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5. L. S.
6. Great.
7. S.

109

309

Total 309 acres 510 sq.
311
513
No. of pages devoted to Indian Tribes in the Bureau Reports and Bulletins.

Corrections to Handbook.

Indian personal names in Handbook; list of women whose names are entered there.

Distribution of tribes by States, including Alaska Territory; estimate of numbers.

Tribal affiliations of Indians in the Texas missions.

Copy of the Index to Murdock's Bibliography of Indian tribes.

South American Tribes and Stocks (now out of date).

First format suggested
Personal names of all tribes.
NAMES OF CHIEFS.

Wikyuwâmkusenâkata
"the Painted Lodge"

Muskwoikâkenuk
"He who shoots bears with arrows"

Apistekâihe
"the little eagle"

Muskwoikâuwapâwit
"standing bear"

Mataitakeck
"Plusieurs des Aigles" "Le Sonnant"

Shenmaukâw
"La Lance"

Tokoka Tohekek
"Eyes Open"

237
237
PERSONAL NAMES.

Petakinethi

Ketaka Kamsika

Hu thepi'mi

Walata K'antitha

Panak'te'ni

George Elias Flint: "a small rabbit" 526

Spotted Water (appearance of its track) 466

Sacred, Silas Dougherty, sim' voice/roll 389

The Snake.

Raccoon, Eli Duckson (cocoon) 389.

Turkey (haktek' gobbler) gobbling, "pa-pa'k'ung" strutting about.

Walath' goot many, come feeling after

Crawfish & eating them.
PERSONAL NAMES.

- suffix of male names, -e suffix of female names.

Kewapia 459.
Mowetens [Monetulssmo] 460.
Kisupapieska 460.
Halemkawessi 460.
Pemetham-kwe 461.
Matisisi 461.
Wapi pseksi 461.
Washikapietieska 462.
Pitekamisi 462.
Wapi piwessi 462.
Matchilothi 462.
Wesi y'kwawa 463.
Methakamsika 465.
Nawothkukaw 464.
Pele'hkwe 464.
Selawase 465.
Tchaki-kwe 465.
Hashitekamthi 465.
Balatamisi 465.
Negut'ka 465.
Nanahapiesi 465.
Awikanwi 466.
Mskwa'hkuna 466.
Kim.pimo 466.
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Niki'jeana  
Wapa'hhwii wilii  
Wet'taka  
Wewelepie  
Mgatwiga  
Wapigisegi  
Tepetagosi  
Nenaksi  
Penthagiethi  
Mosatani  
Natu'htawa  
Tsz pigilabesi  
Ski'hkawse  
Weskawa  
Mkwaki  
Pemiptu  
Nawaluapiessi  
Hu wessi kapawi  
Weskawa  
Husi'hkawse  
Welapiessi  
Nawatenesi  
Wewelathkaka  
Yatawapisika  
Nenahagamsika

"White horn" 466.
"Come to it" name of Charles Tucker R.85.
"Going into the water" feeling around 2. "Still or good water" (turtle) R.85.
"Blackhoof" name of Blackhoof R.85.
"Name of White day" R.85.
"His voice is plain" Ze 25. "All understand" R.85.
"Shaking a little" fem. R.85.
"Feathers overlapping" fem. R.86.
"Covered feathers" fem. "Then above constantly" 2. Turkey R.86.
"Crying owl" Owl/owl down by way R.86.
"Crawling along" Stonewall; "fresh track" 349.
"Pretty track" (wetland) 349.
Jane Williams 349.
"Passing by", "run by" 350.
"Flying in a string or line" 350.
"Standing well" (349) 684.
"Pretty or good track" 684. (349)
"Driver away" "Scaring away" 684.
"String of ducks", "string right" 30346, 682.
"Something is going by" (347) 682.
Stephen Bluejacket; "good fit" or "well fitting" 615.
Jake Flint. "A line in advance of another" 525.
"Calm in the water before and after plunging into it" 526.
"Lying well in the water"
PERSONAL NAMES.

ลำ ewapiesi  name of Mrs. Dushane; “strung right” 346.

ลำ Mat’thilekwe  fem. “moving” 346.

ลำ Kenuakami or Kenuakamshiga  masc. kinwakami “long water” 346.

ลำ Meawepihaga  name of Thomas Stand “he is a straight man by himself” 346.

ลำ Halemi kapawi  name of William Tooley “the one who turns the back” 347.

ลำ Noatagasmi  turtle name of Thomas Stands wife; “going into the water” 347.

ลำ Kaqinapiessi  duck Mrs. Betsy Jackson, only male married 303.

ลำ Kamedshi  David Dushane “Comanche” mother 303.

ลำ Tuti  Thomas Dougherty; “Frenchman” 170. 303.

ลำ Matchilekwe  name of Tut’s sister; “moving” 346. 303.

ลำ Wànebiskaga  deer Billy Prophet 303.

ลำ Kalwi  rabbit Charles Bluejacket “raising the tail” 203.

ลำ Kitakazisi  owl Greyfeathers wife “having spotted feathers.” 583.

ลำ Kwetani shima  owl son of Grayfeather “wonderful voice” 583.

ลำ Wapanagishika  owl name of Greyfeathers other son; “whitish feathered” 583.

ลำ Hatawapiessi  duck name of Greyfeathers daughter; “breaking the file of ducks” 583.

ลำ Kienesaka  rabbit “long day” 583.

ลำ Metchiginewa  rabbit Kenetcka, of Bluejacket 76. 583. 76.

ลำ Wapi makwa  turkey or eagle “White Loon” 459.

ลำ Wecakiwa  wolf “making tracks” 459.

ลำ Gowese, Kane  fem. “making tracks” 459.

ลำ Kudlawa, call fishwoman (2) (male) 389.

ลำ Thakthelie, Hattie “one who breaks stones” 389.
PERSONAL NAMES.

batseeakαč  Gray chief  402
biruñus  the Ice  402
aracurasash  the big robber  402
aumahabečise  mountain tail  402
PRINCIPAL CHIEFS.

Personal names.

matowanáhe  bear's spirit  376
wawacankato  the blue shield  376
sičola  bears foot  376
matowakua  the man who runs the bear  376
PRINCIPAL CHIEFS.

Personal names.

čantenítku Foolish Heart 375
kangeni'ake Crow Feather 375
hevazinča One Horn 375
wiakawin Feather ear-ring 376
makačiká Little ground 376
čantewaníče no heart 376
opanotonímaní the elk that whistles running 376
tatánkačikála little bull 376
miwatanahakska long mandan 376
wamínimidúza whirlwind 376
wambilishíana the eagle that sails 376
hopomáxa iron arm 376
tashunkawitka foolish horse 376
wakáčila little thunder 376
cuwivambilishi eagles body 376
wisapa black moon 376
kiukampí he who gives praise 376
ahakahakska long elk 376
wakpeshá red leaf 376
matociuksa bear rib 376
shitanka large pheasant 376
shíocikála little pheasant 376
matocikála little bear 376
PERSONAL NAMES.
(Principal men of bands).

sutáka
sithau-tehe
činanitu
čerenakuta
kunuteshan
tûhinnakataawukut

tigaranish

the White Shield
the one who first rushes on the enemy
the brother
yellow wolf
Chief bear
he who strikes the foe between two fires
he who strikes many
PERSONAL NAMES.

İsisiwihoniv  head Chief of the misis band  290.
Tsiwionirst  the name of a chief  290
Heomaast  the Red Body, a woman's name  290.
NAMES OF PRINCIPAL CHIEFS.

kotetsitsiman
the man who cannot overtake the buffalo
264
itúțtsikiopi
the man who sits in the middle
264
imiteskomahan
the dog that goes back
264
ninaihoaksin
the man who rises in the morning
264
ninakapiyo
bear chief
264
kitsiponista
this man indicates any animal that has
an unnatural color, and lives on the side
of a hill or mountain, as a white buffalo
white skunk etc.
264
imuhskokau
large painted lofge
264
statsistumik
underneath the bull
264
punokaitsinina
elk tongue
264
ninastakopi
mountain chief
264
stumikotukan
bulls head
264
imeteko'en
little dog
264
onistepokao
young white calf
264
OTHER PERSONAL NAMES.

kutesépia           they did not rush, as upon an enemy 264
estapowahau        walking off                   264
makriskum          spring of water               264
ahseiníkio         she that did not kill        264
pahltośaikio       the woman of the pine          264
aikiopi            the sitting squaw, a Gros Ventres Chief
kutinaápi          old Kootenay, a Blackfoot chief
nitena             the only chief               264
hekaskene          low horn                      264
ninaistako         mountain chief              264
punokánina         elk chief                   264
onistáakop         the sitting calf            264
onistasanúkuen     the calf out of sight     264
stumikósak         bulls back fat               264
natósoonistá       the medicine calf           264
sakúistúmik        hindmost bull               264
noñskastúmik       the three bulls              264

NEIGHBORING TRIBES.

isapóa             the Crow Indians          264
kotóñspitupio      the Flathead Indians      264
komúnitúpio        Green Paint Indians, Nez Perces
nihetateťupio      Pend Oreilles             264
píciksenitúpio     Snake Indians             264
mumítupio          Fish Indians              264
PERSONAL NAMES.
Masculine.

A'nishtalibuka
Shekomakwan
Oyshoatchish iyputam mi shop, or "Tail feathers coming over the hill."
"Brooky" Chief of blood Indians, age 44.
Nisotskina
Noksapu
Imitakwan

"" "
Apatuyis
Indy sinojako

"White Calf; masc. age 60.  26.
"running crane" age 70.

or "Tail feathers coming over the hill."

or "Four Horns," age 38. Enlisted Soldier.
or "Little Plume" age 35; Lieut. Police-

or "Little dog" age 35. Captain of
Police; the son of Chief Little Dog

or white grass; "Shorty" Warrior.

"Little Bear Chief;" age 35.  he is chief of

There were the Indians of the Piegan delegation, who arrived in
Washington in December 1891.  Abstract by Dr. W. J. Hoffman.
PERSONAL NAMES.

Huski hinäni
Matse kine-u
Kine-u
Na-iwapet
Natopakanam
Awaʔshia-ykw
Anawatoci-kwu
Musaʔkwatoci-kwu
Oshawaʔkwi
Makìwi:khuha
Pinaʔhshi:arkiu

"Young (new) man" masc. 33.
Bad eagle, masc. 33.
Eagle", masc. 33.
Four sitting (masc. for one cave) 33. (br)
Removing, scratching the leaves (bear) 33.
Female bear, fem. 33.
Cloud woman, fem. 33.
Clear sky, fem. woman), fem. 33.
Muncie woman 33.
Making red clouds masc. 33.
Species of hawk, fem. Hawk woman, 33.
(Pinaʔhshi:ikiu, a species of hawk)
Peoria.

Names of Men and Women.

Taken from the treaty of May 30, 1854: Peorias, Piankishaws, Weas, Kaskaskias are included.

--000--

M'hshi wilata
Waka'kuna
Waka'kussia
Shikakwa
M'htchakamia
Sawanay'kikia; (sowana'ki mean "a tree with many limbs")
Pangishinu'kwa'
M'hkunsia
Usama'hkwa
Pikinamwa
Pambakapwa; (pambalita means "going, passing (he is)")
M'hkwa'kunanga:
Ti'hkamsia
Pa'ka kusi'hkwaw; (pa'ka kussiwa, "straight, erect, standing erect")
Tchingwax'kia
A'sipana
Kishiku'sa; Kishikwe
Kishtiwa'sa
Shokam-kwa
Pakangia
Ningutukapwa

"his big horn;
"bending himself over"; Billy
"crooked"
"skunk"; Andrew Chick
"wide river"
"Western woman" fem.
"young Beaver"
"yellow beaver; father of Rusk Bean"
John Charley
"reddish part of bark"
(named after Tecumseh; was Edward Daznette)

"noise of thunder"
"coon"
"sky" is kishikwe; dimin. of it
"young bull"
"one who strikes"
"one who stands alone", by himself
Peoria.

NAMES OF MEN AND WOMEN.

Taken from the treaty of May 30, 1854, Peorias, Piankishaws, Weas, Kaskaskias.

--o0|0o--

Kilsu=kwa
"sun or moon" fem. woman 175.
"cat-hide", from pizhwa wild cat 175.
"little or young sun, moon" 175.
fem. 175.

Kilsunsa
"who cries in his sleep" 175.

Kikakitu=kwa
"what yields light by burning; bonfire" etc. 175.

Sassakangwanga
"flowing swift", diminutive 175.
masc. 175.

Wassakulia
moving, going wazons, persons, the one who is ahead of the others. fem. "burr-oak-acorn" 176.

Kinzi’htanusa
"young thunder" 176.

Pasakwa
"short (water)" 176.
masc. 176.

Nawakussia
masc. 176.

Mizhingwemiza
Tchingwa”za

Kitchikamia: (ki’ch’ki shat)
Namik’wawa
"knots on a tree", Black Mitchell.
fem. of Miami tribe 176.

Tabak’kanwa
masc. 176.

Papizissawa
masc. 176.

Ta’k’una, Ta’hkuna
"who lies crooked, bent"
masc. 176.

"Alanzita"
masc. 176.

Wakzinga, Waksinga
fem. 176.

Wapangi=kwa
Peoria.

NAMES OF MEN AND WOMEN.

Taken from the treaty of May 30, 1854, Peorias, Pinkishaws, Weas, Kaskaskias.

---oo---oo---

Passakakamwa
Kima-lania
Tawaxkwakin'onga
Mayaxtawa

masc.
"Chiefman" Sam Baptiste
prob. "one clearing out trees" 176
"Wea man, person" 178
PERSONAL NAMES.

Lassilanhunza
Oza ma'hkwa
Lenipiizi kwe
Lani piza
Winsissia
Winsissiensa
Pam'hkawata
Kima lania
Wapi'mangwa
Kapa'kapwa
Yuwahwakina nga

(a boys name)

"yellow beaver"; once chief.  93.
"one who makes tracks with his feet" 93.
Frank Beaver, chief of confederate tribes, Peoria etc. 93.
"small onion"; John Ensworth 93.
"chief man" 176.93.144
"white loon"; Thomas Beckham 3.
John Sky 3.
"trees made barkless red (by racoons)"; their chief Chinquakah 3.
see 176.
PERSONAL NAMES.

Shebnesse
Bunakosh
Nakuagishæk
Tchipeckue
Wishkuos
Shapenda
Nakwashkmo ‘kua’
Ayansho’kua’
Eshtankuet
Kabo’was
Waweyankuat
Tipsigishik
Wa-sun
Wowishkwa’
Nektchiwa
Nuandwa
Gametcha
Shekak, shkak
Muntučha
Pukuwash
Winange
Misisans (–sá’w)
Topash
Pitapa
Tanes

"red bird" masc. 23.
"stud horse"; masc. (probably)
"noon" masc. William Hear?
"Henry Clay!"
masc.
"going through a house from door to door"
fem. “noon woman”
fem.
masc. old chief, dead,
fem.
masc. “round cloud”
masc. “low day”
masc. “lightning”
masc. (councillor and headman)
masc.
masc. “I hear him”
masc. (headchief)
masc. “polecat, skunk”
masc.
masc.
masc. “turkey-buzzard”
masc. “young turkey”
fem.
fem.
fem.
PERSONAL NAMES.

Otcpwe' kwe' fem. she is an "Oshibiwe = woman"
Kuekishik masc. "the weather's change"
Peshikins masc.
Sha-unde masc.
Mishkuat masc.
Tishkuedsh fem. "something a row at the end of a row"
Tikuabak masc. "hickory tree"
Napta masc.
Goto masc. (old man)
Eshkueya masc.
Itwankuat masc. "refers to a cloud"
Bo'en masc. "death"
Pheswankuut Dave Pooler "forked tree"
Pienish masc.
Sosat fem.
Na-ukwe' fem. na-ukwe = noon
Newatch fem.
Makwamut fem.
Tchiban masc. "boat, canoe"
Tchimakan masc. "paddle, car"
Ottawa (English accentuation) of Ottawa City, Kansas.

of.
pio amun ta-okan short ear
matchanun ta-okan big ear
kanukabignun ta-okan long ear.
PERSONAL NAMES.

Medshu·ita  masc. "a warrior"
Maktakuza  masc. (a warrior); "black neck"
Skaptchiti  masc. "going somewhere to return again"
Tatanktchitigan  masc. "feeling somebody's arse"
Wanepisse  masc.
Nimki 'kue  fem.
Wassa 'a  fem. "dawn, daylight"
Personal names of Indians.

Some useful points on this subject are contained in Eliphalet M. Hale's, _The American Indian_, pp. 320 to 328. Necheweldro days, Indians are named after some meritorious act of theirs, after their conduct, or some remarkable occurrence: "Cause daylight, carrier of turkeys, bad shoes".

Surnames unknown to the Indians. Duplicates among old-time names frequent, like Roughhead Keep, surname of Zachary Taylor; Old Hickory—Gen. Jackson; Red Jacket was Keeper an now, Sagajaweha. Female names, any object formed by -qua: and called after the thing, forest stream, flower &c. Male names after cloud, sky, sun, moon, star, wind, card, sound, steed, lightning, lake, river, key, animal, bird &c.

Some are baby names. Children named when 3–4 days old, otherwise before 3 years old. One Creek had the one -title.

An old Cheyenne told Capt. Clark, he had the following names: (p. 323): Little Bird; Long Horn; Tall White man; Black Pipe. Dakota name first son: Chakta, 2° Harapan, 3° Zapeda, 4° Chiatum, 5° Haraka. Daughter, 1° Winona, 2° Harper, 3° Karstala, 4° Walka, 5° Wohanka.

The Sioux named their children in the order of their birth, marked by different colors with which the child was at birth painted. First: o 1st, mo 2nd, 1st, 2nd, 3rd, 4th, 5th, yellow. A chief's children, cells to be a chief after him. 1° was painted yellow. Osawam or Osawamkee "he that is painted yellow."
Sauk personal names.

