Echota Funeral Notices

By Jack Frederick Kilpatrick*

INTRODUCTION

Chafe and Kilpatrick (1962, p. 61) state that "... it is not so well realized that Oklahoma [Cherokee] speech is far from homogeneous," and express the hope that "... a dialect survey of the area will be carried out while the language still enjoys a vitality approximating that which it has today." The purpose of this paper is to call attention to certain mortuary customs of a small group of Cherokees in west-central Adair County which speaks a distinctive dialect of the Cherokee language.

THE ECHOTA COMMUNITY

Lying in a triangle formed by Caney Creek, Dry Creek, and the Adair-Cherokee county line, the Cherokee community of Echota has, according to local tradition, existed since the Removal. The heart of it is a hilltop flat. Here are Rocky Mountain schoolhouse and a country store with a few houses nearby, and here some 30 years ago was Echota Postoffice, housed in a wooden building that was razed in 1961.

The Cherokees at Echota may possibly be the descendants of the inhabitants of the capital town of Echota, in Tennessee. Certainly their ancestors were Ross-party Cherokees—the photographs of forebearers in Union uniforms and a present-day loyalty to the Republican party attest to that.

The place name "Echota," by the way, is by no means irretrievably lost, as is frequently stated in the literature. It is a contraction of itso:idi:dla = "toward the other side (of the stream)" (vide Kilpatrick, 1962, p. 40).

The Cherokees of Echota have long enjoyed a reputation, among Indians and whites, for superior citizenship. Since World War II there has been a drain of the young adults toward urban centers, resulting in an abnormally high percentage of old folk in the population. Pre-

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viously, the average citizen, chiefly through success in stockraising, enjoyed an economic status little if any inferior to that of the average white in the area, and many individuals maintained a standard of living far superior to the average. Some still do so.

During the past three decades much of the land at Echota has been acquired by white men as a result of the demise of the original allottees and the sale of the allotments by heirs. Interracial relationships by and large appear within memory to have been colored by mutual respect. There is, and there has been, much intermarriage characterized by an unusually high percentage of Indian men and white women.

The Cherokees at Echota are predominantly Christian Baptists. Many of the old beliefs, however, particularly those pertaining to healing, are highly resistant. The foremost medicine man, now in retirement due to the infirmities of age, is universally revered for both his professional skill and his Christian piety.

One obtains the impression that almost every individual at Echota is related by blood or marriage to almost every other Echotan. There exists an exceedingly strong feeling of community solidarity. While many individuals, particularly the older ones, are aware of their clan affiliations, the choice of a mate never appears to be predicated upon it. No clan census has ever been taken, but one obtains the subjective impression that the Ani:wo:dî and Ani:gi:lo:h (i) are numerous.

ECHOTA INDIAN BAPTIST CHURCH

In the valley of Hummingbird Branch, toward the eastern end of Echota community, lies Echota Indian Baptist Church, most easily reached by a country road that turns north off Highway 100 about eight miles southwest of Stilwell. Constructed of concrete blocks painted white, it is possibly the most imposing of all the Cherokee churches, and its membership is one of the strongest. It was founded about 1915, the amalgamation of two congregations. The present structure is said to be the third that has existed upon the same site. The one previous to the present was destroyed by fire a few years ago, with an attendant loss of church records of great ethnographic importance.

The scholar who takes the suggestion of Fogelson and Kutsche (1961, p. 100): "It would be a worthwhile investigation to follow the fate of the local town organization in Oklahoma" will surely find much of interest in the settlement church, the successor to the townhouse as the focal point of community life. Echota Church is typical; even non-Christians look upon it as the nerve-center of the com-
munity and without reservations attend functions of an essentially secular nature, such as "birthday singings."

FUNERAL NOTICES AT ECHOTA

The custom of posting funeral notices upon the door of the community church was certainly borrowed from the whites, and probably early in the history of Christianity among the Cherokees. There is a funeral notice from North Carolina in "The Inoli Letters" (MS., No. 2241-a) file in the archives of the Bureau of American Ethnology that dates from 1874.

At Echota anyone who possesses information relative to the death and impending funeral of a member of the community is at liberty to post a notice. If the deceased passed away during the night, the notice is posted at sunrise; if during the day, at sunset. The church bell is tolled to call attention to the duty of the entire settlement to become acquainted with the circumstances. Thus notice is also served upon friends and neighbors to prepare the grave. Gravediggers are always volunteers. And so once were coffinmakers, who now no longer exist.

In the summer of 1963 the author discovered in the possession of a deacon of Echota Church a ledger book of church records that had escaped destruction by fire. In the book were found 30 loose funeral notices, dating from 1925 to 1946. Patently they do not represent all the funerals held during this period, but are merely those notices that have by chance survived.

THE ECHOTA DIALECT

The speech of the Echota community is considered by outsiders to be a distinct dialect of the Cherokee language. It is generally designated as Itsodi:yi, ("Echota-place"); Echotans call it Itsodi:i. It is spoken rapidly, with very light stresses, and softly. It falls upon the ear as the most beautiful of all the major Cherokee dialects. Many vowels that in other dialects are voiced are left unvoiced in Itsodi:yi, especially final vowels; and differences between long and short vowels are sometimes exceedingly difficult to distinguish. Although glottal stops are in some cases made so lightly as to be almost inaudible, they are profuse, and sometimes replace syllables found in other dialects. There is a decided tendency for the penultimate syllable to receive a high pitch whereas in the same word as pronounced in other dialects, the high pitch would fall upon the terminal syllable.

