



Smithsonian Institution  
*National Museum of Natural History*

Department of Anthropology  
*National Anthropological Archives*

**NAA MS 1549**

***Wandot/Wyandot/ vocabulary January 8, February 7, March 15, 1881***  
***National Anthropological Archives, Smithsonian Institution***

This material was produced with generous support from the 2013 Breath of Life Archival Institute for Indigenous Languages. Participants may view, print, and share this material for personal, educational, and community use.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.

- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Please cite the material in the following format:

***"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"***

For example:

***" NAA MS 2108, National Anthropological Archives, Smithsonian Institution"***

Questions? Contact [naa@si.edu](mailto:naa@si.edu).

WANDO

BUREAU OF AMERICAN  
MANUSCRIPT VAULT  
MAY 1926



The Property of

1549



At the Methodist Conference at Hornells-  
ville, Dr. Huntington, Presiding Elder of the Buffalo  
district, presented a written report of the state of his  
work among the Cattaraugus Indians. There are 37,000  
Indians upon the reservation. About one in sixteen of  
them is professedly Christian. The rest are divided be-  
tween those who sustain their old pagan religion and  
the large number who, imitating the white people, fol-  
low their own inclinations and are simply worldly and  
godless. There are three missions among them, a Pres-  
byterian, a Baptist and a Methodist. Nearly or quite  
half the Christians belong to the Methodist mission so-  
ciety.

Oct. 23, 1880.

1700

1549

Wandót lamändä . y

Wendót Language.

Wandót lingiä'gü'hshame , W. stories.

Wandót iniüntü'hsh , W. words.

Wandót ahari'wanie't , W. sentences. x  
er'wanie't

Wandót e-ätsi , W. names. x

ha-ätsi, ya-ätsi, hshätsi, katishätsi /man's, women's, their, all  
their names).

Häto (leader), is his name; alluding to the leader of the tribe.  
katishätsi

John M Grey-Eyes;

Wyanox Reserve, Indian Territory, Grand  
River, P.O. — (1 mile from P.O.)



Wandot Wandot

Heto, name of informant.

3

crumé wandot a Wendat man

umé wandot a Wendat woman

wándot rómantaxtta a W. boy. x

ěshě'āha w. a W. child x

w. yawetsēnóha a W. girl.

w. dekiómatsāte district, land of Wendats x

wandot hamā'nda the W. language, x

tinuxshini'ondi <sup>in one</sup> all the Seneca men x

yenuxshini'ondi a S. woman x

hūnuxshini'ondi a S. man x

hutinuxshini'undi two or more S. men, x

they make a beaming house.

yenūxshēni'undi, or. yenuxshēyorā'nri a beaming house x

ūtūxshut a house stand'g straight up. x

yenūxshē house; generic. x

uwatsishta yenūxshē bark-house x

Sen. uwatsishta bark; (probably be generally used) x

hūwatschi'shta; other form.

W. <sup>u-ā'ā</sup> a'hshta b. when peeled from the tree. x

~~ge~~ indēn'hs I peel the tree

axshite a-andēra I peeled the tree yesterday



- u'beha<sup>en</sup> Endera I will feel the true tomorrow.  
 yeta'xkuat white elm; viz: true growing a bark  
 that will hold something (Dishes etc)  
 yeraxkuat object holding something, concave,  
 utunsaye hollow, concave.  
 oharant tubiform.  
 utewerundi globiform; cyphroid  
 yangia, ya-ngia, x utakusha 2 rings, has annular  
 2 rings  
 towa-a'khti flat & hollow.  
 mi yumerunu Oneida nation, tribe (nearby;  
 Indian; many)  
 rumerunu one O. man  
 umerunu one O. woman.  
 rumerunu hashcha many young O.  
 henumerunu hatishcha many young O. (children)  
 numerunu hatimenda the O. language.  
 henumerunu hat y kutisene'a guxsheta  
 (ownership)  
 an Oneida horse -  
 utexke guxsheta mare.  
 tatsixkua-a colt. tats-utexke filly.

- 5  
 yanie'yerunu a Mohawk Int.,  
 hatinie'yerunu the M. nation  
 yenie'erunu, unie'yerunu a M. woman.  
 lunie'yerunu a M. man.  
 hu — humantaxtea a Msh. boy.  
 hu — yewutsenuhu a M. girl.  
 hu — atiwitseruhu many M. girls  
 hanumantaxtea many M. boys  
 hatinie'erunu hatishcha mix of Moh. children  
 says Cayuga are mountain Senecas, because they formerly  
 in the Allegheny m't's.  
 Tuskerora; ~~the nation~~; taskaho; disposed like among them.  
 refers not wanting like with others.  
 taskaho hatimanda Tuskerora language.  
 gandeshete sandy country; <sup>name of</sup> country of Hurons, E. of Huron Lake.  
 gandesha sand.  
 Skanshu, shashu<sup>red</sup> fox; not a  
 tsinantonto soft grey fox. Sag. andasatey  
 tsia'sta-ita tute black fox. Sag. hahyuka  
 and tsinantontongue r. gris avec une raie de  
 poil noir le long du dos.



kuat'ra sunrise "kuat'ras the sun comes up"  
kuat'watukua sunset the sun goes down

hātūye north; hātū' cold  
guk'ek south (correct?) sk'ek warm, u'k'ek';  
sk'ek' kuat'ra southeast

hātūye kuat'ra ~~south~~ northeast  
hāt'watukua kuat'ra northwest  
he-sk'ek' kuat'ra northeast (?)

