

Occoneechee, the Maid of the Mystic Lake

Jarrett, Robert Frank, 1864-1948

GLOSSARY OF CHEROKEE WORDS.

The Cherokee language has the continental vowel sounds a, e, i, and u, but lacks o, which is replaced by a deep a. The obscure or short u is frequently nasalized, but the nasal sound is seldom heard at the end of a word. The only labial is m, which occurs in probably not more than half a dozen words in the Upper and Middle dialects, and is entirely absent from the Lower dialect, in which w takes its place. The characteristic l of the Upper and Middle dialects becomes r in the Lower, but no dialect has both sounds of these letters, but g and d are medials, approximating the sounds of k and t respectively. A frequent double consonant is ts, commonly rendered ch by the old traders.

- a as in far.
- ă as in what, or obscure as in showman.
- à as in law, all.
- d medial (semisonant), approximating t.
- e as in they.
- ě as in net.
- g medial (semisonant), approximating k.
- h as in hat.
- i as in pique.
- ĩ as in pick.
- k as in kick.
- l as in lull.
- ‘l surd l (sometimes written hl), nearly the Welsh ll.
- m as in man.
- n as in not.
- r takes place of l in Lower dialect.
- s as in sin.[\[200\]](#)
- t as in top.
- u as in rule.
- û as in cut.
- ûñ û nasalized.
- w as in wit.
- y as in you.
- ’ a slight aspirate, sometimes indicating the omission of a vowel.

A number of English words, with cross references, have been introduced into the glossary.



Chimney Rock.

“Like a monolith it rises
To a grand majestic height.”

ada‘lanun‘sti—a staff or cane.

adan‘ta—soul.

ada‘wehi—a magician or supernatural being.

ada‘wehi‘yu—a very great magician; intensive form of ada‘wehi.

a‘gana—groundhog.

A‘gansta‘ta—“groundhog-sausage,” from a‘gana, ground-hog, and tsista‘u, “I am pounding it,” understood to refer to pounding meat, etc., in a mortar, after having first crisped it before the fire. A war chief, noted in the Cherokee war of 1760, and prominent until about the close of the Revolution, known to the whites as Oconostota. Also the Cherokee name for Colonel Gideon Morgan of the war of 1812, for Washington Morgan, his son, of the Civil war, and now for a full-blood upon the reservation, known to the whites as Morgan Calhoun.

A‘gan-uni‘tsi—“Ground-hog’s mother,” from a‘gana and uni‘tsi, their mother, plural of utsi‘, his mother (etsi‘, agitsi‘, my mother). The Cherokee name of the Shawano captive, who, according to tradition, killed the great Uktena serpent and procured the Ulunsu‘ti. [201]

Agawe‘la—“Old Woman,” a formulistic name for corn or the spirit corn.

agayun‘li—for agayunlige, old, ancient.

agida‘ta—see eda‘ta.

agidutu—see edu‘tu.

Agi‘li—“He is rising,” possibly a contraction of an old personal name. Agin‘-agi‘li, “Rising-fawn.” Major George Lawrey, cousin of Sequoya, and assistant chief of the Cherokee Nation about 1840. Stanley incorrectly makes it “Keeth-la, or Dog” for gi‘li‘.

agin‘si—see eni‘si.

agi‘si—female, applied usually to quadrupeds.

Agis‘-e‘gwa—“Great Female,” possibly “Great Doe.” A being, probably an animal god invoked in the sacred formulas.

agitsi‘—see etsi‘.

Agitsta‘ti‘yi—“where they stayed up all night,” from tsigitsun‘tihu, “I stay up all night.” A place in the Great Smoky range about the head of Noland creek, in Swain County, N. C.

Aguaquiri—see Guaquili.

Ahalu‘na—“Ambush,” Ahalunun‘yi, “Ambush place,” or Uni‘halu‘na, “where they ambushed,” from akalu‘ga, “I am watching.” Soco gap, at the head of Soco creek, on the line between Swain and Haywood counties, N. C. The name is also applied to the lookout station for deer hunters.

ahanu‘lahi—“he is bearded,” from ahanu‘lahu, a beard.

Ahu‘lude‘gi—“He throws away the drum” (habitual), from ahu‘li, drum, and akwade‘gu, “I am throwing it away” (round object). The Cherokee name of John Jolly, a noted chief and adopted father of Samuel Houston, about 1800. [202]

ahyeli‘ski—a mocker or mimic.

akta‘—eye; plural, dikta‘.

akta‘ti—a telescope or field glass. The name denotes something with which to examine or look into closely, from akta‘, eye.

akwandu‘li—a song form for akwidu‘li (-hu,) “I want it.”

Akwan‘ki—see Anakwan‘ki.

Akwe‘ti‘yi—a location on Tuckasegee river, in Jackson county, North Carolina; the meaning of the name is lost.

Alarka—see Yalagi.

aliga‘—the red-horse fish (*Moxostoma*).

Alkini‘—the last woman known to be of Natchez decent and peculiarity among the East Cherokee; died about 1890. The name has no apparent meaning.

ama‘—water; in the Lower dialect, awa‘; cf. a‘ma salt.

amaye‘hi—“dwelling in the water,” from ama‘ (ama‘yi, “in the water”) and ehu‘, “I dwell,” “I live.”

Amaye'li-e'gwa—"Great island," from amaye'li, island (from ama', water, and aye'li, "in the middle") and e'gwa, great. A former Cherokee settlement on Little Tennessee river, at Big island, a short distance below the mouth of Tellico, in Monroe county, Tenn. Timberlake writes it Mialaquo, while Bartram spells it Nilaque. Not to be confounded with Long-Island town below Chattanooga.

Amaye'li-gunahi'ta—"Long-island," from amaye'li, island, and gunahi'ta, long. A former Cherokee settlement, known to the whites as Long-Island town, at the Long-island in Tennessee river, on the Tennessee-Georgia line. It was one of the Chickamauga towns (see Tsikama'gi). [203]

ama'yine'hi—"dwellers in the water," plural of amaye'hi.

Anada'duntaski—"roasters," i. e., cannibals; from gun'tasku'. "I am putting it (round) into the fire to roast." The regular word for cannibals is Yun'wini'giski, q. v.

anagahun'unsku'—the green-corn dance; literally, "they are having a green-corn dance"; the popular name is not a translation of the Cherokee word, which has no reference either to corn or dancing.

Anakwan'ki—the Delaware Indians; singular Akwan'ki, a Cherokee attempt at Wapanaqki, "Easterners," the Algonquian name by which, in various corrupted forms, the Delawares are commonly known to the western tribes.

Anantooeah—see Ani'Nun'dawe'gi.

a'ne'tsa, or anetsa'gi—the ball-play.

a'netsa'unski—a ball-player; literally, "a lover of the ball-play."

ani'—a tribal and animate prefix.

ani'da'wehi—plural of ada'wehi.

a'niganti'ski—see dagan'tu.

Ani'Gatage'wi—one of the seven Cherokee clans. The name has now no meaning, but has been absurdly rendered "Blind savana," from an incorrect idea that it is derived from Iga'ti, a swamp or savanna, and dige'wi, blind.

Ani-Gila'hi—"Long-haired people," one of the seven Cherokee clans; singular, Agila'hi. The word comes from agila'hi (perhaps connected with afi'lge-ni, "the back of (his) neck"), an archaic term denoting wearing the hair long or flowing loosely, and usually recognized as applying more particularly to a woman. [204]

Ani'-Gili'—a problematic tribe, possibly the Congaree. The name is not connected with gi'li', dog.

Ani'-Gusa—see Ani'Ku'sa.

a'nigwa—soon after; dine'tlana a'nigwa, "soon after the creation."

Ani'-Hyun'tikwala'ski—"The Thunders," i. e., thunder, which in Cherokee belief, is controlled and caused by a family of supernaturals. The word has reference to making a rolling sound; cf. tikwale'lu, a wheel, hence a wagon; ama'-tikwalelunyi, "rolling water place," applied to a cascade where the water falls along the surface of the rock; ahyun'tikwala'stihu', "it is thundering," applied to the roar of a railroad train or waterfall.

Ani'-Kawi'—"Deer people," one of the seven Cherokee clans; the regular form for deer is a'wi'.

Ani'-Kawi'ta—the Lower Creeks, from Kawi'ta or Coweta, their former principal town on Chattahoochee river near the present Columbus, Ga.; the Upper Creeks on the head streams of Alabama river were distinguished as Ani'-Ku'sa (q. v.) A small creek of Little Tennessee river above Franklin, in Macon county, N. C., is now known as Coweeta creek.

Ani'-Kitu'hwagi—"Kitu'hwa people," from Kitu'hwa (q. v.), an ancient Cherokee settlement.

Ani'-Ku'sa or Ani'-Gu'sa—the Creek Indians, particularly the Upper Creeks on the waters of Alabama river; singular A'Ku'sa or Coosa (Spanish, Coca, Cossa) their principal ancient town.

Ani'-Kuta'ni (also Ani'-Kwata'ni, or incorrectly, Nicotani)—traditional Cherokee priestly society or clan exterminated

in a popular uprising. [205]

anina‘hilidahi—“creatures that fly about,” from tsinai‘li, “I am flying,” tsina‘ilida‘hu, “I am flying about.” The generic term for birds and flying insects.

Ani‘-Na’tsi—abbreviated Anintsi, singular A-Na’tsi. The Natchez Indians. From coincidence with na’tsi, pine, the name has been incorrectly rendered “Pine Indians,” whereas it is really a Cherokee plural name of the Natchez.

Anin’tsi—see Ani‘Na’tsi.

Ani‘Nundawe‘gi—singular, Nun‘dawe‘gi; the Iroquois, more particularly the Seneca, from Nundawao, the name by which the Seneca call themselves. Adair spells it Anantooeah. The tribe was also known as Ani‘-Se’nika.

Ani‘-Saha‘ni—one of the seven Cherokee clans; possibly an archaic form for “Blue people,” from sa’ka‘ni, sa’ka’nige‘i, blue.

Ani‘-Sa‘ni, Ani‘-Sawaha‘ni—see Ani‘-Sawanu‘gi.

Ani‘-Sawanu‘gi (singular Sawanu‘gi)—the Shawano Indians. Ani‘-sa‘ni and Ani‘-Sawaha‘ni may be the same.

Ani‘-Se’nika—see Ani‘Nundawe‘gi.

Anisga‘ya Tsunsi‘ (ga)—“The Little Men”; the Thunder Boys in Cherokee mythology.

Ani‘-sgayaiyi—“Men town” (?), a traditional Cherokee settlement on Valley river, in Cherokee county, North Carolina.

Ani‘sgi‘na—plural of asgi‘na, q. v.

Ani‘-Skala‘li—the Tuscarora Indian; singular, Skala‘li or A-Skala‘li.

Ani‘skwa‘ni—Spaniards; singular, Askwa‘ni.

Ani‘-Suwa‘li—or Ani‘-Swqa‘la—the Suala, Sara or Cheraw Indians, formerly about the headwaters [206]of Broad river, North Carolina, the Xuala province of the De Soto chronicle, and Joara or Juada of the later Pardo narrative.

Ani‘ta‘gwa—the Catawba Indians; singular, Ata‘gwa or Tagwa.

Ani‘-Tsa‘guhi—the Cherokee clan, transformed to bears according to tradition. Swimmer’s daughter bears the name Tsaguhi, which is not recognized as distinctively belonging to either sex.

Ani‘-Tsa‘lagi‘—the Cherokee.

Ani‘-Tsa’ta—the Choctaw Indians; singular, Tsa’ta.

Ani‘-Tsi‘ksu—the Chickasaw Indians; singular, Tsi‘ksu.

Ani‘-Tsi‘skwa—“Bird people”; one of the seven Cherokee clans.

Ani‘-Tsu’tsa—“The Boys,” from atsu’tsa, boy; the Pleiades.

Ani‘-Wa‘di—“Paint people”; one of the seven Cherokee clans.

Ani‘-Wa’dihi—“Place of the Paint people or clan”; Paint town, a Cherokee settlement on lower Soco creek, within the reservation in Jackson and Swain counties, North Carolina. It takes its name from the Ani‘-Wa‘di or Paint clan.

ani‘wani‘ski—the bugle weed, *Lycopus virginicus*; literally, “the talk” or “talkers,” from tsiwa‘nihu, “I am talking,” awaniski, “he talks habitually.”

Ani‘-Wasa‘si—the Osage Indians; singular, Wasa‘si.

Ani‘-Wa‘ya—“Wolf people”; the most important of the seven clans of the Cherokee.

Ani‘-Yun‘wiya—Indians, particularly Cherokee Indians; literally “principal or real people,” from yunwi, person, ya, a

suffix implying principal or real, and ani‘, the tribal prefix.

Ani‘-Yu‘tsi—the Yuchi or Uchee Indians; singular, Yu‘tsi. [207]

Annie Ax—see Sadayi‘.

Aquone—a post-office on Nantahala river, in Mason county, North Carolina, site of the former Fort Scott. Probably a corruption of egwani, river.

Arch, John—see Atsi.

Asa‘gwalihu‘—a pack or burden; asa‘gwal lu‘, or asa‘gwi li‘, “there is a pack on him.”

asehi‘—surely.

