

nayome, ilu nalandareha dutinda-ares anioye  
(arg.) person there they lived name of deer-clan bear-clan  
n. shoa<sup>n</sup> (M.)

hatingia-awish yanahterinu tsuta-i tiwa' dehatu-  
warble-clan by warble-clan beaver-cl. all the clans

tariye, ~~shati~~ yeshu yeha' derome.  
they were created from animals into human  
(in these clans) yeshu (orig.) beings  
yeha' formerly

Demanteye yandisha unda-e' eyarehinga  
The Days Sun it causes, produces  
(endi' erihinga I produce)

diyangiux dometsaye yandare. Dewahsun'teye  
growth to the earth what pertains (detu) Night =  
diyangiux & (the plant) grows.

yandisha unda-e' utrihunt nekaretaxta duna'  
sun it caused light it then

a-ura tiwa'hsuntetsi akaratayta. Dekatirunio  
night (dark) during the night it produces light. The stars

huno'ma'a nonda-e' tekundatratetoi'kui' t'etewagsun.  
they mutually they they give (each other) light, by receiv. at night  
(traha) re. it.

teye. Shatiye tekiuhotes unda-e' hanteha atendut  
northern = Rights they, those, they think it fortells

detwuntrishu.  
the wars.

Shareshukta iwato<sup>n</sup>s dayome unda-e' yare-  
Rock, stone it burns into of persons because that (is) the reason

hungia ~~da~~ da'hsayurewa dayome detrondi ayuri-  
(was) were condemned person very, much wicked

wanderasko<sup>n</sup> unda-e' teta-unkaxkua daweshkua  
because they will look, see, observe, hereafter

ayome auntonde. Hamandishu yeronyaye handare  
people who will become (people), be born. God in heaven stays (there)

isht'a-a teyandare ditu duka-u, aweli  
not exist (there) there wickedness all

urama' na-i'hshe' deawasti, hewayat na-ati  
glory and all good things, always it then

kiwa' dayome di'hshta'-a teriewandas  
throughout of the people will not part who are not wicked

do-umetsaye inia'sh. duna' a-a-eha' yeroniaye  
on earth loves then when they die, in heaven

ha'hsa-uniondetu utok e'hsayunuta' na'-ish'sha'  
he takes them there body spirit begins them also

dekawayu't tendare dehandare tamandishu hewa  
for ever they will be where he is the Lord

hewá'yúnt shawé-ik yé'roniaye á-ú'kuasta.  
 always we live with him in heaven happily.

Dó<sup>n</sup> mánti duna' a-a-iké untatsetá<sup>n</sup> ktandi=  
 long ago upon a time the dead they used to feed

hi'hk de-amehá<sup>1</sup>-o<sup>n</sup>; skadúshat úshúngiandi<sup>n</sup> hsh.  
 when dead, after death. one month in length of time

u<sup>ta</sup> ~~st~~ándá<sup>n</sup> h<sup>ta</sup> deyámáhá<sup>n</sup>-o<sup>n</sup>, nésá dehehawí<sup>n</sup> ktak  
 (they) carry about the dead and that they <sup>carry</sup> garments

dúnkieráta Hamándi<sup>n</sup> shú á'rondá-e hé'hoayúwá'  
 garments the Lord then them direct

tandi do-omáti chá<sup>n</sup>-á'ht. Dewandót aya<sup>n</sup>-atutá hayú.  
 where to go The Wandót always

nu<sup>n</sup> htrúú duna<sup>n</sup> a-a-iké, hókta-a andeshá<sup>n</sup>-atú  
 they bury then the dead not never or never happened, did occur,

tchundá'x<sup>n</sup> kuata-ati<sup>n</sup> dewerínda<sup>n</sup> deyámehá<sup>n</sup>-o<sup>n</sup>.  
 never burnt body of the dead.

ayexshúngia I fix against the sky. dura =  
 = anata<sup>n</sup>-i dekkix<sup>n</sup> tsiráté, ishaya<sup>n</sup> (or)  
 (is not on, placed against) (the sky) detarfonid<sup>n</sup> te (the heavens)

-yandu'ska- Sun, moon — all yand.

-rónion formation of this class, all what belongs to this class.

a-ayéngie I cause to commence.

á'ndi<sup>n</sup> eshá<sup>n</sup> tamándishu I heid<sup>n</sup> súgrét to me  
 I control him he controls me.

huáta mándi'shu he controls another.

eyumáta mándi'shu I control you  
 eyung you.

eshá<sup>n</sup> mándi'shu he controls me

eyó<sup>n</sup> te I am living ishú<sup>n</sup> te you are living  
 iúnte he is living.

tétó<sup>n</sup> te 1 du. teshkó<sup>n</sup> te 2 du. tenó<sup>n</sup> te 3 du.

itíú<sup>n</sup> te 1 pl. & & itso<sup>n</sup> te 2 pl. héno<sup>n</sup> te 3 pl.

38. ayéshúngia I make, create, manufacture  
 aháshúngia he made it; ahayonátúngia he made them.  
 chayumatúngia he will make them.

uníá-atúndi<sup>n</sup> I am made, created. ~~wóngá~~ undá-e

+ húnid<sup>n</sup>-atándi<sup>n</sup> they made me, created me.

a-uwaturu' yandisha the sun is eclipsed.

ta ~~u~~ Sena' huntu'ye yandisha a-uwaturu the m. is eclipsed.