Although there exists no pronunciation in Cherokee that can be accepted as standard, there is a conventional spelling based upon
usage in the New Testament and official publications of the Cherokee Nation. Here is a sampling of conventional spellings and Itsodi:yi pronunciations of them:

<table>
<thead>
<tr>
<th>Conventional Spelling</th>
<th>Itsodi:yi Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>u sv hi ye yi</td>
<td>u:svhiyé:i</td>
</tr>
<tr>
<td>gu wo ni</td>
<td>gvwo:ni</td>
</tr>
<tr>
<td>u sv hi ye i di dhlv</td>
<td>usvhiye:ididla</td>
</tr>
<tr>
<td>u yo hu sv</td>
<td>uyohu:sa</td>
</tr>
<tr>
<td>hna gwo</td>
<td>na:gwo</td>
</tr>
<tr>
<td>nv da de gwa</td>
<td>nvdade:wa</td>
</tr>
<tr>
<td>u na do da gwi de na</td>
<td>udo:dagwidé:na</td>
</tr>
<tr>
<td>na hna no</td>
<td>nvhnáhno:</td>
</tr>
</tbody>
</table>

Echota spelling, as one would expect it to do, presents a mixture of the conventional and that which attempts to represent spoken Itsodi:yi. In order to put Itsodi:yi on record, I have arbitrarily altered conventional spellings when necessary to conform to what an Echotan would say, were he standing before the posted notices and reading aloud.

Since the geographical limits of the Echota community are somewhat vague, and since many native Echotans reside elsewhere other than Echota, it is difficult to arrive at an estimate of the number of speakers of Itsodi:yi. Taking into consideration that perhaps most of the children of Echotan parentage now residing in urban areas speak no Cherokee, nor do many of the children reared at home, I put forth 200 as a minimal figure.

**FUNERAL NOTICES**

No. 1. Funeral Notice for V:wo:di' Adi:dha:sgi

<table>
<thead>
<tr>
<th>an(a)sgv:dhi</th>
<th>29</th>
<th>1925</th>
<th>uyohusv:gi</th>
<th>v:wo:di</th>
</tr>
</thead>
<tbody>
<tr>
<td>May</td>
<td>29</td>
<td>1925</td>
<td>she did die</td>
<td>V:wo:di</td>
</tr>
<tr>
<td>adi:dha:sgi1</td>
<td>iyú:hno:</td>
<td>unoyvsdi:i</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Adi:dha:sgi</td>
<td>at this time, and</td>
<td>to be buried, she</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>hine:i</td>
<td>an(a)sgv:dhi</td>
<td>ahli:yili:s:vi:2</td>
<td>u:svhiyé:i</td>
<td></td>
</tr>
<tr>
<td>th</td>
<td>May</td>
<td>3</td>
<td>moving, it</td>
<td>evening</td>
</tr>
</tbody>
</table>

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1 The traditional feminine name V:wo:di has a cognoscible relationship to wo:di (paint). We infer that the deceased was a married woman from the fact that the masculine name Adi:dha:sgi ("One Who Drinks") follows hers. Cherokee matrons are usually called: first name of wife + first name of husband.

2 The origin of this idiom for "o’clock" is obvious.
Free Translation.—May 29, 1925. V:wo:di Adi:diha:sgi died, and she is to be buried at 3:00 o'clock on the afternoon of May 30th. All of you friends who live nearby come and dig the grave.

Description of Document.—In pencil, on unglazed brown paper with 17 blue lines; approximately 5 x 6 inches; torn upper edge; bottom portion of a leaf from a tablet; two tack holes.

No. 2. Funeral Notice for a Child of I:gh(a)ghλla

<table>
<thead>
<tr>
<th>de:halu:yi</th>
<th>18</th>
<th>1925</th>
<th>uyohu:sv:i</th>
<th>u:sdí</th>
</tr>
</thead>
<tbody>
<tr>
<td>June</td>
<td>18</td>
<td>1925</td>
<td>he (she) died</td>
<td>small</td>
</tr>
<tr>
<td>i:gh(a)ghλl(a)³</td>
<td>uwe:tsi</td>
<td>nvhnäno:</td>
<td>gesv:i</td>
<td></td>
</tr>
<tr>
<td>I:gh(a)ghλl(a)³</td>
<td>his child</td>
<td>there, and</td>
<td>it is</td>
<td></td>
</tr>
<tr>
<td>unoyvsdi:i</td>
<td>gesv:i</td>
<td>de:halu:yi</td>
<td>19</td>
<td>1925</td>
</tr>
<tr>
<td>to be buried, he (she)</td>
<td>it is</td>
<td>June</td>
<td>19</td>
<td>1925</td>
</tr>
<tr>
<td>ude:hiyvsadi:sv</td>
<td>itsodi:i</td>
<td>tsun(a)daniso:dhi:i⁴</td>
<td>to lay them (alive) again, they-place</td>
<td></td>
</tr>
<tr>
<td>year</td>
<td>Echota-place</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

ditsilv:hw (i) sdane:hinho: | gesv:i | sunale:igwu |
| workers, and | it was | morning, just |
| idi:sla | dedada:dhlisa³nv:gi | nigá:da | o:sd(a) |
| toward | we must assemble (imp.) | all | good |
| de:dahl(i)sdelv:hv:i | degilv:hw (i) sdanelv:i | we must help each other (imp.) |
| we must help each other (imp.) | |
| | | |
| noon, and | evening, toward | moving, it | to be buried, he (she) |
| | | | |
| gese:svdi | a:hani⁵ | itsodi:i | tsun(a)daniso:dhi:i |
| it will be | here | Echota-place | to lay them (alive) again, they-place |

³ "The Sun, Up, It."
⁴ Although this form would be used for both the "alive" and "long" qualities, the former is meant.
⁵ Both a:hani and a:hani are employed in Itsodi:yi; the choice depends upon context.
ECHOTA FUNERAL NOTICES

Free Translation.—June 18, 1925. The small child of I:ga ghá2I(a) just died, and is to be buried here in Echota Cemetery. We workers must assemble in the morning and sincerely help each other. We must work until noon, for the child will be buried in the afternoon here in Echota Cemetery.