Edward Hicks

p. 323.

The Sauks and Oshkoshes had a custom of naming their children in the order of their birth, marked by the different colors with which the child was at first painted. The first being painted white, would be called Maquella, "he that is painted white." A celebrated chief of this name lived early in the 19th century. The second would be painted yellow, and his name would be Oshawa or Oshawakkee: "he that is painted yellow."

Regular change of name was customary among these Indians, at times with ceremony appropriate to the occasion. In such cases the adopted name became permanent and was not considered a duplicate of the former name, but a substitute for it and for all former names.

Cf. Marcus Aurelius Antoninus's first name Marcus Aurelius Verus, the latter name being those of his father. Antoninus being called after accession to the throne.

With names that lasted for:

Cut nose, a sign, 1862.

Loom Foot, (Many Sit), Potter chief. The white called them Bigfoot.

Winning Eye, Cheechekasonry, Chief Potawatamie, 1829.
Dakota, jiformal name.
Eljul Mannen, 1st Amur Maj. Aug. 31st.

Naming their children in the order in which they were born,
prevailed. First born son chantek
second born son hapam
third chantee
fourth harka
fifth

First born daughter
second
third
fourth
fifth

Winona
Harpen
Riggs
Kapay
Kapituga
Harka
Weharka.
Makstsya
Akutsi; [akutsi-histut'hsts.
Ma-euyukini-i
Ma-owisse
Wo'ini
Ka'es
Hista'hk
Amitsi
Ta-ewiuxtsi
Mamishayts
Ma"uxsua'
Hiam'htanitsts
Hu'uwinan-an
Wuypohev'ts
Ma'km
Nitsuwukuma-ists
Nitchy'immasts
Ma-ewis
Mu'tawi anu
Hihin ma'tawast
Hihüwe-i anu
'akki-amín
Wiksihin'ku
Wu'pi na'ku

big head

"tied with belt;
red-eye woman
red hair

Roman nose
pug-nose (essi,nose)
twins

woman walking about
woman walking at night.

Hair-Arm (masc)

Big young man
walking high up, on top.

kill(ed?) across the river.

white shield.

apple (masc.)

White Eagle (masc.)

spotted eagle.

red bird.

black hawk.

black bird; sometimes showing red spots.

yellow hawk

spotted bird.

bird bear.

white bear.
NAMES OF CHEYENNE MEN AND WOMEN OF THE PINE RIDGE AGENCY.

Naχkwi huwasts
Naχk ma-asts
Muχta naχku
Naχk'a ihu-ô-is
Hutunk
Hehuwesse
Wuhano

---0000---

yellow bear (cinnamon?)
red bear.
black bear.
high, tall bear.
star.
yellow nose, (masc.) Nekwina yellow.
tall status. (masc.)
Adjectives of color.
Osage colors.

Mr. Davis, in Donells Travels 1 1/4 96:

t'hu k'hu blue; t'hu qutse a bluish gray

t'hu nih'e k'hu green

shutse red, scarlet, vermilion

shutse shish'ke' pale red

shutse pasi'k'he' yellow, scarlet

shutse dark

k'he' dark yellow

k'he' 'es' gray

apjan k'he' k'he' cool.

k'he' white, k'he' white (distant),

whiteish or grayish.
Colors of Cheyenne, Southern Dakota dialect - (Pine Ridge) from Daniel Littlechief - 1891. - Arago, p. 96. (1)

black, sg. imixa-tu (n. ugh), pl. anim. imuxtahayu, pl. ian. imuxtawends.

Black Hills: Mixawi uxiu-tuv (ukuna rock)
blue, i-utaka-u, pl. anim. i-utataw hayu, ian. i-utatawends.
bluish-black i-uhatzii imuxtawit.
green i-uxhxtsoin, pl. an. i-uxhxtsoi't hayu, ian. i-uxhxtsoi'nds or i-uxhxtsoi'ndts.
grass in uhxto, pl. uhxo-oxtos.

somthing green owa-e i-uxhxtsoi

dark green i-asbo-i'ovit uhxxtsoi

light green i-wutni'i'it uhxxtsoi

one green bird i-uxhxtsoi'na wiki, pl. i-ux-hux-ti'it hayw wikit.

yellow e-iho, e-ihow, tehwa, pl. an. e-ihow'ayu, e-ihow'hayu.
pl. ian. e-ihow'ndts.

lemon-color edukum hikvitoi.

brown i-uxkos, eikhkos; pl. i-uxkied hayu, ian. i-uxkieds.

grayish, i-uxpawikum, pl. i-uxpawikum hayu grayis, a little gray.
pl. ian. i-uxpawikum tündts (iuxpawight).

gray, i-po, epo, tuspo - not ash gray.

purple i-uxpoboi, pl. i-uxpoboyu, ian. i-uxpobons; also immaw.

red (ts) ima-ii, pl. emma-et, ian. emma-tündts (red)

wine-itum redpaint; to bought in drug stores.

brown ima-t'ii, pl. emma-auv'n, or mau'd.
pl. ian. ima-uwaittsba-ii, emma-uda.
mouse color id i-hikvoit 3 dark brown chitsimda

pink ma-unahtsi'woit
Colors of Cheyenne, S.Dak. (2)

blood-red  i'-usi maka'-it  (i'-usi dark)
scarlet  i'-usi mako'-i  (i'-usi dark)
i'-usi mako'-u, pl. an. i'-usima'-i, ran. i'-usima-ita'-u
or eyusima'-u, pl. eyusimakowa, ran. eyusimakwita

russet  endonep-
sorrel  i'-onux, pl. i'-onu', ran. inonustu

---

vermilion  i'-eninu'ma, pl. an. i'-bana', ran. iaeninewa-ma
white  tsil'ukum  i'-bun-wun'kaya, ran. biwikunctu

white horse, ewikumun
white, ewil'nya

whitish green; i'-wil'kum, i'-ux hiks'ti'ip

---

pokberry red  i'-usima-oit

---

dark scarlet  chikwistin

---

gray and red mixed  imna-dipa

---

buff-colored  i'-usi' = hehiw

---

gold-colored  i'-ihu' = hinwoit
brown, light  i'-uxkossi't

---

emerald green  i'-usi' = hul'kwi'tsi'ip

---

suffering (dark purple) i'-ma i' chwoit

---

marbled, sprinkled  i'-uxwikhas'tit

---

blue with stars  i'-utata' = utaw' = unwikhas'tit

---

wood-colored  i'-shayunwita

---

flesh-colored  manuktu

---

light-blue, lavender  i'-uxpaiautata'-u, for i'-uxpaia

---

i'-utatan'. (i'-uxpaia light-colored)

---

(Read some more in copy-book)


In color adjectives the classifier, yeqati, yeqati, is often, but not always, suffixed to the color adjective:

Klatl yeqati yellow,
ryan e'xati red, five-colored
tuch yeqati black

(tâk mëkë)
tîk yeqati blue, smoke-colored
tiu yeqati green, green-colored
hin e'xati wet, wet, paste-colored, similar.

Adjectives are placed after their nouns, but yeqati yâ-xën this water, is cold and cold water (hin water, river; hin u-sëcët cold) is an exception. Shëdêl Kâto-kë small spoon, and the spoon is small.

Xlawiex grey 361.
Këdë-đi-jëtsë grey color of gulls, mediofarben, 361
gün ëxâ-të gold; të stone, rock.
Kâñ, Kxân, ryan fire; oxan e'xati (as above)
ëti, tîi yeqati blue and green
Kaxwek = Kâñëni brown; being the color of the Viburnum berry, 356
tëxâ, klatl = yeqati yellow. This word is probably: earth colored, for Klatl is earth (tëk, or tâk).

-të-gëgâ-xetse violet (purple?) 37.
da na silver
Klætd 1) white 2) snow
Colors in Laguna,

Red series of color:
Kúłchini brown, like the cover of my copy books.
Kúkštchí brown, dark brown.
Kúkání red, almost crimson (brown, tan, red) 17.
Kúkání Kúkání light red, 17.
Kúkání Kúcchini purple.
Kúkání Kúcchini okú ashiteikatse purple.
Kúkání Kúcchini míshtaie Kúcchini deep yellow.
Kúkštchí Kúkštchí dark purple.
Kúkštchí Kúkštchí dark purple.
Kúkštchí Kúkštchí light green; "white green"
míshtaie Kúkštchí dark blue. (m. so monaka in tan kúkání)
míshtaie Kúcchini dark green (also good)

Blue and green: Shché Kúkštchí; Kööchkipne in La Añú.
Shché Kúkštchí light green; "white green"
míshtaie Kúkštchí dark blue. (m. so monaka in tan kúkání)
míshtaie Kúcchini dark green (also good)

White and light colors: Shché Kúkštchí 17,
tas Ká grey 17
Kúkštchí tas Ká blush gray
Kúkštchí Kúkštchí Kúkštchí 17

Kúkštchí Kúkštchí Kúkštchí Kúkštchí 17

Kúkštchí Kúkštchí mítíí mítíí metallic, silver, shiny - colored 17

Kúkštchí Kúkštchí Kúkštchí Kúkštchí 17
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Kúkštchí 17

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Kúkštchí Kúkštchí Kúkštchí Kúkštchí 17
Colors in Hleta.

natural color: all colors, 31, also paper, 12.


Symbolic colors, see 43.

feisun, pl. feisuni brown, like cover of my copybook, 79.

bad, hui is white, to be white, 12.

hui white, kiu ko bat hui: "white metal," silver, 10.

natural black and: same whitening, make white, 79.

natural white paper: (atui toon) 12.

color: the white pueblo, 60.

red: by-e, at-e black, white, etc.: "paint red water," 80, phoe, 81.

feisun red: fei-mui red, 31, (pa-inz black) 12.


paint 34, kird-i-e red-ant, 59.

natural kird-i-e red-ant, 59.

natural yellow paint 34, tocv-i-e, toche-i yellow, 12.

natural kird-i-e yellow pueblo, 60.

natural black: at-ni-i-e black ant, 59.

natural black paint 34; natural kird-i-e black paper, 12.

natural dark: not-ni-i-e dark. I call it black, 31, natural kird-i-e.

kird-i-e kird-i-e black bear, 12, she in in black eye people, 29.

sh奢侈 in she in black bear are, 59.

shui grey, sun paha-i deep grey, pasini paha-i light grey, 31.

shui funi paint, yede ne; black knife shining, that night.

shuti-e blue, 12 and green, shi she shu u blue knife, 54.

sharetu-ide light-colored; yellowish, kiu le grayly bear, 13.
Colors in Portia,

'laweKateki' colored, 106 (1)
swapa, mâ'ëKâte laweKateki' white, black/dark colored
kalândësëkë, pi. ñëkëkë color (intrans noun) x 210.
pü'ëkë lawëkë a bright color, 106,
tikari kalândësëkë a dim color, 106.

â korë (p. 104) wapëkëwëta (singular) white,
neñpíkatëwëta sky (red), mâ'ëkatë-wësito black
katëkatëwëta zotët, wapëkëwëta gray
shëgu'sësëwëta sorrel (really: mink-colored,
or chestnut-sorrel)
wapëkëwëta orcan-colored ("yellow") x 210. onim. obj.
wapëkëwëta ro'än (white & grey mixed) 105.

kipaka green, kipakaky katwi green grass 29
wëro'än black oak, 29
napikatëkëkëkë beet, loc. "red root" 30
wapëkëpëka'kë cabbage "white leaf" 30.
wëpëkëpëkë (illeg. lit. above) atëndë pëkëwa wine-grape, 31.

lit. "white or grayish grape"

mâ'ëkatëtëwëtë navy, black water 43, 156.
mëpëkatë wilode', jëkë black colored (blur, flesh face) 111
kipakaky mëpëkatëtëwëtë blackbird, 212, 211 (loc. obj.)
mâ'ëkatëwëtë-ëki black (quad.) 311. mëpëkatë-wësito (animal)

121. ne'ëpëkangë red; ne'ëpëkënwi in red, ne'ëpëkatëvi blood,
nëpëkatë ne'ëpëkangë dark red, 121.
ne'ëpëkatë-sëshë of red metallic shine 156.
tëkëki ne'ëpëkangë reddish, 212
mëa ne'ëpëkangë nipi'ëkë, Jam reddening, 212.

kipakaky blue, astral sky, 156, 211, 212. onim.
kipakakywëta blue color. 156's mostly blue cloud.
kipakaky kalëtë green & blue, of animals 210.
kipakaky kalëndësëkë the green of artificial insects 211.
Colors in Peoria, (2)

Kidw'k il Kikopa Kalawaški blue-green rose, 211.

wuzawůlakoški brown-colored 136.
wuzawunki yellow, as a house 210.
wuzawukóški (animal) 210.
wuzawuwaški of yellow metallic shine 211.
"maw�a" undunjanda Pan making yellow 212.
wuzawolókki yellow-colored, with Indian complex 157.

Wapingwa landeški grey as fur of animal 136.
"mawap̄gwaški" Pan making grey 212.
Wapingwaški grey and drab 156.
Wapingwaški' umwi a grey egg 206.

Wapi white 157.
Wapi kileški of white sand color 157.
Wap̄p̄ššiški silver-colored 156.
Wapi kawěški of white metallic shine 211.
"mawap̄p̄ššaša" Pan whitening 212.

Pikundykiwi dark (plur. inan. of pikundá) 206, 124.
objectives of color.

Guaraní of Paulus Reclus, Soc. Jev. 1726

cheroba ape
latex de mi cara, p. 168

indeapique
 tienes la tex amortiguada, ibi.

hechacaba
la fachada de la cosa
tez o superficie, ibi.

allp. 168: ti blanco; morote o moroquéz-te muy blanco

hi negro

azul huobí

tobi verde

yu amarillo

tumbí, pyta-umbí morado

habe palpido, pardó, mohó; yaci habe está la lum palpida.

apatubi ceniciento

pyta colorado; pita habe pardó color, p. 417.

candia lo colorado de algunos arbôles, con que tiñen,

pirbiti moere.

449 querahí cherobarapi me ha puesto el sol prieto.
Totemic clans.
of all tribes.
Tokonen of the Hinlet.

Dr. Axel Krause, die He-Ina, 1885

(Jena) pp. 112, 113.

Jeder von den 13 aufgeführten Stämmen der Hinlet zerfällt in mehrere Geschlechter mit Tier-
(Weyer). 2. Jena: Gruppe: 1) Kabin = oder Vech = Gleichsits,
Nichts; 2) Molf = oder Hanur = Gleichsits, Ziek Nyugel (Weimui). Die
Verwand von Rabengaflana ist die Rabe (jelch)
sof (jelch), Gind (tdor), No Seelina (tan)
von Wu (dec), No Zafo (ntrait).

Die Verwand von Wolfangaflana sind: Molf (gätsch)
Per (chel), Adom (tchek), Muller (rket), Tarity
(ti, Alk (teki).

Molten Weimui, nun von die Hinlet
alle mögel. Die gleucke Gleichsits gefunden "Nyugel,
Jareng". Seine Agenda von Bora und Poppel mit Axcani Opser, Axkari
Hinlet, Österreich. Pörgen aus, die in Hrin von Verbruch
von Verbunden mit. Und von Wolfangaflana gebracht nun
nemlich aber Axcani Lendbik, oder axkari-xx "Grain.

Weimui, nun mit den Bora, den Rabet
Perth, mit Zienta, Axe, Von Wient, von Wolfangaflana,
Furik 1. S. 112.

Melde mir, was dir tot aus (Wegweiser) mit dem
jener Weg auf in Klammern getragen, und präsentier
morgen die eigenen Erfahrungen folgen:

Kawakaniten
Tekuyeti
Mahagol
Takliyeti
Kach Kikitan
NuchKiti Tan
tatsi'Tan
hititen

Kagontan
Wolfsletan
Bär
Bär

Wolfsjag. Delphines
(Sauer)

Wolfsjag. Delphines
Kamerun

Biber u. All.

Kagontan ist derjenige aller Gruppen, mit 1. Jungfisch in Klammern. Von größter
Vogel mid Schilf, fah. Wintemnow zeigt sich
stets neugieriger sein großes Gen auf.

Wintem. gibt it Kamara von 16 Windei auf
jew mit Enchelamia auf, welche leisten bei hohen

Artgenossen von it.
Totems and Legends of the Haida, Haide & Britischen

by James Dana

Am. Antiq. Ind 1895

Clans of the Pomona-land (by North)

Dec. 59.
Totems der Fluit.

Dr. Aurel Stein, pg. 132 figures the following totems on a totem post: or Wappenzahl (Hu-tega) in Hunafalan.

Kida-kia, hawk, underneath it:
Stax seal (Kofa); underneath:
Tela-kai-nari, mythical person; underneath:
Kite, dog; held by mythical person.

The Tschikatu, town of the Fluit has the following gentes – Geschlechter:

1) Live in Hlokuan – town: gna Kagoni, bear, & Kastina, eagle & wolf, Selongo Kedi, vulture & eagle, Talakwadi Ashai, Kanaqta-todi omar, vchekelatara omar.


3) Live in Yardestake, Xukwat Kadi, omar, Radutaf Kedi, omar, Kadi.

4) Live in Tschikatu: Kajepadi omar.

The Huna or Huna-Kon

Contains four towns, among them the town Ganede-Kan:
Gente or Geschlechter: Talten-tan omar, Kushkeli, Kagoni, wolf, (Kembe) Tchukandti beer, no hours, etc., etc.

Pg. 122 The dwelling places of the gentes are entirely independent of the local distribution of the tribe. This dissemination of gentes is explained by reciprocal marriages and law of maternal succession. Kagoni Bear is most respected for its greatest wealth and numbers. Certain families within the town are of considerable more through their inhabitant wealth than by their descent.
Token list of the Trumac,

Goafires.

