

Informant: Star Young

Now the Indians get civilized

p. 2:

but they are worse than ever before, they don't care about these things.

-My self and 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 separated. Now, you could not tell, "may be you marry your own mother" (Young laughs).

-A Wolf had no relationship to the turtle; he could marry then, a snake, porcupine, hawk deer etc. and any other.

-The rule was that you don't marry sister and first cousin first cousin even of a different clan...outside of that they could marry.

-There is no hawk and beaver now; they are all dead. There was some, in old time.

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

p. 3:

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 then use to have laws of their own. Now it is no more so. In old time, they would put those unlawfully married in jail.

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- In Ohio, a man had a wife and children. The man left his wife, he was named: Yucindayeste and went with another man's wife named trewandet 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, there was no law p. 4: they got together again. The old people told me about that.

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

B-G-28.23

Relationship terms

(Yucatan, C. 49)
(H. Staud)

{ ... dōi' dā wē'set
-wē (12) are hōkēi - + sīlē - n - law
(my hōkēi - n - law)

nī tō o'ō In Inai way, used to be called
sīlē - n - law even to wife of a friend, and cousin

called each other hōkēi
still at the present day, my Cousin
call me 'hōkēi' (H. Staud).

Relationship ~~Ties~~^{Terms}

doindawe'et

-we (r) are brother and sister-in-law
(my brother-in-law)

Yucaharet C. p. 49

H. Stand

In the old Indian way, used to be called
sister-in-law even the wife of a friend
and cousins called each other brothers.
Still at the present day, my cousin calls
me (brother) (H.Stand)

B-G-28.24

(In an library)

Grammar of the Huron language -- found
among the papers of the Mission at Sault...
Translated from the Latin by John White

(Rel. Jesuit, vol. 21. L'Alouette
Lele de l'Alouette
Sivi d'uno parrone

Collection Marius Barbeau

B.G. 28.24

Informant:

(in our Library)

Grammar of the Huron language.. found among
the papers of the Mission at Lorette...
translated from the Latin by John Wilkie

(Rel. Jesuite, vol 21, Lalemant

texte de talen

suivi d'une grammaire

NOTES ON
POTIER'S HURON PLACE-NAMES
IN THE VICINITY OF LAKE ERIE

I745.

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P.J.R.

Potier's list is to be found on page I56 of his I745 manuscript; so far as I am aware this list has not been studied. The following authorities have been cited:-

- a) The Potier Manuscripts published in facsimile in the I5th Report of the Ontario Bureau of Archives(I920) and referred to as "P"; the pagination is that of the report.
- b) Jones' "Huronica" published as the 5th Report of the Ontario Bureau of Archives, referred to as "J".
- c) "Radices Verborum Iroquaeorum" by J.Bruiyas, Shea, I863, referred to as "B".
- d) "Lexique de la langue iroquoise." by J.A.Cuoq and referred to as "C".

I) ETIONDINIONDIHA - Bay Point near Three Rivers. eti, localitatis, P., p. 23; OND(G)IA, point of land, P.,p. 455; INNION, P., 24# p. 396 to arrive in a place.

2) ANG8ARA- Le petit rapide.(above Niagara Falls.) ANDA8A, a river, P., p. 448; ARA P., 9, p. 332 & IARA P.,p. 77 l. 2. Note also AND(G)8ar or ANDA8ara a rapid, P., p. 450.

TI8SKONCHIAI 8ND(G)IARA or ETIO8NDA8CINENDI 8NGIARA - Niagara Falls. TI local, ASKONCHIA a water-fall; Compare, TE Oskonchiaie Sault Ste Marie and R. Casconshiagon. ANDA8ARA a rapid, P., p. 448. (vul 4)

ETIO8NDA8CINENDI - ETI local, ANDA8A P.,p. 448; INGENDI (sortir) P., 23, p.395. "where the river leaves (Lake Erie).

2B) The Seneca village visited by La Salle and the Grand River both bear the same name, which Galinée spells ^{in Seneca} TINASATSA. The component parts of this word are the same as the name of the Bay of Quinté at the eastern end of Lake Ontario; the word means the winding stream; T local, ANDASA river, and ABAT bent or crooked P., No 2I# p. 26I; the SA means other. i.e. the other winding river. Plainly the village took its name from the river and not vice versa. DeLéry comments on the Grand River and its many windings and rapids. A.de Q. 1926-27, p. 339. Potier does not include this river in his list.

3) TSOND(G)IES - Long Point. TS local, OND(G)IA point of land.

3A) In DeAnville's map 1755 Long Point is marked Ganconskaon ou Longue Pointe. This is probably a misprint for GANNONCHLAGON (Huron) meaning at the caban, with reference to the wintering of Dollier and Galinée. B. p. 22 cites GANNONSKON pro GANNONSAGON (Iroquois) at the caban. It may also mean empty caban, ONNONS KON P., II#, p. 163.

4) ONNONT8IE - The Great Bluffs or Fort Point. From ONNONTA a mountain or hill P., p. 45I and 8T 76 p. 437. E localitatis p. 76 under "ad & apud". Note that the final "T" has become "I".

5) ANNENSTÍ - Pine Point. From ANDETA a pine tree P., p. 449, and ETSI to be long P., 47, p. 385.

6) KARENH8SKARON - Point Pelee. From ARENHA top or branch of a tree, P., 452. OSK8IRA branches, P., 453; AR P., 45, p. 348. Compare B. p. 88 GARENHOSKARON to cut the branches off a tree. This word solves the puzzle of KARENHASSA (CREUXIUS) and CARMARON (pro KARENARON) Champlain.

7) 8SKARON A8EENDO - La Presqu'ile (in Essex county). The first part of this word indicates its proximity to Point Pelee; the A8EENDO is A8EENMA an island. (AHOINDO - Sagard.)