Description of Document.—In indelible pencil, on glazed white paper with 12 blue lines; approximately 4-7/8 x 5-1/2 inches; torn lower edge; top portion of a leaf from a tablet; two tack holes. Upper right-hand corner and verso scribbled upon at some later date (the date April 8, 1935 appears on verso) in Cherokee and English: initials, tally-marks, numerals, etc.

No. 3. Funeral Notice for a Child of Dagv:wo:si

an(a) sgv:dhi May ayo:hu:hi
1926
ayo:hlí7 dagv:wo:si8 gho:hi u:sv tshune:la
small one Dagv:wo:si now night eight
ahli:yili:sv
moving, it a:yo:hu:hi sunale:íi sv:hiyé:i
he (she) just died
8
3 tso:i23 ahli:yili:sv dagano:ylv:tsi a2hni2
3 three moving, it he (she) will be buried here
itos:di tsun (a) daniso?dhi:i
Echota to lay them (alive) again, they-place

Free Translation.—May 8, 1926. The small child of Dagv:wo:si just died. It just died at 8:00 o’clock in the evening. Tomorrow afternoon at 3:00 o’clock it will be buried here in Echota Cemetery.

Description of Document.—In pencil, on unglazed brown paper with 7 blue lines; approximately 2-7/16 x 7-13/16 inches; torn lower edge; top portion of a leaf from a tablet; two tack holes.

No. 4. Funeral Notice for a Child of Tse:ghw(i)s(i)

May 28th 1926 tse:ghw(i)s(i)9 Jeff Tindle
May 28th 1926 Tse:ghw(i)s(i) Jeff Tindle
uniyohu:si usdi:i gho:hi sunale:íi sunale:íi
they lost him (her) now morning morning

6 One will observe that no specific time for the funeral was set.
7 Ayo:hlí alternates rather freely with u:svd and usdi:i.
8 I am unable to translate this masculine name. Cherokee personal names are frequently of such antiquity as to be utterly meaningless today.
9 Itsodi:yi for “Jeff.”
Daytime which it will be able to be buried, he Echota (she)
tsun (a) daniso ðhi: i i: ts (a) sgó: sgihno: to lay them (alive) again, they-place you (pl.) who dig, and itsadnv:nv: sdesdi to be ready, you (pl.)

Free Translation.—May 28, 1926. The family of Tse:ghw(i)s(i) (Jeff Tindle) lost a small child this morning. It will be buried tomorrow in Echota Cemetery, and you diggers must make preparation.

Description of Document.—In pencil, on unglazed brown paper with ten blue lines; approximately 4-1/16 x 7-7/8 inches; torn upper edge; bottom portion of a leaf from a tablet; four tack holes. Scribbling, in pencil and indelible pencil, on recto and verso: names (personal and geographic) in English, initials, tally-marks, figures.

No. 5. Funeral Notice for a Female Child of I:g(a) ghâ²la
de:halu:yi 16 1928 udedhiyv:sadis:yi year
June 16 1928
a:yohu:hi i:g(a) ghâ²l(a) uwe:tsi usdí:i
she just died I:g(a) ghâ²l(a) his child small
agehyu:ts(a) a²hani itsodi:i tsun (a) daniso ðhi: i
girl here Echota-place to lay them (alive) again, they-place
dagano:yy:tsi de:halu:yi 17 1928
she will be buried June 17 1928
dagano:yy:tsi tso² (i) ahli:yili:sv:i
she will be buried three moving, it
wa:ts(i)¹¹ usvhiye:idi:dla¹² an(a) sgo:sgihno:
clock evening, toward those who dig, and
sunale:gwudi:dla gesv:i uni:lu³hisdi morning, just, toward it is to come, they

Free Translation.—June 16, 1928. I:g(a) ghâ²l(a)’s small child, a girl, just died. She will be buried here in Echota Cemetery on June 17,

¹⁰ The implication is that a certain condition must prevail before the child can be buried: i.e., tomorrow must come.
¹¹ This loan-word is used for both “watch” and “clock.”
¹² Svhiiye:idi:dla and usvhiye:idi:dla are used in free variation in Itsodi:yi.
1928. She will be buried at 3:00 o'clock in the afternoon, and the gravediggers are to come in the morning.

Description of Document.—In pencil, on glazed white paper with 22 blue lines; approximately 4-15/16 x 7-15/16 inches; probably a leaf from a tablet; four tack holes; tally-marks and figures, in pencil and indelible pencil, on verso.

No. 6. Funeral Notice for a Female Child of Gv:le:hw (i) sgi

duli:sdì 30 1928  gv:le:hw (i) sgi13  uwe:tsì  usdì:i
September 30 1928  Gv:le:hw (i) sgi  his child  small
agehyu:ts(a) a:yo:hu:hi  nidudov:nagwu  a:si
girl  she just died  not named, she, just  yet
na:sghi:ho: dhàli  sv:hiyé:i  duni:n(o)dhi  igv:yi
that, and  two  afternoon  October  first
i:ga  do:dagwohnv:hi  dagano:yu:vtsì  itso:di
day  Monday  she will be buried  Echota
tsun(a) daniso:dhì:i
to lay them (alive) again, they-place

Free Translation.—September 30, 1928. Gv:le:hw (i) sgi's small child, a girl not yet named, just died. At 2:00 o'clock on the afternoon of Monday, the first day of October, she will be buried in Echota Cemetery.

