see them animals and trees." Near the woods they went. They brought apples and meat. Soon, one boy said, "I want to stop. I'm hot." Teacher said, "Here's a stream. You all swim." Many cardinals they saw. They flew to the clouds. Another child said, "I'm hungry. Give me food, please." She gave them apples. "Eat. These are good." After a while they walked to the lake. The boy said, "It is beautiful!" They smelled something. Fire! They ran to the clearing and they looked at it. A little house it was. The fire almost stopped. They saw no one. A girl said, "I'm afraid! I don't want to be here. Everyone, let's get out of here!" They went towards the stream. "Teacher, whose is that the house?" "I don't know, but I am sad/sorry." "My children, soon it is dark. Eat." She gave them the meat. Finally, through those trees they went. They went home.

Na Opsit Ahtu

by Lisa Liu

Lomewe ahpu xkwechech. Ahi ahchinxke. "Wichemi newixenin nichan. Kepenamen ne tentay. Nichan, kpentai hech?," kohesa xu luwe. Shek, na xkwechech mata chich pwentao. Apchich ohelemi e tekenink. Pemeske mekekenk ok ashewil sipunk. Kweti kishkwik, kwetki ok kohesa palsu. Na welathaket takuu uwatuwen keku wenchi. Na xkwechech alamu. Na xkwechech may weneyoo na pokxawesh lakeitink. "Tamse nuchkwewtunhe," wemi awen luweyok. "Shek, lepwe." Ok na xkwechech wtuxtao na pokxawesha, "Ta hech kaski lapi welamalsin nkahes?" Ok na pokxawesh keleksu ok luwe, "Ahi ahot, keku katatam. Kench kta tekenink, ok xu kuwatu." Ok na xkwechech e tekenink ok pemeske nahi. Shek xuniti piske ok ahkohchu ok wikwihele. Salaxki, weneyoo opsit ahtua oxehemunk. Welesu. Kwechi naolao shek na ahtua ushimao. Ok na xkwechech melimu ok ahi kewikwihele. Kawi hakink ok lashimu. Lashimewakanink, peniheleyo hakink yuli spinko ok otaesak sakan. Ok na opsit ahtu lapi pe. Petapan ok tukihele na xkwechech ok ika hakink weneyoo shemua. Machi ok mwilao na welathaketa wa shemu. Na welathaket manitun punkw wichi na shemu ok mwilao na xkwechecha. Mwilao kohesa wa mpisuna, ok kohesa lapi welamalsu. Ok xantki, na xkwechech pwentao kohesa, ok apchich mweshatamen ne onkuntewakan ok na opsit ahtu tekenink.

The White Deer

Long ago there lived a girl. She was very stubborn and disobedient. "Help me while I cook, daughter. Watch the fire. Daughter, are you listening to me?" her mother will say. But the girl never hears her mother. She would always go far away into the woods. She walks in the meadow and swims in the river. One day, she returned and her mother was sick. The medicine man does not know why. The girl begins to become scared and worried. Then the girl goes to see the extremely old and ancient woman in the tribe. "Sometimes she talks nonsense," everyone says. "But, she is wise." The girl asks the ancient woman, "How can my mother feel well again?" And the very old woman, she laughs and says, "It is very difficult, what you want. You must go to the woods, and there you shall know." So the girl goes to the woods and walks downriver. But soon it becomes dark and she is cold and tired. Then she sees a white deer in the moonlight. He is beautiful. She tries to follow him but the deer runs from her. And the girl cries and she is very tired. She sleeps upon the earth and she dreams. In the dream, they fall into the earth, these tears, and flowers come up. And the white deer again he comes. It becomes daylight and the girl wakes up and there on the ground, she sees an antler. She goes home and gives the medicine man this antler. The medicine man makes a powder with the antler and gives it to the girl. She gives her mother the medicine and her mother is well again. And finally the girl hears her mother, and forever she remembers the blessing and the white deer in the trees.

