na'om', etu nakanda nga dutinda-âres aniye
(ang.) person: then they lived
namiy' dur-clan beor-clan

kuining'a-wish yandithunini tu'tâ-i livi deba-ba
tâa-clan byiortâ-clan beaver-d. all the clans

taniy', atdi yethi yake cherme.
yakw na meled from animals into human
fork (ang.) dogfish (ang.)

Demyenye yanditha und-e eyangâhinga
The bright son
Yanditha covers produces
Und-e producingry Omega

Diyangi'gy domitâge yandâz. Lewa kwinaye
gob spell the earth light (ang.) Light.

Yanditha und-e utishang mokâhâta duna
sun it cause light then

a-ura tiva hweleti akamâta. Debati'mo
night during the night it pro cured light. The star

hunô manâ mordâz lehanda bebi'tâ (ang.)
they mutually they produce light. bright at night.
rin're.

lej. Mutiye tefin'olotse und-e handhe alendut
mokeka lights eye, the eye they think it for all

dolvunris.
the word.
ayeyshingia. I make, create, manufacture.

a-ayoŋginu. I cause to commence.

ayumata mändishu. I control you.

ayumata mändishu. I control another.

a-ayogginu. I cause to commence.

mündishu. He controls me, he controls you.

yorta. The letter 'y' is pronounced 'w' in this dialect.

aškhitamändishu. He controls him.

yuk. The letter 'u' is pronounced 'i' in this dialect.

juk. The letter 'u' is pronounced 'i' in this dialect.

18. aškhitamändishu. He made it; ayumamändishu he made them.

kumändishu. He made me, so that.
a-unutal'ehi yandikwe kwe em i-elpishe.

38. aw-ud'kho elyaxinje em yake, eseskubal'ehi aw-ud'kho kwe em i-elpishe.

39. kaka'eele loc'yaxi kwe em i-elpishe, aw-ud'kho kwe em i-elpishe.

40. kaka'eele loc'yaxi kwe em i-elpishe.
unwilted tree outside, common bark
uyard'i mud, fore bark, uprooted wood;
awalita narrow, pith.

ut'ud'ar'a hollow fifth tree, or hollow tree.
who'heha peak, rotten wood

umond'a punk (rotwood, not rotten, catches fire)
ambare, hamar nude, l'hek (green generally)
amuratho hanging moss
am'unaita' more in (stick' on) brow, log,
uita're mushroom, champignon;
uita'ata hard mushroom, brow, white, yellow
urand'a deep sounds loose in spring.

urandama tree in condition to peel
uyarurum'auyaruruneat I peel a white don't, bark stripes off

uyarurun'a uyarurunaneat I peel an e.t.i. wholly, and
what, circumare?

um'dhun'-iy aath'a yedo the I am with a
dark hunts

ey'ingle (ya-wa'-u') I went dark trough

ya-om'a shoa I make many bark troughs.

etl'awshuand'a fir wood, utuklfa fire,
eshun'ke i ah'i I cut down a tree
a-ahgenin' i am I cut down a tree (tree
was standing once)
eshun'ke i ah'i I cut down a tree
a-ahgenit i ahta we did cut it down
a-awu-oro many of us cut it down.
a-ya'-onoh one I fell down
ap'ah'ata aya-ono the tree fell down,
uma'ti exciwanon'eti aya'm a he fell ). long ago.
and is still lying there).

aronta-at I burn down at tree
a-unulale tree burns down (by itself)
aya-ono the tree falls down or the ground.
avanondi the tree that fell down (and to this day)
am-ay'j avaranta'ha the tree fell into the water
yand'aye ayarantahaha he fell on a house.
ayarantahaha the tree fell on another tree
ayarantahanaorton' the tree fell onto another tree
utawshin'ka

(1) a'nh'la (tree branch) let meaty).
anakólu: itrawan one leaf breaks off.

