53) SIΩNDASA- ENAÆ ETIA8EÆNISI. R. (no further indication)
The first word is evidently from ANDASA and the second from ENTA-
prairie p. 445, and the third is given under the root AREENDI No 27
p. 340 where A8EÆNIH8I is given as the mouth of a river. The combination
means "river where there are flats or meadows at the mouth." The change
of 8 to R is not uncommon.

54) TS89N8ΠLÅ R. (No further identification) Hutchins marks a river
in this locality "Bald Eagle Creek"; possibly he meant this stream
whose name may come from Sagard's word SOND4QUa an eagle p. 4 of
his dictionary.

55) ONS4ΝIONDI ETIA8EÆNISI R. (No further identification) Possibly
ONSI4ΝIONDI corresponds to the point mentioned by DE Léry "la dernière
Pte. des escorres qui sont grands et des rochers"; The first part of
the word ONS4ΝIONDI would then come from ONNON7T which Potier uses
elsewhere for cliff formations and the second would be the familiar
IONDI No. 28 p. 397. For ETIA8EÆNISI consult No. 53. Hence the whole
combination would mean "river or river mouth at Bluff Point."

56) ΔΛΛE ETIA8EÆNISI. La belle R. ou la R. blanche (il y a 7 ou
8 cabanes de Hurons) vers la source de la R. des mis. on fait portage
pour entrer dans ΔΛΛE (Sastaretsi). I am inclined to identify ΔΛΛE
with the Ganahogue of D'Anville's map at the mouth of which the
city of Cleveland now stands. This was a famous route to the Ohio.
Other spellings are Gayahague, Cuyahoga, Yahague. This as was suggested
for the equally puzzling QLAES may contain the word Ohio (la belle
riviere). It has been suggested (and denied with some energy) that it
was to this place that Nicholas the rebel fled. By consulting Potier's
consen on p. 152 it will be seen that Makons who espoused the rebel
cause was at ΔΛΛE. Old maps indicate a White River at Gayahague. I am
not aware that the Ohio was called White River but on early maps it
sometimes bears the name Waubash which does mean white water in
Algonquin. The problem is not made easier by the fact that Potier
-12-

mentions the portage from the source of the Maumee to the Waubash, unless the explanation is accepted that AAAE is a name for the Ohio from Ed’water and a root AÉ meaning'white' which does not appear in an isolated form. For Sastarotsi see No. 26. The position of this place-name in Potior's list is strongly in favor of the placing of AAAE at Cleveland.

57) TSATARAE’ R. (No further indication). Derivation, ARAN - aborder en a lieu en canot, y arriver par eau; TS local, AT sign of the passive, No. 13 p. 334.

58) TSIRAE R. (No further indication) - For derivation see No. 57. Thomas-Ketchen in his map of 1794 records a Cherego R. east of Canahogue on Lake Erie.

59) TS88NDIQUATONKE R. (No further indication) One can only conjecture here; this may be Turkey River (ONDETONQUE, coq d'Inde-Sagard; SONDAGE, eagle-Sagard.)

60) ONNENREENSEN R. (No further indication) Perhaps derived from ONNONA a scalp p. 451 and KANDEEN or ANDEEN No 67 p. 281 to join.

ONTARE Ils appellent ainsi tous les lacs a l'exception du Lac Superior qu'ils nomment OKATEENENDE; the first part of this word is OKSALTAT the Huron name for the Ottawas, the second part is INCENDI sortir de Q. lieu ou l'on cetoit P. p. 395 No 23. So the meaning would be the lake from which the Ottawas came. The Ojibways called Lake Superior Otchipwe Kitchi Gamme i.e. Big Lake of the Ojibways

Potior adds a short list of place-names not connected with
Lake Erie:


b) 8ATOE. Le Saguinan. DuCreux (1660) gives P(agus) A8ATSCHIUS; the Relation of 1648 Ouachaskesouek. Probably a Huron pronunciation of an Algonquin word.

c) ETIOND8ARARA- Le pie de la traverse vis à vis de Saguinan.