yā'ishā sun. (Andastogues from this; "Southerners"?)  
wā'hsunte'-eya yandishā moon; lit. "night sun" Sag.  
nētē'-eya yandishā day sun. ourkenha jour.  
sūkuas wind; hātūye ekiukuas north wind

or the w. comes from the north

hātūye he-ukuas the wind goes forward the north.  
e~~kuat'ra~~ ekiukuas <sup>wind</sup> comes from the east.  
ekuat'ra he-ukuas the wind goes to wards the east.  
e~~st~~ izhukuas it blows, there is air, it's windy, yoquiffe.

ya-gura' the wind  
tōndi' izhukuas (ilis) stormy, windy.  
iya-uratāshe whirlwind. tāshe rounding.

uskēno'to<sup>n</sup> deer.

uskēno'to<sup>n</sup> tsihāshāgi hā'garuta black tail deer.

or "mountain deer"

anāriskua gray wolf. Sag. anariskua (an.)

anāriskua hātiskān'a small wolf, coyote

tsutarēsha-i buffalo. (ē shirt) tsutarēsha-e.

utsindāra'ta elk (hoofed) [-tētsi long]

utsindāra't-tētsi long-hoofed. Sag. tsindāra't: origi-  
nat, estab.

buff. m<sup>t</sup> animal, apt to running through mud, water,

like quicker than over ground. tsutarē' to go across,

yengīānō', yāngyāno dog. "kind animal."

utsūta-i beaver. Sag. toutayé'

utsūta-i hatenda castorūm. "smelling foot of beaver."

ushuheshēya-a muskrat, living in marshy ground

herāye <sup>herāye</sup> marsh; heshēya-a <sup>Sag. ondathra (an.)</sup> in the marsh. (<sup>rat musqué</sup>)

ushu - the animal that lives (?)

yashū' animal "anything subject to be killed". Sag. ayot, savage

diāngiuxs anything that grows; tiwāndiāngiuxs

or: awēti diāngiuxs

ungihō'kie to grow. (part of plants).

amāntiūndi'hakie to grow (part of animals)



awókucrae, ahondarat the pups were born.

<sup>the bore</sup>  
awókuceto having a young one

aondarat was born (child, cub etc.)

unāno hatisha-dha young dogs | gāgnenon ch'ien <sup>Sag.</sup>

haska-dha male y. dog. ashē-dha y. slut.

utsungeta-a mouse (in house) Sag. t'onggyatan / ~~mouse~~

tātūt field mouse. Sag. tachro, esp. a grouse <sup>mouse's house a manger.</sup>

undayu" skua'a gopher (an. liv'g in the ground).

\* unde' ground. undayu" in the ground

unde'-ende on the ground; over the ground

—, ire, or iwe going (male) iwe (she, animals  
over the ground.

imānde' walking pair of many animals)

\* utiskuinde' running over the ground (animals), female).

hutiskuinde' do do (male)

utuntis <sup>nyūhi, -zhūhi</sup> ~~unāye~~ badger (1<sup>st</sup> w. groundhog)

\* ~~ut~~ utsinuxkārū <sup>white-faced</sup> <sup>groundhog, -woodchuck.</sup> opossum

animal with the thumb: utsinuxkara

hutsinuxkārū male prefix <sup>animals, same as prefix.</sup>

utamānde they come, said of cattle.

\* amānde they go. — utiskuinde' they run from. } <sup>gnath.</sup> <sub>female</sub>

9  
undishō' tōrihē hot sun. utare' hot.

\* utarehāti ~~sun~~ warm day by the sun.

\* dweiātarihē the water is hot, or hot water.

etwāndushti water. awayandushti cold water.

\* undeskhuei'h frozen water

an'oyē bear, black. (Agrius)

\* utā<sup>black</sup>"hā<sup>black</sup>"shtāye hātutē black bear (hā-atutē <sup>the</sup> ~~is~~ color)  
that's his color)

ajsa-ūnkua color. other color, see p. 57.

undinie' white

g'atrālas gray

utihē brown, uhičkā light brown.

\* urōn'a blue; urōn'āha <sup>light</sup> purple, light purple

\* utsinguarāye green

mentāye red. uwāsha mentāye reddish (btl. r.)

ukāni'āntāye yellow. hukiarā'tōye light yellow of blonde

metayēha purple on hot (no 1)

Wutā-iumā mentāye deep red.

utchondi' urōn'a "very" blue.

tchishtāye'kā-ū copper colored. <sup>also 1 Cent piece.</sup>



\* utari'hā<sup>(the heat)</sup> [heat; underiā<sup>n</sup> hē utari'hā atēhē heat,  
 uhi'ka chestnut color, brown.  
 \* ukui'shtāndiū silver. ukiniā<sup>ta</sup> flesh color  
 utsiṅguarāye hā'-u gold colored. [ukui'hā iron.  
 ukāniāntāya yellow (of egg) uti'ka egg Sag.  
 uskanūtātsia light-c, mouse-colored deer. (mauve)  
 me-ē'cha whippoorwill  
 atā-ār'tuat lark (Neph. a little crooked)  
 ha-ar'tā thigh  
 \* tutō'bo<sup>n</sup> crooked; tē-utē'bo  
 \* iwā'sha "a little" (minutive)  
 yūngi' duck, yūngē; "bird that swims"  
 \* yahū<sup>r</sup> goose Sag. outside ahongue  
 tungeshiē-ā-ā martin, tail-forked.  
 atā'kia <sup>many different</sup> ~~the~~ yō'ssā'ha shā'ha <sup>the birds are singing.</sup>  
 ahōrawā'ssā to crow; "shaking the feathers."  
 yukū owl. hata'kia is hooting. Sag. okoko, ichi  
 \* hihī screech-owl hata'kia is screeching. chat-huant.  
 taxkashā'-a a small owl.  
 tsushuskandeta'ka<sup>stakia</sup> burrowing owl; cries tū-ū (onomatop.)  
 the cold-bird, "shivering" bird.  
 tsuxkumā'ndato<sup>n</sup>ka humming bird "bird waver, in its  
 kumādato<sup>n</sup> to waver, swing, balance itself.