Ase‘nika—singular of Ani‘-Se‘nika.

asga‘ya—man.

asga‘ya Gi‘gagei—the “Red Man”; the Lightning spirit.

asgi‘na—a ghost, either human or animal; from the fact that ghosts are commonly supposed to be malevolent, the name is frequently rendered “devil.”

Asheville—see Kasdu‘yi and Unta‘kiyasti‘yi.

asi—the sweat lodge and occasional winter sleeping apartment of the Cherokee and other southern tribes. It was a low built structure of logs covered with earth and from its closeness and the fire usually kept smoldering within was known to the old traders as the “hot house.”

asiyu‘ (abbreviated siyu‘)—good; the common Cherokee salute; ga‘siyu‘, “I am good”; hasiyu‘, “thou art good”; a‘siyu, “he (it) is good”; astu, “very good.”

Askwa‘ni—a Spaniard. See Ani‘skwa‘ni.

astu‘—very good; astu tsiki‘, very good, best of all.

Astu‘gata‘ga—A Cherokee lieutenant in the Confederate service killed in 1862. The name may be rendered, “Standing in the doorway,” but implies that the man himself is the door or shutter; it has no first person; gata‘ga, “he is standing”; stuti, a door or shutter; stuhu, a closed door or passage; stugi‘sti, a key, i. e., something with which to open the door. [208]

asun‘tli, asuntlun‘yu—a footlog or bridge; literally, “log lying across,” from asi‘ta, log.

ata‘—wood; ata‘ya, “principal wood,” i. e., oak; cf. Muscogee iti, wood.

Ata‘-gul kalu‘—a noted Cherokee chief, recognized by the British government as the head chief or “emperor” of the Nation, about 1760 and later, and commonly known to the whites as the Little Carpenter (Little Cornplanter, by mistake, in Haywood). The name is frequently spelled Atta-kulla-kulla, Ata-kullakulla or Ata-culculla. It may be rendered “Leaning wood,” from ata‘, “Wood” and gul kalu, a verb implying that something long is leaning, without sufficient support, against some other object; it has no first person form. Bartram describes him as “A man of remarkably small stature, slender and of a delicate frame, the only instance I saw in the Nation; but he is a man of superior abilities.”

Ata‘gwa—a Catawba Indian.

Atahi‘ta—abbreviated from Atahitun‘yi, “Place where they shouted,” from gata‘hiu‘, “I shout,” and yi, locative. Waya gap, on the ridge west of Franklin, Macon county, North Carolina. The map name is probably from the Cherokee wa ya, wolf.

Ata-Kullakulla—see Ata‘-gul kalu‘.

a'tali—mountain; in the Lower dialect a'tari, whence the “Ottare” or Upper Cherokee of Adair. The form a'tali is used only in composition; and mountain in situ is atalunyi or gatu'si.

a'tali-guli—“it climbs the mountain,” i. e., “mountain-climber”; the ginseng plant, *Ginseng quinquefolium*; from a'tali, mountain, and guli', “it climbs” (habitually); tsilahi' or tsili', “I am [209]climbing.” Also called in the sacred formulas, Yun'wi Usdi', “Little man.”

Atala'nuwa—“Tla'nuwa hole”; the Cherokee name of Chattanooga, Tennessee (see tsatanu'gi); originally applied to a bluff on the south side of the Tennessee river, at the foot of the present Market street.

a'talulu—unfinished, premature, unsuccessful; whence utalu'li, “it is not yet time.”

Ata'lunti'ski—a chief of the Arkansas Cherokee about 1818, who had originally emigrated from Tennessee. The name, commonly spelled Tollunteeskee, Taluntiski, Tallotiskee, Tallotuskee, etc., denotes one who throws some living object from a place, as an enemy from a precipice.

A'tari—see a'tali.

atasi' (or atasa', in a dialectic form)—a war-club.

atatsun'ski—stinging; literally, “he stings” (habitually).

A'tsi—the Cherokee name of John Arch, one of the earliest native writers in the Sequoya characters. The word is simply an attempt at the English name Arch.

atsi'la—fire; in the Lower dialect, atsi'ra.

Atsi'la-wa'i—“Fire—”; a mountain sometimes known as Rattlesnake knob, about two miles northeast of Cherokee, Swain county, N. C.

Atsil'-dihye'gi—“Fire-Carrier”; apparently the Cherokee name for the will-of-the-wisp. As is usually the case in the Cherokee compounds, the verbal form is plural (“it carries fire”); the singular form is ahye'gi.

Atsil'-sunti (abbreviated tsil'-sunti)—fleabane (*Erigeron canadense*); the name signifies “material with which to make fire,” from atsi'la, fire, and gasunti, [210]gatsunti or gatlunti, material with which to make something, from fasun'sku (or gatlun'sku), “I make it.” The plant is also called ihya'ga.

atsil'-tluntu'tsi—“fire-panther.” A meteor or comet.

A'tsina'—cedar.

A'tsina'-k ta'um—“Hanging cedar place”; from a'tsina', cedar, and k ta'un, “where it (long) hangs down”; a Cherokee name for the old Taskigi town on the Little Tennessee river in Monroe county, Tenn.

Atsi'ra—see atsi'la.

Atsun'sta ti'yi (abbreviated Atsun'sta ti)—“Fire-light place,” referring to the “fire-hunting” method of killing deer in the river at night. The proper form for Chestatee river, near Dahlonega, in Lumpkin county, Ga.

Attakullakulla—see Ata-gul kalu'.

awa'—see ama'.

awa'hili—eagle; particularly *Aquila Chrysaetus*, distinguished as the “pretty-feathered eagle.”

awi'—deer; also sometimes written and pronounced ahawi'; the name is sometimes applied to the large horned beetle, the flying stag of early writers.

awi'-ahanu'lahi—goat; literally “bearded deer.”

awi'-ahyeli'ski—“deer mocker”; the deer bleat, a sort of whistle used by hunters to call the doe by imitating the cry of the fawn.

awi‘-akta‘—“deer eye”; the *Rudbeckia* or black-eyed Susan.

awi‘-e‘gwa (abbreviated aw-e‘gwa)—the elk, literally “great deer.”

awi‘-unade‘na—sheep; literally “woolly deer.”

Awi‘Usdi‘—“Little Deer,” the mythic chief of the Deer tribe.

Ax, Annie—see Sadayi‘. [[211](#)]

Ax, John—see Itagu‘nahi.

awe li—half, middle, in the middle.

Ayphwa‘si—the proper form of the name commonly written Hiwassee. It signifies a savanna or meadow and was applied to two (or more) former Cherokee settlements. The more important, commonly distinguished as Ayuhwa‘si Egwa‘hi or Great Hiwassee, was on the north bank of Hiwassee river at the present Savannah ford above Columbus, in Polk county, Tenn. The other was farther up the same river, at the junction of Peachtree creek, above Murphy, in Cherokee county, N. C. Lanman writes it Owassa.

Ayrate—see e‘ladi‘.

Ays‘sta—“The Spoiler,” from tsiya‘stihu, “I spoil it”; cf. uya‘i, bad. A prominent woman and informant on the East Cherokee reservation.

Ayun‘ini—“Swimmer”; literally, “he is swimming,” from gayunini‘, “I am swimming.” A principal priest and informant of the East Cherokee, died in 1899.

Ayulsu‘—see Dayulsun‘yi.

Beaverdam—see Uy‘gila‘gi.

Big-Cove—see Ka‘lanun‘yi.

Big-Island—see Amaye‘l-e‘gwa.

Big-Witch—see Tskil-e‘gwa.

Bird-Town—see Tsiskwa‘hi.

Bloody-Fellow—see Iskagua.

Blythe—see Diskwani.

Black-fox—see Ina‘li.

Boudinot, Elias—see Galagi‘na.

Bowl, The; Bowles, Colonel—see Diwali.

Brass—see Untsaiyi‘.

Brasstown—see Itse‘yi. [[212](#)]

Breadth, The—see Unli‘ta.

Briertown—see Kanu‘gula‘yi.

Buffalo (creek)—see Yunsa‘i.

Bull-Head—see Sukwale‘na.

Butler, John—see Tsan‘-uga‘sita.

Cade's Cove—see Tsiya'hi.

Canacaught—"Canacaught, the great Conjurer," mentioned as a Lower Cherokee chief in 1684; possibly kanegwa'ti, the water-moccasin snake.

Canaly—see hi'gina'lii.

Canasagua—see Gansa'gi.

Cannastion, Cannostee—see Kana'sta.

Canuga—see Kanu'ga.

Cartoogaja—see Gatu'gitse'yi.

Cataluchee—see Gadalu'tsi.

Cauchi—a place, apparently in the Cherokee county, visited by Pardo in 1567.

Caunasaita—given as the name of a Lower Chief in 1684; possibly for Kanunsi'ta, "dogwood."

Chalaque—see Tsa'lagi.

Chattanooga—see Tsatanu'gi.

Chattooga, Chatuga—see Tsatu'gi.

Cheeowhee—see Tsiya'hi.

Cheerake—see Tsa'lagi.

Cheraw—see Ani'-Suwa'li.

Cheowa—see Tsiya'hi.

Cheowa Maximum—see Schwate'yi.

Cheraqui—see Tsa'lagi.

Cherokee—see Tsa'lagi.

Chestatee—see Atsun'sta ti'yi.

Chestua—see Tsistu'yi.

Cheucunsene—see Tsi'kama'gi.

Chilhowee—see Tsu lun'we. [[213](#)]

Chimney Tops—see Duni'skwa lgun'i.

Chisca—mentioned in the De Soto narratives as a mining region in the Cherokee country. The name may have a connection with Tsi'skwa, "bird," possibly Tsiskwa'hi, "Bird place."

Choastea—see Tsistu'yi.

Chopped Oak—see Digalu'yatun'yi.

Choquata—see Itsa'ti.

Citico—see Si'tiku'.

Clear-sky—see Iskagua.

Clennuse—see Tlanusi‘yi.

Cleveland—see Tsistetsi‘yi.

Coca—see Ani‘-Ku‘sa.

Coco—see Kuku‘.

Cohutta—see Gahu‘ti.

Colanneh, Colona—see Ka‘lanu.

Conasauga—see Gansa‘gi.

Conneross—see Kawan‘-ura‘sunyi.

Coosawatee—see Ku‘saweti‘yi.

Cooweescowee—see Gu‘wisguwi‘.

Coosa—see Ani‘-Ku‘sa, Kusa.

Corani—see Ka‘lanu.

Cowee‘—see Kawi‘yi.

Coweeta, Coweta—see Ani‘-Kawi‘ta.

Coyatee (variously spelled Cawatie, Coiatee, Coytee, Coytoy, Kai-a-tee)—a former Cherokee settlement on Little Tennessee river, some ten miles below the junction of Tellico, about the present Coytee post-office in Loudon county, Tennessee.

Creek-path—see Ku‘sa-nunna‘hi.

Crow-town—see Kagun‘yi.

Cuhtahlatah—a Cherokee woman noted in the Wahnenuhi manuscript as having distinguished herself by bravery in battle. The proper form may [\[214\]](#)have some connection with gatun‘lati, “wild hemp.”

Cullasagee—see Kulse‘tsi‘yi.

Cullowhee, Currahee—see Gulahi‘yi.

Cuttawa—see Kitu‘hwa.

Dagan tu—“he makes it rain”; from aga‘ska, “it is raining,” aga‘na, “it has begun to rain”; a small variety of lizard whose cry is said to presage rain. It is also called a‘niganti‘ski, “they make it rain” (plural form), or rain-maker.

dagul ku—the American white-fronted goose. The name may be an onomatope.

dagu‘na—the fresh-water mussel; also a variety of face pimples.

Dagun‘hi—“Mussel place,” from dagu‘na, mussel, and hi, locative. The Mussel shoals on Tennessee river, in northwestern Alabama. It was sometimes called also simply Tsu stanalun‘yi, “Shoal’s place.”

Dagu‘nawa‘lahi—“Mussel-liver place,” from dagu‘na, mussel, uwe‘la, liver, and hi, locative; the Cherokee name for the site of Nashville, Tenn. No reason can now be given for the name.

Dahlonge—a town in Lumpkin county, Ga., near which the first gold was mined. A mint was established there in 1838. The name is from the Cherokee dala‘nige‘i, yellow, whence ate‘la-dala‘-nige‘i, “yellow money,” i. e., gold.

daksawa‘ihu—“he is shedding tears.”

dakwa‘—a mythic great fish; also the whale.

Dakwa‘i—“dakwa place,” from a tradition of a dakwa‘ in the river at that point. A former Cherokee settlement, known to the traders as Toqua or Toco, on Little Tennessee river, about the mouth [215] of Toco creek in Monroe county, Tenn. A similar name and tradition attaches to a spot on the French Broad river, about six miles above the Warm springs, in Buncombe county, N. C.

dakwa‘nitlastesti—“I shall have them on my legs for garters”; from anitla‘sti (plural dinitla‘sti), garter; d-, initial plural; akwa, first person particle; and esti, future suffix.

da‘liksta‘—“vomiter,” from dagik‘stihu‘, “I am vomiting,” daliksta‘, “he vomits” (habitually); the form is plural. The spreading adder (*Heterodon*), also sometimes called kwandaya‘hu, a word of uncertain etymology.