N. 7. Funeral Notice for a Child of Diyo:hli

April  26 1930  he (she) just died  Diyo:hli  his child
usdì:i  uno:ysdi:i  a:hnì2  itso:di
small  to be buried, he (she)  here  Echota
tsun(a) daniso:dhì:i
to lay them (alive) again, they-place

dagano:yu:vtsì
he (she) will be buried

April  27 1930  now  evening, toward  2:30

13 I am unable to translate this masculine name.
14 "Two (long) of Equal Length."
Free Translation.—April 26, 1930. Diyo:hli’s small child just died. It is to be buried here in Echota Cemetery. It will be buried on the afternoon of June 27, 1930, all of you workers who dig graves.

Description of Document.—In pencil, on heavy glazed white cardboard, unlined; approximately 3-3/4 x 5-15/16 inches; torn right-hand edge; postal permit stamp, upside down, bottom right; two tack holes. Advertising of used motor vehicles (1927, 1928 models) by firm in Stilwell, Oklahoma, printed in brown ink on verso.

No. 8. Funeral Notice for Gv:sgali:sgi Wahhya

itso:di du:li:sgi 3 1930 un(a) do:dagwa:sgv
Echota September 3 1930 Sunday
ale2 tsu:nane:li(o)di i:tsada:idh(li)gv:i
and Christians organized, you (pl.)
ditsilv:hw(i)sdane:hi didanisodihi a:sgosi:di
you (pl.) workers to lay one (alive) again, a:sgosi:di
to dig, one
one-place
niga:hl(i)sd18 du:li:sgi 4 1930 Gv:sgali:sgi Wahhya
it becomes September 4 1930 Gv:sgali:sgi Wahhya

I just wrote for them
ge:gwili da:gh(a)s(i)16
Ge:gwili Da:gh(a)s(i)

Free Translation.—Echota, September 3, 1930. It becomes necessary for you workers in the Sunday School and Church organizations to dig a grave, September 4, 1930, for Gv:sgali:sgi Wahhya. I, Ge:gwili Da:gh(a)s(i), just wrote this for his family.

Description of Document.—In indelible pencil, on white bond paper, unlined; approximately 4-7/8 x 8 inches; punched perforations at lower corners; three tack holes.

15 This word indicates that the work that the workers do consists of multiple actions.
16 In Itsodi:yi the final a is sometimes omitted.
17 “One Who Finds It (long) Wolf.” This young man died from injuries received from being run over by a night train on the Kansas City Southern Railroad, about a mile north of Stilwell, Oklahoma. Although officials suspected that he was the victim of foul play, no charges were ever filed against anyone. The author, then a schoolboy on his way to school, was a witness to certain aspects of the incident.
18 “Gabriel Terrapin.”
No. 9. Funeral Notice for Sa:li Adé:lanosd (a)

Free Translation.—December 16, 1930. SA:LI ADE:LANOSD (A) JUST DIED. The spouse of Lo:m(i) Adé:lanosd (a) died. She expired at 1:00 o'clock this afternoon. Tomorrow at 4:00 o'clock she will be buried at Echota, and I am greatly depending upon you friends who

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19 "Lum[?] Good Money (pl.)."
20 Gho:hi = "now" (upon this occasion); na:gwu = "now" (at this time).
21 The writer forgot to identify himself. He was almost certainly a church official.
22 "Sally."
23 Shortened form of a:yohu:hi.
live nearby to dig the grave here in Echota Cemetery. We Sunday School members, we who live here, I and the Deacons will now do our very best for Lo:m(i)’s wife.

Description of Document.—In pencil, on heavy glazed off-white paper with 18 blue lines; approximately 5 x 7-15/16 inches; probably a leaf from a tablet; four tack holes.

No. 10. Funeral Notice for Tsa:n(o) Ginisv:ha

gvwo:ni 7 1931 a:yo:hu:hi tsa:n(i) ginisv:ha24 1
April 7 1931 he just died Tsa:n(i) Ginisv:ha 1
ahli:yili:sv gho:hi sunalé:i unoyvsdí:i
moving, it now morning to be buried, he
ge:sv 8ne gvwo:ni 1931 a’hni2 itso:di
it was 8th April 1931 here Echota
tsun(a) danisó: dhi 2 ahli:yili:sv wa:ts(i)
to lay them (alive) again, they 2 moving, it clock
svhiye:idi:dla tso:i:ne i:ga na:sgigwu:
evening, toward third day that, and
na:gwu i:galí:i niga:da esgá:hni itsé:hi
now we friends all nearby you (pl.) residers
which prepared (hab.), you (pl.)
tsí:ttsadv:nv:sdá itsilv:hw (i) sdané:hi
you (pl.) workers
tso:i:ne i:ga sunalé:i didanisó:dhi
third day morning to lay one (alive) again, one
its(a) sgó:sgi
you (pl.) who dig

Free Translation.—April 7, 1931. Tsa:n(i) Ginisv:ha just died at 1:00 o’clock. He is to be buried here in Echota Cemetery at 2:00 o’clock on Wednesday afternoon, April 8th. Now friends and all you citizens living nearby who are always prepared to work, you grave-diggers, Wednesday morning.

Description of Document.—In pencil, on glazed white paper with 17 blue lines; approximately 5 x 7-15/16 inches; probably a leaf from a tablet; three tack holes.

