

Aloni's children would be my

nephew and niece; in Wyandot  
I would call these children

= hēcōñdrāhka . This means  
"nephew" ; niece =  
yēcōñdrāhka

= My brother's + sister's children  
would call me 'mother': =  
i.e. nēē ; and father  
" hāystē ;

= My mother would call "my children"  
añē (a pronounced as ā in  
French, or a in 'law') ;

it means about the same as  
'my son'

= 'my son' dēñē'ā [dēñē'ā]

= "my daughter" dēñē'ā [dēñē'ā]

= The same terms for 'my son' +  
for "my daughter" are used by the  
real father + mother as for the  
uncle and aunt for the same.

- and the children call the uncle (4)  
and aunt by the same term as their  
mother + father - B-G-28.20

= "my nephew" hēcōñdrāhka (this (5)  
means the nephew is addressed  
personally) Carl  
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if the nephew is away, and is (6)  
only spoken of, it would be  
tecoñdrāhka "my nephew"  
(when he is away and only spoken of;  
= 'my niece' yēcōñdrāhka (used  
when I speak to her)

= my niece = Diyeñcōñdrāhka when  
she is spoken of and away.

= "one grand-children": kātrē'a

= more than one grand-children  
kejatē'a  
(ē and intermediate between  
e and i)

= kātrē'a means "a boy";  
it means nearly the same as  
"grandson"; and this is employed

by old people towards children  
who are not really their grand-sons.

= ~~sister-in-law~~ : oiñdāwēt  
(one sister-in-law);

~~more than~~ there is no difference

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if you address her or speak of her when it is him.

= ~~more than one sister-in-law~~  
moñdäwēt means "our brother"; ~~rather than~~  
if ~~you address a not-in-law~~  
(when I speak to my women, 2 or 3)

= brother-in-law  
oiñdäwēt ; when I am speaking to him and addressing him ;  
~~moñ~~ ~~däwēt~~ : used when speaking of the brother-in-law to another.

= sister-in-law "jaje" , when she is addressed.

I must address my cousin's wife as sister-in-law that is "jaje"

- when she is not addressed but only referred to däjajē  
[ j is pronounced a little like jiajie ]

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= <sup>one</sup> daughter-in-law: deyēskwa , when she is addressed ; if she is only referred the term is the same

= Diyayēskwā means "more than one sister-in-law", and I don't think there is any difference when they are addressed or not.

Informant: Mary McKee

- father: háysté  
 mother: ñe'ẽ

(on the mother side)

-grand-father: hácyutá'a

(For grand-father and grand-mother, it is the same names for the mother or the father's side.)

-aunt: rahá: (used by children of 3rd and 4th cousins towards the generalis previous to them and being cousins.)

-grand-mother: acyutá'a

(The ancient Wyandots used to call grand-father and grand-mother all the old people, even they were strangers)

-Uncle: háweteñörö:

(ó nazalalizé)

We call uncle not the real uncles but distant relations; the children of 3rd and 4th cousins would call me 'uncle' or 'aunt)

p. 2:

Any stranger who is friendly with somebody, calls a 'sister' any person whom they are friendly with: this term tsatsé

(i sounding a little like é)

it means about the same thing as sister  
 =sister e'eyẽ'ã (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 this term to anyone who was not friendly.

-As to the terms uncle, aunt, and cousin, on instance: Alvin Clark is my second

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cousin on father's side; his father and my father were 1st cousins (that they were brother's and sister's children)

p. 3:

Alvin's children would be my nephew and nieces; in Wyandot I would call these children:

=hécoṅdrā<sup>h</sup>kā =this means nephew

or niece = yeṅcoṅdrā<sup>h</sup>ka

=My brother's and sister's children would call me 'mother' = nē'ē ; and father= háystē

=My brother would call "my children"

añē (a pronounced as â in french,

or a in law) it means about the same as

'my son'

= 'my son' dēñē'ā (deñē'ā)

=mydaughter deñē'ā (dene'a)

=The same terms for 'my son' and for 'my daughter' are used by the real father and mother as by the uncle and aunt for the same.

p. 4:

And the children call the uncle and aunt by the same term as their mother and father.

p. 5:

= "my nephew" hēcoṅdrā<sup>h</sup>ka (this means the nephew is addressed personally)

p. 6:

If the nephew is away, and is only spoken of, it would be tecoṅdrā<sup>h</sup>ka "my nephew" (when he is away and only spoken of:

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= 'my niece' yēhcōndrāhka (used when  
I speak to her)

= my niece = diyehcōndrāhka when she is spoken  
of and away

= "one grand-child" kāt<sup>h</sup>re'a

= more than one grand-children

kejat<sup>h</sup>re'a

(ē intermediate between e and i)  
= hatre'a means "a boy"; it means nearly the  
same as "grandson"; and this is employed  
by old people towards children who are not  
really their grand-sons.

<sup>h</sup>=mondāwēt means "our brother in law"

when I speak to many women 2 or 3)

= brother-in-law

oindāwēt; when I am speaking  
to him and addressing him;

mondāwēt: used when speaking of the brother-  
in-law to another

= sister-in-law "jaje", when she is addressed.

I must address my cousins wife as sister-in-law  
that is "jaje"

-when she is not addressed but only referred  
to dajaje

(j is pronounced a little like jājie)

p. 8:

= one daughter-in-law deyeskwa, when she is  
addressed; if she is only referred the term is  
the same.

= diyayēskwā means "more than one sister-in-law"

And, I don't think there is any difference  
when they are addressed or not.

(suite) sept. 21<sup>st</sup>

Star Jong B-G-28.21

- It is <sup>was</sup> a custom to Wyandots to call somebody who is a good friend, "brother" or "sister", and then the friend calls my mother "mother" my father "father", etc. And they are with you (vice versa). And they used to give a horse or something else when we became good friends; maybe the good friend may give something in return, but it was not necessary.

They used to do that in old times.

After that, the good friend, although of another tribe (clan), although having made friends, could not marry the sister of his good friend, because they are like brothers.

Informant: Star Young Sept 21st

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They use to do that in old times. After that, the good friend, although of another tribe (clan), after having made friends, could not marry the sister of his good friend, because they are like brothers...

Statute } Now the Indians get civilized,  
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- but they are worse than ever before, (2)  
they don't care about these things.
- Myself & the old people would care about these things.
  - Now you could not tell of what tribe they are, because they are all mixed up. But of old, one could always tell, because the relations were separate. Now you could not tell, "may be you marry your own mother" (Zany laughs).
  - A wolf had no relationship to the turtle; he could marry them, a snake, porcupine, hawk, deer etc. and any other.
  - The rule was that you can't marry sister and first cousin, first cousin even of a different clan. <sup>outside of that</sup> <sub>no could marry</sub>
  - There is no hawk & beaver now; they are all dead... there was some, in old time.
  - It has happened in the past that they would marry their relation.

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But the Indian rule was that it was not right. For just cousin and sister being married against the rule, they would punish them. But lots of times, they did not, but let them go. In Ohio, the Wyandots had their own jail, and used to punish them. Indians have used to have laws of their own. Now it is no more so. In old time they would put those unlawfully married in jail.

- In Ohio, a man had a wife and children. The man left his wife, her name was Yucindäyeste and went with another man's wife, her name was Träwändet, of the Big Turtle; [John Barnett's mother it was] she was Barnett's mother. They were put in jail twice, in Ohio, for the same thing; but when removed to Kansas, as there was no law

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they got together again. The old people told me about that...  
- The Wyandots came in Ohio in 1842, I was born in 1845.