Da‘ nagasta—for Da‘ nawa-gasta‘ya, “Sharp-war,” i. e., “Eager-warrior;” a Cherokee woman’s name.

Da‘ nawa-(a)sa tsun‘yi, “War-ford,” from da‘ nawa, war, and asa tsun‘yi, “a crossing-place or ford.” A ford on Cheowa river about three miles below Robbinsville, in Graham county, N. C.

Danda‘ganu‘—“Two looking at each other,” from detsi‘ganu‘, “I am looking at him.” A former Cherokee settlement, commonly known as Lookout Mountain town, on Lookout Mountain creek, near the present Trenton, Dade county, Ga. One of the Chickamauga towns (see Tsi‘kama‘gi), so-called on account of the appearance of the mountains facing each other across the Tennessee river at Chattanooga.

Da‘si giya‘gi—an old masculine personal name, of doubtful etymology, but commonly rendered by the traders “Shoe-boots,” possibly referring to some peculiar style of moccasin or leggin. A chief known to the whites as Shoe-boots is mentioned in the Revolutionary records. Chief Lloyd Welch, [216] of the eastern band, was known in the tribe as Da‘si giya‘gi, and the same name is now used by the East Cherokee as the equivalent of the name Lloyd.

Da‘skwitun‘yi—“Rafter’s Place,” from daskwitun‘i, rafters, and yi, locative. A former settlement on Tusquittee creek, near Hayesville, in Clay county, North Carolina.

dasun‘tali—ant; dasun‘tali, “stinging ant,” the large red cowant (*Myrmica?*), also called sometimes, on account of its hard body-case, nun‘yunu‘wi, “stone-clad,” after the fabulous monster.

Datle‘yasta‘i—“where they fell down,” a point on Tuckasegee river, a short distance above Webster, in Jackson county, North Carolina.

datsi—a traditional water-monster.

Datsi‘yi—“Datsi place”; a place on Little Tennessee river, near junction of Eagle creek, in Swain county, North Carolina.

Datsu‘nalagun‘yi—“where there are tracks or footprints,” from uta‘sinun‘yi or ulasgun‘yi, footprint. Track Rock gap, near Blairsville, Georgia. Also sometimes called De‘gayelun‘ha, “place of branded marks.”

da‘yi—beaver.

Dayulsun‘yi—“place where they cried,” a spot on the ridge at the head of Tuckasegee river, in Jackson county, North Carolina; so-called from an old tradition.

da‘yuni‘si—“beaver’s grandchild,” from dayi, beaver, and uni‘si, son’s child of either sex. The water beetle or mellow bug.

Degal gun‘yi—a cairn, literally “where they are piled up”; a series of cairns on the south side of Cheowa river, in Graham county, N. C. [217]

De‘gata‘ga—The Cherokee name of General Stamd Watie and of a prominent early western chief known to the whites as Takatoka. The word is derived from tsita‘ga, “I am standing,” da nita‘ga “they are standing together,” and conveys the subtle meaning of two persons standing together and so closely united in sympathy as to form but one human body.

De‘gayelun‘ha—see Datsu‘nalagun‘yi.

detsanun‘li—an enclosure or piece of level ground cleared for ceremonial purposes; applied more particularly to the green-corn dance ground. The word has a plural form, but cannot be certainly analyzed.

De‘tsata—a Cherokee sprite.

detsinu‘lahungu—“I tried, but failed.”

Didalaski‘yi—“Showering place.” In the story (number 17) the name is understood to mean “the place where it rains fire.” It signifies literally, however, the place where it showers, or comes down, and lodges upon something animate and has no definite reference to fire (atsi‘la) or rain (afaska, “it is raining”); degalasku‘, “they are showering down and lodging upon him.”

Dida‘skasti‘yi—“where they were afraid of each other,” a spot on Little Tennessee river, near the mouth of Alarka creek, in Swain county, N. C.

diga‘gwani—the mud-hen or didapper. The name is plural form and implies “lame,” or “crippled in the legs” (cf. detsi‘nigwa‘na, “I am kneeling”), probably from the bouncing motion of the bird when in the water. It is also the name of a dance.

Diga‘kati‘yi—see Gakati‘yi.

di‘galungun‘yi—“where it rises, or comes up”; the east. The sacred term is Nunda‘yi, q. v. [218]

digalun‘latiyun—a height, one of a series, from galun‘lati, “above.”

Digalu‘yatun‘yi—“where it is gashed (with hatchets)”; from tsilu‘yu, “I am cutting (with a chopping stroke),” di, plural prefix, and yi, locative. The Chopped Oak, formerly east of Clarkesville, Ga.

Digane‘ski—“he picks them up” (habitually), from tsine‘u, “I am picking it up.” A Cherokee Union soldier in the Civil War.

digi‘gage‘i—the plural of gi‘gage‘i, red.

digu‘lanahi‘ta—for digu‘li-anahi‘ta, “having long ears,” “long-eared”; from gule, “ear” and gunahi‘ta, “long.”

Dihyun‘dula—“sheaths,” or “scabbards”; singular ahyun‘dula‘, “a gun-sheath,” or other scabbard. The probable correct form of a name which appears in Revolutionary documents as “Untoola, or Gum Rod.”

Dikta—plural of Akta‘, eye.

dila—skunk.

dilsta‘yati—“scissors”; the water-spider (*Dolomedes*).

dinda‘skwate‘ski—the violet; the name signifies, “they pull each others' heads off.”

dine‘tlana—the creation.

di nuski—“the breeder”; a variety of smilax brier.

Disga‘gisti‘yi—“where they gnaw”; a place on Cheowa river, in Graham county, N. C.

diskwa ni—“chestnut bread,” i. e., a variety of bread having chestnuts mixed with it. The Cherokee name of James Blythe, interpreter and agency clerk.

Distai‘yi—“they are strong,” plural of astai‘yi, “strong or tough.” The Tephrosia or devil’s shoestring.

dista‘sti—a mill (generic). [219]

dita‘stayseski—“a barber,” literally “one who cuts things (as with scissors), from tsista‘yu, “I cut.” The cricket (tala‘tu) is sometimes so-called.

Diwa‘li—“Bowl,” a prominent chief of the western Cherokee, known to the whites as The Bowl, or Colonel Bowles,

killed by the Texans in 1839. The chief mentioned may have been another of the same name.

diya‘hali (or duya‘hali)—the alligator lizard (*Sceloporus undulatus*).

Diya‘hali‘yi—“Lizard’s place,” from diya‘hali, lizard, and yi, locative. Joanna Bald, a mountain at the head of Valley river on the line between Cherokee and Graham counties, North Carolina.

Double-Head—see Tal-tsu‘ska‘.

Dragging-Canoe—see Tsi‘yu-gunsi‘ni.

Dudun‘leksun‘yi—“where its legs were broken off”; a place on Tuckasegee river, a few miles above Webster, in Jackson county, N. C.

Dugilu‘yi (abbreviated Dugilu‘, and commonly written Tugaloo, or sometimes Toogelah or Toogoola)—a name occurring in several places in the old Cherokee country, the best known being Tugaloo river, so-called from a former Cherokee settlement of that name situated at the junction of Toccoa creek with the main stream, in Habersham county, Ga. The word is of uncertain etymology; but seems to refer to a place at the forks of a stream.

Dukas‘i, Dukwas‘i—The correct form of the name commonly written Toxaway, applied to a former Cherokee settlement in S. C., and the creek upon which it stood, and extreme headstream of Keowee river having its source in Jackson county, N. C. The meaning of the name is lost, although it has [\[220\]](#)been wrongly interpreted to mean “place of shedding tears.”

Dulastun‘yi—“Potsherd place.” A former Cherokee settlement on Nottely river in Cherokee county, North Carolina.

dule‘tsi—“kernels,” a goitrous swelling upon the throat.

dulu‘si—a variety of frog found upon the headwaters of Savannah river.

Duniya ta lun‘yi—“where there are shelves, or flat places,” from aya te‘ni, flat, whence da‘ya tana lun‘i, a shelf, and yi, locative. A gap on the Great Smoky range, near Clingman’s dome, Swain county, N. C.

Dunidu‘lalu‘yi—“where they made arrows”; a place on Straight creek, a headstream of Oconaluftee river, in Swain county, N. C.

Duni‘skwa lgun‘i—the double peak known as the Chimney Tops, in Great Smoky Mountains about the head of Deep creek, in Swain county, N. C. On the north side is the pass known as Indian gap. The name signifies a “forked antler,” from uskwa lgu, antler, but indicates that the antler is attached in place, as though the deer itself were concealed below.

Du‘stayalu‘yi—“where it made a noise as of thunder or shooting,” apparently referring to a lightning strike (detsistaya‘hihu, “I make a shooting or thundering noise,” might be a first person form used by the personified Thundergod); a spot on Hiwassee river, about the junction of Shooting creek, near Hayesville, in Clay county, N. C. A former settlement along the creek bore the same name. [\[221\]](#)

du‘stu‘—a species of frog, appearing very early in spring; the name is intended for an onomatopoeia. It is the correct form of the name of the chief noted by McKenney and Hall as “Tooantuh or Spring Frog.”

Dutch—see Tatsi‘.

duwe ga—a spring lizard.

Eagle Dance—see Tsugidu‘li ulsgi‘sti.

Eastinaulee—see U‘stana‘li.

Echota, New—see Gansa‘gi.

edata—my father (Upper dialect); the Middle and Lower dialect form is agida‘ta.

Edi‘hi—“He goes about” (habitually); a masculine name.

edutu—my maternal grandfather (Upper dialect); the Middle and Lower dialect form is agidu tu; cf. enisi.

egwa—great; cf. utanu.

egwani—river.

Egwanulti—“By the river,” from egwa ni, river, and nulati or nulti, near, beside. The proper form of Oconaluftee, the name of the river flowing thru the East Cherokee reservation in Swain and Jackson Counties, N. C. The town, Oconaluftee, mentioned by Bartram as existing about 1775, was probably on the lower course of the river at the present Birdtown, on the reservation, where was formerly a considerable mound.

ela—earth, ground.

eladi—low, below; in the Lower dialect eradi, whence the Ayrata or Lower Cherokee of Adair, as distinguished from the Ottara (atari, atali) or Upper Cherokee.

elanti—a song form for eladi, q. v. [222]

Elatse‘yi, (abbreviated Elatse)—“Green (verdant) earth,” from ela, earth, and itse yi, green, from fresh-springing vegetation. The name of several former Cherokee settlements, commonly known to the whites as Ellijay, Elejoy or Allagae. One of these was upon the headwaters of Keowee river in S. C.; another was on Ellijay creek of Little Tennessee river, near the present Franklin, in Macon Co., N. C.; another was about the present Ellijay in Gilmer Co., Ga.; and still another was on Ellijay creek of Little river, near the present Maryville, in Blount Co., Tenn.

Elawa diyi (abbreviated Elawa di)—“Red-earth place,” from ela, earth, wadi, brown-red or red paint, and yi, the locative. 1. The Cherokee name of Yellow-Hill settlement, now officially known as Cherokee, the post office and agency headquarters for the East Cherokee, on Oconaluftee river, in Swain Co., N. C. 2. A former council ground known in history as Red Clay; at the site of the present village of that name in Whitfield Co., Ga., adjoining the Tennessee line.

Ellijay—see Elatse‘yi.

eni si—my paternal grandfather (Upper dialect); the Middle and Lower dialect form is agani si, cf. edutu.

Eskaqua—see Iskagua.

Estanaula, Estinaula—see U‘stana‘li.

Etawa ha tsistatla‘ski—“Deadwood-lighter,” a traditional Cherokee conjurer.

eti—old, long ago.

Etowah—see I‘tawa‘.

Etsaiyi—see Untsaiyi.

etsi—my mother (Upper dialect); the Middle and Lower dialect form is agitsi. [223]

Euharlee—see Yuha‘li.

Feather dance—see Tsugidu‘li ulsgi‘sti.

Fightingtown—see Walas‘-unulsti yi.

Flax-toter—see Tale‘danigi‘ski.

Flying-squirrel—see Ka‘lahu‘.

Frogtown—see Walasi‘yi.

Gadalu‘la—the proper name of the mountain known to the whites as Yonah (from yanu, bear); or upper Chattahoochee river, in White Co., Ga. The name has no connection with Tallulah (see Talulu) and cannot be translated.

Gadalu'tsi—in the corrupted form of Cataluchee this appears on the map as the name of a peak, or rather a ridge, on the line between Swain and Haywood counties, N. C., and of a creek running down on the Haywood side into Big Pigeon river. It is properly the name of the ridge only, and seems to refer to a “fringe standing erect,” apparently from the appearance of the timber growing in streaks along the side of the mountain; from wadalu'yata, fringe, gadu'ta, “standing up in a row or series.”

gahawi'siti—parched corn.

Gahuti (Gahu'ta and Gwahu'ti in dialect forms)—Cohutta mountains in Murray Co., Ga. The name comes from gahuta'yi, “ashed roof supported on poles”, and refers to a fancied resemblance in the summit.