24 “John We Have Just Spent the Night.”
No. 11. Funeral Notice for a Female Child of Tsi:nagwa Wahhya

nvdade:wa 26 1932  
a:yo:hu:hi  
tsi:nagwa  
wahhya  
November 26 1932  
she just died  
Tsi:nagwa  
Wahhya  
uwetsi  
agehyu:ts(a)  
usdi:gwu  
dha:li  
iyanv:da  
his child  
girl  
small, just  
two months  
gayé:hi  
a:hni  
its:di  
tsun(a) daniso:dh:hi  
she just lived  
here  
Echota  
to lay them (alive) again, they-place  
dagano:yy:tsi  
2:00 PM  
dha:li  
ahl:i:yili:s:vi  
gho:hi  
she will be buried  
2:00 PM  
two moving, it now  
26ne  
gha  
i:gal:i:i  
its(a) sgo:sgi  
sunale:gwu  
26th now  
we friends  
you (pl.) who dig  
morning, just  
its(a) sgo:sv:i  
you (pl.) dig (fut. imp.)

Free Translation.—November 26, 1932. The small child of Tsi:nagwa Wahhya, a girl only two months old, just died. She will be buried here in Echota Cemetery at 2:00 PM today, the 26th. Now! You friends who dig graves must dig this morning.

Description of Document.—In pencil, on unglazed brown paper with 13 green lines; approximately 5-1/16 x 5-7/16 inches; torn upper and lower edges; middle portion of a leaf from a tablet; three tack holes. Pencilled tally-marks on verso.

No. 12. Funeral Notice for Ge:hya:hi U:ghu:si

Oct. 17 1933  
ge:hya:hi  
u:ghu:si  
a:yo:hu:hi  
Oct. 17 1933  
Ge:hya:hi  
U:ghu:si  
she just died  
duni:n(o) dhi  
16  
1933  
unoy:sdihno:  
ges:i  
October 16  
1933  
to be buried, she it was  
its:di  
hi:a:hn:uo:  
i:y:u:i  
dagano:yy:tsi  
Echota  
this, and  
at this time  
she will be buried  
2:30  
(gho:hi  
i:ga)  
ahl:i:yili:s:vi  
wa:ts(i)  
i:gal:i:i  
2:30  
(now  
day)  
moving, it  
clock  
we friends  
na:gwu  
its:y:aliga:sdiyu  
its(a) sgo:sgi  
now  
to depend upon you (pl.), I, much  
you (pl.) who dig

25 I am unable to translate the masculine name Tsi:nagwa; Wahhya is "Wolf."
26 I am unable to translate either of these names, the first of which is the first name of the deceased and the second of which is the first name of her husband, the writer of this notice.
Free Translation.—October 17, 1933. Ge:hya'bi U:ghu:si just died on October 16, 1933. She is to be buried at Echota, and she will be buried at 2:30 o'clock today. Friends, now I am greatly depending upon you to dig the grave. I, U:ghu:si Wahhya, just wrote this.

Description of Document.—In pencil, on glazed white paper cut from folded-out envelope; approximately 5-1/2 x 6-1/2 inches; cut slightly irregularly, sides and bottom, flap at top; three tack holes.

No. 13. Funeral Notice for a Child of Ne:d(i) Gwi:d(a)

gâ'lo'hni 16ne:i 1934 uyohusv:gi ne:d(i) gwi:d(a)28
August 16th 1934 he (she) did die Ne:d(i) Gwi:d(a)
uwe:tsi usdi:i hi:pahhno: iyv:da
his child small this, and at that time
widano:yv:tsi 17 dusi:ne dha³li 30 itso:di
there he (she) will be buried 17 th two 30 Echota
tsun(a) daniso'dhi:yi

Free Translation.—NED ADAIR CHILD DIED August 16, 1934. The small child of Ne:d(i) Gwi:d(a) died. It will be buried in Echota Cemetery at 2:30 on the 17th.

Description of Document.—In pencil, on unglazed brown paper with 10 green lines; approximately 4 x 7-13/16 inches; torn upper and lower edges; middle portion of a leaf from a tablet; two tack holes.

No. 14. Funeral Notice for a Daughter of Wo:yi

gywo:ni 19 1935 gha³ wo:yi²⁹ uwe:tsi a:yohu:hi
April 19 1935 now Wo:yi his child she just died

²⁷ Wahhya is “Wolf” (vide Note 17 and Note 25).
²⁸ “Ned Peter.”
²⁹ “Pigeon.”
ECHOTA FUNERAL NOTICES

No. 15. Funeral Notice for Ghi:ladi Une:la

Free Translation.—April 19, 1935. Now! Wo:yi’s daughter just died in childbirth. She is to be interred here in Echota Cemetery, April 19th. Now! Friends, you men of those of us who live here in Echota, it becomes necessary for you workers to dig now. She is to be buried at 2:30 (near where Di:so:hwisgi was laid away).

Description of Document.—In pencil, on unglazed brown paper with 16 green lines; approximately 5-15/16 x 7-13/16 inches; cut upper edge; bottom portion of a leaf from a tablet; right side weather-faded; three tack holes.

No. 15. Funeral Notice for Ghi:ladi Une:la

unolv:dhani  gha:lv:i  14  37  hi:a  ghi:ladi  une:la
January  month  14  37  this  Ghi:ladi  Une:la


":"sdi:i  na:gwu  unoyv:sd1  gese:sv  2:30
  to be buried, she  now  to be buried, she  it will be

Di:so:hwisgi  nigv:hvn:v  osd(a)  nigv:hnv:i  nav:i
  made, he  good  made, he  near

di:so:hwisgi  30  nigv:hvn  51  osd(a)  nigv:hnv:i  nav:i
  made, he  good  made, he  near

dhali  tso:sgo:hi  unoyv:sd1  gese:sv  2:30
  two  thirty  to be buried, she  it will be

niga:hl(i) sdi:a  na:gwu  unoyv:sd1  gese:sv  2:30
  it becomes  now  to be buried, she  it was

Free Translation.—April 19, 1935. Now! Wo:yi’s daughter just died in childbirth. She is to be interred here in Echota Cemetery, April 19th. Now! Friends, you men of those of us who live here in Echota, it becomes necessary for you workers to dig now. She is to be buried at 2:30 (near where Di:so:hwisgi was laid away).