40. ekökuini'ks I feed somebody

ekötsax'tondi I give to eat.

aya-abuta ekötsax'tondi I am in the habit of feeding.

ekiamändi ekötsax'tondi I often feed.

ekänün'ktras I bury somebody.

okinün'ktras we bury somebody.

a-akinün'bra we did bury somebody.

~~haga~~ ekä'a'htsütandi I am directing.

endi'yatändut I foretell.

ünda-yehé I think, reflect; or iyehé

41. akerüa'kt I condemn (somebody); ekerawax'te I did condemn.

41. tassayetändi v. trans. I get changed one into another

tuskawäyatenye I get changed; meta no phrases

endi etäyakkaxkaa I observe;

~~aa~~ awayedi yonxaturye I learnt, was made acquainted

itü hayé hawi'kt I show them there.

akänüt I give (them)

38. wu-utá'sho<sup>n</sup> diyángiux<sup>s</sup> any grass, vegetation grass.

yarontá'sho-a<sup>n</sup> trees (of all descriptions)

uskuirá'sho-a<sup>n</sup> bushes (of all descr.)

yahi, i-á'hi a tree that stands

yarú'unta a tree cut down

u'hshenda' stump (of tree)

ux'tera root (of tree; bush).

yonguirá top (of tree, bush)

unontá'aye top of mountain

unontaraye uphill

unontá-i downhill.

utará'ma limb of tree. (-sho'-a<sup>n</sup> plur.)

undrá'kta leaf. ú'skuira twig, bough.

ushá'henda vine (of any plant), creeper.

eyarátá<sup>n</sup>hnt<sup>h</sup> <sup>creeps up</sup> ushá'henda the vine creeps <sup>up</sup> (the wall)

akia'ati (-eshé-esh) ushá'henda the vine creeps (on the ground) (horizontally)

a-ánu'cáte fence.

a-ánu'taye eyarátá<sup>n</sup>hnt<sup>h</sup> ushá'henda the vine creeps up the fence; unontá'aye on the hill.

huwátsi'hta outside, coarse bark  
uyará' inside, fiber bark, u'ykard' wood;  
aweniá'hta narrow, pith.

ustkuá'ara hollow of the tree, or hollow tree.

uhá'ksha ~~part~~, rotten wood

unonda' punk (rot wood, not rotten, catches fire)

amára', hamára' moss, lichen (green generally)

amára'ton hanging moss

amáranátái moss in (stick'g on) tree, log.

uts'ira mushroom, champignon;

utsirata'-a hard mushroom, brown, white, yellow

uranda' sap ascend'g trees in spring.

urandamá' tree in condition to peel

yeyarurimas uyará'kuat I peel a white elm tree, bark  
strips off.

& indéro'kns uyará'kuat I peel a w. e. tr. wholly, <sup>undress'</sup>  
mlat. 'Circinare'.

enu'hshungia'hs a'xhta yéno'sha I am mak'g a  
bark house.

eye-úngia <sup>ya-omá</sup> (ya-ú'á) I make bark trough  
<sub>I make</sub>

ya-omá shó-a' I make many bark troughs.

eta'htonkud'hta fir wood. uts'ishta fire.

esheni'n'hta i-á'hi I cut down a tree

a-asheni'n' i-arita <sup>(pre.)</sup> I did cut down a tree (that  
was standing once)

esheni'n'ht i-á'hi I will cut down a tree.

a-isheni'n'ht i-anta we did cut it down

a-awa'-áno' many of us cut it down.

<sup>(a-ia tree)</sup> aya-enoha' <sup>ah</sup> it fell down

axhá-ati aya-é'nsha the tree falls down.

umá'ti ekiuwanón'di aya-é'... the tree fell d. long ago.  
(and is still lying there).

arontatē-at I burn down a tree

a-wrú'bate the tree burns down (by itself.)

aya-énoha the tree falls down on the ground.

uwenón'di the tree that fell down (and is there yet.)

amēyē' ayanúntula the tree fell into the water,

yanó'shaye ayanontá'raha the fr. fell on a house.

ayanú'nshaha the tree fell on another tree.

ayanú'ntraronio' <sup>so forth</sup> one tree fell against another, this again &

utawatrú'nkia the tree breaks off (= the middle etc)  
(trunk of tree broken; lit. means).