Weli Kishku
by Naomi Glassman

Nkahes, nux, naxans ok ni ntahena tekenink. Mpetunenen ne mehemechink. Naxans pweshao na mwekane. Alapae ntahena. Piske shek petapan. Kahti nipen. Nal ne wenchi xu shelande shek xu lelewaxen. Nkahes luwe, "Eche! Keku nemelamen. Knemelameneyo hech?" Nux luwe, "E-e. Puxo! Keku hech nen?" Naxans luwe, "Ntite shkakw nan." Nux luwe, "Chitkwesi! kpentameneyo hech?" Naxans luwe, "Ntalemi. Nkanchihelahena a!" Nteluwe, "Pena, xanash. Neyo chulens." Naxans luwe, "Takuu neyo. Tani hech?" Nteluwe, "Ika. Hitunk. Na kikishimenshi." Nkahes luwe, "Kekuni chulens?" Nux luwe, "Ntite kwikwinkem nan." Nteluwe, "Ntaholaok kwikwinkemak." Nux luwe, "Nuwatuhehena." Nkahes luwe, "Keku wenchi kwikwinkem hitkunk hech?" Naxans luwe, "Et ntahpihena kixki sipunk." Nteluwe, "Ahikta. Nemen ne sipu osi na kuwe. Shiki." Mpahena sipunk. Thee ne mpi. Nkahes totun ne mehemechink ahsenink. Nemitsihena. Nulhatuhena xeli xinkwi tehima. Ok nux muhoo na ahtuhweyok. Nux tohonoa lokewe. Somi winkan. Nkahes kawi. Nux ame. Ntahkensi. Naxans nachihukw. Nteluwe, "Ktahchinxki. Ikalia nulhundes!" Xantki alemi piskeke. Nux luwe, "Kwetash kelak. Xuniti, kench nemachihena." Naxans keshihela. Naola. Nkwethihena wikewamink ok somi newikwihela. Nteluwe, "Ktatholuhemo." Matanake ntelashimwi. Lashimewakanink ahpuwak kwikwingemak sipunk. Welet n'lashimewakan.

It is a Good Day

My mother, my father, my brother and me we go to the woods. We bring the food. My brother he brings the dog. Early in the morning we go. It is dark but it is becoming dawn. Almost it is summer. That is the reason it will be a hot day but there will be a breeze. My mother says, "Gee, I smell something. Do you all smell it?" My father says, "Yes. It stinks. What is it?" My brother says, "I think it is a skunk." My mother says, My father says, "Quiet! Do you all hear it?" My brother says, "I am afraid. We should hide quickly!" I say, "Look at him, brother. I see a bird." My brother says, "I do not see him. Where?" I say, "There. In a tree. The oak." My mother says, "What kind of bird?" My father says, "I think it is a duck." I say, "I love them ducks." My father says, "We know it." My mother says, "Why is a duck in the tree?" My brother says, "I guess we must be near the river." I say, "I agree. I see the river behind the pine tree. It is pretty." We come to the river. The water is cold. My mother she puts the food on a rock. We eat. We have many big strawberries. And my father he eats him the deer. My father caught him yesterday. It tastes very good. My mother sleeps. My father fishes. I read. My brother bothers me. I say, "You are disobedient. Go away lazy one!" Finally it starts to get dark. My father says, "It is six o'clock. We must we go home soon." My brother runs. I follow him. We return home and I am very tired. I say, "I love you all." After a while I dream. In the dream there are ducks in the river. It is good my dream.

Xinkahas
by Ann Marie Flood

Na pilaechech wiku utenink wichi kohesa. Wesksu na pilaechech. Palsu kohesa ok alemu na pilaechech. E nentpikesikaonink ok luwe, "Palsu nkahes ok ntalemi." Xuwsu na nentpikes ok luwe, "Kench ktuhena xinkahasa ok kewixena. Kench kahes muhoo." Na pilaechech luwe, "Shek ahot." Ok na nentpikes luwe, "Nuwatu." Opanke wechilahtun hatapi ok e shawanewank, shek mata ahpii na xinkahas. E wapannewunk, shek mata ahpii na xinkahas. E wunchenewank, shek mata ahpii na xinkahas. E lowanewank, ok alai. Wenemen ahchu ok ahchunk e. Somi tapan yu tali ok xu wine. Weneyoo na xinkahasa. Welesu. Hate owiyalahsu ok ankhitun ne halapi shek moxkamen ahsen. Wenhelao na xinkahasa ok machi. Luwe, "Ana, xantki nkwetki. Ntuhena na xinkahas ok newixenin kshitay. Kemitsi!" Kohesa winkatamen ne kshitay ok xuniti welamalsu.