Description of Document.—In pencil, on unglazed brown paper with 16 green lines; approximately 5-15/16 x 7-13/16 inches; cut upper edge; bottom portion of a leaf from a tablet; right side weather-faded; three tack holes.

No. 15. Funeral Notice for Ghi:ladi Une:la

unolv:dhani  gha:lv:i  14  37  hi:a  ghi:ladi  une:la
January  month  14  37  this  Ghi:ladi  Une:la


":"sdi:i  na:gwu  unoyv:sd1  gese:sv  2:30
  to be buried, she  now  to be buried, she  it will be

Di:so:hwisgi  nigv:hvn:v  osd(a)  nigv:hnv:i  nav:i
  made, he  good  made, he  near

di:so:hwisgi  30  nigv:hvn  51  osd(a)  nigv:hnv:i  nav:i
  made, he  good  made, he  near

dhali  tso:sgo:hi  unoyv:sd1  gese:sv  2:30
  two  thirty  to be buried, she  it will be

niga:hl(i) sdi:a  na:gwu  unoyv:sd1  gese:sv  2:30
  it becomes  now  to be buried, she  it was

---

30 I am unable to translate this masculine name.
31 Nigv:hvn is a shortened form of nigv:hnv:i. Echotans speak of someone “decently” buried as having been “made good.”
32 This notice is not in Itsodi:yi. The author of it, a medicine man, came to Echota from northeast of Stilwell, and his speech was always regarded as outlandish. His son, also a medicine man, is the only individual who to my knowledge still speaks this dialect.
33 I am unable to translate this feminine name, but I infer that Ghi:ladi may be Ghe:ladi in Itsodi:yi.
34 Cf. ahli:yili:sv:i in Itsodi:yi.
Free Translation.—January 14, 1937. *Ghi:ladi Une:la is to be buried today, the 14th, at 2:30 o'clock in the afternoon. All you friends come now. It becomes time for you diggers, friends.*

Description of Document.—In pencil, on unglazed brown paper with 17 green lines; approximately 6-1/2 x 7-3/4 inches; torn upper and lower edges; middle portion of a leaf from a tablet; weather-faded; three tack holes.

No. 16. Funeral Notice for Tsa:li Dhla:me:ha

duni:n (o) dhi 10ne 1937 tsa:li dhla:me:ha
October 10th 1937 Tsa:li Dhla:me:ha
a:yoh:hi 6:30 ahli:yili:sv wahs(i) sv:hiyé:i
he just died 6:30 moving, it clock evening
unoyv:sdinno: gesv:i itsodi:yi tsun(a) daniso dhi:i
to be buried, he, and it is Echota-place to lay them (alive) again, they-place

dagano:yv:tsi duni:n (o) dhi 11ne
he will be buried October 11th
dha:li ahli:yili:sv svhiye:id:la
two moving, it evening, toward

Free Translation.—October 10, 1937. *Tsa:li Dhla:me:ha just died at 6:30 o'clock in the evening. He is to be buried in Echota Cemetery. He will be buried at 2:00 o'clock in the afternoon.*

Description of Document.—In pencil, on off-white bond paper, unlined; approximately 5 x 7-3/4 inches; two tack holes.


unolv:dhani 31 ne:i 1937 udedhiyv:sadisv:i sgo:
January 31 st 1937 year ten

---

35 Cf. svhiye:id:la in Itsodi:yi.
36 Cf. itsilü:tsv in Itsodi:yi.
37 Cf. ni:gahl(i)sda:nea in Itsodi:yi.
38 “Charley Bat.”
No. 18. Funeral Notice for Si:na:sda Dhlvdi:sd(i)

<table>
<thead>
<tr>
<th>Month</th>
<th>Date</th>
<th>Year</th>
<th>Event</th>
<th>Time</th>
<th>PM</th>
<th>Morning</th>
<th>Wording</th>
</tr>
</thead>
<tbody>
<tr>
<td>November</td>
<td>21</td>
<td>1938</td>
<td>gha²</td>
<td>1:30</td>
<td>PM</td>
<td>niga:diyu</td>
<td>Echota-place to lay them (alive) again, they-place she will be buried</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td></td>
<td>a:yo:hu:hi</td>
<td></td>
<td></td>
<td></td>
<td>si:na:sda Dhlvdi:sd(i)</td>
</tr>
<tr>
<td>November</td>
<td>22</td>
<td></td>
<td>wadadu:ga</td>
<td></td>
<td></td>
<td></td>
<td>by the boy Al:tsa's child, just died</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Al:tsa</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Free Translation.—January 31, 1937. At 10:00 at night the Al:tsa boy, twelve years old, Wadadu:ga Al:tsa's child, just died. He will be buried in Echota Cemetery on Tuesday, February 2nd at 1:30 in the afternoon. Let's all help each other with the digging.

Description of Document.—In pencil, on glazed white paper with 11 green lines; approximately 4-3/8 x 7-7/8 inches; torn upper, lower, and left edges; lower edge irregularly indented with scissors (at later date?); probably middle portion of a leaf from a notebook; three tack holes. First three Sequoyah symbols in next to last word traced over in blue ink.
Free Translation.—November 21, 1938. Now! Si:na:sda Dhlvdi:-sd(i) just died. She is to be buried here in Echota Cemetery on November 22. She will be buried at 2:00 o'clock. Now! You diggers must now begin, this morning, friends, November 22, 1938.