Gakati'yi—“place of setting fire”; something spoken in the plural form, Diga'kati'yi, “place of the setting free.” A point on Tuckasegee river, about three miles above Bryson City, in Swain Co., N. C. [[224](#)]

gaktun'ta—an injunction, command or rule, more particularly a prohibition or ceremonial tabu. Tsiga'te'gu. “I am observing an injunction or tabu”; adakte'gi, “he is under tabu regulations.”

Galagi'na—a male deer (buck) or turkey (gobbler); in the first sense the name is sometimes used also for the large horned beetle (*Dynastes tityus*). The Indian name of Elias Boudinot, first Cherokee editor.

gali'sgisida'hu—“I am dancing about”; from gali'sgia, “I am dancing,” and edahu, “I am going about.”

galunkw'ti'yo—honored; sacred; used in the bible to mean holy, hallowed.

galun'lati—above, on high.

gane'ga—skin.

ganidawa'ski—“the champion catchfly” or “rattlesnake's master” (*Silene stellata*); the name signifies “it disjoins itself,” from ganidawsku', “it is unjointing itself,” on account of the peculiar manner in which the dried stalk breaks off at the joints.

Gansagi (or Gansagiyi)—the name of several former settlements in the old Cherokee country; it cannot be analyzed. One of this name was upon Tuckasegee river, a short distance above the present Webster, in Jackson Co., N. C.; another was on the lower part of Canasauga creek, in McMinn Co., Tenn.; a third was at the junction of Conasauga and Coosawatee rivers, where afterwards was located the Cherokee capital, New Echota, in Gordon Co., Ga.; a fourth, mentioned in the De Soto narratives as Canasoga or Canasagua, was located in 1540 on the upper Chattahoochee river, possibly in the neighborhood of Kennesaw mountain, Ga. [[225](#)]

Gansa'ti'yi—“robbing place,” from tsina'sahunsku, “I am robbing him.” Vengeance creek of Valley river in Cherokee Co., N. C. The name vengeance was originally a white man's nickname for an old Cherokee woman, of forbidding aspect, who lived there before the Removal.

Ganse'ti—a rattle; as the Cherokee dance rattle is made from the gourd, the masculine name, Ganse'ti, is usually rendered by the whites, “rattling-gourd.”

gatausti—the wheel and stick of the Southern tribes, incorrectly called nettecwaw by Timberlake.

Gategwa'—for Gategwa'hi, possibly a contraction of Igat(I)-egwa'hi, “Great-swamp, “thicket place.” A high peak southeast from Franklin, Macon Co., N. C., and perhaps identical with Fodderstack mountain.

ga'tsu—see hatlu'.

Gatu'gitse'yi (abbreviated Gatu'gitse')—“New-settlement place,” from gatu'gi or agatu'gi, town, settlement, itsehi, new, especially applied to new vegetation, and yi, the locative. A former settlement on Cartoogaja creek near the present Franklin, in Macon Co., N. C.

Gatugi'yi—“Town building place,” or “Settlement place,” from gatu'gi, a settlement, and yi, locative. A place on Santeetla creek, near Robbinsville, in Graham Co., N. C.

Gatun'iti'yi—“Hemp place,” from Gatun'lati, “wild hemp” (*Apocynum cannabinum*), and yi, locative. A former Cherokee settlement, commonly known as Hemptown, on the creek of the same name, near Morgantown, in Fannin

Co., Ga.

Gatun‘wa‘li—a noted western Cherokee, about 1842, known to the whites as Hardmush or Big-Mush. [226]

Gatun‘wa‘li, from ga‘tu‘, “bread,” and unwa‘li, “made into balls or lumps,” is a sort of mush or parched corn meal, made very thick, so that it can be dipped out in lumps almost of the consistency of bread.

ge‘i—down stream, down the road, with the current; tsa‘gi, up stream.

gese‘i—was; a separate word which, when used after the verb in the present tense, makes it past tense without change of form; in the form hi‘gese‘i it usually accompanies an emphatic repetition.

Ge‘yagu‘ga (for Age‘hya‘-guga?)—a formulistic name for the moon (nun‘da‘); it cannot be analyzed, but seems to contain the word age‘hya, “woman.” See also nun‘da‘.

gi‘ga—blood; cf. gi‘gage‘i, red.

gi‘ga-danegi‘ski—“blood taker,” from gi‘ga, blood, and ada‘negi‘ski, “one who takes liquids,” from tsi‘negia‘ (liquid). Another name for the tsane‘ni or scorpion lizard.

gi‘gage‘i—red, bright red, scarlet; the brown-red of certain animals and clays is distinguished as wa‘dige‘i.

gi‘ga-tsuha‘li—“bloody-mouth,” literally “having blood on the corners of his mouth”; from gi‘ga, blood, and tsuhanunsi‘yi, the corners of the mouth (aha‘li, his mouth). A large lizard, probably the pleistodon.

gili—dog; the Lower dialect, gi‘ri.

Gili-dinehun‘yi—“where the dogs live,” from gili, dog, dinehu‘, “they dwell” (ehu, “I dwell”), and yi, locative. A place on Oconaluftee river, a short distance above the present Cherokee in Swain Co., N. C. [227]

Gi‘li‘-utsun‘stanun‘yi—“where the dog ran,” from gili‘, dog, and Utsun‘stanun‘yi, “footprints made by an animal running”; the Milky way.

ginunti—a song form for gunu‘tii‘, “to lay him (animate object) upon the ground.”

giri—see gi‘li‘.

Gisehun‘yi—“where the female lives,” from agi‘si, female, and yi, locative. A place on Tuckasegee river a short distance above Bryson City, in Swain Co., N. C.

git‘lu—hair. (Upper dialect); in Lower and Middle dialects gitsu.

Glass, The—see Ta‘gwadihi‘.

Gohoma—A Lower Cherokee chief in 1684; the form cannot be identified.

Going-snake—see I‘naduna‘i.

Gorhaleka—a Lower Cherokee chief in 1684; the form cannot be identified.

Great Island—see Amayel-e‘gwa.

Gregory Bald—see Tsistu‘yi.

Guachoula—see Guaxule.

Guaquila (Waki la)—a town in the Cherokee country, visited by De Soto in 1540, and again in 1567 by Pardo, who calls it Aguaquiri, and the name may have a connection with waguli, “Whippoorwill,” or with u‘wa‘gi‘li, “foam.”

Guasula—see Guaxule.

Gusila—see Guaxule.

Guaxule—a town in Cherokee county, visited in 1540 by De Soto. It was probably about at Nacoochee mound in White Co., Ga.

gu‘day‘wu—I have sewed myself together”; “I am sewing,” tsiye‘wia‘; “I am sewing myself together.” [228]

gugwe‘—the quail or partridge.

gugwe‘ulasu‘la—“partridge moccasin,” from guewe, partridge, and ulasula, moccasin or shoe; the lady slipper.

Gulahi‘yi (abbreviated Gulahi‘, or Gurahi‘, in the Lower dialect)—“Gula‘hi place,” so-called from the unidentified spring plant eaten as a salad by the Cherokee. The name of two or more places in the old Cherokee country; one about Currahee mountain, in Habersham Co., Ga., the other on Cullowhee river, an upper branch of Tuckasegee, in Jackson Co., N. C. Currahee Dick was a noted chief about the year 1820.

Gu‘lani‘yi—a Cherokee and Natchez settlement, formerly about the junction of Brasstown creek with Hiwassee river, a short distance above Murphy, in Cherokee Co., N. C. The etymology of the word is doubtful.

gule‘—acorn.

gule‘diska‘nihi—the turtle-dove; literally “it cries, or mourns, for acorns,” from gule, acorn, and diska‘nihi‘, “it cries for them,” (di-. plural prefix, hi, habitual suffix). The turtle-dove feeds upon acorns and its cry somewhat resembles the name, gule.

gule‘gi—“climber,” from tsilahi, “I climb” (second person, hi‘lahi; third person, gulahi); the blacksnake.

Gul‘kala‘ski—an earlier name for Tsunu‘lahun‘ski, q. v.

gul‘kwa‘gi—seven; also the mole-cricket.

gul‘kwa‘gine(-i)—seventh; from gul‘kwagi, seven.

Gulsadihi (or Gultsadihi‘?) a masculine name of uncertain etymology.

gunahi‘ti—long. [229]

Gu‘nahitun‘yi—Long place (i. e., Long valley), from gunahi‘ti, long, and yi, locative. A former settlement known to the whites as Valleytown, where now is the town of the same name on Valley river in Cherokee Co., N. C. The various settlements on Valley river and the adjacent part of Hiwassee were known collectively as “Valley towns.”

Gun‘di‘gaduhun‘yi (abbreviated Gun‘-digadu‘hun)—“Turkey settlement” (gu‘na, turkey), so-called from the chief, Turkey or Little Turkey. A former settlement, known to the whites as Turkeytown, upon the west bank of Coosa river, opposite the present Center, in Cherokee, Co., Ala.

gu‘ni—arrow. Cf. Senica, ga‘na.

gun‘nage‘i (or gun‘nage) black.

Gunne‘hi—see Nunne‘hi.

Gunskali‘ski—a masculine personal name of uncertain etymology.

Gunters Landing, Guntersville—see Ku‘sa-Nunna‘hi.

Gun-tuskwa‘li—“short arrows,” from guni, arrow, and tsuskwa‘li, plural of uska‘li, short; a traditional western tribe.

Gunun‘da‘le‘gi—see Nunna-hi‘dihi.

Gusti‘—a traditional Cherokee settlement on Tennessee river, near Kingston, Roane Co., Tenn. The name cannot be analyzed.

Gu‘wisguwi‘—The Cherokee name of the chief John Ross, and for the district named in his honor, commonly spelled Cooweescoowee. Properly an onomatope for a large bird said to have been seen formerly at infrequent intervals in the

old Cherokee country, accompanying the migratory wild geese, and described as resembling a large snipe, with yellow legs and unwebbed feet. In boyhood John Ross was known as Tsan'usdi, "Little John." [230]

Gwal'ga'hi—"Frog-place," from gwal'gu, a variety of frog, and hi, locative. A place on Hiwassee river, just above the junction of Peachtree creek, near Murphy, in Cherokee Co., N. C.; about 1755 the site of a village of refugee Natchez, and later of a Baptist mission.

gwehe'—a cricket's cry.

Ha!—an introductory exclamation intended to attract attention or add emphasis; about equivalent to Here! Now!

Ha'-ma'ma'—a song term compounded of ha! an introductory exclamation, and mama', a word which has no analysis, but is used in speaking to young children to mean "let me carry you on my back."

Hanging-maw—see Uskwa'li-gu'ta.

ha'nia-lil'-lil'—an unmeaning dance refrain.

Hard-mush—see Gatun'wali.

ha'tlu—dialectic form, ga'tsu, "where?" (interrogative).

ha'wiye'ehi', ha'wiye'hyuwe'—unmeaning dance refrains.

hayu'—an emphatic affirmative, about equivalent to "Yes, sir."

hayuya'haniwa'—an unmeaning refrain in one of the bear songs.

he-e!—an unmeaning song introduction.

Hemp-carrier—see Tale'danigi'ski.

Hemptown—see Gatunlti'yi.

hi!—unmeaning dance exclamation.

Hickory-log—see Wane'-asun'tlunyi.

hi'gina'lii—" (you are) my friend"; afina'lii, " (he is) my friend." In white man's jargon, canaly.

Hightower—see I'tawa'.

hila'gu?—how many? how much? (Upper dialect); the Middle dialect form is hungu'. [231]

hilahi'yu—long ago; the final yu makes it more emphatic.

hi'lunnu—" (thou) go to sleep"; from tsi'lihu', "I am asleep."

hi'ski—five; cf. Mohawk wisk. The Cherokee numerals including 10 are as follows: sa'gwu, ta'li, tsa'i, nun'gi, hi'ski, su'tali, gul kwa'gi, tsune'la, aska'hi

Hiwassee—Ayuhoa'si.

hi'yagu'we—an unmeaning dance refrain.

Houston, Samuel—see Ka'lanu.

huhu—the yellow-breasted chat, or yellow mocking bird (*Icteria virens*); the name is an onomatope.

hunياهو'ska—"he will die."

hwi'lahi'—"thou (must) go."

lau'nigu—an important Cherokee settlement, commonly known to the whites as Seneca, formerly on Keowee river, about the mouth of Conneross creek, in Oconee county, S. C. Hopewell, the country seat of General Pickens, where the famous treaty was made, was near it on the east side of the river. The word cannot be translated, but has no connection with the tribal name, Seneca.

igagu'ti—daylight. The name is sometimes applied to the ulunsu'ti (q. v.) and also to the clematis vine.

i'hya—the cane reed (*Arundinaria*) of the Gulf states, used by the Indians for blow-guns, fishing rods and basketry.

ihya'ga—see atsil'sunti.

inadu'—snake.

I'nadu-na'i—"Going snake," a Cherokee chief prominent about eighty years ago. The name properly signifies that the person is "going along in company with a snake," the verbal part being from the irregular verb asta'i, "I am going along with him." [232]The name has been given to a district of the present Cherokee Nation.

i'nage'hi—dwelling in the wilderness, an inhabitant of the wilderness; from i'nage'i "wilderness," and ehi, habitual present form of ehu, "he is dwelling"; ge'u, "I am dwelling."