kwa'a chundu: this thunder (for lightning) struck the tree.
a-anjaka'ádú: ketamínd’étii the lightning struck the tree.
avarántegat detamínd’étii the lightning struck the tree.
avandé: dae: the leaves fell off the tree.

há: haxkání: has thundered, roving.
tamínd’étii: that - lightning,
tamínd’étii: frequency of lightning (e.g. at night).
aharínta: e:the tree struck (e.g. with axe).
há: harínta: is i saw the log, cut in 'n out.
evamínd’étii: ata eyhírd: ata: I cut a log with a cross-cut.
evanínta: ata eyhírd: ata: I cut a log with a cross-cut.

eyamínd’étii: hand - saw.
evamínd’étii: ata: cross-cut saw.
uñi teñäntjii: bushwood, small woodbinder, young guy.
vamje: vamje: uhayena'hí: pook, fall: all kinds.

uvaylad: k:loot:da, yellow grass.

amardä: tocar, agapic grass.
on: kuvamand: grass, yellow grass.
tuñja: amad: Saj: 's horse grass'; undu: amad: horse

undu: amad: potato, tuber.

uvayla: k:loot, Shonpy: cañada root, (ch.)

uhayena: stalk (of plant).

uvayla: flower, uvayla: 'hí: 'fl of all kinds.

uvayla: amad: fall of flower.

uvayla: nda'tan. this flower smells.

uvayla: amad: 'hí: I smell the flower.

uvayla: amad: my flower, uvayla: amad: your flower.

uvayla: amad: his flower.

uvayla: amad: her flower.

uvayla: amad: our (du:) flower.

uvayla: amad: their (form.) flower.


uvayla: amad: pink flower.


uvayla: amad: he takes up a bunch.

uvayla: amad: he takes up a bunch (uh-ah).

uvayla: amad: he takes up.

uvayla: amad: they take up.

uvayla: amad: I take up a bunch.
ĩhawat, iyeha be, I hold in my arm (our many things).
ĩwawa she holds the arm. (katwa 3 pl.)
(yanda-ati utendukwe, the water hearts to the hand),
yanda-thi kita, we., etc., conversational.
(yanda-ati a bucket of metal,
eya-anä-l bucket of any material,
eya-età kwata look lot of bucket.
yaki k希望 bottom of bucket.
yanda-ati or ya-ända-kwai tin bucket (n. m. w.) is full.
letun'dukwe ya-anda-thway on iron-bar water-bath, and a small
ya-anä-nye e-wa-the, tin berkha,
abantu go (bonus), wende' go! (phew)
kwanka come! (m) chwarkha, come! (pl)
esta-atata step! (m) eti'ha-atata (step, pl)
eti'ha-atata run! (m) eti'ha-atata (run).
wi' ye! t'o, e'the, us!
ti'chaya, perhaps, maybe.
alayakei håndií, Heberi so.
(yychekiti I think so.) iyche etíla. Winoket,
haui! agreed! ĩkha-noma not-agreed!
unanda tile I don't care.
giinde' a! let it go! let it be (form of past tense),
avekhatu! it shall not be! m. must not be!
usamnä, e'hamä wait! (6 one, 6 a small) wait a after a while in july 2021.
Yama-án inci'ndaranya! want a little while.
e'hamangwe! wait awhile! talk!
ütayánda era' wait for me.
eyumända-ana' wait for you.
ämända era' wait for many.
ukumändig-er'! you wait for us!
hingi! come on! at once! go on! then!
it'ha! enough.
ti'wända! plenty enough.
ati'ko' not enough.
cha-anexiat more than enough, (on xin)
ũt'amöxo too many (noun, iran.)
x it'he-à kwándi not at all.
a=k-ati'ta (interjection) alyetha, undekekatu occasionally.
ĩkha-eyeha! he! never
kewayake always.
untu repeatedly.
undepa-ntu once in awhile.
unyarkinde unu, uny — itu sometimes you'd hot.
endanda ayamah-lo, end, ayorte some, if so long.
awoki all, the whole (an. xemn).  
eltu-nike-ahara after.
— ater to many. ma-de ater to not many.
yawsha good livelike bad.
always each. ekinnandi very often (in almost).
eltu-nike when, unyarkindi along time.
eltu-nike-shingindi not along time.
elama it will occur. it will future.
eltu-nike shi-ahara, it will occur.
itu asana it did occur.
elu-ntu eltecamandi it did not occur.
idapka! lege! (one) or many.
awanda I did lego. ayaykama I lege, have quit!
hukamu he did quit.
undu ak-ami (many) have quit, lego.
awanda le he quit; unda ferama. le (song).
have quit.