Kawals in: Anthum
m ewa wileni  
wolf clan  
red 80.

kakile wileni  
turtle clan ("he is belonging to it") 80.

thebati leni  
raccoon  
red. 80.

kui leni  
bear  
" 80.

psékthi wi leni  
deer one of the foremost  
" 80.

msipesi wileni  
panther one of the foremost  
" 80.

belewi leni  
turkey  
" 80.

miathuwi leni  
owl  
" 80.

msewe wileni  
horse  
" 80.

maneto wileni  
snake one of the leading  
" 80.

betagnesi wileni  
rabbit not any respected  
" 80.

namethi wileni  
fish  
" 80.

phraties: - grand parents are the (1) fish and turtle, (2) loon and owl. both connected. all the others are the grand children of (1) fish and turtle, (2) loon and owl.

The grandparents came across the sea in a fox.
Totemic Clans.

By Mr. Tooley & Tom Staniforth. No good.

mkwaki lenawegi bear totem or clan 337.
pshekthi wilenawegi deer family 337.
thabati lenawegi raccoon family 337.
saskwalwathl lenawewegi opossum family 337.
mshewe wilenawe horse family 337.
mwawa lenawegi wolf family 337.
mthothwa wilenawegi buffalo family 337.
wapekoloathi lenawegi mouse family 337.
petaginethi lenawegi rabbit family 337.
kushko wilenawegi hog family 337.
pozhithi wilenawegi cat family 337.
beshiwa wilenawegi wild cat family 337.
zibesi wilenawegi lion family 337.
zibesi getazithita tiger or spotted lion family 337.

more on page 338.

mesumthwahi wilenawegi "grandfather's clan" (masdine) 337.
memesumkawuthuadshi lenawegi is kakile lenawegi or turtle family 337.
Totemic Clans.

k'kakile lenawesi  turtle family  183.
kakile wiumsumi  the word for clan  183.
beletho lenawesi  183.
manetu msumi (gi)  snake family  183.
miathewzi msumizi  owl clan  183.
mialamekwa msumizi  catfish clan  183.

See page 349.
TOTEMIC LIST.

apika'i'yiks  the pole-cat band  264
koteyimiks  the band that do not laugh  264
sikó'kitsim  the band with black doors  264
amákseks  little robes  264
epónsimiks  the band that fries fat  264
suskso'yiks  the band with hairy mouths  264
motatóts  the band that are all medicine men  264
isksinatupi  the worm people  264
kajítkokíkinaks  white-breasted band  264
ápétupi  the blood people  264
ekatópistaks  the band that have finish packing, as
sikáatsipomaks  bales (of anything)  264
netákashitsipúpiks  the band with black patched moccasins
people that have their own way, that
listen to no one
TOTEM LIST.
(If a list of t'unde)

- Cokah
- "eyes open"
- 237

- Peisiekan
- "striped"
- 237

- Fiskakauakis
- Magpies"

- Kiaskusis
- "small gulls"

- Shemaukanu
- "La Lance"
- 237
TOTEMIC LIST.

sukhütit
hosükhaunu
hacëpirihi
hia
okös
kaka
hosükhaunukakérihu
paushük

Black mouths
foolish dogs
young dogs
band of Crees
band of bulls
band of oews—Crow
little foolish dogs
band of cut-throats

357
TOTEMIC LIST.

minisha

tashunkeota

wakpokian

inahaowin

wahalezowen

shunkayuteshni

minikapej

waktonila

ochenompia

pahahila

minisha (seated)

peniptecila

oglala

sicangu

wambilineca

waciompa

sicawipi

aakoza

wazaza

hunkapa

talonapi

chahanaka

ciohopia

cayhohampia

red water band

plenty of horses

flying river band

stone ear-ring band

striped snake ear-ring band

band that eat no dogs

band that plants near the river

the band that kill no people

two kettle band

those who camp at the end

red water (an Oglala band)

short hair band

(meaning not known)

Orphan band

the band that roasts meat

band with poor guns or bows

big ankle band

band rubbed out

(meaning unknown)

fresh meat necklace band

half centre cloth band

sleeping kettle band

band with bad backs
TOTEMIC LIST.

sihásapa  Blackfeet  376
čihupa  Jawbone band  376
paabia  those who camp at the end  376
TOTEMISM.

The Wyandots (Hurons) are divided into four phratries; the Bear, Deer, and Striped Turtle forming the first; the Highland Turtle, Black Turtle, and Smooth Large Turtle the second; Hawk, Beaver and Wolf the third; and Sea Snake and Porcupine the fourth. (See: First Report page 60)
Mogui.

TOTEM LIST.

munwi
chiefs of gens

kik-munwi
Chief of sachem of tribe

kale-tak munwi
chief of war

kiwva
gentile council house

nato-illa
gens. St. enumerates 13 gens.

nanatima
family

23 times, from ref. & ref. 336.
Papagos

Totem among them are los Gatos, los cochinos, los cachuchas (capiro), los melones (the melon); etc.

Gallant is

Am. Anthropol. 1894 by 294

Compare the los Gajas among the Carrizos, a lower Rio Grande.

Melqui [says los Cochinos (dog) = a village. These names of persons may change very rapidly here.
TOTEM LIST.

From Mrs. A.M. Stephens, Church of B.C.

T

mik wi; KIK = mik wi
nato-illa
honyuma
ala nuyun mu
showin nuyun mu
ish nuyun mu
idawu nuyun wu
pakan nuyunu
 honan nuyunu
pip nuyun mu
kai nuyun mu
putch kohu nuyun mu
zyash nuyun mu
patkin nuyun mu
hatshin nuyun mu

chief of gens; chief of tribe.

gens.

bear gens
horn gens
deer gens
wolf gens
sun gens
cane-reed luka
badger gens
tobacco gens
maize gens
boomerang gens
parrot gen

"ganado mucho"

 Kale-tak min wi
k1r1na
matalima

chief of wai; war - man = chief.
gentle - council house
family.
The totonic gentles of the Taos

pueblo, New Mexico.

Obtained for the 8th Hemenway Dept SW. Archaeological Expedition by Harry S. Buie, and copied by permission of Director Frank Hamilton Cushing.

Sent from Camp Cibola, New Mex., Sept. 14, 1882.

my family

gent

water gent

lightening gent

shell gent

Stone Knife gent

"coloco" (crows?) gent

plume gent

angry-water gent

parrot gent

parrot (bird)

don gent

yellow-plume gent

"parro" plume gent

bear gent

bear (animal)

"oraque" phraq

porcupine (?), phraq

Ku'a la-une

pía cab ku là

pà'èl t'ain

tàl àl t'ain

tàluna

tó'á t'ain

u pía t'ain

tàlu l'ut he' t'ain

Kù'ë t'ain

Kù'an'è ma

Kuwyà pâ'no

sâmamo
TOTEM LIST.

1. yana'hshterunu
   (mud turtle) biz turtle tribe. 34.
2. hnutiyerunu
   high land (small striped) turtle tribe
3. umanahunkashernu
   smooth big turtle tribe (black turtle)
4. hatiniuye
   bear tribe
5. hatinda'aresh
   deer tribe, sens-
6. yuru'hassarunu
   porcupine clan
7. hatinariskua
   wolf tribe
8. hatungunrunu
   snake clan
9. utsuta-e
   beaver clan (extinct)
10. hatinde'hso`
    hawk clan (extinct)
11. saskua'a
    turtle shutting before the shell 34
    several clans; clan (plus plural number) 34
    sign, totem of clan; or:
    "applying to something"
    chief of clan 35
    chief of the mess 35
    head-chiefs, chief of all messes;
    lit. "man of dependence" 35

The phrases, "host," or "messes" were formed by the combination of the following gentes or clans:

First mess: 1, 2, 3
Second mess: 6, 8, 10, 11
Third mess: 3, 4, 9

Note: a relation to all messes. Several with mother's line.

For more on this, see page 35.
TOTEM LIST.

Imungulasha
ula hannale
ukla falaya
haipitukla or hayipukla "second Lake"
shokonatcha (shokofi) i shog

Ch'hta.

apr. 3.
3

Kasha' ukla
haktak i nula'kta

Iktao or shratneq:
TOTEM LIST

Nahtche. manuergäl, pag 37.

bear gens   nukusalgi       ts'oyup  37
deer gens   itchualgi       zha        37
panther gens katsalgi       ishuada    37
wild-cat gens koakotsalgi    ohadinu   37
skunk gens   kunipalgi      37
raccoon gens wotkalgi       inu'ü'l  37
wolf gens   yahalgi         hatawa     37
fox gens    ts'ulalgi        kaflkup    37
beaver gens itch'hasualgi    emet      37
otter gens osanalgi        37
alligator gens halbaldalgi   37
bird gens   fusualgi         shox'ü'l    37
              itamalgi        pekesnagi  37
toad gens   sopaktalgi       washkal'ol 37
mole gens   takusalgi        wi'i'l     37
maize gens  atchialgi        hakü       37
sweet potato gens ahala'ka'lg 37
wind gens   hütalga'l        wifnelu    37
aktayatsalgi 37
fish gens   la'lo-algi       en, a', e'  37
salt gens   oktchumualgi      wai, wai salt 37
Spanish gens isfanalgi       ishpáníha  37

These clans are mostly identical with those of the Creeks.
<table>
<thead>
<tr>
<th>Animal Genus</th>
<th>Creek Word</th>
<th>English Word</th>
<th>Page</th>
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</thead>
<tbody>
<tr>
<td>bear gens</td>
<td>Nokosalzi</td>
<td>nokōsi</td>
<td>155</td>
</tr>
<tr>
<td>deer gens</td>
<td>Itchualgi</td>
<td>itchu</td>
<td>155</td>
</tr>
<tr>
<td>panther gens</td>
<td>Katsalgi</td>
<td>katsa</td>
<td>155</td>
</tr>
<tr>
<td>wild-cat gens</td>
<td>Koakotsalgi</td>
<td>koa-kotchi, wild-cat</td>
<td>155</td>
</tr>
<tr>
<td>skunk gens</td>
<td>Kunipalgi</td>
<td>kuno, kono</td>
<td>155</td>
</tr>
<tr>
<td>raccoon gens</td>
<td>Wotkalgi</td>
<td>wotko</td>
<td>155</td>
</tr>
<tr>
<td>wolf gens</td>
<td>Yahalgi</td>
<td>yaha</td>
<td>155</td>
</tr>
<tr>
<td>fox gens</td>
<td>Tsualgi</td>
<td>tsula</td>
<td>155</td>
</tr>
<tr>
<td>beaver gens</td>
<td>Itch'hasualgi</td>
<td>itch'hasua</td>
<td>155</td>
</tr>
<tr>
<td>otter gens</td>
<td>Osanalgi</td>
<td>osana</td>
<td>155</td>
</tr>
<tr>
<td>alligator gens</td>
<td>Halpadalgi</td>
<td>halpada</td>
<td>155</td>
</tr>
<tr>
<td>bird gens</td>
<td>Fusualgi</td>
<td>fuswa</td>
<td>155</td>
</tr>
<tr>
<td></td>
<td>Itamalgi, Tamalgi (?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>toad gens</td>
<td>Sopaktalgi</td>
<td>sopaktu</td>
<td>155</td>
</tr>
<tr>
<td>mole gens</td>
<td>Tukusalgi</td>
<td>tuku</td>
<td>155</td>
</tr>
<tr>
<td>maize gens</td>
<td>Atchialgi</td>
<td>atchi</td>
<td>155</td>
</tr>
<tr>
<td>sweet potato gens</td>
<td>Ahalalgi</td>
<td>aha, sweet potato, long marsh-potato</td>
<td>155</td>
</tr>
<tr>
<td>wind gens</td>
<td>Hatalalgi</td>
<td>hatali</td>
<td>155</td>
</tr>
<tr>
<td></td>
<td>Aktayatsalgi</td>
<td>?</td>
<td>155</td>
</tr>
<tr>
<td>fish gens</td>
<td>La'lo-algi</td>
<td>la'lo</td>
<td>155</td>
</tr>
<tr>
<td>hickory nut gens</td>
<td>Odshisalgi</td>
<td>odshi</td>
<td>155</td>
</tr>
<tr>
<td>salt gens</td>
<td>Oktchumualgi</td>
<td>oktchumua</td>
<td>156</td>
</tr>
<tr>
<td>Spanish gens</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**
- Varieties: Pakatalgi, Tohukotsalgi, Muyldalgi, Wahkilkalgi.
**CLANS.**

awa'hsan wätotamit
nama'hkan wätotämít
kinewan wätotämít
umäskosun wätotämít
kakakewan wätotämít
wasa'hsan wätotämít
inämä'kwan wätotämít
na'̱tekun wätotämít
ma'hwawan wätotämít
wapa'hsiasan wätotämít
otshikun wätotämít

one of the bear people; awa'hsa; black bear
might beaver people; nampa' beaver
eagle people; kiné'ú
moose people; umäskos
crow people; kakake-š
bull head people (as fish, wäbîya)
thunder people; inämä'kis
raven people; na'̱tek ṣaken
wolf people; ma'hwá'nu
marten people; wapa'hsiu
one of the fisher (quahúc) people; otshik

séku tehýádeš

one year
seeksquawtsh
Object tori

Principal ones: Kelt

St. names: p 52.

Object tori old.

The principal ones, mentally:

**OJIBWE TOTEMS.**

Obtained from the Turtle Mountain Indians; M’pt. 1890, pp. 11, 12.

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>kigo; kikuyak</td>
<td>fish people</td>
<td>11.</td>
</tr>
<tr>
<td>pemissedshik</td>
<td>bird people &quot;who are flying&quot;</td>
<td>11.</td>
</tr>
<tr>
<td>migisi</td>
<td>eagle people</td>
<td>11.</td>
</tr>
<tr>
<td>mishipisi</td>
<td>tiger people</td>
<td>11.</td>
</tr>
<tr>
<td>ma’hkwaq</td>
<td>black bear people</td>
<td>11.</td>
</tr>
<tr>
<td>ati’hk</td>
<td>cariboo people</td>
<td>11.</td>
</tr>
<tr>
<td>mayingan</td>
<td>wolf people</td>
<td>11.</td>
</tr>
<tr>
<td>wabesheshi</td>
<td>martin people</td>
<td>11.</td>
</tr>
<tr>
<td>name</td>
<td>sturgeon people</td>
<td>11.</td>
</tr>
<tr>
<td>utatchika – ūn</td>
<td>fish with crooked nose (not pike)</td>
<td>11.</td>
</tr>
<tr>
<td>awassesi</td>
<td>barbotage people (fish. 12)&quot; or bulhead</td>
<td>11.</td>
</tr>
<tr>
<td>kenonshe</td>
<td>pike people</td>
<td>11.</td>
</tr>
<tr>
<td>kinebik; pl. kinebikog</td>
<td></td>
<td>11.</td>
</tr>
<tr>
<td>shishique</td>
<td>snake people</td>
<td>11.</td>
</tr>
<tr>
<td>udshidshak</td>
<td>rattlesnake people</td>
<td>11.</td>
</tr>
<tr>
<td>wabisi; pl. wabisig</td>
<td></td>
<td>11.</td>
</tr>
<tr>
<td>kiniu, kinyu</td>
<td>crane people</td>
<td>11.</td>
</tr>
<tr>
<td>essipan; pl. essibanog</td>
<td></td>
<td>11.</td>
</tr>
<tr>
<td>wabimakwa</td>
<td>swan people</td>
<td>11.</td>
</tr>
<tr>
<td>kishkimanessi</td>
<td>kiliu (hawk or eagle species)</td>
<td>11.</td>
</tr>
<tr>
<td>mushka-ussi-se; pl-seg</td>
<td>raccoon people</td>
<td>11.</td>
</tr>
<tr>
<td>shasheneke; pl. sasiseke-sget</td>
<td>heron people, larger sort of cranes, blue of color</td>
<td>12.</td>
</tr>
</tbody>
</table>

*They cannot marry into the same loten.*
OJIBWE TOTEMS.


Ode-om; pl. Ode-mag, R. 59
Odutemi-om
Adik
Wagush
Mashkudishiki
Makua
Wabishesh
Nihinibiku-ah
Amikos
Kiniu, kini
Mang, ma
Shete
Pin
Shish
Shingibis

His clan, clan.
Their clans.
Reindeer, caribou; both belong to it.
Fox clan
Buffalo; prairie ox.
Black bear
Weasel
Wolverine; lit. summer-breaker; piguan "to break in"
Beaverlet clan
Kilic-bird; species of eagle
Loon; ha-aard; French {plongeons} haard
Pelican
Marten
Partridge
Kind of duck; species, if
Mudhen, waterhen.
Foot-dance of the Ojibways.


Many years ago the Great Spirit gave his red children their toodaires or tribes, in order that they might never forget that they were well related to each other, and were bound to help each other. Formerly it was unlawful for parties of the same tribe to intermarry...

Each toodaire is distinguished by certain animals or things, as for instance, the Ojibway nations have the following toodaires:

- Eagle
- Reindeer
- Otter
- Bear
- Buffalo
- Beaver

Catfish
Pike
Birch bark
White oak tree
Beard's liver
etc., etc.

Among the Mississaugas, (of Credit River, N.E.) the "Eagle tribe," or Mississauga, does not form more than about one of 1397 quadrants of the district. They are all Ojibway and toodaire.
TOTEMIC CLANS. Introduction II. p. 238.

ilha-istuwustanéma  "deer clan," the most numerous of them.
inhikum hiwustanéma  "corn planter clan," comes next in numbers
na-istsistanui hiwustanéma  "speakers" (?)
hissi-wemetanui hiwustanéma  "higher clan; more respected.
wtanhuuyu hiwustanéma  "putting out the tongue" clan"
ho-istu- Ön hiwustanéma  (??) seems to refer to fast going row boats.
nameaewatuwo hiwustanéma
wunhataniu nameaewatuwo hiwustanéma.
sutasuni hiwustanéma  ; the smallest clan.
kukuyakuyists utsihiis  "chicken clan," formed of prisoners of other Nations.