The Big Crow

The boy lives in town with his mother. He is young. His mother is sick and he is afraid. The boy goes to the Indian doctor and he says, "She is sick, my mother, and I am afraid. The doctor is old and he says, you must catch a big crow and you must cook him. Your mother must eat him. The boy says but it is difficult, and the doctor says, "I know it." The next morning he grabs a bow and he goes south but the big crow is not here. He goes east, but the big crow is not here. He goes west but the big crow is not here. He goes north and he hunts. He sees a mountain and he goes to the mountain. It is very cool here and it will snow. He sees the big crow. He is beautiful. There is a whirlwind and he loses the bow but he finds a rock. He kills the big crow and he goes home. He says, "Mother, finally I return." I caught the big crow and I cooked soup. You eat!" His mother likes the soup and soon she is well.

Ne Aesesi Maehelan

by Amira Silver-Schwartz

Kweti kishku Swarthmorenk, nek aesesak achimulsuwak. Xu may nehkewoo Rebecca Chopp, ne nikanixit. Nek weskawenik, nachihawwao aesesaka. Netami, telawoo somi wingatamenen Swarthmore. "Newinkatamenen ne mehemichink," telawoo. "Sharples nemilkunanak xaheli mehemichink." Na xanikw luwe, "Nepe nulhatuna xaheli onaxkwima yu tali." Na chemames luwe, "Askaskwe ne skikw, ok shiki. Somi winkan!" Nek chulensak luweyok "kulhalaok kwenakwak ok tankhitkuk. Nulhatunena wikewama hitkunk. Wikiyankw hate yu tali Swarthmorenk. Wemi aesesak telawoo tohotamenena ne teken ok nel ok nel xinkhokihakana Swarthmorenk. Luweyok, "Shek ne weskawenik, tohetamena hech ne teken ok kochemink? Apchi mikemosuwak lekhikanikaonink," nek mwenkeneyok luweyok. "Takuu mpapikunanak." "Enta neihtit, alamuwak," luwe na xkuk. "Ntunukuwaok" luweyok nek pukwesak ok nek muxkwesak. "Tpukwik, tatamse xahewtakwsuwak ok pukwenemeneyo hakhako," luweyok nek anikwesak. "Ntaholaok," luwe na pushis. "Nkikenkuk." "Kepena ntaholawenak," luweyok nek aesesak. "Ntaholkunanak hech?" "Ntite e-e," luwe Rebecca Chopp. Aholukwenke, kench ntelkunaneyo nek aesesaka," luwe kweti xanikw. "Kehela! Kench nemilkunanak mehemichink" luweyok nek kwikwinkemuk. "Ok takuu ponumuweneyo a pampila ok hakhako hakink," luweyok nek mwenkeneyok. "Ok mikwi takuu hnikuna a," luwe na ahtu. "Xu ntelaok," luwe Rebecca Chopp. "Wanishi." Rebecca Chopp telaok nek weskawenika. Mwilkuwoo nek aesesaka miltewakan. Totuneyo ahpon ok shaeim tankhakanink ok totuneyo ne tankhakan xinklehelematahpink wichi lekhihan. Luweyok ne lekhihanink, "Aesesak Swarthmorenk: wanishi." Pilituneneyo ne haki. Ok papitunawao kochemink nek mwenkeneyoka. Yukwe, nek weskawenik welelintamuk ok nek aesesak welelintamuk. Wikitink, kekeksuwinkwexin na Rebecca Chopp.

The Animal Council

One day at Swarthmore, the animals are holding council. They will go to see Rebecca Chopp, the President. The young people bother the animals. First, they told her they liked Swarthmore very much. "We like the food," they tell her. Sharples, gives us much food. The squirrel says, "I also have many acorns here." The rabbit says, "The grass is green and it is pretty. It tastes very good!" The birds say, "You have tall trees and small trees. We have houses in the trees. Our home is here in Swarthmore. All animals told her they love the woods and the big fields in Swarthmore. They said, "But the young people, do they love the woods and out doors?" "Always they work in the library," the dogs say. "They don't play with us." When they see me, they are afraid," says the snake. "They catch us," say the mice and the bugs. At night, sometimes they are noisy and they break bottles," say the chipmunks. "I love them," says the cat. "They touch me." We also love them," Say the animals. "Do they love us?" "I think, yes," says Rebecca Chopp. If they like us, they must tell the animals," said one squirrel. "Indeed! They must give us food," say the ducks. "And they should not drop papers and bottles on the earth," say the dogs. "And often he should not kill us," says the deer. "I will tell them," says Rebecca Chopp. "Thank You." Rebecca Chopp tells the young people. They give the animals a gift. They put bread and fruit in a basket and they put the basket on the big chair with a letter. They say in the letter, "Animals in Swarthmore: Thank-you." They cleaned the ground. And they played out-doors with the dogs. Now, the students are happy and the animals are happy. In her home, she smiles, Rebecca Chopp