ha-i, I want you to! Smell! 
how! all right! well.
awetata! dark & (1. xum.)
have! Agree to it! askin unyndera! any cries.
chita niha! that is so.

ita-tutye! that is not so.
gidweh elshu is that so? gishu volta-d tutye?
is that not so?  
for etu-mangaroke? are you willing?
eltu-a eletumangaroke you are not willing.
kishu! see! look here! (instructing manner)
and then.
kishu eja shatuka? are you sick?
ehyo mendar? are you well?
eyo mendar? I am well! (at least) very well,
wakahana! I am a little sick!
ehyo kendar! I am well!
thu-ami! chu kendar? are they well?
(6) utata etu-alamda? what is the matter with you?
eltu-a eltua-nite tewahadama? this not right.
matter with me.
akureya'satayuy bagana. Swayet timbely.
akureyakulleva in both places.

xiatara'ta etirshinga da'o'okulleva
we make end other sick.

shiki'o'keptu'va megat si'uk at the same time.
shiki'o' kept lo' both recover at the same time.
shaki'ma' v'kappu'd at the time.
unda-shaka-apat: the same man.
unda-shaga-apat: o = woman,
unda-ella habahat: = person
ha-oma'ara! the man alone;
ara-oma'ara! the woman alone.

unda-la' dahe'n'a' in man's two lac 'ayengad'layo'
only with the
Only my hush ears in my pocket
word the traje.
February 7, '91

kumanda twipant
huki'ata' heloni: leed pa'di't.

aghatel heloni: I paint myself
kundaki'ata' he'oni: my arm painted

unda-ati: the other one

akureya'satayuy: I purged, v. irt.
akureya'satayuy: I vomited.
amortaye, em - daytime
emel-age 283.
unad-atkun - sweat-house
ayando'o - sweat
aenda'o - he sweated; anda - the seat.
denendemá - he ate; ayé - axes; d-a-tonahak
unad-atkun - sweat-band (formerly worn, of silver)
tehunelatakon he wore sweat-band
tesundata - she, his
akhayonamá - United States of America.
Yoroi, guns - British land (England).
98. unad-atkun - with sweat-band, in wet belly.
99. yareshiyafe - talat, pole, rock, yerintaye - pole
(far man) talat, the man is the, rape how.
100. yareshiyafe - talat, pole, rock, yerintaye - pole
(far man) talat, the man is the, rape how.
101. yareshiyafe - talat, pole, rock, yerintaye - pole
(far man) talat, the man is the, rape how.
102. yareshiyafe - talat, pole, rock, yerintaye - pole
(far man) talat, the man is the, rape how.
103. umé-ayé - enomanehare (so used to be)
with the pole, like it, the pole, like it.
104. umé-anpamá - akhane - no, it is putting its leg under the table.
105. obi-dye - umakume,Indare. We're at Washington capital.
106. itu uwe - that, data-ayume. We're at W.
324. utalhlande (wood floats in the water
325. de-orki-ha
326. undertände (an arrow floats in the water)
Pmk 15

Monday

yenda'kita' Singularity

a'ina Nun to drink.

yekunhu I want to make,

yeku ayatiyantra-ta' I want to chew.

a-ita'washa Jamthipy;

awit-itu Omungo'jikaya; o

ayatirhunua'tane I did dream all night ahihatahoj

wa kivile last night.

late wahuntuata' at midnight.

nul-pul'aha only in the morning.

a'kibita' yesterday.