The term for clan, gene, is na-istwistmanhat'h. They have nothing in common with the companies of dancing.
Htanu hiwustane'h, one man of a clan.
Gentile heredity is in the paternal line, while girls can intermarry.
CLANS OR BANDS.

Ahapestapikwan
Kamshte' kwan
Apikayi kwan
Apikayiks
Kata immikwan
Niteitchkeiksh or Nīteitchkeiksh kwan, Lone fighters 10.
Mia' pitchi or Mio' pitchi kwan, "Hard to get lonesome"

Inipui (a Xayjena band) "moving buffalo in summer time" 17.

Siksinnuka kwan

Mamicyiks kwan

Assesksesustoyiks kwan

Mutatoshiksh kwan

Ikatopishtaiks kwan

Bloods band or clan (with Blackfeet. Bloods division. 5.
Cowdung band. Kam' cattle. 5.
Skunk band. Hayst. Apikayiks. 5.
Polecat band 5.

band that does not laugh. 5.

band of black elks 17.

Fisheater band 17.

band of the bearded men; "beard grown around face","band with hairy mouths" 17.

band of mere medicine men; "the band that are all medicine men" 18.

band that is baling (pounded?) meat before it is dried, matured, cured. 18.
TOTEMIC CLANS.

1890. New York Century Co., C. F. Lummis, Some strange corners of our country, pg 256.

the Sun people
the Earth people,
the Water-Pebble People,
the Eagle people
the Mole People
the Antelope People
the Deer People
the Mountain-Lion People
the Turquoise People
the Parrot People
the White Corn People
the Red Corn People
the Blue Corn People
the Yellow Corn People
the Goose People
the Wolf People.

Every one of the 1150 people in Isleta belongs to one clan. Husband and wife must be of different clans. With R. Hickox, and nearly all abori-
ginal people, descent is from the mother.
TOTEMIC CLANS.

Obtained by W.S. Gatesley from Henry Kendall, Apr. 86.

hwitlawen  “guardians”  29. 86.
shiu tainin  eagle family  29, 42, 86.
nám tainin  “earth people”  29, 43, 86.
i-e tainin  “maize people”  29, 43, 86.
shifunnin  “black eye people”  29, 42, 86.
shúren  “red eye people”  29, 42, 86.
humakun  “game people”  50, 86.
kapionin  “strong, persistent people”  50, 51, 86.

These were all the clans Kendall could remember at the time (1889).
TOTEMIC Clans.

kowali
k'ona'li; kunali
(pusafi, pusafali)
fosalifosi
faplitchali; fapl'htchi
usanali; usani
idashali; idashi
nokusali; noku'ni
lalali; la'le
hobalusali; hobalusi
pahosali
halpata'li;
aktayatseli;
akusali; taku

panther clan
skunk clan; skunk
beaver clan; beaver (39, 39)
bird clan; bird of forest
wind clan; wind
otter clan; otter
deer clan; deer
bear clan; bear
fish clan; fish
wolf clan; wolf (grey)
(meaning unknown)

Hitchiti.

Alligator clan
(meaning unknown)

Mole clan; mole

The Hitchiti clans have the same names as E Creek clans.
Totems of the Makahs.

By James G. Swan (1862), pg 58.

A genealogical record commencing twelve generations ago seems to have something to do with Totemism; it begins with Odie, thr brother Okice or Odice. His by a direct descendant in mother's side from Odice Dehah, Dee-ah, Dee-ah, Deh-ah and Nee-ah in Whitehead & Chuya-old dialect. The descendants of his brother Odice were Kat'kehel's, Wa-wtsco-pa, Matlaiwi-Kose, Ha-de-Tidewt, etc. and the others. G. Gibbs adds in a footnote that the earlier names of this genealogy are probably of mythical provenance.
TOTEMIC LIST.

makuissotchik
mēshāwa
mēsāissotchik
wakushak-issotchik
nanussoskuotchik
wapitiak: pl. wapitihak

unekthikuimok
maskuikunak
kakakwisko-uk
pamisso-uk
pimissu-ak, sp. pimiski

namisisso-uk
nanamakew-uk, (nanemeki: pl. nanamekiuk.)
akuninak: (akan: pl. akanan: akannessowak)
katchi konowi so-uk: (kitchikamiwissowak: kitchikamisseso, sea, ocean.

namawiso-uk: (nammā-u: pl. namāwak.)
mashimatak, massimatekuk: pl. big tree.
meshikawassotchik, (meshika, pl. meshika-ak, turtle), turtles, gent.
getchinewess

bear family gens; Morg: makwissojek.

elk gens. meshāwa-uk (-8) Morg: mašāwa-uk

wolf gens: "those bearing the wolf name."
mahūn-wissotchik. Morgan: mowhawis-so-uk

fox gens: wakussé-issotchik. Morgan:
wakoawissojek.

buffalo gens: Morgan: manaussusso-uk

antelope gens; Morgan: deer gens: pashag-passo-uk.

eagle family: migisi bald-eagle)

red clay family.

hawk: (is crow band: kakaki-um)

eagle;

bald eagle, catching fish, not different;

fish: namás one f. namassak pl.

The word respected of these clans are fish; the bear, the
eagle (not bald eagle, kitūn), turtle (meshika) fox. Generally, many
into the same clan. Children inherit from father & mother.
TOTEMIC CLANS.
(Galuch'íh'tala we'mu : all the clans / Y. Yuchi)

weyón taha'   deer clan      70.
sagí taha'    bear clan      70.
sú taha'      fish clan      70.
tála taha'    wolf clan      70.
teñatchin taha  coon clan    70.
tchát'hiün taha' raccoon clan 71.
wetsaguá taha' opossum clan  70.
yusso-i'h taha' polecat or skunk clan 70.
seña' taha'  bird clan      70.
wetcho' taha' panther clan    70.
tapatuá taha' alligator clan  71.
shátane taha' wildcat clan    70.
huda' taha'  wind clan      70.
shat'hiané taha' fox clan      71.
shakiá' taha' beaver clan     71.
shu'naná taha' otter clan     71.
to' taha'    sweet potato clan 71.
yó'h taha'   hickory nut clan 71.
tapi taha'    salt clan       71.
wicha'h taha' turkey clan      71.
yonta'h taha' acorn clan      71.
sha' taha'    eagle clan (not certain) 71.
tapa' taha'  turtle clan      71.

Here are twenty-two clans, mostly identical with those of the Creeks.
<table>
<thead>
<tr>
<th>Totemic Clan</th>
<th>English Description</th>
<th>Page</th>
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<tbody>
<tr>
<td>(amík nindotám)</td>
<td>my clan is beaver</td>
<td>59.</td>
</tr>
<tr>
<td>amík tutám</td>
<td>beaver clan</td>
<td>59.</td>
</tr>
<tr>
<td>makwa’ tutám</td>
<td>black bear clan</td>
<td>59.</td>
</tr>
<tr>
<td>atchitcháḵ tutám</td>
<td>crane clan</td>
<td>59.</td>
</tr>
<tr>
<td>ma-ingen’ tutám</td>
<td>wolf clan</td>
<td>59.</td>
</tr>
<tr>
<td>ningík tutám</td>
<td>otter clan</td>
<td>59.</td>
</tr>
<tr>
<td>hashashkú’ tutám</td>
<td>muskrat clan</td>
<td>59.</td>
</tr>
<tr>
<td>namá’ tutám</td>
<td>sturgeon clan</td>
<td>59.</td>
</tr>
<tr>
<td>pishí-ú tutám</td>
<td>wildcat clan</td>
<td>59.</td>
</tr>
<tr>
<td>mishí-bishí’ tutám</td>
<td>panther, lion, tiger clan</td>
<td>60.</td>
</tr>
<tr>
<td>misháwá’ tutám</td>
<td>elk clan</td>
<td>60.</td>
</tr>
<tr>
<td>mëshika’ tutám</td>
<td>turtle clan</td>
<td>60.</td>
</tr>
<tr>
<td>kíshíkí kísis tutám</td>
<td>sun (&quot;daylight=sun&quot;) clan</td>
<td>60.</td>
</tr>
<tr>
<td>tepíkí kísis tutám</td>
<td>moon clan</td>
<td>60.</td>
</tr>
<tr>
<td>anámk tutám</td>
<td>star clan (one star each)</td>
<td>60.</td>
</tr>
<tr>
<td>anängawak tutám</td>
<td>star clan (all together)</td>
<td>60.</td>
</tr>
<tr>
<td>ñússíbán tutám</td>
<td>racoon clan</td>
<td>80.</td>
</tr>
<tr>
<td>ayení tutám</td>
<td>opossum clan</td>
<td>60.</td>
</tr>
<tr>
<td>pakudáshi pishiké tutám</td>
<td>&quot;wild-cattle&quot; clan (buffalo clan)</td>
<td>60.</td>
</tr>
<tr>
<td>magismásh tutám</td>
<td>bald eagle clan</td>
<td>60.</td>
</tr>
<tr>
<td>kíni’u tutám</td>
<td>grey eagle clan</td>
<td>60.</td>
</tr>
<tr>
<td>wábasí’ tutám</td>
<td>swan clan</td>
<td>60.</td>
</tr>
<tr>
<td>animukádáshí tutám</td>
<td>dog clan</td>
<td>60.</td>
</tr>
<tr>
<td>kâshë́k tutám</td>
<td>cat (domestic) clan</td>
<td>60.</td>
</tr>
<tr>
<td>wabí makwa tutám</td>
<td>white bear clan</td>
<td>60.</td>
</tr>
<tr>
<td>mosó tutám</td>
<td>moose deer clan</td>
<td>60.</td>
</tr>
</tbody>
</table>
TOTEMIC CLANS.

nibísh tutám  
water clan  60.

ake' tutám  
(earth.world) ground clan  60.

útcche-u tutám  
mountain clan  60.

ukadiginákik tutám  
lizard clan "leg-snake, kinákik"  61.

páshi gogishi tutám  
horse clan  61.

kázakshi tutám  
raven clan  61.

andákshkwa tutám  
crow clan  61.

kukuku tutám  
night-owl clan  61.

agág tutám  
porcupine clan  61.

nimki tutam  
thunder clan; (much dreaded) thunder was thought alive.  61.

kízhik tutám  
sky clan  61.

nimékís tutám  
little thunder clan  61.

shangwáshi tutám  
mírk clan  61.

There are 38 gentes mentioned on this list; but there are more; the name for the grizzly bear clan could not be remembered. The children take the clan of the father, not that of the mother, and formerly the Ottawa could not marry with same clan to which they belonged. Polygamy was abandoned forty years ago (about 1850).
TOTEMIC CLANS.

nsisse-u ninuak  turkey clan.
shike ninuak; wetutenshik  turtle clan
nenimwe ninuak  wolf clan
The totemic gentes of the Costa Rican people called Britrí were reduced to writing in 1894 by Prof. Enrique Pittier (Noticias geográficas, p. 21). They all end in -nal, -nal, which is the word for people, gens, men, Indians, the Britrí people being called itself Britrí. The offspring of a family always belong to the clan of the mother. Pittier makes two main distinctions, affiliations of them: the
1) Túbor nál, of whom the older portion is almost extinct (4 men and 3 women in 1894). There are few persons of this gente.
2) the Kort nál or Túbor nál, about fifteen gente. The list has been established with the help of William Gatt, son of Dr. W. M. Gatt. The Kort nál are on the increase and now form the main part of the people.

More details on these gentes on page 26.
Tuban wak division.

1) Surelg wak "deer people" (suri renados).
2) Dutg wak "bird people" (du pajaro).
   Botir wak
   Doj K wak

3) Sarg wak "monkey people": this is the genus of
   the macaque (de la cual quedan solamente
   un varón y una mujer) por mone.

4) Dorygg wak, "shell river people": dugaracol,
   di river water.

5) Orbi wak Ortri people. O, to a ravine or the
   headwater of Orari.

6) Kargi wak "Kargi people": or people of the
   creek, a tributary of the Uric. Karg is
   the name of a palm: palma kibra.

7) Thirt wak "flea lodge people".

8) Durim wak "bird ravine people".

9) Ardum wak "thunder lodge people".
    Ard' treme, u casa.

10) Wejk wak "people of the ant-eater": uwi
    oso hormiguero.
**Bikori (3)**

Kork wak or Djîbar wak division.

11. Djîbar wak  "water or river-lodge people"
12. Jhîrîî wak  "snake (Hebi sulbra) ravine people"
15. Amû-kir wak  "cabuyal people" / amû cabuyal amûk place where cabuyal grow.
16. Tsirî-nu wak  "cacao people", tsirî cacao, derivation de eri maduro, ripe.
17. Uri-nu wak

17. Sibri wak  "root ravine people", si root boreal
18. Dama-bre wak  "probably damibri is the name of a gorge or ravine"
19. Amûk wak  (see entry 15) – amûk cabuyal – place where cabuyal are growing in number.
20. Akîter wak  "stone place people" – akîter pedregal
22. Hachî-ût wak  "achiste people" / Hachî (achiste)
23. Bobri wak  (B. or headwaters of Uron river).
Totems of British Guiana.


Has the following passage:

Formerly marriage was always between members of different families. The Arawak system is the most complete; compare Hillhouse 1830 and Montjourney Martin "West Indies" [in Thurl, p176.] Hillhouse published 23 of these families, Mr. Clонтвей has fifty. These forms for each family: Karuafo die - man, Karuafo so - woman, Karuafo na - collective [-dic, -tic; -do, -to; -na] meaning "from the grassy land", for Karua is grass. The names of these families are taken from plants and animals.

Descent is rigidly in the female line; no intermarriage with relations on the mother's side is permitted. Both regulations ensure the purity of descent in each family, etc. etc.
Months.

I585
OK, Months of Abduction, 71
Jotems: look for them!
Abnaki moons.

Rasles' moons in Narantsauk, pp. 478, and pp. 319, 321 of original manuscript.

mek8asig8e January: "loréguil fait grand froid" — "when it is intensely cold"

names kiz8s February; "fishing moon"

nemattanm8i kiz8s March: "fish is taken in quantities"

anms8 kiz8s April "herring moon"; also called kika-i kiz8s "sowing moon".

n8kekehigai kiz8s May, "Indian corn is covered over"

nen8kkehighe "I cover it over"

nekak8iga-i kiz8s June; "moon when new earth or dung (rechausse) is laid over roots of corn" (rechausser le maï)

sattai kiz8s July, "moon of the mature or ripened cornflowers (bluets, a sort of huckleberry; Hewitt) also: matsipan8m8s, "les anguilles commencent en été". man8tsesadokk8i kiz8s August; moon of the great or long days.

ma8ina-i kiz8s September "moon of acorn-gathering"

assebask8at8s October; "quand les lardages sont glaçés."

pek8samhan8i kiz8s November; when ice is perforated to kill the beaver. (# continue right here)
Narantsaak, No. 2.

nepektahaa I kill beavers through ice-holes.

K8ne kiz8s December: "the moon is long"

pezek8 kiz8s un mois - one lunation, p. 488.
pl. koz3sak.

neg8dansga kess8a kiz8issa, it is 6 moons since.
k8rans8, (a woman) has her first monthly turn, 488.
tsebighe she menstruates regularly.

nissigaden two years (?), 384.
nannigaden five years (?), 384.
Months of the year.

From Eugen Vetromile's, S.J., "Indians' Good Book"
or Alnambay Mi' avik Kitigan; New York 1856. 16 vo., pp. 440, 441.

"The Indians commence the year from the new moon preceding Christmas; they count the months by moons, and the first day of each new moon is the first day of the month. As in some years there are thirteen months, then the Indians skip the moon between July & August, and they call it Abonamwi Kitsoo "let this moon go."

January: Onogusumwet it "it is hard to get a living;"

February: Taquaskini Kitsoo "moon with crust on the snow."

March: Phohodamwi Kitsoo "moon in which the horns lay."

April: Amustawi Kitsoo "fish-catching moon."

May: Hikkai Kitsoo "moon in which we sow."

June: MuckRoki Kitsoo "moon in which we catch young seals."

July: Aitchittai Kitsoo "moon of ripe berries."
August: wikkai Kijoox "moon in which there is a heap of eels on the sand."

September: montchewadox Kijoox "moon in which there are herds of moose, bear, etc.

October: ashebashwato Kijoox "moon in which there is ice on the streams."

November: abomoodowí Kijoox "moon of the frost-fish."

December: Ketchi Kijoox "the long moon."

The seasons: Ju 439

Spring: Qiwa; summer niben; autumn mnuqëdo; winter: pëbëdë.

Days of the week, Ju 439:

Sunday: Sandë

Monday: t'Kissandë, or amkawasaloka.

Tuesday: nisidaaloka.

Wednesday: netaalokka.

Thursday: jeotaaloka.

Friday: Nacowattook.

Saturday: Kaka'usandë.

Today: panghi-loqak - tomorrow: leba,

Each day: ambitchite. Ash Wednesday, pokkodin.

Let matchendawat: Advent, petchikle, Christmas.
MONTHS.

January 45.

February 45.

March "when the hens lay" laying month 45.

April "alewives run up stream" 45.

May "planting month" 45.

June "seal month" (born this month) 45.

July "getting ripe"; atchitayi 45.

August

September "moose, rutting, bulling"

October "shores freezing" 45.

November "Great fish coming"

December "long; "Great month" 45.