Jan 8<sup>th</sup> 1881.

11

ukie'hki'ya noon; midday? "sun in middle, south  
 aweniū<sup>n</sup> de'kiek this afternoon  
 ashenō<sup>n</sup> k de'kie'kk this middle afternoon  
 aye'ā-akiē'ye this evening.  
 akudtākua sundown  
 \* a-ū-ūra dark of night  
 \* shatewaso<sup>n</sup> tē'tsi midnight  
 a'ūhē'ha the daylight appears.  
 utawāl'trāt the sun rises  
 \* hayadishā<sup>n</sup> hā the sun is setting.  
 utā'ūndi'shu the moon rises.  
 \* ha-ayādishā<sup>n</sup> hā the moon sets.  
 \* shatiāndishō'tsi half month  
 shateyāndisha this half moon.  
 kuā'tra cyp. first quarter of moon  
 awē'skua kuā'tra, last quarter of moon.  
 \* yandishā<sup>n</sup> new moon  
 ta-aurāte (yāndisha) wa'hsuntēye<sup>n</sup> the sun is  
 behind the clouds.  
 uta-ūra w. y. dark of the moon. (or uta-ūra)



té-unde-ónskuatón moon - halo, (sun-h. same)

eki-urátá yándiska sun-eclipse

eki-urátá wa'heunte-eyandiska moon-eclipse.

surawéye íhá morning star

ayerakiéye íhá evening star.

ahássa'ha shooty star; pl. aho'sá'ha

té-ussatándí it's foggy. trondí' t. the fog is very thick

ini'ondúss it's raining; tr. i. it rains hard.

a'ondút it is going to rain

a'ondút it has rained (yesterday or a year ago).

(ya-atáye) <sup>is dry</sup> a-ondáno'má the ground is wet, muddy.

a-ondát'há the ground is ~~wet~~ dry.

\* ustáté dry.

yáreshixtaye the ground is rocky

ya-annéstaraýe the ground is gravelly.

\* ya-andé'shaye the ground is sandy.

unquá'tha-aye the ground is thin (not much soil), <sup>thin</sup>

unditsuíyutun'a the ground is rolling.

unditsunúyaye on the top of the rolling ground.

undawá'hshé the ground is productive

ta-áte undawá'hshé, or: iniúnda'hshé

the gr. is unproductive.

ka-andé undawá'hshé? is the gr. productive?

íhla'a tá-undawá'hshé! no, it is not productive.

ya-ániásh <sup>mm</sup>-ésh, ya-ániásh it is drizzling.

\* a-únda'sh'ti it is hailing.

\* undé'hsha hailstone sand

úngurá a raindrop.

\* ta-unguré'ha a large raindrop.

ta-ungushé'ha a small raindrop.

haxkuanishas it thunders; hínu thunders

\* akuaéndí'kua it lightens; temáéndí'kuash lightning.

undihaniáth'te (-álte) rainbow.

\* u-ashé' dew. trondé u. heavy dew.

\* ye-aniásh it drizzles, dew falls.

utronde ye-aniásh a heavy drizzling, or dew falls.

utsándushti water. Sandusky?

utvándushti da-íha drinking water

áwe-andúsh'ti cold water.

\* iyé'he a-íra <sup>mm</sup>uts. I want to drink water

\* iré'he a-íra uts. you want to drink water.



ande'he ashandira uts. <sup>(excl.)</sup> we two want to drink water.  
 awe'he ashawera uts. we (many) want t. d. w.  
 hānde'he ashawera uts. we (excl.) w. t. d. w.  
 ānde'he ashawera uts. we (excl. female) w. t. d. w.  
 aweti' ande'he ashawera u. we (m. or f. subst.) w. t. d. w.  
 uweti' latinda'h shate u. they were all thirsty for w.  
 \* e-tira ~~at~~ utsandushti let us two <sup>(m. or female)</sup> drink water  
 ire'he a-a-ira u. he wants to drink water  
 ha-andaxshat'ano h he is thirsty.  
 iwe'he ashandira u. <sup>2 women</sup> they want to drink water.  
 iwe'he a-ira u. she wants to drink water.  
 ya-anda'hshat'a' she is thirsty.  
 yenieno' ya-andaxshata the dog is thirsty <sup>(m. or f. subst.)</sup>  
 shendaxshata' i-i? are you thirsty? <sup>(ha-and. he.)</sup>  
 (te'a') ishata-a! No, I am not! <sup>(to one person),</sup>  
 disha latindaxshata' they are thirsty.  
 Gu-isha Greek people; one Greek man Ku-isha erome  
 Ku-isha ume' one Greek woman.  
 Tikasha erume' on Chicasaw man, -ume' women.  
 Ungxiayorono & Seminole; U-rone erume' S. man,  
 people living in a peninsula; ungiyo?