awatēta'krawa one limb breaks off.  
 hīnū' aharō'ta-ä the thunder (for lightning) struck the tree  
 a-urūnta-äshē wētamändikwas the lightning struck the tree.  
 ayarūntatēyat detamändikwas the lightning burnt the tree,  
 ayandera det the l. peeled the tree,  
 hīnū' haxkuarīshas thunder'g, roaring,  
 tekuanđikwas sheet-lightning,  
 tamändikwas frequency of lightning (e.g. at night).  
 aharūnta-ä ähi he struck the tree (e.g. with axe) = standing up  
 irūnkia-as I saw the log, cut in; I cut.  
 eyarūnkia-ata ephira-ata I cut a log with a cross-cut  
 or: atuyē ephira-ata I cut a log with a <sup>saw</sup> <sub>axe</sub>  
 eyamā'shata hand-saw.  
 eyarūnkia-ata cross-cut saw.  
 utedkuinōndi-a brushwood, small ~~weeds~~ bushes, young plants,  
 o'āgēnta weed; uhayentā'sho a' weeds of all kinds.  
 urūta grass urūta'sho a' grassfall sorts.  
 amerā'sho a' leucostriane, aquatic grasses.  
 or: amerūtū, grasses - water, float'g & grow'g).  
 tsunda'-ares Sagittaria, 'horny weed'; unda-ara horn,  
 uta-ara turnip, ~~potato~~, ~~potato~~

unda'wenda potato, tuber  
 uxtera root, <sup>bulb</sup> / uxtera'yasha eatable root. (ekt.)  
 uha'yenta stalk (of plant)  
 utsitsa flower. utsitsa-shoa' fl. of all kinds,  
 unio-ōma bud offlower.  
 utsitsa rā'hs the flower smells.  
 ayetsitsas kuā'hs I smell the flower.  
 ay'etsitsame my flower. esotsitsame your flower.  
 ehutsitsame his flower. utsitsame her flower  
 unatsitsame our (pl.) flower  
 u-itsitsame our (dual) flower.  
 hutitsitsame ~~their~~ (d. & pl.) flower.  
 unda-ādi'ka hutitsitsame your <sup>(dual pl. flower)</sup> flower  
 uti unda-ā' utitsitsame i their (fem.) flower.  
 unquā'hōha grape, -shaa' grapes.  
 uhi'xka utsitsa pink flower.  
 utā'hāto' mottled, spotted irregularly.  
 huta'hōnūnt he takes up a bunch.  
 hu'hōnūnt he takes up a bunch (u'h - she).  
 hunda'hōnūnt they take up.  
 dya'hōnūnt I take up a bunch.



uwāte repeatedly.

undeſhā-atu once in a while.

urgixtāntu shā'a, ung — itū sometimes good, not.  
 endurwā-ande ayamāhā-o<sup>n</sup>, end. ayōte some are f, s. are <sup>being</sup>  
 aweki all, the whole (an. ximam.)

etu-ūshē-ahāra a few

~~on~~ utoro<sup>n</sup>to<sup>n</sup> many. <sup>shā</sup>ā-āte utoro<sup>n</sup>to<sup>n</sup> not many  
 yawashū good iwa'hshā<sup>n</sup> bad.

atowāye each. ekiamāndi a very often (or "always")

charāhā'ye when. e-ungāndi along time.

ishā-ātashūngāndi not along time.

ete'amā<sup>n</sup> it will occur "in the future"

ishā-ā itutashāmā<sup>n</sup> it would occur.

itū a-amā it did occur.

ishā-ā ituteamāndi it did not occur.

ishaykā! let go! (one) or many

a-ayāhka I did let go. ayaykāma' I let go, have quit!

hū'hkāme he did quit.

hunda'hkā-ame (many) have quit, let go.

uxkā-ame she has quit; undaxkā-ama' they (fem.)  
 have quit.

ha-ū I am willing! agree to! I will!

hau' all right! well!

awēstata! don't. (s. & pl.)

hawē! I agree to it! atā-undishā'a! no force!  
 don't agree to it!

itu-ushā! that is so!

ista-ā tutēye! that's not so!

gūshux'ētishu is that so? gūshu istā-ā tutēye?

is that not so?

gō ēsamāngiarīhe? are you willing?

ishā-ā etēsamāngiarīhe you are not willing.

kūshu! see! look here! (inserting manner)

inā then!

kūshu esayshatūha? are you sick?

eshayshenōnia? are you well?

eyayshenōnia! I am well! utrūndi (e) very well!

uwashahāra! I am a little sick!

ehūshenōnia they are well

ishā-andā<sup>(s)</sup> ehūshenōnia? are they well?

utatē ssa-ābamā<sup>?</sup> what is the matter with you?

ishā-ā shā'ba-ūte tewashetamā then is nothing the  
 matter with me.

ga-ande' estaxshatūha? are you sick?  
 ga-ande' estixshatūha? are you (two, man & wife) sick?  
 " eskuashatūha " ye (more than two) " ?  
 eskuashatūha you are all sick.

Skuatratarišhes there is sickness (in your family)  
 umatratarišhes we are sickly

eya'hskanō'ni a Jamwell

awa'hskanō'ni a we are well; aghaxskanō'ni a we (2),

ūnā' ishtā'a teskuaye'hshatūha I am no longer sick

unā' ussawashere I got well.

ussa-o'yetsā't somebody cured me.

ussakayēbsā't he cured me.

ussawayētsā't she cured me.

awayē'hshatūrā<sup>n</sup> I got sick; or: aweyutratari, I fell sick.

awāshatūrāsta I fell sick suddenly.

uhturē awayishatūrā I fell sick very quickly & sudden.

& unda-ā' a-erihūngia ~~somebody~~ someone made me sick.

akueyakuatūyu I purged, v. intr.

& utawayēngiawa I vomited.