I'nage-utasun'hi—"he who grew up in the wilderness," i. e., "He who grew up wild"; from i'nage'i, "wilderness, unoccupied timber land," and utasun'hi, the third person perfect of the irregular verb ga'tunsku', "I am growing up."

Ina'li—Black-fox; the common red fox in tsu'la (in Muscogee, chula). Black-fox was principal chief of the Cherokee Nation in 1810.

Iskagua—Name for "Clear Sky," formerly "Nenetooyah or the Bloody Fellow." The name appears thus in a document of 1791 as that of a Cherokee chief frequently mentioned about that period under the name of "Bloody Fellow." In one treaty it is given as "Eskaqua or Bloody Fellow." Both forms and etymologies are doubtful, neither form seeming to have any reference either to "sky" (galun'lahi) or "blood" (gi'ga). The first may be intended for Ik-e'gwa, "Great day."

Istanare—see Ustana'li.

Itaba—see I'tawa'.

Itagu'nahi—the Cherokee name of John Ax.

I'tawa'—The name of one or more Cherokee settlements. One, which existed until the Removal in 1838, was upon Etowah river, about the present Hightower, in Forsyth county, Ga. Another may have been on Hightower creek of Hiwassee river in Towns county, Ga. The name, commonly written Etowah and corrupted to Hightower, cannot [233]be translated and seems not to be of Cherokee origin. A town, called Itaba, Ytaun or Ytava in the De Soto chronicles, existed in 1540 among the Creeks, apparently on Alabama river.

Itsa'ti—commonly spelled Echota, Chota, Chote, Choquata (misprint), etc.; a name occurring in several places in the old Cherokee country; the meaning is lost. The most important settlement of this name, frequently distinguished as Great Echota, was on the south side of Little Tennessee. It was the ancient capital and sacred "Peace town" of the Nation. Little Echota was on Sautee (i. e., Its'ti) creek, a head stream of the Chattahoochee, west of Clarksville, Ga. New Echota, the capital of the Nation for some years before the Removal, was established at a spot originally known as Gansa'gi (q. v.) at the junction of the Oostanaula and Canasauga rivers, in Gordon county, Ga. It was sometimes called Newton. The old Macedonia mission on Soco creek, of the N. C. reservation, is also known as Itas'ti to the Cherokee, as was also the great Nacoochee mound. See Nagutsi'.

Itse'yi—"New green place" or "Place of fresh green," from itse'hi, "green or unripe vegetation," and yi, the locative; applied more particularly to a tract of ground made green by fresh springing vegetation, after having been cleared of timber or burned over. A name occurring in several places in the Old Cherokee country, variously written Echia, Echoee, Etchowee, and sometimes also falsely rendered "Brasstown," from a confusion of Itse'yi with untsaiyi', "brass." One settlement of this name was upon Brasstown creek of Tugaloo river, in Oconee county, S. C.; another was [234]on Little Tennessee river near the present Franklin, Macon county, N. C., and probably about the junction of Cartoogaja (Gatug-itse'yi) creek; a third, known to the whites as Brasstown, was on upper Brasstown creek of Hiwassee river, in Towns county, Ga. In Cherokee, as in most other Indian languages, no clear distinction is made between green and blue.

i‘ya—pumpkin.

i‘ya‘-iuy‘sti—“like a pumpkin,” from i‘ya and iyu‘sti, like.

i‘ya‘-tawi‘skage—“of pumpkin smoothness,” from i‘ya, pumpkin, and tawi‘skage, smooth.

Jackson—see Tsek‘sini‘.

Jessan—see Tsesa‘ni.

Jesse Reid—see Tse‘si-Ska‘tsi.

Joanna Bald—see Diya‘hali‘yi.

Joara, Juada—see Ani‘-Sawa‘li.

John—see Tsa‘ni.

John Ax—see Itagu‘nahi.

Jolly, John—see Anu‘lude‘gi.

Junaluska—see Tsunu‘lahun‘ski.

Jutaculla—see Tsulkalu‘.

ka‘gu‘—crow; the name is an onomatope.

Kagun‘yi—“Crow place,” from ka‘gu‘, and yi, locative.

ka‘i—grease, oil.

Kala‘asun‘yi—“where he fell off,” from tsila‘asku‘, “I am falling off,” and yi, locative. A cliff near Cold Spring knob, in Swain county, North Carolina.

Ka‘lahu‘—“All-bones,” from ka‘lu, bone. A former chief of the East Cherokee, also known in the tribe as Sawanu‘gi. [\[235\]](#)

Ka‘lanu—“The Raven”; the name was used as a war title in the tribe and appears in the old documents as Corani (Lower dialect, Ka‘ranu) Colonneh, Colona, etc. It is the Cherokee name for General Samuel Houston or for any person named Houston.

Ka‘lanu Ahyeli‘ski—the Raven Mocker.

Ka‘lanun‘yi—“Raven place,” from ka‘lanu, raven, and yi, the locative. The proper name of Big-cove settlement upon the East Cherokee reservation, Swain county, N. C., sometimes also called Raventown.

kalas‘-gunahi‘ta—“long hams” (gunahi‘ta, “long”); a variety of bear.

Kal-detsi‘yunyi—“where the bones are,” from ka‘lu, bone, and detsi‘yunyi, “where (yi) they (de—plural prefix) are lying.” A spot near the junction of East Buffalo Creek with Cheowa river, in Graham county, N. C.

kama‘ma—butterfly.

kama‘ma u‘tanu—elephant; literally “great butterfly,” from the resemblance of the trunk and ears to the butterfly’s proboscis and wings.

kanaha‘na—a sour corn gruel, much in use among the Cherokee and other Southern tribes; the tamfuli or “Tom Fuller” of the Creeks.

kanane‘ski—spider; also, from a fancied resemblance in appearance to a watch or clock.

kanane‘ski amaye‘hi—the water spider.

Kana‘sta, Kanastun‘yi—a traditional Cherokee settlement, formerly on the head-waters of the French Broad river, near the present Brevard, in Transylvania county, North Carolina. The meaning of the first name is lost. A settlement called Cannostee [236]or Cannastion is mentioned as existing on Hiwassee river in 1776.

kana‘taluh—hominy cooked with walnut kernels.

Kana‘ti—“Lucky Hunter”; a masculine name, sometimes abbreviated Kanat‘. The word cannot be analyzed, but is used as a third person habitual verbal form to mean “he is lucky, or successful, in hunting”; the opposite is ukwa‘legu, “unlucky, or unsuccessful, in hunting.”

kanegwa‘ti—the water-moccasin snake.

Kanuga—also written Canuga; a Lower Cherokee settlement, apparently on the waters of Keowee river, in S. C., destroyed in 1751; also a traditional settlement on Pigeon river, probably near the present Waynesville, in Haywood county, N. C. The name signifies “a scratcher,” a sort of bone-toothed comb with which ball-players are scratched upon their naked skin preliminary to applying the conjured medicine; de‘tsinuga‘sku, “I am scratching it.”

kanugu‘ la (abbreviated nungu‘ la)—“scratcher,” a generic term for blackberry, raspberry, and other brier bushes.

Kanu‘gulayi, or Kanu‘gulun‘yi—“Brier place,” from kanugu‘la, brier (cf. Kanu‘ga); a Cherokee settlement formerly on Nantahala river, about the mouth of Briertown creek, in Macon county, N. C.

Kanun‘nawu‘—pipe.

Kasdu‘yi—“Ashes place,” from kasdu, ashes, and yi, the locative. A modern Cherokee name for the town of Asheville, Buncombe county, N. C. The ancient name for the same site is Unta‘kiyasti‘yi, q. v. [237]

Katal‘sta—an East Cherokee woman potter, the daughter of the chief Yanagun‘ski. The name conveys the idea of lending, from tsiyatal‘sta, “I lend it”; agatal‘sta, “it is lent to him.”

Kawan‘-ura‘sunyi—(abbreviated Kawan‘-ura‘sun in the Lower dialect)—“where the duck fell,” from kawa‘na, duck, ura‘sa (ula‘sa), “it fell,” and yi, locative. A point on Conneross creek (from Kawan‘-ura‘sun), near Seneca, in Oconee county, S. C.

Kawi‘yi (abbreviated Kawi‘)—a former important Cherokee settlement commonly known as Cowee, about the mouth of Cowee creek of Little Tennessee river, some 10 miles below Franklin, in Macon county, N. C. The name may possibly be a contraction of Ani‘-Kawi‘yi, “Place of the Deer clan.”



Oconestee Falls,
In Transylvania Co., N. C.



Linville Falls, N. C.
“O’er the precipice it plunges
Bounds and surges down the steep.”



Lower Fall. Triple Falls. Buck Forest, N.C.

“Then it rushes fast and furious

Into mist and fog and spray.”

Keeowhee—see Keowee.

Kenesaw—see Gansa‘gi.

Keowee—the name of two or more former Cherokee settlements. One sometimes distinguished as “Old Keowee,” the principal of the Lower Cherokee towns, was on the river of the same name, near the present Fort George, in Oconee county, of S. C. Another, distinguished as New Keowee, was on the head-waters of Twelve-mile creek, in Pickens county, S. C. According to Wafford the correct form is Kuwahi‘yi, abbreviated Kuwahi‘, “Mulberry-grove place.” Says Wafford, “the whites murdered the name as they always do.” Cf. Kuwa‘hi.

Ke‘si-ka‘gamu—a woman’s name, a Cherokee corruption of Cassie Cockran; ka‘gamu is also the Cherokee corruption for “cucumber.” [\[238\]](#)

Ketoowah—see Kilu‘hwa.

Kittuwa—see Kitu‘hwa.

Kitu‘hwa—an important ancient Cherokee settlement formerly upon Tuckasegee river, and extending from above the junction of Oconaluftee down nearly to the present Bryson City, in Swain county, N. C. The name, which appears also as Kettooah, Kittoa, Kittowa, etc., has lost its meaning. The people of this and the subordinate settlements on the waters of the Tuckasegee were known as Ani‘-Kitu‘hwagi, and the name was frequently extended to include the whole tribe. For this reason it was adopted in later times as the name of the Cherokee secret organization, commonly known to the whites as the Ketoowah society, pledged to the defense of Cherokee autonomy.

kiyu ga—ground-squirrel; te‘wa, flying squirrel; sala‘li, gray squirrel.

Klausuna—see Tlanusi‘yi.

Knoxville—see Kuwanda‘ta lun‘yi.

ku!—an introductory explanation, to fix attention, about equivalent to “Now!”

kuku‘—“cymbling”; also the “jigger weed,” or “pleurisy root” (*Asclepias tuberosa*). Coco creek of Hiwassee river, and Coker post-office, in Monroe county, Tennessee, derive their name from this word.

Kulsetsi‘yi (abbreviated Kulse‘tsi)—“Honey-locust place,” from kulse‘tsi, honey-locust (*Gleditschia*) and yi, locative; as the same word, kulse‘ tsi, is also used for “sugar,” the local name has commonly been rendered Sugartown by the traders. The name of several former settlement places in [239]the old Cherokee country. One was upon Keowee river, near the present Fall creek, in Oconee county, S. C.; another was on Sugartown or Cullasagee (Kulse‘tsi) creek, near the present Franklin, in Macon county, N. C.; a third was on Sugartown creek, near the present Morgantown, in Fannin county, Ga.

Kunnesee—see Tsi‘yu-gunsi‘ni.

Kunstutsi‘yi—“Sassafras place,” from kunstu‘tsi, sassafras, and yi, locative. A gap in the Great Smoky range, about the head of Noland creek, on the line between North Carolina and Sevier county, Tenn.

kunu‘nu (abbreviated kunun‘)—the bullfrog; the name is probably an onomatope; the common green frog is wala‘si and there are also names for several other varieties of frogs and toads.

Kusa‘—Coosa creek, an upper tributary of Nottely river, near Blairsville, Union county, Georgia. The change of accent from Ku‘sa (Creek, see Ani‘-Ku‘sa) makes it locative.

Ku‘sa-nunna‘hi—“Creek trail,” from Ku‘sa, Creek Indian, and Nunna‘hi, path, trail; cf. Suwa‘li-nunna‘hi. A former important Cherokee settlement, including also a number of Creeks and Shawano, where the trail from the Ohio region to the creek country crossed Tennessee river, at the present Guntersville, in Marshall county, Ala. It was known to the traders as Creek-path, and later as Gunter’s landing, from a Cherokee mixed-blood named Gunter.

Ku‘swati‘yi (abbreviated Ku‘saweti‘)—“Old Creek place,” from Ku‘sa, a Creek Indian (plural Ani‘-ku‘sa), uwe‘ti, old, and yi, locative. Coosawatee, [240]an important Cherokee settlement formerly on the lower part of Coosawatee river, in Gordon county, Ga. In one document the name appears, by error, Tensawatee.

Kuwa‘hi—“Mulberry place,” from ku‘wa, mulberry tree, and hi, locative. Clingman’s dome, about the head of Deep creek, on the Great Smoky range, between Swain county, N. C., and Sevier county, Tenn. See also Keowee.