15  
 Uwatayorono Cherokee; "people living in the ground".  
 "W. found them in the caves." uwatayo hole in the ground.  
 Tsa'hta' Cha'hta.  
 Komantch Comanche  
 Witishaxtanu' Pecos, Pankeshaws, Weas, Kaskaskias  
 Utasuchuat Anapaw, speak much like Osages.  
 means ~~off~~ wild apple, fruit of paper tree.  
 uttushuat -uskuiwa' papaw-tree.  
 Washashe Osages.  
 istawas I make a hole in the ground. <sup>3 people live on the wall</sup>  
 tachtarawato' I make many holes in the ground.  
 uto'shatse nda-andawat I make a deep hole in the  
 ground.  
 and ~~at~~ awato'mya/a I made several holes in the ground.  
 uto'nshe <sup>h. is full.</sup> utsa-andushti the hole is full of water.  
 iwassi utsa-andushti the pitcher is full of water.  
 ukushti utsa-andushti the cup is full of w.  
 undi'hi utsa-andushti the glass is full of water.  
 yengiaruti utsa-andushti the trough is full of water.



ame'-ize' latindare', ame'-ize' endare'  
people <sup>staying</sup> living on the water (in ~~the~~ vessels) ame'-ize'

on, upon  
a-aweyat'akea latindare' people liv'g near the water  
(or a- endare, nabi, f. xanimb together)

ayandawatakie-a endare' people living close to the river.

ayontarat'akie-a endare' people liv'g close to the lake.

yontareshiye ayontarat'akiea endare' people liv'g  
great water lake living  
near to the Sea.

\* yontarichu' greatest (of all waters)

\* yontarowane large lake, great water, broad.

\* yontare'tsi long lake, water &c.

\* i-juntarawaxka short water.

undute deep water. utonshutse it is deep (not water) (water) (depth)

\* yandexkuane large water, leep of water

ekanoma'te bottom (of lake, river &c.)  
water

yenomayo' to the bottom.

metaye yanda-uta Red River of La; yanda river.

Kaneti yandawahi Canadian River, I.T.

Ka yandawahi Obisnoos River.

17  
Uye' yandawahi Mississippi River.

Tsinwatra yandawahi; Grasshopper River; <sup>any of several</sup> ~~the~~ Kansas River

\* Monia y. Blue River

Washita-a y. Quachita River

yandarwidhu Mississippi River (widhu largest of all)

uhishu' } Ohio River, " <sup>largest (river)</sup> River of the forest."

\* yeha'-aye forest (yahi' tree, i-ahi' standing tree)

\* hamandishu his command is greatest "God"

Eta-atarah're Allegheny River; "high bank river"

yanu'traie river bank.

ha-atarah're canon, deep gorge

hayanakiasetia close to the bank.

ayontarat'akiea across the Lake.

Eta-atarah'sh "falling banks" Monongahela River.

utayat'araka they caved in (the banks)

\* nesha'ta brain.

Tutende'-iuri yandawahi the Missouri River

u. wily (river) muddy.

ushaytano Illinois River.

\* Unontayon yandawahi Cumberland R. (m't'n River).

\* unu'tishu largest m't'n



unintayn mountainous country  
 unūnta mountain, yaresūxta stone, petli.  
 yarenda' rock.

standing hill: mitūyūt; undiūcia hill  
 ungiayō' valley, large or small.

ate-utāshti unōntut cliff, standing up

ya-rendut ~~cliff of a~~ rock forming a hill, prominent.  
 rocks piled up by nature only.

tegarendato cairn of rocks (artificial); stone-pile.

ukek' yand. —, Southern River: Tennessee R. <sup>skick</sup>

kerontā'hshe Wabash River; river of "rest", stopping  
 then in camps" by the Mandato others.

ayatori'hshe Forest

ekueyatori'hsolanta I have rested there.

heyatori'hsa I am going to rest.

ha-awatori'hsa we (2 or more) <sup>did</sup> rest there

umatori'hsa we rest there now.

ekuatori'hsa we shall rest there.

Shoniūtu yandawāki. Sioix River (meaning water), but  
 (river became dry name given by Mandato; different kinds  
 of wots, grass, flap, plants in the river.)

usūniū variety of plants.

Yarendut y. - Maumee River, called so after one big stone;  
 abt 10-15 m. from Lake Erie, near old  
 Chawa Mission, 7-8 m. from Rapids. Mission  
 started 1821; till removal, 1834(?).

gāhendat ropes.

Sā'shkiā <sup>nūnū</sup> Indians. Ind<sup>s</sup> dressing up fine,  
 "shut out truth" "S-r- yand. Miami River.

Yendata-i City of Detroit "a town".

Essayu-wēnda<sup>n</sup> yuntarāye Lake Huron.

" yandawāki "Detroit River, Huron River

Axshik' Saye' = rūnū Or: two Ind<sup>s</sup>

Akud'shisse Chippeway Lake

Akud'shisse yandaw. — Chippeway River

yendare'kue'k yandawāki Muskingum River  
 "river with plenty of game." yenda<sup>n</sup> a great  
 many; e'kue' place re' game

yashāha-aye Coshocton River, Ohio, "river full of  
 birds", geese & ducks.

amāye' atindare' yassaha all waterfowl.  
 staying bird.



✕ kandatūānē St Louis "city of the west." kadata  
town; wānē large.

✕ yānomarūshīwānē large hat.

✕ aḡkūwānē large shoe, moccasins.

✕ yūwānē anything big, broad.

