

[āhā'kī'ñē'di'ce' = he is done (making) B-G-25.16

" well she has already finished

[ne' de'eka' = well!

[ca'a = there

[ci' = wayover there

hūtsirut = he stopped it up

hēhūtsirut = "

dēkyū'ndāhā'ce' = down to the cave

[ya'andāwā'aye' = down to the river

[ya'āca' = box

[ya'ācāyo' = in the box

[āhēhē = he dies

[a'ayēhē = she dies

[ēhēhē = {he is going to die
he will die

[ēyēhē = she is going to die

[āhēhē = he died

iwēhē she wants

[i'ēhē' = he wants

[āhū'tē'dū'ro' = she told him

āhamēhā'as = she told him

[a'mēhā'as = she told her

[āhāmēhā'as = he told him

[dē'ekā'ne'kū'ne' = it is over right now

[ne' de'eka' kwē'āhā'ke' = we are going to eat now B-G-25.16

[tuhū'diyō'ū'ke' = he believes

ahūtū'jē'ū'hā'as = he believed it

[a'ū'tū'jē'ū'hā'as = she "

[ā'wā'yātū'jē'ū'hā'as = I believed it

[dā'yē'hē = {I believe want to

[dā'wē'hē' = {she believes: X - so he wants to
- she believes

[a'ū'tū'jē'ū'hā'as = she believes } (her)
(him)
to add whom

(da ur hēhē)

[dā'sā'ū'hē'hā' = the next day

[dū'hē'hā' = to-morrow

[dū'hē'hā' cō'mā'tsū'hē'hā' = the day after to-morrow

[ū'hē'hā' = next day

[ū'hē'hā' = "

dū'hē'hā' = to-morrow

(ahū'wā'ā'ricā')

[i'cā's = I am looking, searching

[hē'di'cā's = they are looking for

[ā'wī'cā's = we are looking for

[ā'mā'ā'kī'cā's = {he} are looking for him

[sā'wā'ā'kī'cā's = we are looking for him

[ahū'wā'ā'kī'cā' = {he
she} looked for him

(expressing the idea of
loneliness, a desire
for him to come)

Kali
Amushay
Maykell
Nov. 12

ajāra'sē'cē' = they are Cousins
B-G-28.17

When at Seuca, they play peach
seed game, the North & the
south are "Cousins"; and
they call themselves "wāra'sē'cē'
our Cousins

Each side call the other
that way. Once, at a
Feast, M^o Kelly crossed over to
play to the North side; Smith
Nick was playing on the South,
Aur (he called M^o Kelly
ajāra'sē'cē' = my Cousins

— This is the Seuca arrangement:
On the north: Bear, all the turtles
South: Deer, Porcupine, snake,
wolf, as he chooses, as he stands
in the center. M^o Aur.

hōy says that the Green Corn feast
now carried on by the Seucas, was
[once] a Wgandot feast. The
Seucas did not use to have this

feast before they imitated it from
the Wgandot. The Seucas now carry
on the Wgandot feast. B-G-28.17 (2)

— The Wgandots & the Seucas
nowadays call each other "brothers"
kwāra'kē'pā' = brothers

Informant: Kate Armstrong

May Kelly Nov. 12

dējā̀rā̀ 'a sé' cě' = they are cousins

When at Seneca, they play peach seed game, the North and the South are "cousins"; and they call themselves

wā̀rā̀ 'a sé' cě'

our cousins

Each side call the other that way. Once, at a Feast, Mrs. Kelly crossed over to play to the North Side; Smith Nicols was playing on the South, then (Smith) he called Mrs. Kelley

ajā̀rā̀ 'a sé' cě' = my cousin

This is the Seneca arrangement: on the North Bear, all the Turtles. South: Deer, Porcupine, Sanke, Wolf, as he chooses, as he stands in the center. Mrs. Armstrong says that the green corn feast now carried only the Senecas, was formerly a Wyandot feast. The Senecas did not use to have this

p. 2:

feast before they initiated it from the Wyandots. The Senecas now carry on the Wyandot feast. -The Wyandots and the Senecas nowadays call each other "brothers"

kwātātēyē 'ā' c = brothers

Beth Walker B-G-28.18

- I have noticed in my family, especially on the part of mother, aunt Kitty, Aunt Lucinda, that they would refer the younger ones to address their elder relatives by the title of relationship and not the name. I have noticed too that when the 3 ladies were in company of their aunt, Theresa Brown, they would address always ~~at~~ by "aunt"; and a cousin of mother who used often his home with us, Richard Clarke ..., younger than mother, a 2nd cousin of her, was always called "cousin" by her and aunt Kitty. All of the children we all ~~the~~ called him cousin, also for Cousin Mary McKie... We also always called Aunt Lucinda "aunt".