Kuwanda‘ta lun‘yi (abbreviated Kuwanda‘ta lun)—“Mulberry grove,” from ku‘wa, mulberry; the Cherokee name for the present site of Knoxville, in Knox county, Tenn.

Kwa‘li, Kwalun‘yi—Qualla or Quallatown, the former agency for the East Cherokee and now a post-office station, just outside the reservation, on a branch of Soco creek, in Jackson county, North Carolina. It is the Cherokee form for “Polly,” and the station was so-called from an old woman of that name who formerly lived near by; Kwa‘li, “Polly” Kwalun‘yi, “Polly’s place.” The reservation is locally known as the Qualla boundary.

kwandaya‘hu—see da‘liksta‘.

la‘lu—the jar-fly (*Cicada auletes*).

Little Carpenter, Little Cornplanter—see Ata‘-gul kalu‘.

Long-hair—a Cherokee chief living with his band in Ohio in 1795. The literal Cherokee translation of “Long-hair” is Gitlu‘gunahi‘ta, but it is not certain that the English name is a correct rendering of the Indian form. Cf. Ani‘-Gila‘hi.

Long Island—see Amaye li-gunahi‘ta.

Lookout Mountain Town—see Danda‘ganu‘.

Lowrey, Major George—see Agili. [241]

Mayes, J. B.—see Tsa‘wa Gak‘ski.

Memphis—see Tsuda‘talesun‘yi.

Mialaquo—see Amaye l-e‘gwa.

Moses—see Wa‘si.

Moytoy—a Cherokee chief recognized by the English as “emperor” in 1730. Both the correct form and the meaning of

the name are uncertain; the name occurs again as Moyatoy in a document of 1793; a boy upon the East Cherokee reservation a few years ago bore the name of Ma‘tayi‘, for which no meaning can be found or given.

Mussel Shoals—see Dagu‘nahi.

Nacoochee—see Na‘gu tsi.

Na‘duli—known to the whites as Nottely. A former Cherokee settlement on Nottely river, close to the Georgia line, in Cherokee county, N. C. The name cannot be translated and has not any connection with na tu li, “spicewood.”

Na‘gu tsi‘—a former important settlement about the junction of Soquee and Santee rivers, in Nacoochee valley, at the head of Chattahoochee river, in Habersham county, Ga. The meaning of the word is lost and it is doubtful if it be of Cherokee origin. It may have some connection with the name of the Uchee Indians. The great mound farther up Sautee river, in White county, was known to the Cherokee as Itsa‘ti.

nakwisi‘ (abbreviated nakusi)—star; also the meadow lark.

nakwisi‘ usdi‘—“little star”; the puffball fungus (*Lycoperdon?*).

Na‘na-tlu gun‘yi (abbreviated Na‘na-tlu gun‘, or Na‘na-tsu gun‘)—“Spruce-tree place,” from na‘na, [242]spruce, tlu gun‘i, or tsu gun‘i, a tree (standing) and yi, locative, 1. A traditional ancient Cherokee settlement on the site of Jonesboro, Washington county, Tenn. The name of Nolichucky river is probably a corruption of the same word. 2. Nan-tsu gun, a place on Nottely river, close to its junction with Hiwassee, in Cherokee county, N. C.

Nanehi—see Nunne‘hi.

Nantahala—see Nundaye‘ li.

Nashville—see Dagu‘nawe‘lahi.

Natchez—see Ani‘-Na‘tsi.

Nats-asun‘tlunyi (abbreviated Nats-asun‘tlun)—“Pine-footing place,” from na‘tsi, pine, asun‘tli or asun-tlun‘i, footlog, bridge, and yi, locative. A former Cherokee settlement, commonly known as Pinelog, on the creek of the same name, in Bartow county, Georgia.

na‘tsi—pine.

na‘tsiku‘—“I eat it” (tsi‘kiu‘, “I am eating”).

na tu li—spicewood (*Lindera benzoin*).

Naye‘hi—see Nunne‘hi.

Nayunuwi—see Nunyunu‘wi.

nehanduynu‘—a song form for nehadu‘yanu‘, an irregular verbal form denoting “conceived in the womb.”

Nellawgitehi—given as the name of a Lower Cherokee chief in 1684. The correct form and meaning are both uncertain, but the final part seems to be the common suffix didi‘, “killer.” Cf. Ta‘gwadiahi‘.

Nenetooyah—see Iskagua.

Nequassee—see Ki‘kwasi‘.

Nettecawaw—see Gatayu‘sti.

Nettle-carrier—see Tale‘danigi‘ski.

New Echota, Newtown—see Itsa‘ti.

Nickajack—see Nikutse‘gi. [243]

Nicotani—see Ani‘-Kuta‘ni.

Nikwasi‘ (or Nikwsi‘)—an important ancient settlement on Little Tennessee river, where now is the town of Franklin, in Macon county, N. C. A large mound marks the site of the town-house. The name appears in old documents as Nequassee, Nucassee, etc. Its meaning is lost.

Nikutse‘gi (also Nukatse‘gi, Nikwatse‘gi, or abbreviated Nikutseg‘)—Nickajack, an important Cherokee settlement, about 1790, on the south bank of Tennessee river, at the entrance of Nickajack creek, in Marion county, Tenn. One of the Five Chickamauga towns (see Tsikama‘gi). The meaning of the word is lost and it is probably not of Cherokee origin, although it occurs also in the tribe as a man’s name. In the corrupted form of “Nigger Jack,” it occurs also as the name of a creek of Cullasaja river above Franklin, in Macon county, N. C.

Nilaque—see Amaye l-e‘gwa.

Nolichucky—see Na‘na-tlugun‘yi.

Notchy—a creek entering Tellico river, in Monroe county, Tenn. The name evidently refers to Natchez Indian refugees, who formerly lived in the vicinity (see Ani‘-Na’tsi).

Nottely—see Na‘duli‘.

nu—used as a suffix to denote “and,” or “also”; u‘le-nu, “and also” na‘ski-nu‘, “and that,” “that also.”

Nucassee—see Nikwasi‘.

nu‘dunnelu‘—he did so and so: an irregular form apparently connected with the archaic forms adunni‘ga, “it has just become so,” and udunnu, “it is matured, or finished.”

Nugatsa‘ni—a ridge sloping down to Oconaluftee river, [244]below Cherokee, in Swain county, N. C. An archaic form denoting a high ridge with a long gradual slope.

nu‘na—potato; the name was originally applied to the wild “pig potato” (*Phaseolus*), now distinguished as mu‘na igatehi, “swamp-dwelling potato.”

nun‘da—the sun or moon, distinguished as unu‘da‘ ige‘hi, nun‘da‘ “dwelling in the day,” and nun‘da‘ sunna‘yehi, nun‘da “dwelling in the night.” In the sacred formulas the moon is sometimes called Ge yagu‘ga, or Su‘talidihi, “Six-keller,” names apparently founded upon myths now lost.

nun‘da‘-dikani—a rare bird formerly seen occasionally in the old Cherokee country, possibly the little blue heron (*Florida cerulea*). The name seems to mean “it looks at the sun,” i. e., “sun-gazer,” from nun‘da‘, sun, and da‘ka na‘ or detsi‘ka na, “I am looking at it.”

Nundawe‘gi—see Ani‘-Nundawe‘gi.

Nun‘daye li—“Middle (i. e., Noonday) sun,” from nunda‘, sun and aye li, middle; a former Cherokee settlement on Nantahala river, near the present Jarrett station, in Macon county, N. C., so-called from the high cliffs which shut out the view of the sun until nearly noon. The name appears also as Nantahala, Nantiyallee, Nuntialla, etc. It appears to have been applied properly only to the point on the river where the cliffs are most perpendicular, while the settlement itself was known as Kanu‘gu la‘yi, “Briertown,” q. v.

Nun‘dagun‘yi, Nunda‘yi—the Sun land, or east; from nun‘da‘, sun, and yi, locative. Used in the sacred formulas instead of di‘galungun‘yi, “where it rises,” the common word. [245]

nun‘gi—four. See hi‘ski.

nungu la—see kanugu‘ la.

nunna‘hi (abbreviated nunna)—a path, trail or road.

Nunna‘hi-dihi‘ (abbreviated Nun‘na-dihi‘)—“Path-killer,” literally, “he kills (habitually) in the path,” from nun‘nahi, path, and ahihi‘, “he kills” (habitually); “I am killing,” tsi‘ihu‘. A principal chief, about the year 1813. Major John Ridge was originally known by the same name, but afterward took the name, Gunun‘da le‘gi, “One who follows the

ridge,” which the whites made simply ridge.

Nunna‘hi-tsune‘ga (abbreviated) Nunna-tsune‘ga—“white-path,” from nunna‘hi, path, and tsune‘ga, plural of une‘ga, white; the form is the plural, as is common in Indian names, and has probably a symbolic reference to the “white” or peaceful paths spoken of in the opening invocation at the green corn dance. A noted chief who led the conservative party about 1828.

Nunne‘hi (also Gunne‘hi; singular Naye‘hi)—a race of invisible spirit people. The name is derived from the verb e‘hu‘, “I dwell, I live,” e‘hi‘, “I dwell habitually,” and may be rendered “dwellers anywhere,” or “those who live anywhere,” but implies having always been there, i. e., “Immortals.” It has been spelled Nanehi and Nuhnayie by different writers. The singular form Naye‘hi occurs also as a personal name, about equivalent to Eda‘hi, “One who goes about.”

Nuniyu‘sti—“potato-like,” from nu‘na, potato, and iyu‘sti, like. A flowering vine with tuberous root somewhat resembling the potato. [[246](#)]

Nunyu‘—rock, stone.

Nunyu‘-gunwam‘ski—“Rock that talks,” from nunyu‘, rock, and tsiwa‘nihu, “I am talking.” A rock from which Talking-rock creek of Coosawatee river, in Georgia, derives its name.

Nun‘yunu‘wi—contracted from Nunyu-unu‘wi. “Stone-clad,” from nunyu, rock, and agwaun‘wu, “I am clothed or covered.” A mythic monster, invulnerable by reason of his stony skin. The name is also applied sometimes to the stinging ant, dasuntali atatsunski, q. v. It has also been spelled Nayunuwi.

Nunyu‘-tlu guni (or Nunyu-tsu gun‘i)—“Tree-rock,” a notable rock on Hiwassee river, just within the N. C. line.

Nunyu‘-twi‘ska—“Slick rock,” from nunyu‘, rock, and twiska, smooth, slick; the form remains unchanged for the locative. 1. Slick-rock creek, entering Little Tennessee river just within the west line of Graham county, N. C. 2. A place at the extreme head of Brasstown creek of Hiwassee river, in Towns county, Ga.

Ocoee—see Uwaga‘hi.

Oconaluftee—see Egwanul ti.

Oconee—see Ukwu‘nu.

Oconostota—see Agansta‘ta.

Old Tassel—see Utsi‘dsata‘.

Ooltewah—see Ultiwa‘i.

Oostinaleh—see U‘stana‘li.

Oothealoga—see Uy‘gila‘gi.

Otacite, Otassite—see Outacity.

Otari, Otariyatiqui—mentioned as a place, apparently on the Cherokee frontier, visited by Pardo in [[247](#)]1567. Otari seems to be the Cherokee atari or atali, mountain, but the rest of the word is doubtful.

Ottare—see a‘tali.

Owasta—given as the name of a Cherokee chief in 1684; the form cannot be identified.

Ougillogy—see Uy‘gila‘gi.

Outacity—given in documents as the name or title of a prominent Cherokee chief about 1720. It appears also as Otacite, Ottassite, Outassatah, Wootassite and Wrosetasatow (!), but the form cannot be identified, although it seems to contain the personal name suffix diha‘, “killer.” Timberlake says: “There are some other honorary titles among them, conferred in reward of great actions; the first of which is Outacity or “Man-killer,” and the second Colona or “The Raven.”

Outassatah—see Outacity.

Owassa—see Ayuhwa’si.

Paint-town—see Ani’-Wa’dihi’.

Path-killer—see Nuna’hi-dihi’.

Phoenix, Cherokee—see Tsule’hisnun’hi.

Pigeon River—see Wayi.

Pine Indians—see Ani’-Na’tsi.

Pinelog—see Na ts-asun’tlunyi.

Qualatchee—a former Cherokee settlement on the headwaters of the Chattahoochee river in Georgia; another of the same name was upon the waters of Keowee river in S. C. The correct form is unknown.

Qualla—see Kwali.

Quaxule—see Guaxule. [\[248\]](#)

Quinahaqui—a place, possibly in the Cherokee country, visited by Pardo in 1567. The form cannot be identified.

Quoneashee—see Tlanusi’yi.

Rattlesnake Springs—see Utsanatiyi.

Rattling-Gourd—see Ganseti.

Raventown—see Kalanun’yi.

Red Clay—see Elawa’diyi.

Reid, Jesse—see Tse’si-Ska’tsi.

Ridge, Major John—see Nunna’hi-dihi’.

Ross, John—see Gu’wisguwi’.

Ross' Landing—see Tsatanu’gi.

Sadayi’—a feminine name, the proper name of the woman known to the whites as Annie Ax; it cannot be translated.