~~Witātānē~~ Chicago City: unditātsiē; <sup>plenty of</sup> ~~city~~ of  
pole cats. (tchūkākū, all gone in Ottawa territory)

Hatī'kshī' rūnū Winnebago Riv<sup>r</sup> <sup>Wendot?</sup>  
"bury in soft ground; fearing to get stuck, Winnebago?"

a-umētsāshutā soft ground. (ushutā, 21) <sup>Wag. falls</sup>

hatīshī they are scared; they are the frightened ones, scared people.

Ungiā'ra Niagara falls. "floating over the surface of the water  
(as float of water)"

✕ utawoyēka (yāndī'ohi) the river falls down.

omā'hōka foam, foam of water.

om — rānde the foam floats down the water.

Tsatōngiendega two <sup>(bottom lands)</sup> valleys com'g close together.

"Susquehanna R." refers to the Delaware R. <sup>opposite it</sup>

ungiā'ya bottom land, valley.

Undāsh Delaware River; Undāshayānē (not rūnū)  
tribe of Delawareans. (were Wendot's once!!!)

Me'kshī' Muncie, Minn. tribes

21  
u-enda' <sup>origin of</sup> calf of leg; perhaps Wendot

ayū-enda' a person's calf of leg

hū-enda' his <sup>crest</sup>, u-enda' her calf.

hutiwenda calf of leg of everybody.

The W. <sup>men, not women</sup> ~~used to~~ shave off sides of head & leave a crest

stand'g which was often painted red; braids & sticks of  
silver stuck in to them braids.

uyū-utsa (that) crest of hair

✕ huyū'tsa a man's crest of hair;

huti'yutsa of more than one man.

huti'yutsuton'ō many men wear'g this crest.

huyū'tsetsi high hair-crest.

huyū'tsawaxka short hair crest.

hūnguā'hūt little tress, braid

hūnguā'hētai long braid; after the above had grown,  
they let it fall over their backs.

awē'hōka the silver saddle, pommel, <sup>tube</sup> hair plate, hollow,  
on both ends, & the head passing through it.  
each man wore one awē'hōka, perhaps from:

akūāsha saddle; ukūishā'dirū silver

✕ utūnguarāyēka gold, yātārā lead. (soft metal)

ushūtā soft; pl. same.



- ukwistashá-a metal of all kinds. ukwistá metal  
 yanduru dear, expensive, valuable.  
 undiú<sup>n</sup> very dear; undiú<sup>h</sup>te deary, <sup>superlat.</sup>  
 urita grass. ya-aná-u brass;  
 utwistayésha copper. uká'hkwa~~sha~~ x sha glass.  
 u<sup>n</sup>kuaxkashukua x window-glass; glass that goes  
 in for light.  
 shukua ~~through~~ transparent. shukua  
 ish'éy'esh you can see through.  
 ushákura sulphur, brimstone  
 ukwistashukúta iron "soft metal"  
 ukwistándiic steel "hard metal"; undiic hard  
 yátá, ya-atá mud; of, lead.  
 ukwistáyérant tin "light-colored metal".  
 uyéa't, áyera't light-colored.  
 utsiha<sup>dark colored</sup> dark colored. utwistáyé black.  
 tsahóntsi<sup>(one)</sup>, yá'hóntsi (he), hahóntsi (plural) negro.

- Mohíkan Stockbridge Ind<sup>s</sup>; Mohíkkán  
 Yanie'yerono<sup>n</sup> Mohawks, (Brothertons?).  
 Ukuáyata (not woni) Ottawa Indians (-u on right)  
 Undatómátendi Otawátomi Ind<sup>s</sup>  
 myoting & ayaké'ishé Sam myoting.  
 Unútayú Allegheny mountains.  
 Karenduwánnáns m't's with big rocks <sup>in Guss article</sup> - Carantwanning  
 Onúntayúnskh hilly with rocks. <sup>also for Allegh. m't's.</sup>  
 Onuntá'tte Hágé, m't's top; is Aníata nation  
 (Onojutta = Haga.) há'gē, m. top nation.  
 utwándushte water, is pub. origin of shadatoes.  
 Orondoméras <sup>water goes over the hill. (orig. terrace)</sup>  
 Shawaróron Shawnee Ind<sup>s</sup> <sup>was the old name for place on Lower Susquehanna (map 1670, 1672)</sup>  
 Zhéshwe Iowa Indians. Oto son  
 Utúrinú Oto Ind<sup>s</sup> Saki Saks; Ská'xshurunu Fox Ind<sup>s</sup>  
 Yu'sssha Sioux Ind<sup>s</sup>, "birds"  
 Sháyen & h'isháyé he is a Cheyenne Ind<sup>s</sup>; ashw' Ind<sup>s</sup>.  
 Tekapu Kikapoo; yu<sup>n</sup>taráyérunu tribe living around  
 the lakes.  
 Tehutiskutari'-indí Flat-Heads. úskutari' flat.



- Yandawitzye State of Missouri.
- ✗ Hekanundu State of New York "land with much metal" cf. 22.
- Kiēmuntayū Pennsylvania "mountainous state".
- ✗ Ukh'ērshū Ohio: State of great forests (same term as Shokūn).
- ✗ Akueyayēru't Indiana "White River", wh. water.
- Unditātēyē Illinois "state of polecats".
- Taykd-a Hōsōka Ind<sup>s</sup>; "crowned" (not nūku).
- Ekande'holale "Sandy Country", Canada.
- ✗ Ukurá Englishman (somewhat great).
- Takuxkiā-i, or: Unū'tōshu Zimchun, great m't'n (man)  
crosses the prairies
- ✗ Akiū'hānshtrūnū Germans "people liv'g in the East".  
✗ akiū'kām dawn of day.
- Hatiniomānā American people "light colored".
- Assēryōmānde America, U. States
- ✗ Kurānde British possessions of America
- Huskuanio' her'd a Spaniard.
- ✗ ~~Spaniānde~~ Skuanio'nde Mexican land.
- Skatayōntaratē Europe; viz: "other side of sea."
- ✗ eyawēndu island in the water.