<sup>area-</sup>akueyakuatūyu <sup>ba</sup>xkua I purged somebody.

akueyi'hshatūrā we both got sick.

ekiāta'trā etirihūngia da-o'hshatūrā  
 we make each other sick.

shakio<sup>n</sup>-i'hshatūrā we <sup>(two)</sup> got sick at the same time.

shakio<sup>n</sup> isheri both recovered at the same time.

shākiamā it happens at one <sup>(same)</sup> time.

unda-ēphaha-atat the same man.

unda-ē' shagya-atat " " woman,

unda-ē'sha halishatat " " persons,

ha-omahāra the man alone,

a-omahāra the woman alone.

unda'hāra dashenā<sup>n</sup> shamā<sup>n</sup> tiwātax ayēngua<sup>n</sup> tayo<sup>n</sup>  
 only, nothing else knife stamping in knife in my pocket

only my knife was in my pocket

u-enā'sha knife  
 February 7, '81

hūmundā the paint

hukiāta'hshōndi he is painted.

ayakiāta'hshōndi I paint myself, to'hā'kha (black)  
 - unūndā metā-aye with  
 not paint

hūndakiāta'hshōndi they are painted,

umonkiāta'hshōndi we are " "

unda kiāb — they (women) " "

amentenje, em- daytime  
 emeta'aye red.  
 unda-unthkua sweat-house  
 ayende'-o<sup>n</sup> sweat  
 arenda'-o<sup>n</sup> he sweated; amände'-o<sup>n</sup> she sweated.  
 denurde'mā ~~stark~~ ; atuyé axe; d.a. tomahawk  
 unārthka <sup>pipe</sup> wrist-band (formerly worn, of silver)  
 tekunessatayshon he wears wrist-bands  
 te-unessatā she " " "  
 asharēyomānde United States of America.  
 korā, gurā British land (people).

298. unūntar-aye irish deyxshā'tā<sup>n</sup> <sup>the horse</sup> is on the hill.  
 299. yareshu'xtaye tālat, telat <sup>rock;</sup> yerūntaye <sup>on log</sup>  
 (<sup>fat</sup> ~~man~~) telat the man is st. on a log (299).

300. uskano'to<sup>n</sup> uskurēyu<sup>n</sup> teyat (-telat he stands)  
 stands in the bushes the female deer.  
 301. yanguā'tāyo<sup>n</sup> ešerā<sup>n</sup> sho<sup>n</sup> tra I will put my <sup>knife</sup> <sup>in my pocket</sup>  
 302. yanguā'tāyo<sup>n</sup> tšenā<sup>n</sup> sho<sup>n</sup> tra you will put of<sup>n</sup> <sup>knife</sup> <sup>in my pocket</sup>  
 303. umē-erā'ye enomārušhare (re makes it verb.)  
 on the table I will put ~~the hat~~ my hat on the table.  
 304. umē-arūyanē ahānomarushā<sup>n</sup> -ā  
 he is putting his hat under the table.  
 305. ~~ta~~ data'-ayume indāre. I live at Washington  
 capital.  
 306. itū ~~stara~~ etarē<sup>n</sup> hā data'-ayume. I live at W<sup>c</sup>.

307 hu'hā-i uskuā'-arayo<sup>n</sup> handā'-are <sup>3 squirrel</sup> (The squirrel was in tree)  
 308. anioyā<sup>n</sup> ~~ha~~ yekā'yo<sup>n</sup> handā're <sup>the bear</sup> <sup>in the woods</sup> <sup>lives.</sup>  
 309 de-u'hūhānde<sup>n</sup> danioyā<sup>n</sup> u-atāyo<sup>n</sup> i'hāntro<sup>n</sup> <sup>in winter</sup> <sup>the bear</sup> <sup>in cave</sup> <sup>inside trees.</sup>  
 310 amā'-iye (ā) : on the water  
 311 yanmāyo<sup>n</sup> <sup>in</sup> ~~the~~ <sup>the water</sup> 312 (gamūante) <sup>not</sup> ekanumā'te <sup>under the water</sup>  
 313 ayareshu'xta takia by the stone  
 314 tutā' eyareshu'xta-ā (close to) the stone  
 enā'-atōi eyareshu'xta-ā<sup>n</sup> (away from the stone)  
 315 eyareshu'xtayēna under the stone  
 316 eyareshu'xtāye (-ta-aye) on the stone  
 317 ešō<sup>n</sup> ma eyareshu'xta te'xkui beyond the stone  
 yarō<sup>n</sup> oma eyareshu'xta te'xkui this side of the stone  
 ešatēyareshu'xta in the center of the stone  
 318 ašēmāta yangohuyēne a'hohimā'hā-ā<sup>n</sup>  
 and the awl is under the buckskin.  
 319 yangohuyēne a'hohimā'hā-ā'ta the awl was under the buckskin.  
 320 itū <sup>with under skin</sup> <sup>was</sup> <sup>under skin</sup> e'iwā'hohimā'hā-ā'ta yangohuyēne <sup>the a. with</sup> <sup>he under</sup> <sup>the b.</sup>  
 yangohay buckskin.  
 321. ayanda wātakia yanū<sup>n</sup> hshā-ā <sup>edge</sup> the lodge is by the river.  
 322 itū yanū<sup>n</sup> hshā-ā'ta ay — the l. was by the r.  
 323 ay. eyanū<sup>n</sup> hshā-ā'ta the l. will be by the r.