44

44
Abnaki moons,

Raked' moons in Narantsuak, pp. 478 and pp. 319, 321 of original manuscript.

meksiqí'ee January: "o'acuil fact grand print" "when it is intensely cold"

names kiz86 February: "fishing moon"

nemata'ísmqí kí's6 March: "fish is taken in quantity"

âm88 kí's6 April "herring moon"; also called K'ká-i kí's6 "rowing moon".

nskeke'íkí's6 May, "kukbí corn is covered over"

eñ8 nskate'kí'í 4cover it over.

mekákása'í kí's6 June "moon when (rechassê) new earth dressing laid over the root of corn"

sátí kí's6 July, "moon of the mature or ripened comflowers (bluebells, a sort of huckleberry, huitche)

also: matakipa'mqs1 k'ká's6 squabilles common in e'te.'

mánttesado'kksií kí's6 August "moon of the great or long day"

masina'í kí's6 September "moon of corn gathering"

aalbákkatsášs October, "grandes bordages are开发ed"

pekká'kamií kí's6 November, when ice is refrigerated to kill the deer.
Naraktuul N"2.

repek Xe'nahak. I kill beans through the koke.

Rgme Kig's December: "the moon is long"

Pe'eka Kig's un mo' - un lunation, p. 488.

ml. Kig'sak.

negsdaniga Keg'apa Kiggidaa it is 6 moons since.

Kiran'gg (awoman) has her first monthly turn, 488.

tsebighe she menstruates regularly.

mukggaden two years (1) 384.

naniigaden five years (2) 384.
MONTHS.

February "spring month"
March dipnet for alewife (following the river) 40.
April "planting month" 40.
May "a yellow flower in the field"
June "ripe strawberries"
July "young seals" slipping into water"
August "summer month"
September "fall of year"; prob. "cutting wood"
October a fish, tomcod (punam) up (foot-sock, mema) the river 40.
November
December "big month" 40.

haglusemen'hsit gisus.
tegwaskuni gisus
shigunemegwi gisus
gi'hwkewi gisus
tchi'hhtewi gisus
nekatemun'hket gisus
muskori gisus
nipenam gisus
madshe ud'ke gisus
punamwi gisus

piatigenis gisus
ktchi gisus
THE NAMES OF THE MONTHS:

Boonamooe-goos  January  "Frost-Fish Month"

Abugunajit  February  "The snow-blinder"

Segow-/goos  March  "Spring-month"

Punadumoee-ooos  April  "Egg-laying month"

Azese-ooos  May  "Month of young seals"

Nibune-ooos, or Sagipe-goos  June  "Summer-month" also,

Upskooe-ooos  July  Sagipke-goos, "Leaf-opening Mo."

Kesagaw-ooos  August  "Month when the sea-fowl shed

Majowtoogwe-ooos  September  their feathers"

Wegawegoos  October  "Month when the young

Skools  November  birds are full fledged"

Ukcheegoos  December  "The running month; Moose-
calling month"

"Fat month" (when tame animals are fat)

"The chief month" (when Christmas comes)

Many of these mo. names are identical with those of Micmac.
MONTHS.

Iskepesim         Duck month or moon
Aikepesim         Froz moon  (april)
Shakepakaoopesim  leaf moon
Menesakatiktuke   Service berries ripe
Notsehikopesim    Buffalo-rutting moon
Wakepakanoopesim  Leaves-changing moon
Wastaopakawopesim Leaves entirely changed
Pinpakanopesim    Leaves off the tree
Namapinekais      Fish catching moon
Papakesekinekis    Moon that strikes the earth cold
Kiskipapaketekeenum  Coldest moon
Kamaketuhpesim    Ice-thawing moon
Mekesuepesim      Eagles seen (moon)

(For further information of months see page 242.)
Creed or Kristenow.  

for Elijah Haines, the Am. Ind., pp. 427.  

Seasons: apepooq or popoow winter, me-is-kamik or segumuck spring, miskin summer, tiekwigan autumn.

# I-che pesim May's frog moon
opinawaive pesim June's egg-laying moon
opuskowe pesim July's moon when birds cast their feathers.
opakowe pesim August; moon when young birds begin to fly.
aswakito pesim September; moosed-casting-horns moon; also called apinasheo pesim leaves-falling moon.
onchikitowado pesim October, "cutting moon" also called: okowa-ou-o pesim, fouls-flying south-moon.
ayeecoapays pesim November; "hoar frost moon" also called Kuskuteeno pesim "ice moon".
pawatchecanawado pesim December; "whirlwind moon" Kuslapawasticanum o pesim January, extreme cold moon.
Keekhay o pesim February; chirping-begin moon (birds) or Michael o pesim "big or old moon"
mekeuu o pesim March, "eagle moon"
mitka o pesim April; "geese-returning moon" from the south.
Cree months.
Lacombe, Cree Dy, p2 563 "pikim"

January: Kije pikim: "le grand mois;"
February: Mikikiwi pikim: "mois de l'aigle;"
March: Niskit pikim: "mois de l'outarde;"
April: Ayekii pikim: "mois de la grenouille;"
May: Opiniyawe pikim: "mois où les animaux ont leurs œufs;"
June: Opaska wekuwi pikim: "mois où les petits sortent de leur coque;"
July: Opaskowi pikim: "mois où les animaux s'engraissent;"
August: Oppahuwi pikim: "mois où les oiseaux sont volants, leurs plumages ayant repoussé;"
September: Onotchi hitavi pikim: "mois où les animaux sont en rut;"
October: Kas Katriwewi pikim: "mois où il gèle;"
November: Iyekowi pikim: "mois où il ya des grêles;"
December: Pawata tikshinwii pikim: "mois où la neige suspendue aux arbres tombe;"
Delaware Meni.

From Rev. J. Heckewelder, of Bethlehem, Pa.,
History, Names & Customs of the Indian Nations of Pa &c.
ed. by 1876, p. 306 &c.

The Indian reckon by nights, not by days. "It is very many
nights travelling to such a place," etc.

The year begins with the spring, the warmth of the year, then
yellow summer, fall, winter. Hunting, fishing, and gathering take place in the north.

The had moon was March, as long as the hickory lived near the
Atlantic Ocean; because in March the fish pass from the sea to the freshwater rivers to spawn; when gone south, they go on what is called March the running of the
cap moon, or sugar-making moon, because then the sap of
the sugar maple begins to run.

Spring moon
Planting moon
June month, or month in which the deer bring
first their young, or month when its ablers
hair changes to a reddish colour

Summer month
Month of roasting ears, when the ears of corn become
fit to be roasted and eaten

Autumnal month
Gathering or Harvest month

Hunting month, because all stages have been all
dropped that antlers (or bow) once gérisheth made January

February

March

April

May

June

July

August

September

October

November

December
Delaware Months

From Marcy S.

Aniksi gitsux (ground-squirrel month) January

Tskwali gitsux (frog-month) in which the frogs begin to croak February

Kwame gitsux (shad-month) March

Shawnammok (shad-fish) April

Tauwinipe (summer) May

Kitchinipe (summer and June)

Yagatamoewi gitsux (honey-bee month) July

Amoe, i Shaman (honey bee)

SaKawa-whelwi gitsux (month in which the deer begin to turn gray and migration) August

Kitchitaquox (autumn) September

Pooksit gitsux (month of falling leaves) October

Wini gitsux (month of snow) November

Mexakhoque gitsux (month when the cold makes the beet crack) December

Year gaxten, next year gaxtingetok.

Lowan, north wind, lowanagen.

Sikwun, sekwy, Sequanka, 132.
Delaware moons,


Massenaer, in 1630, speaking of the tribes around New York harbor, states that their year began with the first moon after the February moon; and that the time for planting was calculated by the rising of the 12th quarter.

Zeisberger observes that in his day, the Lenape did not have a fixed beginning to their year, but reckoned from one reeding time to another, or from when the corn was ripe, etc. Nevertheless they had a word for year, jactox, and counted their ages and the sequence of events by yearly periods. The Chipewyas could by pointers: pipun = agak (winter = year?), but the Lenape apparently did not follow them in this. They recognized 12, not 13, moons, as did the New England nations (see my Zeisberger Grammar p. 189; twelve were preserved). The day-period was reckoned usually by nights, but it was not improper to count by runs or days.
Wamia moewe,

From Braten - Anthony Ground

43, 21. githux air, ond month; githwe-a warm.

123, 10. takwe'n-keeni githux, no, with the deer gap-to han grey. August, "wipunxit grey.

147, 14. tequalli githux (no. wathit frogs (tequalli) begin to croak, temperature.

159, 16. August, wina'minge "time of roasting ears" (wina'ming). (the corn) to ripe; wingan, sweet, savary, good tasting, sugar.

159, 13. off falling leaves; poonit, october, mo. of falling leaves.

127, 7. March, mo. of shed. Hawanammeke had, list by: Shwanem, githux 15 month of fall, March.

741. mecharhekque, mo. when cold makes the trees crack, December (dubh, 16).

50, ... jagata moewe. githux, ink, from amoo.

36. gaxten, yee, gastinget, next year, gaxten dry, gaxten.

54, 11. Kitch niper, summer, and June.


97, 19. nipe, summer, nipe, nipe. Summer hunt.

35, 12. etaxqi = nipe, ke, last summer, etaxqi = toward last winter.
Algonkins of Canada.

Elijah Haines, The American Enthusiast, Chicago
1888. 8°, pp. 425  quotes from La Hontan:

All these months have their suitable names. For instance, what we name March, they call the worm moon; for then the worms quit the hollow shops of the trees where they shelter themselves in the winter. April is called the month of plants; May, of flowers and so of the others.

When the last or supermonitory moon is supplied it takes the place of April and must be over before they begin their count again. They reckon from the first till the twenty-ninth of this sort of month, and that contains just that space of (pp. 426) time, which is between the first appearance of the moon at night, till having finished its course, it becomes quite visible in the morning. For instance, he says: "A savage will say, I went away the first of the month of sturgeon (August) and returned the 29th of the month of Indian corn (September), and not dry, (which is the last) I visited myself. as for the remaining three days and a half of the dark moon during which the moon cannot be discerned, they give them the name of the naked days."

(Missing)
Algonguin of Canada.

Charlevoix seriously questions this latter account of astronomical exactness by adjusting the lunar with the solar years & calls it a mere invention of the writer.

(see illustrations in La Porte's work)

System of astrologics to signify the different moons of the year by missmaries 3 p 426. see this!
MONTHLY WEEKLY

A comprehensive article on months and weeks in Eastern Hemisphere is by the late Col. A. B. Ellis, in Popular Science Monthly, Jan. 1895. He says that the Sabbath in week often extends over a whole month. Also: "the origin of our weeks & Sabbaths" in the title. Pg. 329 - 343.
SEASONS OF THE YEAR.

wetu          spring          391
mindoketu    summer          391
pitiitu       autumn          389
waniitu       winter          391.
|   | A | B | C | D | E | F | G | H | I | J | K | L | M | N | O | P | Q | R | S | T | U | V | W | X | Y | Z |
|   | a | k | a | a | k | a | a | k | a | a | k | a | a | k | a | a | k | a | a | k | a | a | k | a | a | k |

Manito-gisiss.
Namebini-gisiss.
Onabani-gisiss.
Bebokwedagging-gisiss.
Wabigon-gisiss.
Odeimini-gisiss.
Miskwimini-gisiss.
Min-gisiss.
Manominike-gisiss.
Binakwi-gisiss.
Gashkadini-gisiss.
Manito-gisissons.

a—Anamiegijigad.
ka—Kitchitwa anamiegijigad.
g—Gigwishimogijigad.
k—Kitchi-gigwishimogijigad.
Pg—Pingwi-gijigad.
K.T.g—Kitchitwa tehibaiatigo-gijigad.
Teh.g—Tehibai-gijigad.
k.o—Kitchitwa ogima gijigad.
neguti kato
kisathwa
ate kithwa
skibiigiti thwa
niktha I am making sugar
ouskwitha
matchupelatha
utehimi kisthwa
mskatigithwa
minigithwa
okamawi kithwa
simini kithwa
wassila thwa
kinwi kithwa
akwi kithwa

Months.
one year.
month
"crow month" January
"maple sugar" February
one half month: one half bad, 1/2 fair March
changeable month April
strawberry mo. May
raspberry mo. June
blackberry mo. July
plum or peach mo August
papaw month September
"funny" Mo. ("changeable") October
long month November
severe month December
By Rev. A. Bluejacket & Charles Foster.

MONTHS.

kisathua
- sun; night sun: red 82.

tebegi githua
- moon "night sun" " 82.

akuigithua
- January: severe month " 82.

hate githua
- February: grow month " 82.

skibiei githua
- March: Spring of year " 82.

pokuitha (red wi githua)
- Half Moon, because sugar making is made in 1/2 of the Moon; red 82.

(pethi kalf)

hutehimeni githua
- April: making sugar by tapping maples done

mskatiwi githua
- May: strawberry month. " 82.

minigithua
- June: raspberry moon " 82.

pukamawi githua
- July: blackberry moon " 82.

madimi githua
- August: plum month. " 82.

haktiepaniwha (red 2)
- September: papaw month; 80

kenwi githua
- melimi, papaw, melimi papaw-tree, melimi apple

madilahta gitscha
- facing withering of leaves 82

Shinela kemethi
- last month (more days than other mo. 82

belum
- Change of weather 82

pelini
- Spring of year, "beginning of summer." 15

tagudgi
- summer; pelagi" in the summer, 15

pepinwi
- autumn (itio) winter, 15 - pepuki in winter, 15.

ye'ka'hki
- year; nekuti ka'hki one year! red 23

pelawi
- summer; hakuitate' heat 83

pepunwi
- winter's snow, u-epi the cold 83

laguage
- autumn

lawi te pokel
- midnight

warawwi
- morning

Kasegi'g, giwegi'
- day

mateki' late i every "sun turning" 83
Months.

nekuti kisathwa one month 336.
hakwi kisathwa gisthwa January cold month 336.
skipie gos' thwa February Suzar time 336.
puskwitha kis' thwa March broken half and half, spring, 336.
kitigewi githathwa April "time they plant" 336.
hutehemini githwa May strawberries ripe 336.
mine githwa blackberry month 336.
skati githwa riceberry month 336.
simeni githwa papaw month 336.
pokamawi gi' thwa August "plums, peaches" 336.

lu' hwe' kisathwa December: "seven month." 26
Handed over, in December 1890, to Smithsonian Institution.

**Time Divisions**

in use

among the *Ojibwa* Indians, in the
Indian Territory and in Kansas.

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**Seasons:**


**The moons or months** (Mscr pg. 62-63):

**January:** namktatii gisis "rejoicing moon"

**February:** makwa gisis sus "moon of the young bears" (who are born about that time).

**March:** udshidshaku gisis "crane moon", cranes flying north in March.

**April:** minikamik gisis "spring moon"

**May:** tā-amini kisis "strawberry moon"

**June:** nibini gisis "summer moon"

**July:** apita nibini gisis "half summer moon"

**August:** kikiwabé nibin’ gisis "summer going-home moon"

**September:** takwagi gisis "fall moon"

**October:** pinakü gisis "falling (leaves) moon."

**November:** ameni gisis "rutting (deer) moon."

**December:** biboni gisis "winter moon."
MONTHS.

namkutati gisis

January
“rejoicing month” 62.
“become—glad month”
makwa gisis sus
February
“young bear month”
udshidshaku gisis
March
“crane moon” (go moon)
minokamik gisis
April
“spring month”
ta–amini kisis
May
“strawberry month”
nibini gisis
June
“summer month”
apita nibini gisis
July
“half summer month”
kikiwabe niben gisis
August
“summer going—home month”
takwagi gisis
September
“fall month”
pinaku gisis
October
“falling leaves month”
amenu gisis
November
“rutting month” (deer)
biboni gisis
December
“winter month”
Moon of the

Elijah H. Harris, The Amer. Ind., p. 428; after
Captain Carver, Book of Travel.

Dey in this year at the first new moon after the vernal equinox,
usually this is in March.

Worm moon March; grub-worms leaving the bark or
wood of trees, where they had sheltered in
winter.

Moon of plants April

Moon of flowers May

Ark moon June

Turkey moon July

Travelling moon August

Beaver moon September

October (Travel for hunting)

November. Beavers then begin to

Take shelter in their lodges, which they

Have provisioned in summer.

December.

January. Hardest frost.

February. Most heavy snowfall.
Ojibwe moons of Lake Superior.

From Elipha M. Hare's J. 427 - (March 1875) differs from Peter Jones' Mieshauga  moons only in: April & September.

m'ánte Kíjís January "spirit moon"
namaphi Kíjís February "ducker moon"
onabani Kíjís March "snow-crust moon"
labukwadalingim Kíjís April "snow-shoe breaking moon"
wabejine Kíjís May "moon of flower"
odaemini Kíjís June "strawberry moon"
midkwimini Kíjís July "raspberry moon"
mín Kíjís August "blueberry or blackberry moon"
monononi Kíjís September "wild rice moon"
piiqua Kíjís October "peegy moon"
KushKundone Kíjís November "little pine moon"
m'ánte Kíjís December "little pine moon"
Otchipwe months.


January kitchi manito gisis "moon of the great spirit."

February namebini gisis "moon of carps."

March onabani gisis "moon of snow-crust."

April

May

June oda'-imini gisis "strawberry moon."

July papashkisiga' gisis "moon of firing, shooting-" (at the fourth of July celebration)

August

September manomini gisis "wild rice moon"

October pinakwe gisis "moon of falling leaves."

November kashkatino gisis "moon of freezing."

December manito gisisons (for: manitons gisis) "the moon of the little god"- Christmas.

New Year's Day: odshind'iwi nickel gishigat "kissing day", probably from a pagan custom.
Ojibwe

Divisions of time (with Pembina Band only?) by J.R. Bittleman, Red. 61.

Jumin winter
Agwanga spring, it's spring, it's spring
Agwanga this spring
Nimin summer
Agwaging fall

Api' ukeiminik editegin when strawberries are ripe
Api' gigonag nisabinoond when the fish swim upstream.
Months in the
Nipissing—Algoma of Cwoq.

otehimin Kizis  
mej "la lune aux fées", p. 812.
mit Kizis  

Name Kizis  
September, "lune aux étoiles" 257

atihan Kizis  

Kizinonowin, cours annuel, année révolue (aux bateau, 163).
Kizis jour, journée, 151.
Kizis mois, lune, 100. Maré o Kizoeman le mois d'août, 180.
February moon:


Four quarters of the year are the Indian division, of which the spring or Segwun, or dip season; neeakin, summer, or the abundant season; tuhgwunignin, autumn, the failing season; seboon winter, or cold freezing winter.