Sagwa’hi, or Sagwun’yi—“One place,” from sa’gwu, one, and hi or yi, locative. Soco creek of Oconaluftee river, on the East Cherokee reservation, in Jackson county, N. C. No satisfactory reason is given for the name, which has its parallel in Tsaska’hi, “Thirty place,” a local name in Cherokee county, N. C.

sa’gwalt’—horse; from asagwalihu, a pack or burden, asagwal lu’; “there is a pack on him.”

sa’gwali digu’lanahi’ta—mule; literally “long-eared horse,” from sa’gwali, horse, and digu’lanahi’ta, q. v.

saikwa’yi—bear-grass (*Erynigium*) also the greensnake, on account of a fancied resemblance; the name of a former Cherokee settlement on Sallacoa creek of Coosawatee river, in Gordon county, Ga. [\[249\]](#)

Sakwi’yi (or Suki’yi; abbreviated Sakwi’ or Suki’)—a former settlement on Soquee river, a head stream of Chattahoochee, near Clarksville, Habersham county, Ga. Also written Saukee and Sookee. The name has lost its meaning.

sala’li—squirrel; the common gray squirrel; other varieties are kiyu ga, the ground squirrel, and tewa, the flying squirrel; Sala’li was also the name of an East Cherokee inventor who died a few years ago; Sala’lani’ta’ “Young-squirrels,” is a masculine personal name on the reservation.

saligu‘gi—turtle, the common water turtle; soft-shell turtle, u‘lana‘wa; land tortoise or terrapin, tuksi‘.

Sa‘nigila‘gi (abbreviated San gila‘gi)—Whiteside mountain, a prominent peak of the Blue Ridge, southeast from Franklin, Macon county, N. C. It is connected with the tradition of Utlun‘ta.

Santeetla—the present map name of a creek joining Cheiwa river in Graham county, N. C., and of a smaller tributary (Little Santeetla). The name is not recognized or understood by the Cherokee, who insist that it was given by the whites. Little Santeetla is known to the Cherokee as Tsundanilti‘yi, q. v.; the modern Santeetla creek is commonly known as Nayu‘higeyun‘i, “Sand-place stream,” from “Nuyu‘hi, “Sand place” (nayu, sand), a former settlement just above the junction of the two creeks.

Sara—see Ani‘-Suwa‘li.

Sa‘sa‘—goose; an onomatope.

Sautee—see Itsa‘ti.

Savannah—the popular name of this river is derived from that of the Shawano Indians, formerly living upon its middle course, and known to the Cherokee as [250]Ani‘Swanu‘gi, q. v., to the Creeks as Savanuka, and to some of the coast tribes of Carolina as Savanna. In old documents the river is also called Isundiga, from Isu‘nigu or Seneca, q. v., an important former Cherokee settlement upon its upper waters.

Sawanu‘gi—“Shawano” (Indian); a masculine personal name upon the East Cherokee reservation and prominent in the history of the band. See Ani‘Sawanu‘gi and Ka‘lahu‘.

Sawnook—see Ka‘lahu‘.

Sehwate‘yi—“Hornet place,” from se‘hwatu, hornet, and yi, locative. Cheowa Maximum and Swim Bald, adjoining bald peaks at the head of Cheowa river, Graham county, N. C.

selu—corn; sometimes called in the sacred formulas Agawe‘la, “The Old Woman.”

sel-utsi‘ (for selu-utsi‘)—“corn’s mother,” from selu, corn, and utsi‘, his mother (etsi‘ or agitsi‘, my mother); the bead-corn or Job’s-tears (*Coix lacryma*).

Seneca—see Ani‘-Nun‘dawe‘gi (Seneca tribe), and Isu‘nigu. (Seneca town.)

Sequatchee—see Si‘gwetsi‘.

Sequoya—see Sikwayi.

Setsi—a mound and traditional Cherokee settlement on the south side of the Valley river, about three miles below Valleytown, in Cherokee county, N. C.; the name has lost its meaning. A settlement called Tasetsi (Tassetchie in some old documents) existed on the extreme head of Hiwassee river, in Towns county, Ga.

Sevier—see Tsan‘-usdi‘.

Shoe-boots—see Da‘si giya‘gi. [251]

Shooting creek—see Du‘styalun‘yi.

Si‘gwetsi‘—a traditional Cherokee settlement on the south bank of French Broad river, not far from Knoxville, Knox county, Tenn. Near by was the quarry from which it is said the stone for the white peace pipes was obtained. Swquatchee, the name of the river below Chattanooga, in Tenn., is probably a corruption of the same word.

si‘dwa—hog; originally the name of the opossum, now distinguished as si‘kwa utset‘sti, q. v.

si‘kwa utset‘sti—opossum; literally “grinning hog,” from si‘kwa, hog, and utset‘sti, “he grins” (habitually).

Sikwa‘yi—a masculine name, commonly written Sequoya, made famous as that of the inventor of the Cherokee alphabet. The name, which cannot be translated, is still in use upon the East Cherokee reservation.

Sikwi‘a—a masculine name, the Cherokee corruption for Sevier. See also Tsan-usdi‘.

sinnawah—see tla‘nuwa.

Si‘tiku‘ (or su‘tagu‘, in dialectic form)—a former Cherokee settlement on Little Tennessee river, at the entrance of Citico creek, in Monroe county, Tenn. The name, which cannot be translated, is commonly spelled Citico, but appears also as Sattiquo, Settico, Settacoo, Sette, Sittiquo, etc.

siyu‘—see a‘siyu‘.

skinta‘—for skin‘tagu‘, understood to mean “put a new tooth into my jaw.” The word cannot be analyzed, but is derived from gantka‘ (ganta ga in a dialectic form) a tooth in place; a tooth detached is kayu ga.

Skwan‘-digu gun‘yi (for Askwan‘-digu gun‘yi)—“where the Spaniard is in the water” (or other liquid). A place on Upper Soco creek, on the reservation in Jackson county, N. C. [252]

Slick Rock—see Nunyu‘tawi‘ska.

Smith, N. J.—see Tsaladihi‘.

Snowbird—see Tuti‘yi.

Soco creek—see Sagwa‘hi.

Soco Gap—see Ahalu‘na.

Soquee—see Sakwi‘yi.

Spray, H. W.—see Wilsini‘.

spring-frog—see Du‘stu‘.

Standing Indian—see Yunwi-tsulenun‘yi.

Stand Watie—see De‘gataga.

Stekoa—see Stika‘yi.

ste‘tsi—“your daughter”; literally, “your offspring”; agwe‘tsi, “my offspring”; uwe‘tsi, “his offspring”; to distinguish sex it is necessary to add asga‘ya, “man” or age‘hya, “woman.”

Stika‘yi (variously spelled Stecoe, Steecoy, Stekoah, Stickoey, etc.)—the name of several former Cherokee settlements: 1. Sticoa creek, near Clayton, Babun county, Ga.; 2. on Tuckasegee river at the old Thomas homestead just above the present Whittier, in Swain county, N. C.; 3. on Stekoa creek of Little Tennessee river, a few miles below the junction of Nantahala, in Graham county, N. C.

Stringfield—see Tlage‘si.

stugi‘sti, stui‘ski—a key.

Suck, The—see Un‘tiguhi‘.

Sugartown—see Kulse‘tsi‘yi.

su‘nawa‘—see tla‘nuwa.

sunestla‘ta—“split noses”; see tsunu liyu‘ sunestla‘ta.

sungi—mink; also onion; the name seems to refer to a smell; the various minks are called generically, gaw sun‘gi.

Suki‘yi—another form of Sakwi‘yi, q. v.

su‘li‘—buzzard; the Creek name is the same. [253]

Sun Land—see Nunda‘yi.

su‘sa‘-sai‘—an unmeaning song refrain.

su‘talidihi‘—see nun‘da‘.

Suwa‘li-nunna‘hi (abbreviated Suwa‘li-nunna‘hi)—“Suwali train,” the proper name for the gap at the head of Swannanoa (from Suwa‘li-Nun‘na‘) river east of Asheville, in Buncombe county, N. C.

Suwa‘ni—a former Cherokee settlement on Chattahoochee river, about the present Suwanee, in Gwinnett county, Ga. The name has no meaning in the Cherokee language and is said to be of Creek origin.

Suye‘ta—“the Chosen One,” from asuye‘ta, “he is chosen,” gasu‘yeu, “I am choosing”; the same form, suye‘ta, could also mean mixed, from gasu‘yahu, “I am mixing it.” A masculine name at present borne by a prominent ex-chief and informant upon the East Cherokee reservation.

Swannanoa—see Wuwa‘li-nunna‘hi.

Swim Bald—see Sehwater‘yi.

Swimmer—see Ayun‘ini.

tadeya‘statakuhi‘—“we shall see each other.”

Tae-keo-ge—see Ta ski‘gi.

ta‘gu—the June-bug (*Allorhina nitida*), also called tuya-diskalaw tsiski, “one who keeps fire under the beans.”

Ta‘gwa—see Ani‘ta‘gwa.

Ta‘gwadihi‘ (abbreviated Ta‘gwadi‘)—“Catawba-killer,” from Ata‘gwa or Ta‘gwa, “Cattawba Indian,” and dihihi‘, “he kills them” (habitually), from tsi‘ihu‘. “I kill.” An old masculine name, still in use upon the East Cherokee reservation. It was the proper name of the chief known to the whites about 1790 [[254](#)]as “The Glass,” from a confusion of this name with adake‘ti, glass, or mirror.

Tagwa‘hi—“Catawba place,” from Ata‘gwa or Ta‘gwa, Catawba Indian, and hi, locative. A name occurring in several places in the old Cherokee country. A settlement of this name, known to the whites as Toccoa, was upon Toccoa creek, east of Clarksville, in Habersham county, Ga.; another was upon Toccoa or Ocoee river, about the present Toccoa, in Fannin county, Ga.; a third may have been on Persimmon creek, which is known to the Cherokee as Tagwa‘hi, and enters Hiwassee river some distance below Murphy, in Cherokee county, N. C.

Tahkeyostee—see Unta‘kiyasti‘yi.

Tahlequah—see Talikwa‘.

Tahchee—see Talikwa‘.

Takatoka—see De‘gata‘ga.

ta‘ladu‘ (abbreviated taldu‘)—twelve, from ta‘li, two. Cf. tala‘tu, cricket.

Ta‘lasi‘—a former Cherokee settlement on Little Tennessee river about Talassee ford, in Blount county, Tenn. The name has lost its meaning.

Talassee—see Ta‘lasi‘.

tala‘tu—cricket; sometimes also called dita‘staye‘ski (q. v.), “the barber.” Cf. ta‘ladu‘, twelve.

Tale‘danigi‘ski (Utale‘danigi‘si in a dialectic form)—variously rendered by the whites “Hemp-carrier,” “Nettle-carrier” or “flax-toter,” from tale‘ta or utale‘ta, flax (*Linum*) or richweed (*Pilea pumila*), and danigi‘ski, “he carries them” (habitually). A former prominent chief on Valley river, in Cherokee county, North Carolina.

Talihina—given as the name of the Cherokee wife of Samuel Houston; the form cannot be identified. [255]

Talikwa' (commonly written Tellico, Teliquo or, in the Indian Territory, Tahlequah)—the name of several Cherokee settlements at different periods, viz.: 1. Great Tellico, at Tellico Plains, on Tellico river, in Monroe county, Tenn.; 2. Little Tellico, on Tellico creek of Little Tennessee river, about ten miles below Franklin, Macon county, N. C. 3. a town on Valley river, about five miles above Murphy, in Cherokee county, N. C.; 4. Tahlequah, established as the capital of the Cherokee Nation, Ind. Ter., in 1839. The meaning of the name is lost.

Tali'wa—the site of a traditional battle between the Cherokee and Creeks about 1755, on Mountain (?) creek of Etowah river in upper Georgia. Probably not a Cherokee but a Creek name from the Creek ta'lua or ita'lua, town.

Talking-rock—see Nunyu-gunwani'ski.

Tallulah—see Talulu'.

Tal-tsu'ska'—"Two-heads," from ta'li, two, and tsu'ska', plural of uska', (his) head. A Cherokee chief about the year 1800, known to the whites as Doublehead.

taluli—pregnant; whence aluli', (she is) "a mother," said of a woman.

Talulu' (commonly Tallulah, and appearing in old documents, from the Lower dialect, as Taruraw, Toruro, Turoree, etc.)—a name occurring in two or more places in the old Cherokee country, viz.: 1. An ancient settlement on the upper part of Tallulah river, in Rabun county, Georgia; 2. a town on Tallulah creek of Cheowa river, in Graham county, N. C. The word is of uncertain etymology. The dulu'si frog is said to cry talulu'. The noted [256]falls upon Tallulah river are known to the Cherokee as Ugun'yi, q. v.

Taluntiski—see Ata'lunti'ski.

Tama'li—a name, commonly written Tomotley or Tomatola, occurring in at least two places in the old Cherokee country, viz.: 1. On Valley river, a few miles above Murphy, about the present Tomatola, in Cherokee county, N. C. 2. on Little Tennessee river, about Tomotley ford, a few miles above Tellico river, in Monroe county, Tenn. The name cannot be translated, and may be of Creek origin, as that tribe had a town of the same name upon the lower Chattahoochee river.