uki'kka chestnut color (peter black and or uk.)  
ishé-ashuta flesh-color. ékha skin; ashuta color  
awésha blonde ustuára lais. arochia lechereux  
Sagard (me)  
omáti long time ago

umáshashta recently; mánta-á pretty soon,  
ahándi! go! hamashuta' ayéhé our grandfathers, &  
our ancestors  
hátiyúnda skáha <sup>people</sup> in antediluvian time had  
great power, (yáwisha power) hátiwíshat.  
hátiwí'ksháshaké <sup>means that they are extinct now.</sup>

huti'sítu were powerful in their bodies,  
huti's'hítu'k (are no longer living).  
hátiendeshe'yastek they became not tired (easily, or at all)  
ista-atá'danóntá they are extinct, gone  
sutiníwa'áhu they are done away with; they are no more,  
tewáye-endíyá'ho<sup>n</sup> I am weak, powerless.

ayewishé'aho<sup>n</sup> I am tired,  
aye-ende'kshá'téndi I am entirely exhausted,  
yató'-é'shá'sta I am hungry,  
ayengíá'ha I want to eat,  
wá'áwayá'htaba I have eaten plenty; I have soured.

yenda'kshá'tá I am thirsty,  
a-úra I want to drink. (let me drink.)  
yehayúhu I want to smoke,  
yeha ayakiémato'rá<sup>n</sup> I want to chew.  
a-itá'wash I am sleepy;  
awé-íta I am going to sleep; o  
ayatrá'skua'htáno I did dream (all night a'hsúnta-há-ó)  
wá'hsonté last night.

sate wá'hsuntatsi at midnight.  
núta-uhá'ha early in the morning.

a'kshé'tá yesterday,  
esurawéye in the forenoon  
ukie'kxiyá at noon

ayarakíeyé in the afternoon  
hakuatukua at sundown; a-úra at dark,

déndi' akíámántatu yá'hta for 2 weeks. Sejeate 1  
a'kshé'k a-amántatuyá'hta for 3 weeks. S. téní 2  
ándák a-amánta — for 4 weeks. Sag. dac q.  
ándák yá'disháye for 4 months. S. ouychez  
ándák i-ándeniú'áshéye for 4 years. S. houhabea  
p.

Sag. chetecque (2)  
to mibrow achi'etecque.  
(as)

- eyu'kholé last winter; deyu'kholat next winter  
 uyerá'khe last spring; deweyará'kheka next sp.  
 eweyá'ate last summer; deweyará' n.s.  
 eyanándáye last fall; deyanéndáyeha n.fall.  
 omá' de'kayu'kholáte this winter  
 omá' aweyerá' this spring  
 omá' woyentéye this summer,  
 omá' woyenándáyende this fall,  
 x hunderútsi a tall man; ichándeshawaxka a short man  
 yanderútsi a tall woman; iyándeshawaxka.  
 x huskuá'duwáne a stout, big man; ukue; fem.  
 x hutoná'a a lean man; ut. - fem.  
 x hatínderétsi many tall men.  
 x huatáste he weighs heavily; u - fem.  
 sha-ato<sup>n</sup> old man; eya-ato<sup>n</sup> old woman.  
 hayu kuashéha extra old man; ayuti -  
 huto<sup>n</sup>etsi he has long hair;  
 hitoniawaxka he has short hair; ishuton - she  
 hustishándi he is baldheaded; usti - she.  
 x telá'hunktawé'e he is deaf. tewah - she.

- x haweruxshilwanó he has coarse hair; awé - fem.  
 haweruxsháshutá he has thin, fine hair; a - fem.  
 x tehayaxkue' he is blind; teway - f.  
 x istá'a' téhá'méndot he is dumb; i' téyám. - f.  
 hurayú' tóshá' he is sharp - , clear sighted,  
 x askáté' téhayaxkue' he is blind in one eye; a. tew.  
 askáté' hununtekié' he is lame in one leg. ask. un. f.  
 hute'nunkiyé' his legs are broken. (askáté' one)  
 étaská' téhute'nunkiéye both his legs are broken.  
 hutsitúshut he is a humpback.  
 hu-ishtotéhá' he is lazy; uwóts. fem.  
 hakierú'kua he is industrious.  
 tutúshw' hungiá'ndix'tándi he is always working.  
 hungienú'xshú<sup>n</sup> he is a beggar.  
 hutanótá'n'kstandi he is poor.  
 hukijumá' he got plenty (he is rich);  
 huya-áshkó<sup>n</sup> he is ~~not~~ willing  
 humingá'rehá' he is obliging; ayeming - I am ob.  
 huya-á<sup>n</sup>shétsé he is patient; ayeya-áshétsé I am p.  
 etayéng'aras! help me!  
 esayéng'arásandi he is helpful. <sup>is</sup>ing

esajungiarasandi<sup>ku</sup> he is helpful,  
erume tawa'shti ~~he~~ a well disposed man,  
eruma' ta'kshela a bad man; or  
iha'kshela mean & no account

x hanä'stuwä a thief.

x hukiästä a whoremonger. uk. ashore.

x yandä'kuatekündio<sup>n</sup> an adulterer; te-uml. *fan.*

x yandä'kuä cohabitation.