January: Neebin Koojig, the Great Spirit moon.
February: Neebin Koojig, strong wind.
March: Meke Koojig, wild goose moon.
April: Ownbahew Koojig, frog moon.
May: Wabtawonni Koojig, blooming moon.
June: Otemekh Koojig, strawberry moon.
July: Mequemem Koojig, red raspberry moon.
August: Meen Koojig, buckwheat moon.
September: Ahlubugah Koojig, fasting leaf moon.
October: Penahquamek Neebin Koojig, bucking leaf moon.
November: Kishikishhendah Koojig, freezing moon.
December: Munedoo Koojig, first moon.

On 38th June was a Missibah (Redbird, Blackbird, Muskrat, etc.) and of the Eagle totem then.

Page 136: They reckon their ages by the number of winters they have passed since certain remarkable events happened; the turn of the year by planting fire, burning, gathering Indian corn, refuse of fruit's fruits, clearing of logs in spring, falling of the leaf, with more or less of winter.
Makset months (1)

From Mont. Chamberlain's "Ver. vocals. p. 80, 81.

The year of the Makset began with December. The twelve moon, Kwakwini Keewi Kizos, was made the last of their year, counting back and inserting the 13\textsuperscript{th} (bushed moon) moon about where we place July.

1\textsuperscript{st} moon: December: K'tchi Kizos "long moon"
(another name for Dec.): Ponowwi Kizos "fruit fish moon"

2\textsuperscript{nd} January: akloamwesit Kizos "cold moon"

3\textsuperscript{rd} February: aprimi Kizos "moon the Spruce tips fall (Pine cone)"

4\textsuperscript{th} March: tukwad Kwuni Kizos "first spring month"

5\textsuperscript{th} April: punatami Kizos "egg laying month"

6\textsuperscript{th} May: skwuni mekwi Kizos "gaspereau month"

7\textsuperscript{th} June: nupuni Kizos "summer month"

8\textsuperscript{th} July: upsuki Kizos "moon the ducks shed their feathers"

9\textsuperscript{th} August: Kepwaki Kizos "moon to leave begin to fall"

10\textsuperscript{th} September: matse-utaki Kizos "moose calling me"

11\textsuperscript{th} October: wikelwi Kizos "moon the salmon spawn"

12\textsuperscript{th} November: Kwakwini Keewi Kizos "harvest moon"

13\textsuperscript{th} December: pukwunamu Kizos "frozen moon"
Maltese months (2).

year: Kweitchi Kutun
day: Kizok
night: nipalju + a-sign + tusok
two years: nitsi Kutun
five years: nani Kutun
spring: li Kwar (or Kwar?) aus Kizok
summer: nipsin
autumn: li Kwatkhun
winter: poniyu aus Kizok

(On note) p. 80

days of week: 31. one states:
Saturday: Kutka dinte! "Sunday is coming!" p. 81

Compare with the Memoir list of Kans.
SEASONS OF THE YEAR.

nepunui  
cold weather.  29.
tchilitewi  
hot weather.  29.
napanwiki  
summer.  29.
takwakiki  

nalukamiki  
spring of year.  29.
Ottawa moon.

Otahamene Keezis, June - "strawberry moon"
menes keezeis July - "whorlberry moon"
me-nomoni-e-ka-wi Keezis August - "wild rice gathering moon"
be-nah-kwaw-we Keezis September - "leaves falling moon"
gush-kute-no Keezis October - "ice moon"
ah-gim-me-kawe Keezis November - "bright night moon"
mab-ko keezeis December - "bear moon"
Nizhe manito keezeis January - "great spirit's left moon"
me-giye-wi Keezis, or? February - "sucker moon"
namabin Keezis March - "froant moon"
ni-ne-ke Keezis April - "moon's moon"
maung okeezeis May - "moon's moon"
Months (Kikowa) of St. Perina
George W. Finley -1895

makwa Kikowa: January - month of the old bear.
makwita K.: February - mon of the young bear.

tcha'tcha kwa K.: March - mon of the sandhill cranes (of blue color) and beginning of the year.
ande K.: April - cow month; they build nests.

ukyua K.: Mami wilkwe - May, whip-poor-will month.

Kishingwe K.: July - roasting ears.
wassapata K.: August - maturity of roasting ears.

Kashakayiba K.: September; only in this month the old grass standing around the new grass will turn into the prairie.

Kisita K.: October; the prairie turns everywhere.

(a) yapa'nda K.: November - "young deer mon," because then they begin to run.

ayapia K.: December; old buck month; they begin to run (from) then.

pepinwa, plur. peptung, year and winter, pipinwi the winter, piping, with winter; the months begin at the new moon, and they count by four weeks in a month.

(From Mr. L. 338. Evans, p. 339.)
Miami months.

By Gabriel Gedney, Peru, Indiana - 1895

(miami indiana) pg 312.

makwa kilowa  January ; heart month.
makoda K.  February  ; young heart month.
tch'atchakwa K.  March ; crane's month.
andagwa K.  April ; crowd month.
wi'nuwe K.  May ; stoppontlel's month.
kishingwe K.  June ; K. corn just getting into
grain ; K. Kishingwe. Elizabeth V.
calls this month (p. 470) manachi
kilowa planting moon.
paphtha ke'ni'pin wiki K.  July ; p. "middle of the summer."
Mamie K. Paata o Eliz. Valley calls it :
tchichi kulle kilowa "looking month" ; 6/7/9.

kayolek K.  August ; K. it is burning (grass, lea-
ves etc.) its burning all over s in Russia.
Tubely calls it makaputa ripe corn.
tagwagwa K.  September ; month of the autumn;
tagwagi. Beginning of 7th year.
mishiuma K.  October ; elk month.
 yapanda K.  November ; young buck's month.
ayalpia K.  December ; old buck's month.

(s) in indiana half month.

Months began at the new moon; kilowa madahi K K. K. K
kilowagi (p 111). tagwagi really means first (p. 311).
MONTHS.

makwa Kilwa
makansa Kilwa
andeoka K
ukuya, okuya Kilwa
muyswa

kishingwe Kilwa
mshiwia, mshewia K
ki-ulia Kilwa

yapensa K
yapia, i-apia K

January “bear month” 40. 129
February “young bear month” 129
March “crow month” 40. 129
April “whippoorwill month” 40. 129
May “deer month” (is-echo) 40. 129
June
July “ears-roasting month” 40. 129
August “elk month” 40. 129
September “grass dries up to burn clean all over.”
October
November “young deer (begin to run)” 40. 129 130
December “deer” “shedding their horns” 40. 130

Months begin at new moon. One early month is kakehaya and Kilwa.

Seasons of year.

melokamiki
napinwiki
takwakiki
pionwi, pipunwi

springtime
summertime
fall, autumn:
winter and year

Days of the week:

Peoria.
Seasons of Cheyenne.

Jim Histquisto or Cheyenne
Reading Book of Rev. M. Potter, Mennonite
Weemin, Cantonment, Okla. - 1875: S. p. 36.

Fig. 1. tóyen a in wintar time.
méyáneva in summer time
matésomev a Spring
tonéev a Autumn

Fig. 7. nótam nostt nómhacto south
eesenhacto east, onyxsonisto west
MONTHS.

hikuninhis ishi  January  “small bone month”
may'ikuninni ishi  February  “big month”
ho'htsi ishi  March  “grass coming up small”
matsi-umii ishi  April  “spring month”
me-ani ishi  May  “summer month”
ha-insuta ishi  June  “hot-sun month”
situ-imii-ani ishi  July  “middle summer month”
himutsihi (co-utsi) ishi  August, “cutting month”
tunu-uv'h ishi  September, “change to cold”
hihu-iwiihpotsiva ishi  October, “yellow leaves month”
tchki-ani ishi  November  “little cold month”
situ-i-ani ishi  December  “in mid-winter month”

WEEK DAYS.

maheyunish  Sunday  “medicine day”
natune-ish(i)  Monday  “beef day” (ration-day)
huyuta-ish(i)  Tuesday  “ration-day”
enishi-inu-ish(i)  Wednesday  “second ration-day”
enahé-inu-ish(i)  Thursday  “third ration-day”
eniwe-inu-ish(i)  Friday  “fourth-ration day”
etchkimahjun-ish(iv)  Saturday  “little medicine day”
SEASONS OF THE YEAR.

matsí-umi; pl matsí-uminsts.  Spring.
mianiv’; pl. mi-ansts  Summer.
tumú-ūv’h; pl. tumū-ivts  Fall.
a-iniv’; pl. a-inu’hts  Winter.

PERIODS OF THE YEAR.

imhi-u’ht  time of frost (on trees, grass &c)
ihistasininiu  time of freezing
ima-umiu’ht  time of frozen water.
ihikun’htansts  time of frozen ground.
himutsihi  rutting time of buffalo (in August)
ihituta niyov’  time of prairie-fires (July)
howa’i’htsi massu-notansts  time of fruit ripening (September)
MONTHS.

kitchi manito gisis January, "the month of the great spirit"
namebini gisis February "the month of carps"
onabani gisis March "month of crust on top of snow"
April
May.
oda-imini gisis June "strawberry month"
papashkisiga gisis July "the month of firing"
August.
manomin gisis September, "wild rice month"
pinakue gisis October, "month of falling leaves"
kashkatino gisis November "the month of freezing"
manito gisison (for manitons, gisis) December, "the month of the little God"

Revising of this into this collection.

An anthology of this into this collection.

Some slight notes include...
MONTHS.

January "lance spirits month" 31.
February "sucker moon month" 32.
March "snow "crashing" month" 32.
April ("trees begin to peel well and lose the bark) 32.
May "leaves "sprouting" month" 32.
June "strawberry month" 32.
July "months begin at new moon" 31.
August "gathering (rice) month" 31.
September "yellow leaf month" 31.
October "falling leaves" 31.
November "deer-breeding month" 31.
December "little spirit moon" 31.

The Menomoni months begin at the new moon: There are 12 of these, what people 1) one winter 2) one year.

And mehew keshikat 1) one Sunday 2) one week.

Week days are expressed by counting; Monday is first day.
Menomonee moon.


Otaikai-min Ka'zo  June: "Strawberry moon"
monet main Ka'zo    July: "Whistleberry moon"
qhiakun Ka'zo       August: "Wild gatberry moon"
pasepemuk Ka'zo     September: "Leaves falling moon"
wunai Ka'zo         October: "Ice moon"
Wadikodi Ka'zo      November: "Oniwhotee moon"
wemumrussu Ka'zo    December: "Deer cutting moon"
matchatwuk wamunygowuuk January: "Frogged (moon) good for hunting"
namapiw Ka'zo       February: "Sucker moon"
Shobomaw-kur Ka'zo  March: "Sugar moon"
aqabun Ka'zo        April: "Raccoon moon"
peRepepemuk Ka'zo   May: "Leaves moon"

Another moon of spring time is Wautake Ka'zo, "Snake moon."
SEASONS OF THE YEAR.

banionuín  Spring  337
bic'       Summer  337
tayuni     Autumn  328
'ec'        Winter  339
waxuidi'hi'it 'it bad, stormy weather  339
# SEASONS of the YEAR.

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<tr>
<th>Language</th>
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<td>mutů; pl. mutůisc', mutůawa</td>
<td>Spring</td>
<td>257</td>
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<tr>
<td>nipů; pl. nipůisc, nipůawa</td>
<td>Summer</td>
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<tr>
<td>muko; pl. mukoisc, mukoawa</td>
<td>Autumn</td>
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<tr>
<td>stuyi; pl. stuyisc</td>
<td>Winter</td>
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</tr>
</tbody>
</table>
SEASONS of the Year.

biníka    Spring  345
           summer
Autumn
nakata    Winter  (cold)  345
Pawnee moons.


Calendar. The ancient Pawnees had no method of computing years by calendric notation. Occasionally a year that had been marked by some important event, and future of crops, annual rituals, or all-social events, was referred to as a year by itself, but at a few years remove even this mark became indistinct or faded away altogether. ('Long age,' or 10 years past). Their great use of the past was not as history, but simply as a storehouse of tradition, and this tendency soon enveloped the most important events with a semi-traditional glamour. When time was computed by years it was done by winter (Pé'í'Kut).

The year comprised alternately twelve or
fifteen months or moons. The months were:

December Kiw'ě'Kuto.
January Ha'at
February Pá'pa`
March pakutai'-u
April pahuwut ACCESS
May pakitá'Karute.
Pawnee moons. (2)

June  pará'zunks
July  parKish
August  pál'ar'kuts
September  kisíta
October  líta
November  Kíwú'Kíkí.

The intercalary month, wará'rákhi, was usually inserted at the close of the summer months. winter, píč'íkut, comprehended Dec. Jan. Feb.

Spring, ojár'kárw, N., Nek, Apr. May

The warm season (Kút'Kárw season) was the transitional period from the cold (time of the year?) to the warm season. Their moon computations often involved the sun's position, but they were obliged to have recourse to objects about them to rectify their computations. Cones of fired clay had been known by the Pawnees as a device for the computation of months (days were counted by nights) or even of moons or years. Astronomically, day, daytime was represented by a six- or 8-point star *, *; as a symbol of the sun; a simple cross + (star) was used to represent a moon or lunation. — (from page 745)
moon and month: pa

day and sun, same word, sakur, sun masculine, moon feminine.

morning & evening star: they believed to be the same body always, spirit kut.

north star: was stationary with kura, kura, kura, kura.

the great dipper, terah rit kut.

pleiades, were associated with cold weather & called duka.

milky way: tret Kirarut, kura, the line where the two hollow hemispheres close together that form the sky.

Kiliraru, now turkey's foot - a group of stars (Cygnus).

rainbow - walk pixels - don't push it, or your arms will decay & fall off.

travels never move back, because the heavenly bodies all go westwards, a rule rarely observed by them at the equator of convenience.

(17, 37 43)
SEASONS OF THE YEAR.

maha' spring 425
abade summer 425
mata' autumn 424
mana winter 425
<table>
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<th>Language</th>
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<tr>
<td>miemahise</td>
<td>spring</td>
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<tr>
<td>miemahie</td>
<td>summer</td>
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<td>base</td>
<td>autumn</td>
<td>403</td>
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<tr>
<td>masé and mana</td>
<td>winter</td>
<td>419</td>
</tr>
</tbody>
</table>
Mandau.

Monsä:

Monat der kalten Tage
Januar

Monat der langzeit des Wolhes
Februar

M. der Kranken Augen
März

M. des Jagdwildes
April

M. der Meidzaat oder der Blumen
Mai

M. der Beerenreife
Juni

M. der Kirschenreife
Juli

M. der Pflaumenseife
August

M. der Haferreife
September

M. der fallenden Blätter
Oktober

M. der geprägen Hütte
November

M. des Kleinen Frosters
December

Dr. Heinrich Schütz, Privatdoc. Münch. Leipzig
Kathol. Miss. der Völkerkunde — Lpz. 1893
(p. 78: Zeitschrift für Kalendar)
**SEASONS OF THE YEAR.**

<table>
<thead>
<tr>
<th>Behinünde</th>
<th>Spring</th>
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<tbody>
<tr>
<td>Raskeke</td>
<td>Summer</td>
</tr>
<tr>
<td>Ptande</td>
<td>Autumn</td>
</tr>
<tr>
<td></td>
<td>Winter</td>
</tr>
</tbody>
</table>
Winnebago moons.


Me-tow-zhe-raw  1st moon
Maw-ka-wei-raw  2d
Maw-o-anaw  3d
Maw-hoak-ra-wei-daw  4d
Wu-toch-raw-he-raw  5th
Ho-war-cho-ghe-raw  6th
Cha-ka-va-la-raw  7th
Cha-ka-wak = eho-naw  8th
Honch: wu-ho-no-nik  9th
Honch: we-hut-te-raw  10th
Mak-hu-e-koe-to-kok  11th
Ho-a-do-ku-noo-nik  12th
"drying the earth."
"digging the ground."
"hoeing corn."
"corn tasselling."
"corn popping or harvest time."
"elk whiting."
"deer morning."
"deer's horn dropping."
"little bear's time."
"big bear's time."
"corn running."
"fork running."

The Winnebagos reckon twelve moons for a year, divide the year into summer & winter, & subdivide summer into spring, summer & fall. They call it winter while there is snow on the ground. Spring is the commencement of their year. They frequently have disputes about the number of their moons. They reckon by nights, not days; year is winter to them; take no notice of the summer, winter solstices or of the two equinoxes.
Dakota moon,


See also "mouth of a creek" in Dak. grammar & texts of the same, Contribut 5 Vol. TX, 165, 166.
Esángte' on Dakota.
(marti' Esángte')

S. R. Riggs, Detroit, Michigan, 1890.
Fullerton,colored pages 564, 565.

January wi' tē ki' "the hard moon"
February wii' da'ki' "the racoon moon"
March ī'stā'wic'ya'ki' wi' "the eye - eye moon" see 218.
April mājho kada wi' "goose laying moon or chik.

May wō'jū'pi' wi' "planting moon" see 218
June or July wā'jū'pi' te' da'sa wi' "the moon in which
strawberries are ripe" p. 563.

