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.
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.
Relationship terms

- w/o (n=2) as brother, sister, law
  (my brother, n=law)

n' le to Injun way, used to be called
mt' n-law even le wife or a friend, and cousin,
called can still be brother
still at 12 present day, my cousin
calls me 'brother' (H. Jinn)

13-G-28.23
doin'dawe'et
-we (r) are brother and sister-in-law
    (my brother-in-law)
Yucaheret 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)
(in an old log)

Grammar of the Quran language... found away not proper in thence at twelve...

Translated from the Latin by John Calicine

(Ref. Secul., vol. 21, Lalmany)

Kobo de Kobo

Sawi in Samawa
Collection Marius Barbeau

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
1745.

P.J.R.

Potier's list is to be found on page 156 of his 1745 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 15th Report of the Ontario Bureau of Archives (1920) and referred to as "P"; the pagination is that of the report.

b) Jones' "Huronia" published as the 5th Report of the Ontario Bureau of Archives, referred to as "J".

c) "Radices Verborum Iroquaeorum" by J. Bruyas, Shea, 1863, referred to as "B".

d) "Lexique de la langue iroquoise." by J. A. Cuq and referred to as "C".

1) 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 ETIO8ND(A8OINENDI 8KIOA - Niagara Falls. TI local, ASKONCHIA a water-fall; Compare, TE Oskonchiae Sault Ste Marie and R. Casconsiagon. ANDA8ARA a rapid, P., p. 448.

ETIO8ND(A8OINENDI - 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 TINA₂ATSA. 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, ḈANDA₂SA river, and ḈABAT bent or crooked P., No 21# p. 261; the 8A 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. L.de Q. 1926-27, p. 339. Potier does not include this river in his list.

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

3A) In D$qAnville's map 1755 Long Point is marked Ganonskaon 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 GANNONCSLAGON(Iroquois) at the caban. It may also mean empty caban, ONNONSKON P., II#2, p. 163.

4) ONNONT₂IE - The Great Bluffs or Fort Point. From ONNONTIE a mountain or hill P., p. 451 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 ANDETI a pine tree P., p. 449, and ETSI to be long P., 47, p. 385.

6) KARENH₃SKARON - Point Pelee. From ARENA top or branch of a tree, P., 452. OSKIRA branches, P., 453; ÀRO P., 45, p. 348. Compare B. p. 88 GARENHOΣKARON to cut the branches off a tree. This word solves the puzzle of KARENHASSA (CREUXIUS) and CARM-ROM (pro KARENARON) Champlain.

7) SKARON ABEENDO - La Presqu'île (inEssex county). The first part of this word indicates its proximity to Point Pelee; the ABEENDO is ABEΕNTA an island. (AHOINDO - Sagard.)