sayuxshenongiano<sup>n</sup> a slanderer.

katrehungiano<sup>n</sup> one who gives false testimony  
letters false

katsüka alias.

hungätayéss a glutton.

katronongiano<sup>n</sup> one who swears.

x humendas<sup>ku</sup>äbat a blackguard.

kate'hta a "taker", when he can.

ka huskanda'kko<sup>n</sup> grabber, wastful, acquisition

etaxtü'kändi constantly wishing, desirous.

hundi-ünxhta delatisha-a'ka one who loves children,

ate ikhä'a tehutandi'tore he is cruel, &

lit. "he has no pity."

esayuwesä'kka he is cruel

x hunän'kote he is stingy.

cha-aurmekuat he is liberal, spending.

shu-ussäte he who asks too much in selling.

shukiesändi " " " not too much, liberal.

e'hsayyerütandi one who will give on credit, trust.

ikhä'a tesseyyer - " don't g. " "

geyarüta I get credit; I buy on credit

x ayatä'dinu I bought for cash.

akanüt he gives it to me.

x e'hsayunütä he gives it to me.

x tanüt! give me! äyanüt I give you

x a-anüt I give him äkenüt I give them.

esangix'dixta! go to work!

xaniämä'grandixta let us go to work!

ka-omängiandixta we did work.

uma'grandixtandi we are working.

uma'tsayo<sup>n</sup> working in haste.

to-ornatabano'tondi we desire to finish soon  
our work.

hungakäka-ä! he is slow in doing anything.

ela-angändure he is fast " " "

ekandirukanta he is cheating.

✕ ta-antehuataste he has too small weight (for selling)

✕ huataste his weight is good, "heavy".

etehara'ltas he runs fast

ista'a tatehara'ltas he cannot run fast,

✕ hashkiaro'n fast worker

✕ husha-a'n slow worker.

(end of notebook)

After the town of St. Baptiste (East of Lake Huron) had been captured by the Iroquois & the Hurons beaten everywhere by them (1647 the stronghold of St. Marc, 1648 St. Louis destroyed), a portion of the nation, which had been christianized, 300 persons ~~led~~<sup>fled</sup> to Montreal & Quebec before their enemies. Another party, not converted, went to Mackinac Island, but pursued by Iroquois from there clear across Wisconsin & finally settled on one of the Apostle Islands, West end of Lake Superior (Lake Tracy). Among established among them the mission of the Holy Spirit at La Pointe. In 1670 driven from there by Sioux, they went on the Strait of Mackinac & blended them with Ottawa & Algonquins.

2. odipus. darts' (antennae) <sup>Mayan (beak); see word = Doryx. podo. pinn.</sup>  
<sup>Sandusky - (two eds.?)</sup>  
with the joints = Wandot. Cheepan kussfyg.  
do like, misshapen - } songs of Wandots. & skins. white & red hat.  
flourish less - flesh color. - chestnut color.  
Numerals. small animals & classes of animals -  
all birds, all geese, all swans, all oaks etc.

After there is no pagination in Sagard, the initials  
above his columns are placed after his  
words as a reference.

Wando



Notes on the Huron language.

The numerous tribes anciently belonging to the inland race which is now called Iroquois by common consent, were speaking dialects of the same stock at the time when the ~~the~~ European colonists first made their acquaintance. The countries ~~held~~ <sup>inhabited</sup> by them were much larger ~~at~~ in the seventeenth century than at the time of the American revolution, and the further back we continue their history, the more extensive is the territory which they controlled. In 1534 Jacques Cartier found Iroquois ~~at~~ all along the St. Lawrence River, from 1609 to 1605 Champlain found them <sup>in both</sup> on both sides of it, from Lake Huron and Georgian Bay; after 1650 the others held for the headquarters of the Iroquois, the parts of the and extend to the Chesapeake Bay. Surrounded on all sides by aboriginal tribes, the centre of their territory seems to be in the earliest epoch of documentary history <sup>here, more especially</sup> of the western part of N. Y. State, where the "Five Nations" had organized themselves in such a powerful manner, after before & after the bloody wars fought by them against their conquerors and other tribes of Indians. Even at the present time the whole population of Iroq. affixes to the N. S. & W. Canada amounts up to the number of abt. 14000 souls.

The dialects of the Iroquois language, as far as known to us, may be classed into three groups, differing from among each other, that they do not readily understand each other?

First or southern group: Tuscarora, Nottoway, ~~Andastog~~

Second or central group: The five Nations, or Senecas, Cayugas, Onondagas, Oneidas, Mohawks.

Third or northern group: Huron or Wendat, ~~or~~ Attiwandaronk or Neutral Nation.

Of the ~~the~~ dialect of the Erie (Eriek-ronon) and of the Andastogian ~~as they~~ has come down to us.

The Haron dialect, of which we intend to treat more explicitly,  
was spoken ~~as~~ in the particular form by Lake Erie & Huron by  
a tribe which in many subdialects by a tribe which called itself  
wandot, or wandat. Composit into Wendat, Weyandot. The early  
French called them <sup>or parts of them</sup>, Weyandot Ges du Petum, & Musons from  
their hures or war ornaments taking for the spots of red animals.