Na Tipas

By Louise St. Amour

Enta wesksia, nkatalaok tipasak. Nux ok ni manitunen tipasikaon. Yu tipasikaon kwsukon ok takuu apuwawtu. Nulhalaok kwintipasak, na nemilaon n'xans. Yukwe n'xans wulahalaok kwetash tipasak. Wikuwak ne tipasikaonink, shek tamse papuwak lamamenxkeink katahtite. Hinke, mpentao nemis. Melimu. Kshihele wikewamink ok luwe "Wentaxa! Awen weshitehaok nek tipasak!" Nteluwe, "Awen hech nan?" Nemis luwe "xinkchulens nan." Ntahena kochemink. Takuu neyo wa xinkchulens. Shek ahpuwak mikwenak hakink. Ntakimaok nek tipasak. Ahpuwak lenii palenaxk! Nteluwe, "Tani hech ahpu pali tipas?" Eli nuwatun tipasak kanchixiyok enta wishasihtit. Shek nemis luwe "Ntite na xinkchulens wetenao." Lehapa ntunawena. Shek takuu nemaxkawana. Ntitehena mata ahpii. Owiye, nemaxkawana wtenk ne hatemopilikaon. Wishasu shek ku ahelentamu. Ntahkentam welamhitameweokan. Titeane ku ne le, kaski ktuxtao na tipas.

The Chicken

When I was young, I wanted chickens. My father and I built a chicken coop. This coop was heavy and not cheap. I had the chickens for a long while, then I gave them to my brother. Now my brother has six chickens. They live in the chicken coop but sometimes they play in the yards if they want. Not long ago, I hear my sister. She is crying. She runs into the house and says "Come here! Something is hurting the chickens!" I say "What is it?" My sister says "It is a big bird." We go outside. I do not see this big bird but there are feathers on the ground. I count the chickens. There are only five! I say "Where is the other chicken?" because I know chickens hide when they are frightened. But my sister says "I think the big bird picked her up." For a while we look for her, but we don't find her. We think she is not here/she is dead. Later on we find her behind the garage. She was frightened but not hurt. I tell the truth. If you think it is not so, you can ask the chicken.

Taonkel Na Mwekanetet

by Margret Lenfest

Lomewe ahpi seksit mwekanetet. Kishiku wichi tewenama maxxikaonink tekenink. Kweti kishku wemi awen eyok tekenink ok papituneyo papuwakàna. Na mwekanetet shamehele ok xuniti taonkel. Xaholamwi, "Wichemi ksi." Shek mata awen ahpi ok shielintam.. Alemi piske ok tewenama notumewa. Tewenama luweyok, "Ankela hech?" Uxo luwe "Aane tekenink xu nemaxkao." Na mwekanetet katupu. Tontamen hitkwetet alike katupu. Na mwekanetet luwe, "Nuwatun nkahes nusumukw." Xantki na mwekanetet pe tamakenink ok pemichi ahpi ahtuhweyok. Weneyoo okwes mechi muhoo na wiyus. Na okwes luwe, "Katupo wa she ahtu. May kemaxkamen mehemichink!" Na mwekanetet ku mitsii ok ushimao ikali xinxwikaon. Xkwechek pechimao, "Mwekanetet nahkihela! Wendaxa xu kewichemel." Na mwekanetet nakihele ok penao. Na mwekanetet welelintam. Yukwe takuu xuha. Salaxki pwentamen xinkwitakon. Na mwekanetet litehe, "Wechia keku hech nen?" Ok na weneyon uxoa tekenink. Machiyok tahkwii ok kohesa luwe, "Tanika?" Uxo luwe, "Kiskao xkwechek kixki tekenink. Yukwe kwetki.

The Lost Puppy

Long ago there was a black puppy. He grew up with his family in a red house in the woods. One day everyone went to the woods and they played a game. The puppy ran fast and soon he is lost. He cried outm "Help me please." But no one was there and he was sad. It began to get dark and his family they called out for him. His family they said "Is he dead?" His father says "If I go into the woods I will find him." The puppy is hungry. He bits a stick nevertheless he is hungry. The puppy says, "I know my mother cries for me because I left." Finally the puppy comes to a road and on the side there is deer meat. He sees a fox already eating the meat. The fox says, "I want to eat this here deer. Go find food!" The puppy he does not eat and he runs from him toward a big house. A girl calls to him "Puppy stop. Come here I will help you." The puppy stops and he looks at her. The puppy is glad. Now he is not alone. Suddenly he hears a loud noise. The puppy thinks "I wonder what that is?" And then see his father in the woods. They go home together and his mother says, "Where did he go?" His father said, "He met our neighbor nearby in the woods. Now he has returned.

