If my nephew is away, and is my brother's child, he would call his children "nymēn"; "nymēn" means "my nephew".

If my niece is away, and is my sister's child, she would call her children "nymēn"; "nymēn" means "my niece".

My brother's sister's child would call me "mother": "nymēn"; "nymēn" means "my mother".

My brother's brother's child would call me "father": "nymēn"; "nymēn" means "my father".

My brother's child would call me "child": "nymēn"; "nymēn" means "my son".

My brother's niece would call me "aunt": "nymēn"; "nymēn" means "my aunt".

My brother's daughter would call me "cousin": "nymēn"; "nymēn" means "my cousin".

My brother's son's child would call me "grandmother": "nymēn"; "nymēn" means "my grandmother".

My brother's daughter's child would call me "grandfather": "nymēn"; "nymēn" means "my grandfather".

My brother's son would call me "grandson": "nymēn"; "nymēn" means "my grandson".

My brother's daughter's son would call me "granddaughter": "nymēn"; "nymēn" means "my granddaughter".

If the relation is that of a brother to a sister, there is no difference.
I'm not sure if I'm speaking fluently, but I know the basic language and how to communicate. I've been practicing a lot in the past year, and I'm getting better every day.

I'm also learning some basic phrases, but I'm not sure if I'm pronouncing them correctly. I think I'm doing okay, but I need more practice.

When I speak, I try to be as clear as possible, but I'm still working on improving my pronunciation and fluency.
- father: ḋàystē
  mother: ñe'ē
(on the mother side)
- grand-father: ñacyutē'ā
(For grand-father and grand-mother, it is the same names for the mother or the father's side.
- aunt: rāhs (used by children of 3rd and 4th cousins towards the generalis previous to them and being cousins.
- grand-mother: acyutē'ā
(The ancient Wyandots used to call grand-father and grand-mother all the old people, even they were strangers)
- uncle: ḋàwētēnōroō
(ō nazalalizē)

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 ṭēatsē
(i sounding a little like ē)
it means about the same thing as sister
=sister e'ēyē'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 this term to anyone who was not friendly.
- As to the terms uncle, aunt, and cousin, on instance: Alvin Clark is my second
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:

=hécondrē̊hka =this means nephew or niece = yecondrē̊hka

=My brother's and sister's children would call me 'mother' = nē'ẽ ; and father= haystẽ

=My brother would call "my children"

aŋẽ (a pronounced as ë in french, or a in law) it means about the same as 'my son'

= 'my son' deēŋẽ'ẽ (deēŋẽ'ẽ)

=my daughter deŋẽ'ẽ (dene's)

=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" hēcondrē̊hka (this means the nephew is addressed personally)

p. 6:
If the nephew is away, and is only spoken of, it would be tecondrē̊hka "my nephew" (when he is away and only spoken of)
Collection Marius Barbeau
Informant: Mary McKee

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='my niece' yēhcooñdrēkha (used when I speak to her)
=my niece = diyēhcooñdrēkha when she is spoken of and away
="one grand-child" kātre'a
=more than one grand-children kejatre'a

(é 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.

mondawēt means "our brother in law"
when I speak to many women 2 or 3)
brother-in-law

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

mondawēt: 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 daje
(j is pronounced a little like jājīe)

p. 8:
one daughter-in-law deyeeskwa, 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.
It is a custom to Ugandots to call somebody who is a good friend, "brother" or "sister", and then the friend calls my mother "mother" my father "father", etc. and we have with you (me etc.)

And my mind to give a horse or something else when we became good friends; may be to you, friend, may give something in return, but it was not necessary to use to do that in the time.
After that, no good friends, although I myself, I like (can), also have made friends, could not marry the sister of his good friend, because my one like mother.
It is (was) a custom to Wyandots to call somebody who is a good friend, "brother" or "sister", and then the friend calls my mother "mother" and my father "father", etc. And the same with you (vice versa). And they used to give a horse or something else when we become good friends; may be the good friend may give something in return, but it was not necessary. 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...
but they was worse than ever before.

- I myself with old people would talk about these things.

- Now you could tell of what I told you, because you are all mixed up. But if old ones could always tell, because their relatives were separate. Now you could not tell, "may be you marry your own mother." (Jan laughs)."

- A wolf had no relationship to the turtle, he could marry him, a snake, porcupine, hawk, deer, etc., any other.

- No rule was that you didn't marry a brother and first cousin, but your own was a different clan, but they did.

- There is no hawk and bear now, they are all dead... there was someone in old time.

- It has happened in the past that they would marry their relations.

- But the leader said was that if it was not right... for just cousin and sister being married against the rule, they would punish them.

- But lots of Kinés, they did not, but let them go. In Ohio, we Indians had their own jail, and used to punish them. It was how used to have laws of their own. Now it is no more. In old time they would put these unlawfully married in jail.

- In Ohio, a man had a wife and children. The man left his wife, he went young... Yunqueheneh and went with another man's wife. The Big Turtle; [John Barnett's mother it was] she was Damette's woman. They were put in jail there, in Ohio, in the same thing; but when returned to Kansas, as there was no law...

- We got together again. The old people told me about that...

- The Wyandots came to Ohio in 1842, I was born in 1845.