In later times we find this tribe around Sandusky and  
Detroit and at present <sup>at</sup> 400 of them live with the Ind. Florida  
on a special reservation, near Grand River.

As well as ~~as~~ the other Dr. Duluth, Huron ~~xxx~~  
possesses a verb which is in fact a noun connected with pronoun,  
used possessively and of others, which are used privatively.

In possession no real subst. verb, the adjective does not exist  
except in the form of a few cardinal terms, affixed.

but is expressed by verbal adjectives or attributive verbs.

a dual & a plural exists not only in the form, but also in the  
verb <sup>in many</sup> grounds, the dual going through all the 3 persons,

the language moreover retains the mark for the feels in the  
3<sup>rd</sup> pers. of all number. Of the labels v, b, p are wanting but  
in. Nasalizing of vowels is frequently observed.

Alteration of sounds (pronounced) by the same organs of the  
mouth, is observed here as well as in other <sup>the</sup> forms types,  
o with u

words generally having accent on penult

Stamton, etym. notes 149

imperatives affixed 64, 21, 25, 26, 10, 20.

attrib. verbs 64, 60-1.

verbal adj. 63, 64, 60, 62

no case & subst. 28, 29, 30,

male & fem = verb. 28, 31, 30, 36, 50, 52, 53, 14, 8, 46, 54,  
nom.

indefinite gender or 21, 14 (10), 10, 52, two words helping verbs  
dual 52, 53, 36.

pronoun object, 63, 41, 49.

1 pers. each end, 14.

tenses 63, 27, 30, the future 3; (end), 42, 50, 52, 54, 55, 57, 18,

long part, 58.

possess. pron. 47, 35, 36, 54.

object, nominal, 47, 31, 15.

plur. & noun, the word 46.

colors 9, 57, 22.

noun reflected for base & number, 25.

postpositions, 55, 8, 16.

voices 41-2, 53, 58, 14, 59.

comp. of verb 41, 47, 48, 14, 8.

causatives 41, 42, 45, 53, 15, 47 (multi.)

reflectives 53.

negat. 64

interrog. 52, 14, 51.

numerals 59, 28.

VERNISSAGE.

Brilliant Opening of the May Salon at Paris, France.

Miss Mch Colburn's Observations on the Notable People...

Special Correspondence of the Pall Mall.

Each exhibitor was entitled to his Salon pass and with two coupons attached for a friend...

Everything is made either very long striped, jackets coming at right angles...

I shall not attempt to describe any of the pictures in this letter...

Union Veterans Object to the Recognition of the Confederacy at the World's Fair.

WASHINGTON, May 21.—The plan proposed for the providing of a pavilion at Chicago to be called "The Blue and the Gray"...

Lincoln Post, No. 3, of the Department of the Potomac...

Barne, Miles and Carr Burned.

LOANSPORT, INDY, May 21.—At 10:30 last night the stables at Logansport Street-car Company burned...

Then Mrs. Hill gave a birthday party and invited the majority of the students.

After the guests had left, the lights on the

PIONEER REMINISCENCE.

A Resident of Upper Sandusky, in 1820.

He listened to the Sermons of the First Presbyterian Minister, Dr. James S. Sawyer, and was Acquainted with the Noted Chiefs of that Time—An Interesting Letter.

The following letter was written by Edward Shaw, of this city, to J. D. Sears, of Upper Sandusky, Ohio, and recently published in the Daily Union, of that city.

RICHMOND, IND., Dec. 16, 1890. J. D. Sears, Upper Sandusky, O.

RESPECTED FRIEND:—I saw an article in the Cincinnati Enquirer...

I also read an article in the Western Christian Advocate (yesterday) under date of December 10, 1890...

He was at Fort Greenville and at Fort Wayne, he being a Friend, or Quaker, was conscientious against taking human life.

At the time of Hall's surrender, my father was detailed to take charge of 250 friendly Indians...

And, when peace was declared, my father returned to Cincinnati. My parents were married in 1814...

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INDIANAPOLIS, MAY 21.—The enumeration of the school children in Indiana...

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ON THE SOUTH SIDE OF THE FORT...

THE DECISION OF THE REFEREE IN THE JACKSON-CORBETT MATCH...

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A HORRIBLE CRIME.

THE MISSOURI TORNADO.

Richmond Palladium THURSDAY, MAY 28, 1891. TWELVE PAGES.

TERMS OF SUBSCRIPTION. One copy, one year, \$1.00. To parties who desire to see their names in the paper...

ISAAC JENKINSON, Publisher.

The tin plate liars are cornered at every turn, and are unconsciously doing good work for the American protective tariff.

A FAVORITE dodge of the free trade journals has been to send their agents out to localities where tin plate works are in process of construction.

On July 1, 1861, our National debt was \$60,000,000, on the same date of 1862 it was \$224,000,000, on July 1, 1863, \$1,119,772,138.

That is considerable of a satire to call a convention "national," and start a "national" party when 817 of the 1,417 delegates composing the body came from three States, Kansas, Ohio, and Indiana.

CHARMAN GOUDY, of the Republican State Central Committee, has recently subjected to an interview by a newspaper reporter, and in the course of the remarks he made the following statements, which is true in every particular.