Sag. cheteceque(?)

tonobon achindeceque.

(a)
a good-looking, black and white, well-dressed man, standing in front of the house. The house is large and white, with a big garden in front. The man looks happy and is wearing a white shirt and black pants. The garden is full of flowers, and there are trees around the house. The sky is blue and clear, and there is a nice breeze blowing. The man is walking slowly, enjoying the beauty of the surroundings. He talks to a friend who is standing nearby, and they both laugh and smile. The friend is wearing a white shirt and blue jeans, and they are walking hand in hand. The man is wearing a watch on his left wrist, and he checks the time occasionally. They stop to look at a beautiful flower in the garden, and the man takes out his phone to take a picture. The friend helps him to set up the phone correctly, and they both laugh. The man thanks the friend for his help and continues walking. They eventually reach a small pond, and they decide to sit by the water to rest. The pond is full of fish, and they watch them swimming. The man catches a few fish with a net and throws them back into the pond. The friend helps him to clean the net and wash his hands in the water. They both enjoy the新鲜的fish and the cool water. They talk about their plans for the day and make plans to meet up later. The man says goodbye, and the friend wishes him a good day.
He is helpful.

He is a good honest man.

He is a criminal.

He is a thief.

He is a Public account.

He is an adulterer.

He is a collaborator.

He is a slanderer.

He is a liar.

He is a braggart.

He is a traitor.

E a former pastor.

He is never trusted.

He is not too much liberal.

He is not too much content.

He is often in debt, trust.

He is always in trouble.

I get credit.

I buy on credit.

I bought for cash.

He gives it to me.

He keeps it to me.

He gives it to me.

Give me, ayana, I do not.

Give him, kibera.

Go to work.

Go to work.

We do not work.

We are working.

We are working.

We do not work.

He is slow walking.

He is fast.
chantelanta he is cheating.
ta-an-chaatadita he is too small weight pullly
heeatast his weight is good "looy".
ete-hartalas he runs fast
ista-la tatchad'atas he cannot run fast.
hekk'ira' in fast worker
hekk'ira' in slow worker.
(end of pp. 63)

After the town of St. Baptiste (Esk of Lame Hunter) had been captured by the troopers & the Huron Nation everywhere by them (1647). Two groups of 1,500 Ind. were destroyed, a portion of the nation, which had been Christianized, were forces sent to Montreal & Quebec before their enemies. Another part, not converted, went to Mackinac Island, which proved to be of 1,500 Ind. & finally settled some of the Apostle Islands, west end of Lake Superior (Lake Tracey). Along established among them the mission of the Holy Spirit at St. Ignatius. In 1676 drawn from them by time, they went to the Heart of Mackinac & blended them with Ottawa, Chippewa, & Ojibways.
A letter in no pagination in Sagard; the initials above his columns are placed after his name as a reference.
Notes on the Iroquois language.

The numerous tribes originally belonging to the Iroquois once spoke a language called the "Iroquois". By common consent, the different dialects of the same stock at the time of the American colonies were more or less isolated. This was due to the fact that the Iroquois were a much larger and more powerful nation than at the time of the American Revolution, and the further back we can trace their history, the more extensive is the territory which they controlled. In 1630, the Iroquois entered present-day Canada and established settlements along the St. Lawrence River. In the mid-17th century, the Iroquois expanded their territory by taking control of the Great Lakes region. By 1763, the Iroquois were in control of most of the land east of the Mississippi River, a region dominated by the Iroquois-speaking peoples.

The dialects of the Iroquois language, as far as we know, may be classified into three groups, each spoken by a different group of Iroquois. These groups are the Oneida, Onondaga, and Cayuga. Each group speaks a variant of the Iroquois language. The Oneida, for example, speak a dialect of the Iroquois language that is distinct from the Cayuga dialect. The Onondaga speak a dialect that is similar to the Oneida dialect, but with some differences. The Cayuga speak a dialect that is distinct from both the Oneida and Onondaga dialects.