Taonkel Na Teme

by Margret Lenfest

Lomewe ahpu temetet. Wiskahpu ne ahchunk. Wulahalaok nishash naxisemesak. Uxo petaok weskeyok. Matanake kishikuwàk ok eyok kochemink ok kiskawoo pili nek temeyoka. Netami kiskao Wetuxit Xinkteme, nikanixit. Seksu. Wipunkwsu na wekahesit. Owelshkinkwe. Telen alewii temeyok ahpuwak. Nipen pahsayenk. Welesu nek otaesak ok nek chulensak asuwak. Nek ahtuhok welamalsuwak ok mushpekat ne sipunk. Tpukwik nek temeyok asuwak ne nipahumink. Kweti kishku na temetet wihelutao memekasa osi sipunk. Xuniti taonkel. Ahi piske ok na temetet alamu. Na weneyon xanikw. Na temetet luwe, "Xanikw, xu kwichemi hech nemaxkamen wikia?" Na xanikw luwe, "Ntala kwichemel. Newiki tekenink takuu pahsayenk." Na temetet shielintam ok pemeske ohelemi. Na temetet pe menupekunk ok notuxtao na tamakwaa, "Xu kwichemi hech nemaxkamen wikia?" Ok na tamakwa luwe, "Ku. Kench ntaxamaok ntewenama." Enta pisek na temetet kshihela. Wenemen xinkohsen. Na temetet wikwihele ok shenkixit pemichi xinkohsenink. Na temetet tolemi kawin shek pwentaok. Tewenama asuwak. Na temetet kshamehele li shawipahsayenk. Ku taonkeluu. Meshake ok wehul. Xuniti peyok wemi nek temeyok ok kwikayuyema. Na mochineyo. Na temetet winkhatenamu hapi tewenama ok mata chich xu shimwi.

The Lost Wolf

Long ago there was a wolf pup. He was born on the mountain. He has seven siblings. His father brought fresh meat. After a while they grew up and they went outside and they meet the other wolves. First they met Father Big Wolf, the leader. He is black. Na mother is gray. She has beautiful eyes. Ten other wolves are there. It was summer in the valley. The flowers were beautiful and the birds sang. The deer were healthy and the water is clear in the river. At night the wolves sang to the moon. One day the wolf pup chased a butterfly to the other side of the creek. Soon he was lost. It was very dark and the wolf pup was scared. Then he saw a squirrel. The wolf pup said to the squirrel "Will you help me find my way home?" The squirrel said "No I cannot help you. I live in the forest not in the valley." The wolf pup was sad and walked far. The wolf pup came to a pond and asked the beaver "can you help me find my way home?" And the beaver said "No. I must feed my family." When it got dark the wolf pup ran. He saw a big a big rock. The wolf pup was tired and he lay down beside the big rock. The wolf pup was going to sleep but he heard them. His family was singing. The wolf pup ran fast toward the edge of the valley. He was not lost. He sat down and he howled. Soon they came, all the wolves and his parents. Then they went home. The wolf pup was happy with his family and never again will he run away.

Na Alankw

by Julie Ershadi

Welokunk nlematahpi eheshantesink. Kayahti naxa kelak. Mpenamen mushhakot. Neyo na kishux hukweyunk. Pemichi neyook kexa alankok. Shikiyok. Mpenao kweti alanko na mpenao pili alanko. Nemesilinkwexin ok wenchi mpenao kweti wisaesit xinkolankw. Wixkochi mpenakw na alankw. Nchipamalsi. Ku mpukhukuwen. Nteluwen "Kishelemienk! Wechia lehelexete na elankumak." Ntalenixsin wichi elankumakik mushhakink. Mpentamenena nel lenapei laptunakana. Kehela xinkwitakon.