Description of Document.—In pencil, on off-white glazed paper with 19 green lines; approximately 5 x 7-5/16 inches; probably a leaf from a tablet; two tack holes. Pencilled names in English on verso.

No. 19. Funeral Notice for a Child of La:wan(i)

Free Translation.—December 29, 1938. The small child of La:wan(i) just died. It is to be buried here in Echota Cemetery. It will be buried December 30th. Now! Friends, you diggers will have to go to work the morning of December 30th. It is to be buried at 2:30 o'clock.

Description of Document.—In pencil, on unglazed brown paper with 10 green lines; approximately 5-1/8 x 7-3/4 inches; torn upper and lower edges; top portion of a leaf from a tablet; four tack holes. Pencilled figures in English on verso.

No. 20. Funeral Notice for a Child of Disghwaːni

43 "Robert."
Free Translation.—February 22, 1939. Now! Friends, you workers be ready to dig a grave. Disghwa:ní’s small child just now died. It is to be buried at 1:00 o’clock in the afternoon.

Description of Document.—In pencil, on off-white glazed paper with 16 green lines; approximately 5 x 5-9/16 inches; torn upper edge; probably a leaf from a tablet; lower two inches or so had been folded under when tacked; four tack holes. Pencilled figures on verso.

No. 21 Funeral Notice for Adé:lanosd (a) Ganv:sanu:lv:hi

adé:lanosd (a)  ganv:sanu:lv:hi
Adé:lanosd (a)  Ganv:sanu:lv:hi
an (a) sgv:dhi  13 1939  a:yo:hu:hi  unoyv:sdihno:
May  13 1939  he just died  to be buried, he, and
a²hni²  itsodi:i  tsun (a) daniso²dhi:i
here  Echota-place  to lay them (alive) again, they-place
unoyv:sdhi  gese:sdhi  an (a) sgv:dhi  15 1939
to be buried, he  it will be  May  15 1939
dha²li  tso²sgo:hi  ahli:yili:sví:i  wa:ts(i)
two  thirty  moving, it  clock
sunale:igwu  itsale:n(e)di  gese:sdhi
morning, just  to begin, you (pl.)  it will be
ditsilv:hw (i) sdané:hi  its (a) sgó:sgi
you (pl.) workers  you (pl.) who dig

44 Working at a single task.
45 "Chestnut Bread." This article of food, known in pre-Removal days, has been forgotten, together with the meaning of the word, in Oklahoma.
46 "Good Money (pl.) It (flex.) Is Attached to His Leg."

Description of Document.—On folded-out glazed white envelope, with flap at bottom; approximately 6-7/16 x 6-1/2 inches; three tack holes. Verso (outside of envelope) bears name of addressee (Mr. Jim Hair, Echota, Oklahoma) typed in black, return address (State Board of Public Welfare, Oklahoma City, Oklahoma), printed in blue ink, and postal permit stamp, also in blue ink.

No. 22. Funeral Notice for Wadh(i) Dhla:me:ha

Free Translation.—*April 5, 1939. Wadh(i) Dhla:me:a just died. She will be buried at Echota at 2:30 o'clock, April 6th. Now! You diggers must begin on the morning of April 6, 1939.*

Description of Document. In pencil, on grey marbled paper, unlined; approximately 3-3/4 x 4-7/8 inches; torn lower edge; two tack holes.

No. 23. Funeral Notice for a Child of La:wan(i)

Free Translation.—*April 5, 1939. Wadh(i) Dhla:me:a just died. She will be buried at Echota at 2:30 o'clock, April 6th. Now! You diggers must begin on the morning of April 6, 1939.*

Description of Document. In pencil, on grey marbled paper, unlined; approximately 3-3/4 x 4-7/8 inches; torn lower edge; two tack holes.

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47 I am unable to translate this feminine first name. The masculine name Wa:dh(i) is often mistaken for it in manuscripts. Dhla:me:ha is "Bat" (*vide Note 38*). I have in my possession a book of home-remedy type formulas in the handwriting of this woman, the maternal grandmother of my wife.

48 "Robert" (*vide Note 43*).
Free Translation.—April 18, 1940. The small child of La:wan(i) just died this morning. It will be buried at 2:00 o'clock in the afternoon, April 19, 1940. Now! Friends, you workers must begin to dig in the morning.

Description of Document.—In pencil, on unglazed brown paper with 12 green lines; approximately 4-1/2 x 7-7/8 inches; torn lower edge; top portion of a leaf from a tablet; two tack holes.

No. 24. Funeral Notice for a Child of Ge:hya?hi

Free Translation.—April 20, 1940. Ge:hya?hi’s baby was just still-born at 4:00 o’clock this afternoon. It is to be buried at 1:00 o’clock, April 21, 1940, here in Echota Cemetery.

Description of Document.—In pencil, on unglazed brown paper with eight green lines; approximately 3-1/8 by 7-11/16 inches; torn upper and lower edges; middle portion of a leaf from a tablet; two tack holes. Fragment of irrelevant Sequoyah text at top of page; pencilled tally-sheet, in English, on verso.

49 I cannot translate this feminine name although its derivation from age:hya (“woman”) is obvious (vide Note 26).

50 U:si di ayo:hi = small baby.
No. 25. Funeral Notice for Wadh(i) Dhla:me:ha Mi:la

Wadh(i) Dhla:me:ha Mi:la 8:15 ga?lo?hni
Wadh(i) Dhla:me:ha Mi:la she died 8:15 August

igohi:dayno: ule:hnido:lv a:se
as long as, and she stood about one supposes

Wadh(i) Dhla:me:ha Mi:la uyohu:sa
8:15

Wadh(i) Dhla:me:ha Mi:la

51 This person was the granddaughter of the subject of No. 22 and, while unmarried, had the same name. Mi:la ("Miller") was her married name. She had married into a tribe of western Oklahoma. She succumbed, after a lengthy hospitalization, to injuries received in an automobile accident. Since she did not die at Echota, this notice was not posted, but instead read at her funeral.