Lahontan has something to saw about this dangerous traverse. The derivation is ANDARAR a rapid p. 448 and the root -ARA No 9 p. 332. It is interesting to note the persistence of the root -ARA in names indicating rapids or waterfalls. Niagara is derived from the Huron word which appears first in the Relation for 1641 in the form Onguaahra; Creuxius (1660) has the form Ongiara and several variants beginning with Ond- The word Niagara which was originally pronounced with the stress on the penult- is formed by an easy metathesis from Ongiara. As already noted the Huron name of the Sovern River Chionkis- was so named from its five saults or falls, and it also exhibits -ARA. The meaning of ETIOND8ARARA is rough water there. This gives a clue to P. SKENCHIOETONTAEUS in DuCreux and Skonchioetuate Pt. in D'Anville's map; the root word is A8KONCHIÅ dent..... chute d'eau p. 453; the second member of the Huron word is A8ATI - It blows. p. 169 No. 55. Or it may be the root ATA No 84 p. 332 and mean -rough water ended.
a) ETIONDÉTARA - La pinière. DeLéry says that the pinery was on the River Dulude 25 leagues from Detroit. - A.de Q. I926-27 p. 344. Where was the River DuLuth? This word is derived from ETI local, ANDÉTA a pine tree p. 449 and ARA No. 9 p. 332.

e) ÁSKÉENH8I - La riviére de la pinière. Either from (ETI)ÁSKÉENH8I No. 27 p. 340, or identical with OUENRIO J. p. I40.

f) TE OSKONCHIÀ - Sault S. Marie (vers Michilimakina) From ÁSKONCHIÀ p. 453. Compare No. 2.

g) ÛNDARARA8I ETIÁSEEENH8I - La riviére à la tranche (The Thames). From the word ANDÁÀA a river and the root ÁSERH8A8I to be between two, No. 99 p. 321. The river between two lakes or between the two openings of Lake St Clair. For ETIÁSEEENH8I see No. 53.
Weya wi = soup

They say any peach-seed, but I do not know what it means to

nëhomô'ëwa = green cam. sou

They say any peach-seed, but I do not know what it means to

hâ'w = (usual

hînô'ëshô'ë = Get out play

Tura play bowl

tahta = wooden bowl

tâhta = wood

Hatsë = bowl, a dish

Wahâ'ta = maple rain

Yâhin' = maple rain

Shell ... B-G 28.26

Tshëshâ'ye = black (dunku

Mëta's = red.

Tshâ't = one

Yâ rat's = one bean

Yâ re' sa = beans

Pânda cut yâ re' sa = pile of beans

Sea Isaac, Peacock, 200 lbs.

Richard W.,specmen, 20

Hiram N., come, he is naming a 17.

Mell Drake, 97 years.

.old Manuel, woman, Mrs.

Aguenius I., Isaac Peacock,

Mundiney, morning, 10 A.M...

Sarah, before

sent 5 films this B.S. 43. 17
= ḵawis k’aś = flint
= ṣu’n̥da = arrow
= Fucron = Fawis k’aś = flint
  [or \text{in}]
= \text{it means} "The flint on"

= \text{en'ałẖśṯọ̱gə} = frame
  \text{[for the deer skin or anywhere]}\text{]}
= \text{e’ọ́ńtı̱} = \text{mean} "To sow"

= \text{skalqyọ́ł̱ṯ = \text{Caddo}}
= \text{puna’ọ́ł̱ṯ = mean 'to make a hole}
= \text{yoneņcə} = \text{little shovel (hypothetical)}
  \text{to scrape the green skin of a deer}
= \text{yen’ọ́ł̱ńgə} = yaky̱ṯọ̱lte̱
  \text{yamə snu’} = \text{the skin made into a bag}
  \text{to be used}
= \text{en’da’wut = to dig a hole in the ground}
= \text{wafalən̥ṯ = a hole}
= \text{wiptə = wood}

= ḥəsa = rotten wood B-G 28.28
= \text{gaṉ̃ọ́ḻa = oak}
= \text{gaṉ̃ọ́ḻa həsa = rotten oak}
= \text{han̥m̥č̱ḻṯa’yéčə hən̥ṯən̥ṯa = we are gone}
  \text{[the ground]}
= \text{lawiśk’aś dən̥w̱nḏyə = the flint on the ground, complete]
= \text{kátx̱n̥q̱aḻa = \text{our place, we use the flint on the arrow)}}
= \text{họ̱ọ́n̥ṯa = ndəq̱ḏḵy̱ṯɾ̱e =}
  \text{[mean, 'to smooth the skin]}
= \text{\[mean, 'to smooth to which}
  \text{the skin is fixed when worked]}
= \text{hünḏa’enḏm̥e = arrow}
= \text{hąŋy̱a’n̥ṯa = \text{Caddo}}
= \text{skem̥ṯo̱ hąŋya’n̥ṯa = deer neck}
= \text{veγ̱ẖa’na = scaffold a}
  \text{anything to which you would hang anything at all}:
  \text{veγ̱ẖa’na = mean, "to hang"}