- 25
- Tuxkū'tānde State of Kentucky. { "gameful country",  
"great healthy ground".
- ✗ Ekue'kua'nā'hsh State of Tennessee "large fields".
- Ometāyēome (ā-iōme) Maryland & Va. together  
sub. "many the states around."
- Undatāyēome Wash<sup>g</sup> City; capital of America.  
city with other cities around? 2
- Washiba-arūnū White Indians. (not nūku).
- Zhelōwe State of Iowa.
- ✗ Uwatayōnde State of Arkansas, full of <sup>caves</sup> caves.  
of Chickasaws.
- Utwatukūyāta Lands west of Ind Terr.; west.
- ekuatras East
- Ayomēnde Ind Territory, Ind country?
- Undawamē Platte River, sometimes wide, sometimes narrow.  
Names of chiefs, mod. fol. 279:
- Tchixkūta; a knot being knocked off, then | Kan. Riv.  
was a knot; ~~utixkua~~ a knot. utix'kut (a) a knot  
still there; ~~that has been there~~  
e-utixkūta a knot that will be there.
- utixkūne big knot; ighutixkūaska small knot,  
utixkūitōe long knot; ighutixkūawaska  
short knot. ekiutixkut a knot still there.  
itū'-aghutixkūta a knot that should be there.



utsix'kua'siá an oblong knot "e knot not long".  
tēatutaghu'six'kuta a knot that should not be there.  
Tēkue'xshū, then would be less walking  
around. together" about Teguaron

Say Guanuwē'xshū, Kanawēyu —

We are going to the happy place; not exactly men's heaven.  
Ganawēso <sup>prob</sup> short arrow; gānawash. ; or yā'-anda  
wa'ka "short arrow" ~~ek'āndawāssa~~  
ekānda'wāssa place where there are short arrows;  
u-undā' arrow; a-ānda' <sup>bow</sup> bow; (a prefix?), often  
omitted by half breeds)  
u-undētsi long arrow; a-āndētsi long bow.  
eyarā'sha <sup>we the (high) bow string.</sup> ~~bow~~ string of bow; bear's guts, turtle  
<sup>we the (high) bow string.</sup> ~~neck~~ <sup>ground hog</sup> (hog), <sup>skn</sup> squirrel skin.  
iwa'-āndawayka a short bow; iškūndawayka  
a short arrow. bows made of shell bark hickory  
& ~~black~~ locust. arrows made best of shell  
bark hickory wood, straight grained.  
yara'-aton arrow with feather on; uho'ra' feather.

27  
eyera'-atons I put floss on the arrow.  
cha-ara'-atons he puts floss on his arrow.  
hura'-ato<sup>n</sup> he did put — or arrows.  
eya-angia point, tip of arrow.  
cyareskuxteyāngia stone point  
utawiskara eyāngia flint point  
ukui'shtayāngia iron, ~~sharp~~ point  
Eya-ane-w' eyāngia brass point  
ukui'shta'nderi eyāngia steel point.  
uyā'xkuānta u-undā' blunt arrow, (knot at end.)  
yaashitlinū u-undā' sharp-pointed arrow.  
ukura'-e'to<sup>n</sup> <sup>(several)</sup> ~~kuānyo~~ <sup>(edges)</sup> long & having edges as a leaf-  
penicil .  
urwā'sha izhū'horā'-ā<sup>n</sup> six edged (leaf penicil)  
urwisk izhū'horā'-ā<sup>n</sup> five-edged.  
utsi'muni'axta ~~dark~~-dineu (for bows) mostly for deer.  
h<sup>h</sup>-undakua shell bark hickory  
a-ānū'me'ht black locust  
ūndā'yā<sup>n</sup> ground-hog; or woodchuck  
undāye yēngō'ha<sup>n</sup> woodchuck skin  
tanio'n'ā'ha yāngō'ha rabbit skin



ku'kta-i' squirrel.

ushü'yä'n chipmunk. Skwäyer ground-squirrel, Onondaga

ha'ktrá'tá's ku'kta-i' grey squirrel. (not called blue)

utshän'stáye ika'-atuta ku'kta-i' black-tail squirrel

hätirü' racoon.

uwishi ika'nü' hätirü' five racoons. Sag. ouyche

tanditüwa'wä (number) tanditüskäre ika'nü' (number) ussündär

twenty two Saldins. Sag. tēni quinoiffan eight

anioyá'n bear (generic).

hanio'-é male bear

yanio'-é female bear

ha-atashá'-a bear cub; ya-atashá'-a fem.

ha-āngará' anio'-é tail of bear (has none).

hakūnta (anioyē') bear-ear.

katakia anioyē' the bear roars. (speaks? (Muhush))

anioyē' utso'nra' bear-guts

anioyē' kutó'te'hsha the heart of the bear.

anioyē' underá'ta the paunch of the bear,

" hā'shēta the bear's foot. prob. achita (an)

" unwá'toa bear's meat. Sag. auoitā chair.