The provisions of the recent reciprocity treaty with Spain which gives American manufacturers of boots and shoes important advantages in trade with Cuba, call attention to the opportunities thus opened to the United States.

but they cannot turn out anything like the fine grades made in this country. A party interested in the trade who has recently made a trip through the Bahama Islands, Cuba and Mexico makes some very interesting statements in regard to the chances of the United States building up a good trade in Cuba in this line.

It can be stated upon authority that the order of General Rusk, secretary of agriculture, which puts Canadian sheep and swine at certain conditions under quarantine is not due to any information in the possession of the agricultural department that disease exists in Canadian cattle.

THE CAR SHED IN THE PARK. An Opinion of One of the People on the Situation of the Street Car Middle.

Blaine was under the slightest obligation not to be a candidate in 1892, and we also have reason to doubt whether Mr. Blaine, by word or action, has indicated a desire to be a candidate in 1892.

The population of the Argentine Republic was 3,894,995 by the official estimate for 1887. It had a paper currency of \$280,000,000, and in addition to this it had its "cedulas" to the value of \$400,000,000.

such sub-treasury loans as the People's party demands to be made by our government, but with a saving clause which is not found in the People's party programme, for that would make an imperishable property, which creation of petroleum or iron or diamonds, for instance, as security, but the Argentine cedulas were loaned only on land, which generally is supposed to be the best of all securities.

It can be stated upon authority that the order of General Rusk, secretary of agriculture, which puts Canadian sheep and swine at certain conditions under quarantine is not due to any information in the possession of the agricultural department that disease exists in Canadian cattle.

THE CAR SHED IN THE PARK. An Opinion of One of the People on the Situation of the Street Car Middle.

As one of the people, I cannot see why a property or corporation like the Street Car Company is not fairly allowed to furnish its own grounds and not let the city or grounds worth \$3,000,000. Neither can I see why after failing to carry out a well laid scheme that company should still be allowed the city bearing all damages.

ONE OF THE PEOPLE. The new city attorney has given a very clear and concise opinion as to the powers and duty of the councilman, and we do sincerely hope that his opinion will be executed if it should be put to a legal test.



"A YOUNG WOMAN AT FIFTY." Or, as the world expresses it, "a well-preserved woman." One who, understanding the rules of health, has followed them, and preserved her youthful appearance.

LYDIA E. PINKHAM'S Vegetable Compound goes to the root of all female complaints, restores the waning vitality, and invigorates the entire system.

LYDIA E. PINKHAM MED. CO., LYNN, MASS. POISON IN THE S.O.U.P.

The Way a Young Girl Got Revenge Upon Her Father for Whipping Her.

New York, May 25.—A World speeder from Athens, Ga., says James Jarrett, of Jackson county, has a handsome daughter of sixteen, named Fannie, who is being educated in a boarding school in New York.

1890 Renewed, 1891. The readers of the PALLADIUM will be pleased to learn that

there is at least one untried disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh cure is the only positive cure now known to the medical fraternity.

A FATAL MISTAKE. Congressman Hook Drinks Assenic by Mistake for Tea Water and is Dead.

CINCINNATI, May 25.—Particulars of the death of Congressman L. C. Hook reached here to-day. It states that Mr. Hook went into a drug store in Knoxville, Tenn., last evening and asked the clerk for a glass of ice water.

W. W. HAMPTON, BREEDER OF PURE BARRED PLYMOUTH ROCK CHICKENS, EXCLUSIVELY. Will furnish Eggs on short notice, either at his Poultry yards or shipment at very reasonable rates.

Great Bargains. WALL PAPER. Good Papers, 5, 6, 8, 10c. ELEGANT GILT PAPERS, 12, 15, 20, 25, 35, 40, 50, 60, 75c., Etc. FRIZES TO MATCH. MOORMANN'S.

MONEY TO LOAN ON FIRST MORTGAGE. BRING YOUR PAPERS.

BEST OF INSURANCE AND Losses Paid Promptly.

Best of Bargains in Real Estate. ALVIN E. CROCKER'S. Call and See Him.

25 PER CENT. DISCOUNT ON ALL Boys' and Childrens' SUITS!

FOX, THE CLUTHIER, PURE DRUGS CHEAP. MEDICATED AIR DRUG STORE, 189 Fort Wayne Avenue.

SPRING GOODS. JOHN E. PELTZ & CO., MERCHANT TAILORS, 901 Main Street, Corner Ninth.

EGGS [ACTLY] EGGS. A. W. HAMPTON, BREEDER OF PURE BARRED PLYMOUTH ROCK CHICKENS, EXCLUSIVELY.

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NEG. M'FILM ON FILE a/1969

BUREAU OF AMERICAN ETHNOLOGY  
CATALOGUE OF MANUSCRIPTS

No. 1549

Stock Iroquoian

Language (Wyandot) Huron Dialect

*see Newdraft of entry with map card*

X

Description: (words, vocabulary, dictionary, grammar, text, legends, notes)

Collector Albert S. Gatschet

Place

Date

1880

Remarks Vocabulary - in notebook 7 x 8", 68 pp.

*Also newsclipping with published letter from Edward Shaw, Richmond, Ind. containing stories of historical interest. References to Wyandot (Huron) tribe of 1800's. Letter dated Dec. 16, 1890.*