The Star

On a nice evening, I sit down at the window. It is nearly nearly three o'clock. I look at it; the sky is clear. I see the moon high up above. Beside that I see them several stars. They are pretty. I look at one star then I look at another star. I look here and there and I looked at one yellow big star. Suddenly; unexpectedly, that star looks at me star. I feel strange. Ku mpukhukuwen. Nteluwen, "Kishelemienk! Wechia, lehelexete na elankumak." I do not understand it. (Then) I say, "O Creator, I wonder if he lives - that my relative. I speak Lenape with my relatives. I hear them those Lenape words. Indeed, it is a loud sound.

Ne Lamamenxke
by Louise Saint Amour

Enta netami yu tali paenk, shekw haki ok skiko hateyo lamamenxkenk. Ahpu shekw kweti palsi hitukw ok xuniti wa hitukw ankela. Awenik yu tali wikuwak hitami, kiskhook wemi pali hitkuk ok askaskikw. Shekw xuniti nek askaskikw alemi lapi sakaneyo. Nux ok nkahe hakiheyok. Nux wulhalku xeli hitkuk ok nkahe wulhatuna hakihakana. Yukwe ahpuwak weli otaesakokai wikewam. Enta paenk yu tali, nitkuxk somi wesksu ok nulhalawena mwekane. Newikihena kixki xinktemaken. Nitkuxk shitta mwekane ahtite xinktemakenink, ahelentamak et. Nal ne wenchi nux menxkhe. Enta wesksia, nkataok tipasak. Nux ok ni nemanitunen tipasikaon ok nulhalaok telen ok kwetash tipasak. Enta sukelank, nek tipasak temikeyok ne tipasikaon teli takuu skapsuneyo eli skapsi tipasak takuu welatenamuneyo. Yukwetakuu nulhalaok nek tipasak shek naxisemes wulhalkuwoo naxa pali tipasak. Yukwe welakamike ne lamamenxke ok somi newinkatamen.

The Yard

When we first came here, there was only dirt and grass in the yard. There was only one sick tree which soon died. The people before us had cut down all the other trees and plants. But soon the plants begin to grow again. My father and mother plant. My father has many trees and my mother has gardens. Now there are beautiful flowers around the house. When we came here my sister was very young and we had a dog. We live near a big street. If my sister or the dog goes in the big street, they might get hurt. so my father built a fence. When I was young I wanted chickens. My father and I built a chicken coop and I had 16 chickens. When it rains, the chickens go into the chicken coop so that they do not get wet because wet chickens are not happy. Now I do not have those chickens but my younger brother has 3 other chickens. Now the yard is a pretty place and I like it very much.

Ilau Na Xkwechech
by Miriam Hauser

Newixinktekenink hapi nkahe ok nux ok nemistet ok somi nulelintàmuhëna. Kweti kishku luwanink te ok xeli kun. Luwe nux, “Kench ntentehwehena shitta xu ntankelahena. Nichan ksi kemaxkamen taxan.” Ntelekw nkahe, “Piske ok nkwitayalaok maxkok. Kpetun alapa a.” Luwe nemis, “Pwetunte konaet enta opanket ku ntëlehëlexehemena.” Nteluwe, “Ku ntlamii.” Na ntalemskan. Chitkwe ne teken ok alashi kawiyok wemi awen. Enta pentamena nahkoi keku newishasi eli tita hate maxkw. Xaheli maxkok yu she tekenink. Takiti mpemeska ok ntalemi tahkochin. Yuki hitkuk ahi xinkwiwok. Nkata kishkshan tankhitukw. Enta maxkamena tankhitkuk nkiskho ok mpatamwelxa. Ne taxan kwsùkòn shek xuniti mpa nëwikwahëmink. Ne wikewam somi te. Ntentehwehena ok ne tentay kshete. Nteluwe, “Takuu nemena nek maxkok.” Luwe nkahe, “Wa nichan somi ilau.”

The Brave Girl

I dwell in a large forest with my mother and my father and my little sister and we are very happy. One day in winter, it is cold and there is a lot of snow on the ground. My father says, "We must make a fire or we will die. My daughter, please find firewood." My mother tells me, "It is dark and I am afraid of bears. You should wait for tomorrow." My sister says, "If she waits, maybe when morning comes we won't be alive." I say, I am not afraid. Then I leave. It is quiet, the forest, and it seems everyone sleeps. When I hear anything, I am afraid because I think there is a bear. There are a great many bears in this forest. A little while I walk and I begin to be cold. These trees are very big. I want to cut a small tree. When I find a small tree, I cut the tree and I pray for him. The wood it is heavy but soon I come to my house. The house is very cold. We make a fire and the fire is hot. I say, "I did not see those bears." My mother says, "This daughter is very brave."