" hayó'-ūngia, or hayishá'ta bear's nose.

anioyē' hā'hsha bear's mouth.

anioyē' hā'askó'sha bear's teeth

" hā-uyē'sha' bear's jaw.

hanioyē' handá'hsha bear's tongue

" hū'e'taye ta bear's claws (Sag. ohetta ongles, griffes.)

" hūe'htra b. track (marks of claws on tree.

" hā'hó'te b. track on ground

" tutax'exti b. track when running,

" tēhū'askuáxti b. track, when having jumped

" hā'tra' thigh of bear

" hā-ū'drāra hind part of bear.

" hūhā-ā'sha back of bear;

" hāngiāra neck of bear (Māgaa)

" hūhó'rā, or hūngiāta throat of bear.

" hatorēshā'shta the b. is hungry

" hū'hāndi the b. is full of food.

" hūtāwe, hūtā-awī the b. is asleep.

" hāmā'hā-u the b. is dead.

" yandā'hato the b. is wounded.

hūtāwe anioyē' the bear comes this way.

shā're " the bear goes away (from us).



uskuāha liver; undāwa lights, lungs,  
hura milt; andexkuāta stomach.

haya'ungia nose; (in bear).

haku'shāndi andyē it b. heart sharply.

hustkuāko a. " has a sharp smelling power

huyākutisot ket " has a sharp vision

ayāwi good tasting (tongue), said of subject

atsiwaye bad tasting (tongue), "

a. hurda'hta sole of bear.

a. hunōna skull of bear. | Sag. onontsig tōte

" yongōha bear skin, untanned.

yarishāta tanned skin, dressed;

ērishāngia I tan that skin

harishāngia he is tanning; hurishāundi he did tan.

eyarishāngia, urishāundi she tans, she has tanned.

eyarishāngia she will tan.

huti'ishāundi several (men, women) have tanned.

yarishāundi many skins tanned.

yarōnta log. y-i-ahi tree; yakayō trees, forest; yarōnta shōt

logs. uskuāra I hair. ~~the~~ <sup>e-ē</sup> ~~shā~~ <sup>shā</sup> hair of the head.

Pū'hta Potomac Riv., Pū'hta

\* Kanauwāgo a Seneca, or Mohawk term.

\* Yakwāgawo, <sup>the</sup> name of Enis, p 128. - ekāxkua  
I am seeing far out; ~~ekāxkuāde~~ a place to see far out.  
Yakw. anybody can get the Koe far out, "high mountain" (?)

p 128

Tehuxtsānūntū " he holds 2 things by his <sup>both</sup> hands; comes nearest.

Tachanawntia; "the articles are in his hands"

uterewaxtsānūnt I hold 2 things - both hands

tehundaxtsānūntū they hold 2 things - both hands.

ayaxtsānūnt I hold something - one hand only.

umaxtsānūnt we hold something in one hand -

uxtsānūnt she holds something - one hand

ete-u'htsānūntū " " " " both hands.

tehuxshā-ānūnt they hold it with grip.

ayaxsā-ānūnt I hold in the grip (a gun etc).

iyē'wa shorōmānta <sup>gan</sup> I hold a gun both hands, and in  
the arms too



kohōnde, kukōnde at place of astonishment

kika ~~to astonish~~ Cohongoronta; Potomac.

uku' to get astonished, Kohōngo, nūnū, (-ta?)

~~Handbook~~ Sonotuat, <sup>sing.</sup> Mountain Senecas. Sonotudrono  
nation of m'th Senecas, in Penna. ~~Hubi~~ <sup>Hubi</sup> kutinux shiniūndi  
'a cleaning house'; are called the other Senecas of N.Y.

Kayūkax, Kayahogax <sup>Cayuga</sup> same word; not the m'th Senecas.

imānti long time ago.

hamdshita-āyche 'our grandfathers 2) ~~our~~ forefathers.

shāta-a'hte-oma-ānti not long ago.

omāshashta a short time ago.

a'hshātu a little while ago.

mānta-a soon. <sup>+</sup> shā'hsturd! make haste! <sup>+</sup> gubh!

<sup>+</sup> ahendi! go! <sup>+</sup> astāndi (to many) go!

<sup>+</sup> ahūwabe! come! <sup>+</sup> ahūwashte (to many)!

<sup>+</sup> asewa! bring this! <sup>+</sup> ašwa (to many)!

tesāta-āwā go out of my way! <sup>+</sup> tēwāta-āwā (to many)!

unguayāste <sup>yandawāye</sup> <sup>riv</sup> awayū kiāwe runs fast

runs swift. <sup>+</sup> cyōkie yandawāye river with high water.

undute deep (water)

ta-omatsūye deep creek in earth, on field exp.

ta-ununtūye deep gorge, crack in m'th

teyarendūye deep place between hills.

a'hshita yesterday

a. surawina yesterday morning.

a. yaratie yesterday evening. <sup>+</sup> Sag. thēteret (af)

<sup>+</sup> onma' to-day; <sup>+</sup> o'mā kantate to-day. o'mātu now.

<sup>+</sup> ā=ohāha tomorrow.

eshūmētsūhāha <sup>day</sup> after to-morrow

esha'hshita day before yesterday.

ayarakieye evening, in the.