August
September
October wō'jū'pi' wi', or wi' wō'jū'pi' the
moon when the Indians lay up rice;
known nearly to October p. 563.
November ta' - ki'yū'xa wi' "the moon, when
deer copulate"; ki'yū'xa is the time for coyote
of animals.
NAMES OF MONTHS OR MOONS.

maŋaŋaliwi 1st moon, March: “when the geese come up from the south” 376.
beʒitoiwampiwik 2nd moon, April: “when the grass springs up”
šunkamanitucincatōnwik, 3rd moon, May “when the wolves have their young” 376
ptekiułhawik 4th moon, June “the rutting time of the buffalo”
čampashawik 5th moon, July “when the cherries are red”
čampasapawik 6th moon, August, “black cherry moon” when the cherries are ripe
čąŋwakpehiwik 7th moon, September “when the leaves become yellow”
čąŋwakpeinhpa 8th moon, October “when the leaves fall”
wiktokaićamina 9th moon, November “when the first snow falls”
pṭeyuktahashinawashte 10th moon, December “when robes are good”
pṭečųlawashteyutawik 11th moon, January “the time when young buffalo (in utero) are good to eat”
šunkamanituzanashkiwik 12th moon, February “when the wolves go mad” 376.
SEASONS OF THE YEAR.

wétu  Spring  "three moons, coming in of spring"
beloketu  fair weather  coming of summer  376
ptajetu  coming of autumn, three fall months  376
wanitu  coming of winter, three winter months  376.
The Dakotas in general designate their moons as follows:

wi tehí, January: moon of the brave; or cruel moon.
wicata wi, February: moon of the cat; or of the running badger; or the raccoon moon.
istawicayagan wi, March: snow-sickness moon; or of sore eyes.
magaokade wi, April: game moon; or moon of the laying of the geese.
wozapí wi, May: moon of green leaves; or plantation.
wazutecada wi, June: turtle moon; or strawberries moon.
wasunpa wi, July: moon of buffalo corn; or of midsummer.
waluton wi, August: kind moon; harvest moon.
pihnaketa wi, September: moon of the crop.
wazupi wi, October: wild rice moon.
takiyéha wi, November: moon of the deer.
tahcapun wi, December: favorable moon; or moon of the stag that sheds its horns.
Divisions of time
among the Wayun-Ibyaus.

From my Collectanea 15, p. 237, 238.

po'inge; autumnal season; begins the year - aintedz. When the leaves are fading, turn red.
sa-adu, winter; lit. "cool"; ti'ul. da-bu/mia when snow falls.
a-occhi'ki; spring-time; lit. "all green"; akonku when the leaves are sprouting.
po'inge; summer; giada'ki when the sun is hot.

gielgi; early.
kiata day; kiata * bigbatsato all day, the whole day.
tu'ingi or tu'seqi; last night.
kiata (or kibanie) te'gi; every night.
kiata taitat. the whole day. p. 233.

pai sun; pai tota suniro.

pa' moon; pa' to-ita ito'full moon 237. Intro.; pa'e.
si' e, daui' year.
kau'ni'ka, kau'ni' morning. p. 105.
kau'ni' noon.
te' kau'ni' afternoo.
pa' yu, sunset.
te'he, te'he, evening.
The names of the months, as far as remembered by my informant, are as follows:

1. Te-i'ko pa-o
2. Kók'ne pa-o
3. pa'i akónti
4. tā-okun' ud pa-o "month of antelope horns falling"
5. Kóku' pd-o "blossom month", 1st April
6. sa' akónti
7. Kóku' pd-o (ret. akónti) about March.

3 = Pai āgojinti, summer = pretty warm, will come (leem)
4 = Tāguñodal Pa
5 = Kuñút Pa
Labrador Eskimo.

From Erdmann's Salinery.

Noxalluit "breeding time" of the reindeer. May, pg. 207.

The reindeer is called in its fifth year noyak; noyaitok baby cow before calving.
Month names.

The Anglo-Saxon months were called as follows, according to Fowler, Jr., Chauncey Fowler: "The English Language in its elements and forms," New York, 1873, pp. 461-462.

January: "wulf-monat," wolf month, because in this month wolves were most mischievous.

February: "spring monat," because the walks then begin to sprout; in old: "sprout-nell.

March: "lenct monat," the lengthening month; the end of the lengthening days.

April: "oosten monat," because Easter fell in April. Probably "oosten."

May: "tri milce" "three milkings," because the cows were then milked three times a day.

June: "mede monat," the cattle were then turned out to feed in the "meadows."

July: "hay monat," hay month.

August: "arn monat," barn month.

September: "grist monat," grain month, the new corn being then carried to the mill.

October: "wine monat," wine month.

November: "wynde monat," windy month.

December: "wynter monat," cold growing then intense.
SEASONS OF THE YEAR.

ishcipit             Spring            363
bawiritikut          Summer            363
niskun               autumn            353
p'sikut             Winter             363
Miwili months

2 Apr. 134 - Incomplete from ChesterCollins, May 5, 92

year Kite Kirija

January hak ri'arud "tree frozen over"
April hakhabu nokes "buds coming out"
May ha-ak atar "leaves coming together"
June nantadi kita Small (month?)
July nantadi mataar big (?)
October hak ikatee "leaves falling"
SEASON OF THE YEAR.

ararika       Spring       350.
liat          Summer       350.
lítskoki      autumn       347
pičikat       Winter       351.

under the wood moon, 19  349.

K'óru moon  Kiwaks duck moon (November)
liř' snake moon, autumn Katek'óru six months, six moon.
DIVISIONS OF TIME.

in use

among the Creek or Maskoki Indians,

Indian Territory.


year is o'lolopi, u'lolopi; but may also be expressed by the

term for summer, miski. Their year begins January first,

and consists of 12½ moons or lunations, which causes them to

skip one moon every second year. A lunation is hasi. Ëh month

is the month begins with the new moon.

seasons: tasa'htchi spring; miski summer; fa'ch, summer and winter; miski and "lafo-haki autumn, lit. "winter-going to be";

"lafo winter. -Hayi hot weather and summer; kasapi cold

winter begins at the break or new corn plant (in August), 1431. weather.

January: lafo tchosi "winters younger brother"

February: hatali hasi "wind moon"

March: tasaXtchudshi "little spring (moon)"

April: tasaXtchi 'lako "great spring (moon)"

May: ki = hasi "mulberry moon"

June: kadsho' hasi "blackberry moon"

July: hayudshi hasi "little ripening (moon)"

August: hayo 'lako "great ripening (moon)"

September: otawoska "chestnut (moon)" (not exact signification).

October: otawoska 'lako "great chestnut (moon)"

November: iholi 'lako "frost (moon)" (?). Hasix 431: "falling-leaf moon."

December: "lafo 'lako "great winter (moon)"

They have also a name for the intercalary moon, which is called

the moon without name: hatali lotchi'ska laga (ispat); see G. var. I, 321.
Division of time

Among the Creek or Muskokhi Indians, Ind. Ty.,

year is o’lolepi, uh’lolepi; but may also be
represented by the term for summer, melkei. Their
year begins January first, and consists of 12 fe
moons or durations, which causes them to skip
the moon every second year. A duration is habi
season: tasa’txtehi spring; melkei summer;
habo = habi autumn; ho:” winter going to be”;
habo winter. - Hayi ke-months and summer; kaspi cold winter.

January: habo tehedi “winter’s younger brother”
February: kilahi habi “wind month moon”
March: tadaxtehidhehi “little spring (moon)”
April: tadaxtehi lako “great spring (moon)”
May: *kl = baha “mulberry moon”
June: radohe = baha “blackberry moon”
July: haridhehi “little ripening (moon)”
August: haya lako “great ripening (moon)”

September: otawoska “chestnut (moon)” (not exact synonym)
October: otawoska lako “great chestnut (moon)”
November: ehedi “food (moon)” *(falling leaves? trees?)
December: lako lako “great winter (moon)”

They have also a name for the intercalary moon.
Cha'ta months,

From Rev. Brinton's Dictionary, volume H-K.

But very few Chocotaws know all the names, or know when the months come in or go out; they are alphabetically to be taken, since very few can be found who can do it. They are according to:


Kushbiki | Kushbiki, 3rd Oct. 21
Kushbida | Kushbida, 1st Nov. 21
Kushkov | Kushkov, 5th Dec. 20

Kush Koponi | Kush-koponi
Kuchakkon | Kushkoponi, Feb.
Kuchakkon | Kushkoponi, March
Kushkoponi | Kushkoponi, April

Tchapo Tchito | Chapo Chito (first month)
(Tchapo Tchito) | (Kuchakkon)
Kushkoi Tchush | Kushkoi Tchito, May
Kushkoi Tchito | Kushkoinchush, June
Kushmahli | Kushwulalk, July
Kushwatulk | Kushmahli, August
Tek In Kushi | Tek'in Kushi, September

Cardinal points:

Kushi, ai okatula west
Kushi, akotcha iu, east
Kushi, in sun and moon

Iyapoli said, the year began with April, Tchapo Tchito.
The months were in two divisions: two for the summer,
and two for winter. Kushi is a lunar month.
Months.

'lafotch'osi  
butalihasi  
täs'x'tchudshi  
täs'x'tchilako  
kíhasi  
kadshohasi  
hayôshhi  
hayô  lako  
'otâwsâkâlo  
'otâwoska  
iholi  
'lâvolako

January  "winters younger brother"  
February  "wind month"  
March  "little spring month"  
April  "big spring month"  
May  "mulberry month"  
June  "blackberry month"  
July  "little ripening month"  
August  "big ripening month"  
October  "large chestnut month"  
November  "chestnut month"  
December  "big winter" month

They have also a name for the intercalary month, had two climatic only: *Hârâk*, 431.  *Winter Running*.

Seasons of the year.

'täs'â'htchi  
'âso, hayi  
'lâfohâgi  
'lâfo  
'hayâ' kâsâpi

spring time  
summer, warm weather  
autumn  
winter  
hot (warm), cold weather

Winter began after the buck or muscovy feast, which was in August. *Hârâk*, 431.
### MONTHS

<table>
<thead>
<tr>
<th>Lakota</th>
<th>English</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nytȟo-ŋuŋye</td>
<td>January</td>
<td>42</td>
</tr>
<tr>
<td>Hotye-ŋuŋye</td>
<td>February</td>
<td>29</td>
</tr>
<tr>
<td>Tašahcuye</td>
<td>March</td>
<td>49</td>
</tr>
<tr>
<td>Tašace-raqko</td>
<td>April</td>
<td>3</td>
</tr>
<tr>
<td>Ke-ŋuŋye</td>
<td>May</td>
<td>49</td>
</tr>
<tr>
<td>Kvco-ŋuŋye</td>
<td>June</td>
<td>43</td>
</tr>
<tr>
<td>Hiyúce</td>
<td>July</td>
<td>43</td>
</tr>
<tr>
<td>Hiyo-raqko</td>
<td>August</td>
<td>4</td>
</tr>
<tr>
<td>Oto-wokúce</td>
<td>September</td>
<td>70</td>
</tr>
<tr>
<td>Oto-wasky-raqko</td>
<td>October</td>
<td>54</td>
</tr>
<tr>
<td>Ehole</td>
<td>November</td>
<td>54</td>
</tr>
<tr>
<td>Nytȟo-raqko</td>
<td>December</td>
<td>22</td>
</tr>
</tbody>
</table>

### Seasons of the year

- Tašahcye: spring
- Meske, Hiyó: summer
- Nyafo-hakó, Nyafo-haye: autumn, fall
- Nyafo: winter
Seminole.


MONTHS.

Kaputsusi
Hotali hasi
Hotali hasi lako
Kihasutsi
Kihasi lako
Katcho hasi
Hayutsi
Hayutsi lako
Otawaskutsi
Otawaska lako

Sannery
February

"wind moon"
XIX. 58

"strong wind moon"

"mulberry moon"

"big mulberry moon"

"all leaves out"

"make berries"

Hayutsi

September

"no wind"

October

"cold weather"

November

December

"little winter"

Lafo lako

Lafo laksu

Lafo, lako

Lafo, laksu

Lafo, laksu

They have 12 months in the year, not 12 1/2.
Chickasa.

Seasons of the year.

palli ammuna
summer
18.
tumi palli
fall of year ("fruit of winter")
18.
hashtulamma
winter
18.
hashtula
18.
kutcha kapaissa
cold weather
18.
kutcha palli
hot weather
18.
kutcha umba
wet weather
18.
kutcha ikumbu, igu'mbu
dry weather
18.
hafammi
year
18.

Points of compass.

falami
north
23.
hashi-a' yutahaga
east
23.
uka amahali
south "water from blowing"
24.
hasi a-iupyaka
west
24.
Natchez moons.

Let. about 35°, from Captain M. Harris,
Mr. 430, 431 (and this from Beavard.)

They had thirteen moons, the first corresponding to March. Here are the names mentioned below:

- Moon of the deer: March
- Moon of strawberries: April
- Moon of the old maize: May
- Moon of the watermelons: June
- Moon of the peaches: July
- Moon of the mulberries: August
- Moon of the new corn: September
- Moon of the turkeys: October
- Moon of the buffalo: November
- Moon of the bears: December
- Moon of the geese: January
- Moon of the chestnuts: February
DIVISION OF THE YEAR.


The year they divide according to the changes of the moon, and the months are designated by their number, counting from the first change after the first appearance of the star α Aquilæ in the morning twilight. Formerly they began numbering from the first change after the shortest day, and this still being maintained in some places, it sometimes gives rise to misunderstanding. The natives are very skilled in calculating in advance the arrival of the shortest day by observing the position of the sun and the said star. There was a dispute between one of them and the foreigners, in which the native proved to be right. As for the rest, it is well known that the Eskimo tribes moreover divide the year into seasons, named after the different occupations and especially the different kinds of game to be had, and consequently varying according to the localities.
TIME DIVISIONS.

in use

among the Klamath Lake and Modoc Indians of

Southwestern Oregon.

The smallest unit of time with these Indians is the day of
twenty-four hours or waitash, from the verb waita, to pass the
24 hours. The day of sunshine is called by the same term waitash,
while night is pshin.

The day is subdived as follows:
paktgish dawn, appearance of daylight.
nilaksh sunrise, full daylight.
mushant in the morning, or forenoon.
shapash a tinie\'/kska it is forenoon.
plaikishtka a shappash the sun is culminating.
shewatXash noon:
shewatXolash afternoon.
litXi evening before sunset.
kish sunset, kishemi at sunset.
yunigsXeni just after sundown; red sky at sundown.
pshin tatXelam midnight.
The four phases of the moon are named nearly in the same manner as with us:

first quarter: ukaukosh tgelXmanka "the moon stands upright"
second quarter: ukauXosh (or shapash) at kaltki "the moon is full"
third quarter: shapash shukuashka "it is half moon"
fourth quarter: shapash k'leka "the moon is dead"

For the seasons of the year the Klamath Indians employ terms not very different from ours in their origin. Their year (illolash, il'holash) begins with the end of the harvest of fruits, seeds and roots, that is with the commencement or middle of September:

sha'hlam or shalam _autumn_.
luldam _winter_, lit. "in the fog season"
shko _spring_, lit. "pullulating"; shkoshemi, shko-emi _in spring_
pata _summer_, lit, "drying up".

Between these seasons they interpose the following transitional periods:
sha'hlmalXuish _beginning of the autumn_
shko-uapka _spring comes on_; _winter is soon over_.
pata-giuleshemi _at the end of summer_.

For the months of the year they adopt in their dealings with Americans our system of twelve months with their English names; but the aboriginal system is that of counting by moons or lunations twelve and one half in a year. This irrational mode of computation brings confusion into chronology and constant disagreements
disagreements

with our months. These moons are counted upon the fingers, so that the thumb of the right hand approximately stands for September the index for October etc. They possess another, more natural, though more inaccurate way of stating the time of the year, by naming the fruits, edible roots collected and the fish caught in each of them. What follows may serve as a specimen:

(-emi, -ami, -hami is the temporal case- suffix at the time of, during)

tsualami in the sagittaria or water potato-season: early in spring before grass grows.

udsaksami in the "big-sucker" (udsaks) time: about middle of March.
sawalshemi in the "small-sucker" period: beginning of April.
tsualami when "big-sucker" is caught; first part of April.
pukshami in camass-bulb time: end of May till middle of June.
kashalshemi in the ipo-season: month of June.
woksalsshemi in the pond-lily seed time: for six weeks from the middle of July.
tsuk‘hami in the tsuk-seed season: about middle of July.
tuiuchXashlami in the choke-cherry time: from end of August into September.
temololami in the wild-plum period: from end of August into September.
kelatchlami in the blue-berry time: in August.
The harvests of the following products last throughout the warmer months and even during a portion of the autumnal season:

i-umami in the berry season.
kshunemi in the haying time: begins in July.
kolalshami in the wild-tobacco season.
ndilshemi in the gudgeon time.
mehiashemi, abbrev. messam in the trout-catching season.
Kitunaka months.

V. Hyde Baker, in his Kootenay Dictionary & Notes, has the following months (Nair):

(कितुको) Kituko February, Klikok March, Nistama April, Mistama December. (He has this for November)

He also registers the names of some Christian church days and those of the week days.
<table>
<thead>
<tr>
<th>Month</th>
<th>Translation</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>&quot;luceo que no trae compañeros&quot;</td>
<td>121.</td>
</tr>
<tr>
<td>February</td>
<td></td>
<td>118.</td>
</tr>
<tr>
<td>March</td>
<td>&quot;en frente del mar&quot; XVII</td>
<td>13.</td>
</tr>
<tr>
<td>April</td>
<td>(Kay, a small beast or beast)</td>
<td>119.</td>
</tr>
<tr>
<td>May</td>
<td>&quot;approx, halcon&quot;</td>
<td>121.</td>
</tr>
<tr>
<td>June</td>
<td>&quot;m. pitahaya, jaguaro&quot;</td>
<td>118.</td>
</tr>
<tr>
<td>July</td>
<td></td>
<td>118.</td>
</tr>
<tr>
<td>August</td>
<td>&quot;a. campo verde&quot;</td>
<td>116.</td>
</tr>
<tr>
<td>September</td>
<td>&quot;se seca el pasto&quot;</td>
<td>119.</td>
</tr>
<tr>
<td>October</td>
<td></td>
<td>119.</td>
</tr>
<tr>
<td>November</td>
<td>&quot;la liebre camina&quot;</td>
<td>117.</td>
</tr>
<tr>
<td>December</td>
<td>&quot;m. guachin, capote&quot;</td>
<td>121.</td>
</tr>
</tbody>
</table>
MONTHS.

kobshunesamut  January
kosthabonong bewajowit  February
manamiss  March
wasumaweesek  April
bedejamish bewajowite  May
wasumaweesek  June
kowayaseek  July
wadawhegh  August
wasumaweesek  September
zodabonyezh  October
zodabonyeesh  November
odasweeteeshamut  December
Lunar months in Carrier.