52 This word, spelled in the "standard" way (un(a)do:dagwide:na) in the manuscript, is an excellent example of contrast between what is sometimes written and what is spoken at Echota.

53 I cannot translate Nv:gh(a)dhi:da?ni, but Ga?nitse:gwa is "Big Bullets."
un(a) do:dagwa:sgv svhiye:idlda gha<sup>3</sup> i:gali:i
Sunday evening, toward now we friends
ditsilv:sdan(e) di niga:hl(i) sdi:a a<sup>3</sup>sgo: sdi
to work, you (pl.) it becomes to dig, one

Free Translation.—May 27, 1944. Saturday morning at 2:00 o’clock Ni<v:gh(a)dhi:da<sup>2</sup>ni Ga<sup>2</sup>nitse:gu<sup>3</sup>a died. He is to be buried here in Echota Cemetery on Sunday afternoon, May 28th. Now! Friends, it becomes necessary to go to work and dig.

Description of Document.—In pencil, on off-white glazed paper with 12 blue lines; approximately 4-1/8 x 5 inches; lower edge cut with scissors; bottom portion of a leaf from a tablet; four tack holes.

No. 27. Funeral Notice for Dinale:hwisda
gha<sup>2</sup>ga<sup>2</sup>li 10 1945 dinale:hwisda<sup>34</sup> u:yo:hu:hi
February 10 1945 Dinale:hwisda he just died
Saturday morning, toward 14 successively stroked
udalu:lv 5 o’clock tsulv:sado:i<sup>50</sup>
lacking 5 o’clock Tsvul:sado:i
tsun(a) daniso<sup>2</sup>dhi unoyv:sdi gese:sdi
to lay them (alive) again, they to be buried, he it will be
ase:hno: v:dhla yá:gh(a)dha<sup>46</sup> iyú:i gesv:i
but, and not he knows when it was
un(a) do:dagwa:sgv gha<sup>2</sup>ga<sup>2</sup>li 11 s:ne 2:30
Sunday February 11 1945 2:30

Free Translation.—February 10, 1945. Dinale:hwisda just died on Saturday morning at 15 minutes until 5:00 o’clock. He will be buried in Tsulv:sado:i Cemetery, but he does not know when. (Sunday, February 11th, at 2:30 o’clock.)

Description of Document.—In pencil, on white legal bond paper; approximately 5-3/8 x 8-1/2 inches; neatly torn right edge; had been folded in half when tacked; four tack holes.

No. 28. Funeral Notice for Ada...gi
dehaluyi 22 1945 ada...gi<sup>57</sup> a:yo:hu:hi 5:30
June 22 1945 Ada...gi he just died 5:30

<sup>34</sup>“Let Us (dual) Stop Them.”
<sup>55</sup>“Bright Rays-Place,” a community near Nicut, in Sequoyah County.
<sup>56</sup>Whoever supplied the writer with information.
<sup>57</sup>Part of this name, probably a masculine one, is illegible.
Free Translation.—June 22, 1945. Ada...gi just died at 5:00 o’clock. He will be buried in Echota Cemetery Saturday afternoon, June 23rd, at 8:00 o’clock.

Description of Document.—In indelible pencil, on thin white bond paper, unlined; approximately 5-11/16 x 5-7/8 inches; neatly torn lower edge; five tack holes. Design incorporating words “Sky Mail” printed in blue ink on verso.

No. 29. Funeral Notice for Tso:suwa

Free Translation.—May 12, 1945. Now! On May 11, 1945 La:wani’s child, a boy named Tso:suwa, just died. Now! He will be buried here in Echota Cemetery. Now! You friends who dig, now begin this morning.

Description of Document.—In pencil, on glazed white paper with 11 green transverse lines, red vertical line 1-1/4 inches from right edge and red vertical line 1-1/8 inches from left edge; approximately 5-1/4 x 7-15/16 inches; torn lower edge; top portion of a leaf of loose-leaf notebook filler; one ring-hole, left; four tack holes.

58 “Robert” (vide Note 43 & 48).
59 “Joseph.”
ECHOTA FUNERAL NOTICES

No. 30. Funeral Notice for Nv:tsi Tsimi

gaye:gwo:ni  5 1946  nv:tsi  tsimi  a:yohu:hi
July  5 1946 Nv:tsi Tsimi she just died
do:dagwasgv:gi61  svihe:idi:dla  unoyv:si
Sunday evening, toward to be buried, she
wa:ts(i) ahli:yili:svi:i  2:30  gha>  nig:da
clock moving, it  2:30  now  all
de:dahl(i)sdelv:hi  a2gosv:hi
we must help each other (imp.) digging, one
do:dagwasgv:gi  sunale:idi:dla
Sunday morning, toward

Free Translation.—July 5, 1946. Nv:tsi Tsimi just died. She is to be buried on Sunday afternoon at 2:30 o’clock. Now! We must all help each other with the digging on Sunday morning.

Description of Document.—In pencil, on glazed white paper with 27 green transverse lines and red vertical line 1-1/8 inches from right edge; approximately 8 x 10-1/2 inches; leaf from a loose-leaf notebook filler; two ring-holes, left; folded in three when tacked; four tack holes.

BIBLIOGRAPHY


60 I cannot translate the feminine name Nv:tsi, but Tsimi is “James.”
61 Alternate with un(a) do:dagwasgv.