ētū'hō'hsha 1) long ahead in the future 2) then.

omā'tu kea-ōndi just now, or: <sup>+</sup> urā.

duwātu eskudtrat next month

duwātu heska-andēngia next year.

dawaskuā skāndishāte ~~now~~ last month

daweskua' yandēniū'hshāte last year.

dawēshuā'k hatēshā're last week.

damatatue' tūye'hēniū last Sunday.



dawéskua sawaltrāt last new moon.

dawéskua ayūtrishūvē in the last war.

utawārata (eclipse) darkness) eclipse of the sun:

~~ut~~ utase demētēye yandishā  
(or) <sup>collation</sup> <sup>day</sup> = sun

utase ewa'hsuntēye yandishā: ecl. of the moon.  
<sup>collation</sup> <sup>night</sup> = <sup>sun</sup>

Gmlis, Clans of Wendōt; they had 12 formerly,  
hatitarāye several clans.

ahātindushuta sign, totem of clan, or ahātishatūta,  
, applying to something?

1. yānā'hkterūnū (mud-turtle) big turtle tribe
2. hūntēyerūnū high land, small striped turtle tribe,
3. amanahūn'ka'herūnū smooth big turtle tribe (black t.)
4. hatīniye bear tribe.
5. hatīnda'-arekh deer tribe, gas.
6. yurū'hā'sārūnū porcupine tribe
7. hatinarī'skua wolf tribe
8. hatīngūntrūnū Snake clan
9. utūta-e beaver cl. (extinct)
10. hātīnda'hso hawk ~~clan~~ (extinct)
11. Sashuā-a (high land turtle) turtle shuting before the <sup>(extinct)</sup>

primitives "pots, messes", are formed by "male mess"  
5. and 1. 2. || 3. 4. 4 || 10. 6. 11. 8. || <sup>(Andas not actually correct, who says)</sup>

7 is a relation to all of them, messes with every one.  
pots consult any each other, guard each other as police.  
members of same clan don't intermarry, but the messes do.  
every clan has a chief; women act as lobby  
to the councillors, they carry the tribe; the children  
belongs to the clan of the mother. women have a  
secret council, single or married. Tribe formerly  
monogamic, at least one legal wife.

komayuwāne chief of clan.

kom — hatitarāye chief of the mess.

humānda — arā'htē chief of all messes, head chief.  
lit., man of dependence.

### — POSSESSION. —

āndī'ayēmē my property. endī'umōmē our property (more  
ishā' dommē your property ishā'shuomē your (pl.) property  
undā' humē his property dawāngiā ka-a ummōmē  
undā' umē her property <sup>over</sup> ~~them~~ (male) property  
undā' hutime this property (m.) domā'tē'kkie umā'mē  
undā' utime their (fem.) property. ~~their~~ our (fem.) property



endi' u'ine <sup>our</sup> <sup>two's</sup> property, or: do-i'ine (m. & f.)  
 detsi'ma" your two's property, or testomā'aye tūmā  
 tenu me'taye dehitime their two's property (m. & fem).

endi'-u'ine means: I want another, or others  
 to understand that we are the owners.

do'ime (same among as two)

shata-o'-ime <sup>we</sup> <sup>two</sup> are equal owners.  
 shata-o'-ime <sup>we</sup> <sup>are</sup> (many) equal owners i. m. & f.  
 shate'hitime they are equal owners (m.)  
 shate-utime " " (fem.)  
 endā'shanā'shame my knife. (I am the owner of the knife)  
 endi' 2.  
 undā'-e shenā'shame this (and not that) is my knife.  
 deśa- enā'shame my knife. uanā'sha knife  
 undā'-e huenā'shame his knife. uenā'sha shēa knives.  
 undā'-e uenā'shame her knife.  
 do-i'shanā'shame our two's knife:  
 domā'-enā'shame our (pl.) knife.  
 undā' kuti'she nā'shame your (pl.) knife. (dual, same).  
 dehitishenā'shame their knife (m. & f.)  
 & te-endi' dehitishenā'shame their knife (m. & f.)

# Somamāndishu dikio'nte

A being to whom we belong: master of life. di'kio'nte life. Somamāndishu he  
 has the control of our lives.

Hamārūrē' = kagidwīsh <sup>by mid-turtle, (mossy-turtle;?)</sup> <sup>umāra most, kangialwīsh</sup> <sup>turtle.</sup> utahūd'kieri  
 he rose; utawashatieri  
 I rose up.

yantarishūye ha-anomāye omānsārākie dunā'n  
 in the ocean. on his back the earth was on; then, when  
 hanomā back, ye on omā'nsa earth.

ahūndūshū. Itū a-andare'ha āndāyome; hīndē'  
 (it emerged. Then, they inhabited it; ayome the also  
 (his back showed from the water) on it, then became living people, on (sacred) ayenderāt (1 pm. lit.)

tutūndi undwotendawato'no" dussāwēyarakatēndi  
 then, at the (Gandawa stream) it ran off back  
 same time awot- the streams diverged.  
 impersonal; by itself.

yuntareshūye hussamende' tetāndustli'. Hamān,  
 into the ocean back again waters. He Controller

di'shu aweti hūxshōndi deyandū'bhshorō'n'io", itū  
 (dissiminated) all he made ~~control~~ of all orbs (stars, then  
 I control. (āndi) ayēshōndi I made planets, kept, fixed against  
 the sky.  
 awantingiu de-ashūsha"-a" aweti dūndāki'sho"-a"  
 with the creation; animals, (all shō'a") all the with animals  
 or beginning (birds: (undāki'sho"-a") generous)

Arēkhū" dehamāndishū āhandarē derūme undā'e  
 Thought the Controller should bring (a) man for the region  
 (constitutional life)

aweti shayūmātā'māndishū. Tūnā a-āndare'ha  
 all that he should be controller then they inhabited  
 (all words) (past & fut.) (indare I inhabit)