By Father N. J. Morice in: Notes on the Western Deéne -
Transact. of the Canadian Institute, 1892-93, Pag. 106

January: da-tsho  the big moon. (tslo bug)
February: tshéz-sél, the small — (tél small)
March: tshéz-tsho the big — ?
April: shin-uga moon of the spring.
May: tékus-uga moon of the carp.
June: tahn-uga moon of the summer.
July: *Kéél-uga moon of the landlocked salmon.
August: Thallo-ga moon of the red salmon.
September: pít-uga moon of the bull-trout.
October: joh-uga (counted) moon of the white-fish.
November: panré'n nêt tékéi "during its half one"
(on the Shuswap págwí) navigated.
December: da-tsho-dinái next to the big moon.
Lunar months in TikToklen


March

April

May

June

July

August

September

October

November

December

"moon when one comes out of the subterranean huts."

moon of the sucker

moon of the king, or white-fleshed salmon.

moon of the red-fleshed salmon.

moon of all entering the subterranean huts."

moon of the ice.
The twelve lunar months in Tse'le'he'në.

Rev. A.G. Maurice in Life: Notes on the Western De'ne's Transactions of the Canadian Institute, session 1892 - 93, 8th Toronto 1894, p. 106.

The first of these months corresponds nearly to January.

January  intch'sa  moon of the wind
February  yaktese'sa  moon of the snowstorms.
March    akta'inga  moon of the golden eagle
April     ratge'inga  moon of the wild goose
May      Tad'inga  moon of the black bear
June     mënch-tshe'tho'ge  moon when they (goolings) take to the water

July  he'Ikta  the buffalo "nuts"
August  ētsig'inga  moulting moon
September  sa-tsetle  little moon
October  sa-tshi  great moon
November  ē'Kâ'i  "the (animals') fat disappears"
December  mëthen'hen'tsetle  "when freeze is covered with bare ice"
Moons of the Inca—Peruvians.


The "children of the sun" appear to have had no smaller astrono-
mical knowledge than the Chichas north of them.

This year, however, had 12 lunations, and according to H. de Humboldt embraced 354 days, or about 4!-

The moon (raymi) had four quarters, and began with the first day
of the new moon:

1st moon (after winter solstice)
2nd moon
3rd moon
4
5
6
7
8
9
10
11
12

Raymi, sun sacrifice by the Inca.

Sacred poccy, first mije-kant
Hatan poccy, mije above 3000 feet
Pancar huara, feasts of Lighting
Arihuay, crops begun
Aymuray, crops brought in
Huay or Raymi, great feast
Ojquic raymi, military ceremony
Anta situa, bowing of potatoes
Capac situa, mije & quinoa
Umu raymi, youth of nobility released with the harvest, & marriage of girls.
Aya marca, feasts of the dead & bowing of chicha.
Capac raymi, celebration of large, solemn games.

The Inca Inti Capac introduced a "great solar year,"
"Inti Pata." This made it the Computation of time by fixing
its length at the year to 365 days and 6 hours (mentioned).
Huizika Calendar.

Bochica seems to have introduced the computation of time in use among the Chibcha, who had three kinds of years: a civil year (20cam), beginning after 12 water-splashes, a ritual-priestly year, with 37 moons, an agricultural year, with 12 moons and solstices (corresponding to pouring rain season to the winter). The length of this moon seems to have been on average calculated, 29 days, 12 hours, 44 minutes, 3 seconds. More on pg 240.
Moons of the Alaskan

Period of the year: the months are counted from the new moon.

Atchi-ulondatch one of the winter months; much snow
at'd'lka a cold month, with snowstorms.
atchi-ngul
pemi nishna'l'it now it is spring
megwi summer; pe' meg'a 'it is summer'
lupcha'ip autumn
qgul, ngul pemi it is after summer
pemi humpia'dic you now it is winter; you, i-eu again.
api-d'ush you this winter again; you again.
ad'khampak January; really means north; it would
wasp'l atob 'big moon, dead moon' and the
first month of the year.
labi, lab
midnali'it about April; budding month.
mek'a
about May, and succeeding the labi
one month in summer
qgul, qgul'it
hot month about August; harvest time.
mek'a hottest month, middle of summer.
Seasons of the year

ditiitu
mi
mindoketu
wanititu
mâhâta
wetu

autumn
cold
summer
winter
hot weather
spring
MONTHS.

"the month of the seven cold days"
"The pairing month"
"The month of weak eyes" etc.

71.
Division of time among the Makah, after James G. Swain, The Indians of Cape Flattery, a San Carlos 1869, p. 91.

The year (or tlaik-waunk-itliche consists of two periods) of six months or more, of which the first begins in December, the second in June. They may be called the warm and the cold periods, this owing to the fact that of these periods being only six months duration, that it is difficult for them to till this age. I have never known them to remember the proper age of a child of over two years. They often connect the birth of an individual with some memorable event: smallpox, walking a novel, arrival of a white man to make acquaintances.

Seasons are the same as ours: Klaik-kalpe, spring, Alt-kah-tak, summer, Kui-at, autumn, and kalpe, winter.

December: shewo-adʒ put'il, moon-winch, it-tewo or chit-a-pook, the California gray whale makes its appearance.

January: a-achiad put'il, whale's coming food moon.

February: klaik-kalpe to put'il moon when the weather is clear, days long. Women go out on

ences after firewood without the men.
March  o-clath put 'll (back waters freezing) moon 19.91.

April  Ko-kose-kar-dio put 'll, snip-to-nice man.

May   Kar-keu-chi put 'll strawberry & salmon every

June  hay-lair-ko-tick put 'll (19.90. h-kair-ko).

July  Kar-ke-eup-ke put 'll moon of the wild

August see-koot, season of fresh or ripe of the

September Kar-ko put 'll; all kinds of work commenced, esp. by cutting wood etc.

October Kwar-te put 'll; moon to catch the tea-

November teh-kaich put 'll season of wino and

da'ka (da'koh) term for one month duration, moon.

Che-ch-kah day light, day time 19.92. 49.92.

Che-ch-kah  a day & night, moon rise,

Kah-so (to rise) moon

Put 'll-ha-chickl sun rise

Art 'll-chickl evening

Put 'll-ha-chickl midnight

(2, 3, 4, 5 months)  (K as in the type write graphic sign).
Divisions of time noticed.

among the Atfalati tribe of the Kalapuya Indians, of
Northwestern Oregon.

Their lunations (atob) begin with the new moon (wapal atob). The first quarter of the moon is: yedsh tokeloi atob; the full moon, kopinfu atob; the third quarter: tchastu atob. The year, amidshu, begins in autumn.

The earlier Kalapuyas did not notice the summer months and hence had only six moons in the year, but at present they have twelve:

1st month: atchiutchutin; after harvest these Indians are still out.

2nd month: atchalankuaik; commencing to get the sagittaria-root from the lake (mamptu); Gaston Lake, Oregon.

3rd month: alangitapi; they go into the houses to pass the winter.

4th month: adshapak; "good (month)"; not bad weather.

5th month: atalka (atob); they stay all day in the winter houses.

6th month: atchiualantadsh, "out of provisions"; some hunt, some starve.

7th month: atcha-uyu: first spring; women dig camass-root.

8th month: amanta kitantal: pounding the (cooked) camass.

9th month: atantal: about May camass begins to blossom.

10th month: anishnalyu: "camass is now ripe.

11th month: ameku, or wayoyu ameku: midst of summer.

12th month: akupiu, end of summer, August.
Divisions of time noticed
among the Atlalati tribe of the Kalapuya Indians, of
Northwestern Oregon.

Their lunations (atób) begin with the new moon (wapái atób)
The first quarter of the moon is: yēdsh tōkeloi atób; the full
moon, kōpínfu atób; the third quarter: tchástu atób. The year,
amídshu, begins in autumn.

The earlier Kalapuyas did not notice the summer months and
hence had only six weeks in the year, but presently they have twelve:
1st month: atchiutschūtin; after harvest these Indians are still
out.
2d month: atchálankuak; commencing to get the sagittaria-
root from the lake (māmptu); Gaston Lake, Oregon.
3d month: alángitapi; they go into the houses for winter season.
4th month: adshāmpak; "good (month)"; not bad weather.
5th month: atálka (atób); they stay all day in the winter houses
6th month: atchiulantadsh, "out of provisions"; some hunt, some
starve.
7th month: atcha-uyu: first spring; women dig camass-root.
8th month: amánta kitántal: pounding the (cooked) camass.
9th month: atántal: about May camass begins to blossom.
10th month: aníshnalyu: camass now ripe.
11th month: amékú, or wayóyu amékú: midst of summer.
12th month: akuipiú, end of summer, August.


Art bound.

From Spratt, Scenes & Study of Savage Life (in Vancouver Island, B.C.) by Samuel Malcolm Spratt.

appoonit-nea and top hoop-cheilk midday, 15296.
Klab-oh-kwiltlay, day before yesterday, 299.

autumn, Kloopidy, 300.
early part of summer, 300-widy.

from to obbit, salmon, 305.

November (20th month)

December 21.

January 3 Hay'ski Kamik.

February 4 Kasitamik.

March 5th (from mar.), ayaKamik.

April 6th out lo Kamik.

May 7th o-okaMik, p 302.

June 8 t a KladKamik, 304.

July 9 Kowishimik.

August 10 (lost four).

September 11 Satdope-ns.

October 12 Enako-usimik.

13th chee-yakamik.
Zeitrechnung der Märkte.

Dr. Aurel Krause: Die Märkte Indiens, Jena, Gustav Hethke 1880, pp. 353, 354

Das Jahr, s. s. „Watu“, wird in 10 Monate mit 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, in 10 Zahlen, eingeteilt. Namen und Bedeutungen sind:

1. des-klön (Aug. bis Oktober), „großer Monat“.
2. Kokhá—des Novembrie, „Schnee auf den Bergen“.
3. achen-dies (December), „erste Schnee fällt“.
4. dauwoh-dies (Januar), „die ganze Tausend Jahre fällt.
5. sitk-dies (Februar), „der Bär (ssik) hat Junges“.
6. len-tänach a dies (März), „erste Regen fällt“.
7. Kerán-dies (April), „die ersten Blumen erscheinen“.
8. Naksat ko dies (Mai), „weitere Blumen blühen“.
9. akadaka dies (Dezember), „die Vögel legen Eier (auf)“.
10. rehat dies (Juli), „der Lachs (wät) erscheint“.

The eighteen "months" of the Maya Calendar of Yucatan.

From Quatremère de Bréon, Altérites Mayas, p. 238 (sect)

Pop, No, Zip, Tzoj, Tzec, Xul, Yaxkin, Ichol, Chen, Yax, Zac, Ceh, Mac, Kan, Kin, Muan, Tax, Yaxkal, Cumhu.
The eighteen "Months" of the "Taraska Indiuks in Michoacan."
And. Brüll, Cultuurwiss., p. 236:

Intacaci
Indehuni
Intecamoni
Interuniki
Intamohui
Intz catolohui
Imatez tohui
Itz bachaa
Intoxihui
Intaxihui
Intechaquii
Intechotahui
Intey abolitzii
Intaxitohui

(out of order, unread.)
The eight days of the Aztec moon.


The civil year or xihuitl ("fresh grass") was subdivided in 18 moons and five nemontemi ("empty days or days of misfortune"). Moons were divided in 14 groups of five days each and the fifth day, according to Jamai, in 16 parts or hours. The day began at midnight as among Aztecs. The last group of days was devoted to 13 holding of feast or market days.

13 years formed a small cycle or Haltilli Kast, 4 Haltilli made one revolution. Umlauf, xichmolpalli, two x. — one age, xichuetilitzli. Every day and every moon had a hieroglyphic sign.

days: 
cipactli scotier
checatl wind
calli snow
aquizpanli lizard
contli snake
miquitlli death
mazatl deer
tocachi rabbit
atl water
itzcuintli dog

oxomatli monkey
malinalli Reiszhölz
acatl reed
ocelotl Tiger-cat
quauhtli eagle
cozcaquauhtli reed or peacock
ollin motion
teopall settle, flat, eels
quiahuitl rain
xochitl flower
The eighteen Aztec moons, according to Gama.

Gonzalo Díaz, "Culture of the Alt. America," p. 239 (n.4)

The civic year was xihuitl (pastgrass), 13 y= forming small cycles or glyphs: "K'oox.

Tliiitl
Itzcalli
Xilomanaltlitl
Tlacaxipehuallitl
Tozozontli
Huey Tozoztli
Tozcall
Egalqualitzli
Tecuilhuizintli
Huey Tecuilhuiztli
Miccaihuitzintli
Huey Miccaihuitl
Ochpanitzli
Pachtl
Huey Pachtl
Zuecholli
Panquetzalitzli
Atemoztli

Gama states that the Aztec era began with the year 1091 A.D. The beginning of the year is set on January 9, most of the other authors on Feb. 26.
I. Months Lists obtained.

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Selaware — Mami
Selaware — Minsi (Hatchewanni, Mann. Catt.)
Shawnee — (Three lists)
Ottawa — I. T. Kansas.
Opkway — Tonazin
Karantewack to Russel.
'Proriest of Wetumka
Passamaquody
Mirnam by Rand
Mabik by Chamberlain
Mamie, season.
Porra, after John Charly
Cheyenne, horses & cattle
Menomonee
Cree 1) by decombe, 2) by Hayter
Arapaho, seasons. By Hayter
Moor, " Hayter
Schefka or Blackfeet. " Hayter

K1
II. Months List obtained.

Dakota affinity:
  Group: Minneton, by Hayden.
  Hidatsa: Second by Hayden; 3 seasons by Matthews.
  Assiniboine: 3 seasons, by Hayden.
  Crow: 1 season, by Hayden.
  Mandan, from H. Schuyler, months
  " from Hayden, seasons.

Mackenzie.
  Creek, 1) by A. March, 2) by myself,
  Lemelle, Clay McCouly.
  Chippewa, season.

Pawnee.
  Arikara, seasons by Hayden.
  Mokota men (only 1)."

Alaskan.
  Halapuy.
  Klamaat: Lake & Modoc. mattek 6 seasons.
  Greenland Eskimo.
  Kutchak (three seasons in med.)
  Yer (Sarah).
  Bouvick. modes.

Carrier or Tax Kali (Algonquian).
  Tsekoine. - [Name].

Any season, after Wm. A. Fowler.
Months Late.

Lappé, also reasons. Aukland 1290, pp. 308-311
by H. von Amich.

Cree, Lacombe Day p. 365 (1879) — under prev'in.
many refer to birds.

Ojibwe; Long's Expedition 1833 II, 165. Some months
have two names.


Shawano; my red alphabet mfr. by 82.

See John Buck, on Bréguet. Month's names no profound

Abjibki, Cree (Nelhkaawa) & Hudson Bay Ind., month names
by Wm. Willey (lawyer) & Made Norton. Soc.
Collecting VI, pp. 269-272. Sydney
1859, 8°.

Reade, pp. 478, —

more — XVI (aft.)

Mr. Kiawan — myths of the Dakota, 1892, Alfred Miller,
the Sioux; Bad hope; A Dakota, 12. John Brittle

Emm, Labr. Dialect. see my all'est.

Duck, on Bréguet & Hearn months, ibid. Ibid. my trouvés —
Otchipwe months

Obtained in March 1883 from Rev. Ignatius Somary, of Red Lake Reserve, Minnesota.  Mon. 4th 6 - 13.

January  Kitchi manito gidis  "moon of Great Spirit."
February  Namesini' gidis  "moon of carps."
March   Onabani gidis  "moon of snow-crust."
April      
May      
June  Oda-imini gidis  "strawberry moon."
July   PapaekHigat gidis  "moon of firing, shooting - (or the fourth of July celebrated?)"
August   
September  Manominini gidis  "wild rice moon."
October  Pirakwe gidis  "month of falling leaves."
November  KashKatinoo gidis  "moon of freezing."
December  Manito giditoni  (for : manito gides)  "the moon of the little god" Christmas

New Year's Day:  Odthindewini gishigat  "hitting day,”
    probably from a pagan custom.
Time Divisions

among the Ottawa Indians, in the
Indian Territory, and in Kansas.

Seasons: nibini summer, takwagi autumn, bidon winter.

The moons or months (cfr. pp. 62, 63).

January: nambudatá gíisí “rejoicing moon”
February: makwa gíisí “moon of the young bears”,
who are born about that time.
March: udchidahku gíisí “crane moon”, cranes flying north in March.
April: mindkamik gíisí “spring wheat moon”
May: tā-amíini kísí “strawberry moon”
June: nibini gíisí “summer moon”
July: apita nibini gíisí “half summer moon”
August: kikiwâbe nibiní gíisí “summer going-home moon”
September: takwagi gíisí “fall moon”
October: pisâkku gíisí “falling (leaves) moon”
November: amauci gíisí “nutting (deer) moon”
December: bidoní gíisí “winter moon”
Abbreviations

current in the Shawano language

ma for yimaal this, see also end of 239.
nēssi, nēshi for ne sayi
ptēwe for pitbo-wel what is tied around 681.
sa-l' sayi, and yesa'idshi

238

ta- for tahe where, or there

239

tsi- for yēssi so thus, some-comparative

wahdi for wahdssi (to be 7)
The volcano contained only 96 sheets on October 15, 1895, when leased to J. McCoy.
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