B-G-28.18 (2)
- I have always noticed on the part of mother and all my aunts that when they speak of the dead they show a kind of reverence, and always add "poor so - and so". They would always add the term "poor" to the so and so, who was dead, even when seemingly they had no feeling about him; it was a matter of habit.

Informant: Bertie Walker

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p. 2:

I have always noticed on the part of mother and all my aunts that when they speak of the dead they show a kind of reverence, and always add "poor so-and-so". They would always add the term "poor" to so and so, who was dead, even when seemingly they had no feeling about him; it was a matter of habit.

B-G-28.19

= The story of the Snake may be called "The last stone". This is one of the old ancient stories; I have heard it from my grand-mother; It was from my grand-mother sister, which we used to grand-mother. It was a custom of old to call the

(accent always on phonetic) grand-mother sister: grand mother. It was also the custom of calling mother's sisters: mother...
{ grand-mother: cutāi
{ grand mother's sisters

{ mother and mother's
{ sister: nē'e B-G-28.19(2)

- Sister: eyē'ā (ā ~~was~~ a little like ō)

It is ~~was~~ to be applied to the very same sister at present

= The Wyandots called Delaware their grandsons; they claim kinship; they claim that the Delaware were kin to them. Among they call them grandsons. I don't know this term

= They Wyandots the Shawnee brother or sisters

= brother: hēeyē'ā

= grand-son: hātre'a

The Delaware would be called

hātre'a by the Wyandots

=

Informant: Mary McKee

(accent changes en phonétique)

=The story of the snake may be called "the luck stone". This is one of the old ancient stories; I have heard it from my grandmother, it was from my grandmother's sister which we used to grand-mother. It was a custom of old to call the grand-mother sister grandmother.

-It was also the custom of calling mother's sisters: mother...

{ grand-mother: $cu\acute{t}a^{\prime}a^{\prime}$
 { grand-mother's sisters

p. 2:

mother and mother's sister: $ne^{\sim}e^{\sim}$

(\tilde{a} a little like \tilde{o})

sister: $ey\tilde{e}^{\sim}a^{\sim}$

It is was to be applied to the very same sisters as at present.

=The Wyandots called Delaware their grandsons; they claim kinship: they claimed that the Delawares were kin to them. Anyway they call them grandsons. I don't know this term.

=They Wyandots the Shawnee brothers or sisters

=brother: $heey\tilde{e}^{\sim}a^{\sim}$

=grand-son $h\acute{a}tre^{\prime}a$

The Delaware would be called

$hatre^{\prime}a$ by the Wyandots.

father: hāyistē
mother: nē'e
(on the mother side) B-G-28.20

term of relationship

Grand-father: hācūtā'a
[For grand-father & grand-mother, it is the same name for the mother & father's side]

'aunt': rāhā [used by children of 3rd & 4th cousins towards the generation previous to them & their cousins]

Grand-mother: acūtā'a
[The ancient Hawaiians used to call grand-father and grand-mother all the old people, even the ones who were strangers]

Uncle: hāwā'e nōrō
(ō nazalāzī)
We call uncle not the real uncles but distant relations; it would be 3rd & 4th cousins the children of 3rd & 4th cousins would call me 'uncle' or 'aunt'

= Any stranger who is friendly with somebody, calls a 'sister' (2)
any ~~friend~~ person whom they are friendly with: this is len tsatse it means (i sound a little like e)
about the same thing as sister

= sister e'eyē'ā (This means: real sister) The difference between the two terms is that in the first you would know that it is not a real sister

= It was used as a term of friendship, they would not apply it to any one who was not friendly

= As to the terms uncle, aunt and cousin, our histories: Alvin Clark is my second cousin on father's side; his father and my father were 1st cousins (that they were brother's sister's children)