In summary, the Iroquois language is a complex and diverse language, with multiple dialects spoken by different groups of Iroquois. The history of the Iroquois language is closely tied to the history of the Iroquois people, and provides a window into the past of these ancient and powerful nations.
The Manus d恺 said he tried to learn more about it.

As was often the case, the Manus were not inclined to share much information. If asked about their traditions or beliefs, they would usually respond with cryptic statements. The Manus believed in the power of nature and the importance of living in harmony with it. They had a deep respect for the land and the creatures that lived on it.

As the Manus described their culture, they spoke of the importance of the family unit. The Manus were a close-knit community, and the well-being of the group was more important than individual desires. They believed that unity and cooperation were essential for survival.

The Manus also spoke of the importance of the natural environment and the need to preserve it. They had a deep understanding of the cycles of nature and the interconnectedness of all things. The Manus believed that by understanding these cycles, they could live in harmony with the world around them.

As the Manus shared their stories, they emphasized the importance of respect and humility. They believed that by respecting the universe and its inhabitants, they could maintain a healthy balance in their lives.

In conclusion, the Manus' culture was rich with wisdom and insight. They had a deep understanding of the world around them and believed in living in harmony with it. Their stories reminded us of the importance of respecting nature and the interconnectedness of all things.
The following letter was written by a gentleman fromrack, of Upper Sandusky, Ohio, and published in the 'Wilmington News' as a testimonial to the excellence of the sandstone of that place. He states: "I have used the sandstone of Upper Sandusky for several years, and find it is the best material for buildings. It is a hard, durable stone, and forms a perfect wall. I have used it for a large number of buildings, and find it will stand the test of time."

The author was unable to find a specific date for this letter, but it appears to be from the 19th century, as indicated by the style of writing and the language used. The letter provides a testimonial for the quality of sandstone from Upper Sandusky, Ohio, and suggests that it is a suitable material for building purposes.

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The above article was published in the "Richmond Weekly Palladium," a newspaper from Richmond, Indiana, dated May 8, 1891. The article is titled "Pioneer Reminiscences," and it contains a collection of personal anecdotes and historical reflections from the town's early days. The text is written in an informal, conversational style, typical of early 19th-century journalism.

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The article continues with a series of brief vignettes, each centered around a particular person or event. These include stories about local heroes, local lore, and historical events that shaped the town. The author, using the pen name "The Palladian," weaves together these narratives, creating a tapestry of the town's past.

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The final section of the article is a reflection on the present state of the town, with a sense of nostalgia for its past. The author expresses a desire for the community to remember its roots and cherish its history. The article concludes with a call to action, urging readers to preserve the town's heritage and ensure that future generations will know of its past.

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The article is a rich source of historical information and personal anecdotes, offering a glimpse into the lives of people who shaped the town of Richmond, Indiana. It is a valuable resource for anyone interested in the history of the area.
THURSDAY, MAY 28, 1908

TWELVE PAGES.

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JACOB ZEISSMAN, Proprietor.

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The 200 subscriptions at the Pittsburg price are a great and successful feature with us. We appreciate the support of the readers in this city and are willing to do all we can to keep the Journal afloat. We have always tried to make it a paper for all citizens, and we hope to continue to do so.

Let us have a word of praise for the fact that the Journal is not only a Pittsburg newspaper, but a newspaper for all citizens.

Yours truly,

JACOB ZEISSMAN, Proprietor.

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The Journal has been in operation since 1853 and is widely regarded as the leading newspaper in the area. It is known for its in-depth reporting, high-quality journalism, and commitment to providing a voice for the community.

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BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

No. 1549

Stock Iroquoian

Language (Wyandot) Huron Dialect

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

Collector Albert S. Gatschet

Place .................................................. Date 1830 .

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

Also manuscript letter from Edward Chace, Richmond, Ind. containing ideas of the local

in 1829. Reference to Wyandot (Huron) tribe letter dated

Dec. 16, 1840.

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