Tanasi'—a name which cannot be analyzed, commonly spelled Tennessee, occurring in several places in the old Cherokee country, viz.: 1. On Little Tennessee river about half-way between Citico and Toco creeks, in Monroe county, Tenn. 2. "Old Tennessee town," on Hiwassee river, a short distance above the junction of Ocoee, in Polk county, Tenn. 3. On Tennessee creek, a head-stream of Tuckasegee river, in Jackson county, N. C. Tanasqui, visited by Pardo in 1567, may have been another place of the same name.

Tanasqui—see Tanasi'.

Ta'ski'gi (abbreviated from Ta'skigi'yi or Da'skigi'yi, the locative yi being commonly omitted)—a name variously written Tae-keo-ge (misprint), Tasquiqui, Teeskege, Tuscagee, Tuskegee, etc., derived from that of a foreign tribe incorporated with the Cherokee, and occurring as a local name both in the Cherokee and in the Creek country. 1. The principal settlement of this name was on Little Tennessee river, just above the junction of [257]Tellico, in Monroe county, Tenn.; 2. another was on the north bank of Tennessee river, just below Chattanooga, Tennessee; 3. another may have been on Tuskegee creek of Little Tennessee river, near Robbinsville, Graham county, N. C.

Tasquiqui—see Ta'ski'gi.

Tassel, Old—see Utsi'dsata'.

Tatsi'—"Dutch," also written Tahchee, a western Cherokee chief about 1830.

Tatsu'hwa—the redbird.

tawa'li—punk.

Tawa'li-ukwanun'ti—"Punk-plugged-in," from tawa'li, punk; the Cherokee name of a traditional Shawano chief.

tawi'ska, tawi'skage—smooth, slick.

Tawi'skala—"Flint"; a Cherokee supernatural, the personification of the rock flint; tawi'skalun'ti, tawi'skala, flint, from tawi'ska, smooth, slick; cf. Iroquois Tawiskaron.

Tayunksi—a traditional western tribe; the name cannot be analyzed.

Tellico—see Talikwa'.

telun'lati—the summer grape (*Vitis aestivalis*).

Tenaswattee—see Ku'saweti'yi.

Terrapin—see Tuksi'.

tewa—a flying squirrel; sala'li, gray squirrel; kiyu ga, ground squirrel.

Thomas, W. H.—see Wil-usdi'.

Tikwali'tsi—a name occurring in several places in the old Cherokee country, viz.: 1. Tuckalegee creek, a tributary of War-Woman creek, east of Clayton, in Rabun county, Ga.; 2. the Tikiwali'tsi of the story, an important town on Tuckasegee river at the present Bryson City, in Swain county, N. C. [258]3. Tuckalechee cove, on Little river, in Blount county, Tenn., which probably preserves the aboriginal local name. The name appears in old documents as Tuckarechee (Lower dialect) and Tuckalegee, and must not be confounded with Tsiksi'tsi or Tuckasegee. It cannot be translated.

Timossy—see Tomassee.

Tlage'si—"Field"; the Cherokee name for Lieutenant-Colonel W. W. Stringfield of Waynesville, N. C., one of the officers of the Cherokee contingent in the Thomas Legion. It is an abbreviated rendering of his proper name.

tlage'situn'—a song form for tlage'sia-stun'i, "on the edge of the field," from a stream.

tla'meha—bat (dialectic forms, tsa'meha, tsa'weha).

tlanu'si'—leech (dialectic form, tsanu'si').

Tlanusi'yi (abbreviated Tlanusi')—"Leech place," former important settlement at the junction of Hiwassee and Valley river, the present site of Murphy, in Cherokee county, N. C.; also a point on Nottely river, a few miles distant, in the same county. The name appears also as Clennuse, Klausuna, Quoneashee, etc.

tla'nuwa (dialectic forms, tsa'nuwa', su'nawa', "sinnawah")—a mythic great hawk.

tla'nuwa'usdi—"little tla'nuwa'"; probably the goshawk (*Astur atricapillus*).

Tla'nuwa'atsi Yelun'isun'yi—"where the Tla'nuwa cut it up," from tla'nuwa', q. v., and tsiyelun'isku', an archaic form for tsigunilun'isku', "I am cutting it up." A place on Little Tennessee river, nearly opposite the entrance of Citico creek, in Blount county, Tenn. [259]

Tla'nuwa'i—"Tla'nuwa place," a cave on the north side of Tennessee river, a short distance below the entrance of Citico creek, in Blount county, Tenn.

tlayku'—jay (dialectic form, tsayku').

tlunti'sti—the pheasant (*Bonasa umbella*), called locally grouse or partridge.

tluntu'tsi—panther (dialectic form, tsuntu'ski).

tlutlu'—the martin bird (dialectic form, tsutsu').

Tocax—a place, apparently in the Cherokee country, visited by Pardo in 1567. It may possibly have a connection with Toxaway (see Duksa'i) or Toccoa (see Tagwa'hi).

Toccoa—see Tagwa'hi.

Toco—see Dakwa'i.

Tollunteeskee—see Ata‘lunti‘ski.

Tomassee (also written Timossy and Tymahse)—the name of two or more former Cherokee settlements, viz.: 1. On Tomassee creek of Keowee river, in Oconee county, S. C.; 2. On Little Tennessee river, near the entrance of Burningtown creek, in Macon county, N. C. The correct form and interpretation are unknown.

Tomatola, Tomotley—see Tama‘li.

Tooantuh—see Du‘stu‘.

Toogelah—see Dugilu‘yi.

Toqua—see Dakwa‘i.

Toxaway—see Dukas‘i.

Track Rock gap—see Datsu‘nalasgun‘yi.

Tsaga‘si—a Cherokee sprite.

tsa‘gi—upstream, up the road; the converse of ge‘i.

Tsaiyi‘—see Untsaiyi‘.

Tsa‘ladihi‘—Chief N. J. Smith of the East Cherokee. The name might be rendered “Charley-killer,” from Tsali, “Charley,” and dihi‘, “killer” (in composition), [[260](#)]but is really a Cherokee equivalent for Jarrett (Tsaladi‘), his middle name, by which he was frequently addressed. Cf. Tagwadihi.

tsal-agayun‘li—“old tobacco,” from tsalu, tobacco, and agayun‘li or agayun‘lige, old, ancient; the *Nicotiana rustica* or wild tobacco.

Tsa‘lagi‘ (Tsa‘ragi‘ in Lower dialect)—the correct form of Cherokee.

Tsa‘li—Charley; a Cherokee shot for resisting the troops at the time of Removal.

tsaliyu‘sti—“tobacco-like,” from tsalu, tobacco, and iyu‘sti, like; a generic name for the cardinal-flower, mullein and related species.

tsalu or tsalun (in the Lower dialect, tsaru)—tobacco; by comparison with kindred forms the other Iroquoian dialects the meaning “fire to hold in the mouth” seems to be indicated. Lanman spells it tso-lungh.

tsameha—see tla‘meha.

tsa‘nadiska‘—for tsandiskai‘, “they say.”

tsana‘seha‘i‘—“so they say,” “they say about him.”

tsane‘ni—the scorpion lizard; also called gi‘ga-danegi‘ski, q. v.

Tsani—John.

Tsantawu‘—a masculine name which cannot be analyzed.

Tsan-uga‘sita—“Sour John”; the Cherokee name for General John Sevier, and also the boy name of the Chief John Ross, afterward known as Gu‘wisguwi‘, q. v. Sikwi‘a, a Cherokee attempt at “Sevier,” is a masculine name upon the East Cherokee reservation.

tsanu‘si‘—see tlanu‘si‘.

tsa‘nuwa‘—see tla‘nuwa‘.

Tsa‘ragi‘—Cherokee. [[261](#)]

tsaru—see tsalu.

Tsasta‘wi—a noted hunter formerly living upon Nantahala river, in Macon county, North Carolina; the meaning of the name is doubtful.

Tsatanu‘gi (commonly spelled Chattanooga)—the Cherokee name for some point upon the creek entering Tennessee river at the city of Chattanooga, in Hamilton county, Tennessee. It has no meaning in the Cherokee language and appears to be of foreign origin. The ancient name for the site of the present city is Atla‘nuwa, q. v. Before the establishment of the town the place was known to the whites as Ross' landing, from a store kept there by Lewis Ross, brother of the chief, John Ross.

Tsatu‘gi (commonly written Chattooga or Chatuga)—a name occurring in two or three places in the old Cherokee country, but apparently of foreign origin. Possible Cherokee derivations are from words signifying respectively “he drank by sips,” from gatu‘gia‘, “I sip,” or “he has crossed the stream and come out upon the other side,” from gatu‘gi, “I have crossed,” etc. An ancient settlement of this name was on Chattooga river, a headstream of Savannah river, on the boundary between South Carolina and Georgia; another appears to have been on upper Tellico river, in Monroe county, Tennessee; another may have been on Chattooga river, a tributary of the Coosa, in northwestern Georgia.

Tsa‘wa Gakski—Joe Smoker, from Tsawa, “Joe,” and gakski, “smoker,” from ga‘gisku, “I am smoking.” The Cherokee name for Chief Joel B. Mayes, of the Cherokee Nation west. [[262](#)]

Tsawa‘si—a Cherokee sprite.

tsa‘weha—see tla‘meha.

tsay ku‘—see tlay ku‘.

Tsek‘sini‘—a Cherokee form for the name of General Andrew Jackson.

Tsesa‘ni—Jessan, probably a derivative from Jesse; a masculine name upon the East Cherokee reservation.

Tse‘si-Ska‘tsi—“Scotch Jesse”; Jesse Reid, present chief of the East Cherokee, so-called because of mixed Scotch ancestry.

tsetsani‘li—“thy two elder brothers” (male speaking); “my elder brother” (male speaking), ungini‘li.

Tsgagun‘yi—“Insect place,” from tsgaya, insect, and yi, locative. A cave in the ridge eastward from Franklin, in Macon county, N. C.

tsgaya—insect, worm, etc.

Tsikama‘gi—a name, commonly spelled Chickamauga, occurring in at least two places in the old Cherokee country, which has lost any meaning in Cherokee and appears to be of foreign origin. It is applied to a small creek at the head of Chattahoochee river, in White county, Ga., and also to the district about the southern (not the northern) Chickamauga creek, coming into Tennessee river, a few miles above Chattanooga, in Hamilton county, Tenn. In 1777, the more hostile portion of the Cherokee withdrew from the rest of the tribe, and established here a large settlement, from which they removed about five years later to settle lower down the Tennessee, in what were known as the Chickamauga towns or Five Lower towns. [[263](#)]

tsiki‘—a word which renders emphatic that which it follows: as a‘stu, “very good,” astu‘ tsiki, “best of all.”

tsikiki‘—the katydid; the name is an onomatope.

tsi‘kilili‘—the Carolina chickadee (*Parus carolinensis*); the name is an onomatope.

Tsiksi‘tsi (Tuksi‘tsi is dialectic form; commonly written Tuckasegee)—1. a former Cherokee settlement about the junction of the two forks of Tuckasegee, above Webster, in Jackson county, N. C. (not to be confounded with Tikwali‘tsi, q. v.). 2. A former settlement on a branch of Brasstown creek of Hiwassee river, in Towns county, Ga. The word has lost its meaning.

Tsi‘nawi—a Cherokee wheelwright, perhaps the first in the Nation to make a spinning-wheel and loom. The name cannot be analyzed.

tsine‘u—“I am picking it (something long) up”; in the Lower and Middle dialects, tsinigi‘u.

tsinigi‘u—see tsine‘u.

tsiska‘gili—the large red crawfish; the ordinary crawfish is called tsistu‘na.

tsi‘skwa—bird.

tsiskwa‘gwa—robin, from tsi‘skwa, bird.

Tsiskwa‘hi—“Bird place,” from tsi‘skwa, bird, and hi, locative. Birdtown settlement on the East Cherokee reservation, in Swain county, N. C.

tsiskwa‘ya—sparrow, literally “principal bird” (i. e., most widely distributed), from tsi‘skwa, bird, and ya, a suffix denoting principal or real.

Tsiskwunsdi‘adsisti‘yi—“where they killed Little-bird,” from Tsiskwunsdi, “little birds” (plural form.) A place near the head of West Buffalo creek, southeast of Robbinsville, in Graham county, N. C. [[264](#)]

Tsilalu‘hi—“Sweet-gum place,” from tsila‘lu‘, sweet gum (*Liquidambar*) and hi, locative. A former settlement on a small branch of Brasstown creek of Hiwassee river, just within the line of Towns county, Ga. The name is incorrectly rendered Gum-log (creek).

Tsistetsi‘yi—“Mouse place,” from tsistetsi, mouse, and yi, locative. A former settlement on South Mouse creek, of Hiwassee river, in Bradley county, Tenn. The present town of Cleveland, upon the same creek, is known to the Cherokee under the same name.

tsist-imo ‘gosto—“rabbit foods” (plural), from tsi‘stu, rabbit, and uni‘gisti, plural of agi‘sti, food, from tsiyi‘giu “I am eating” (soft food). The wild rose.

tsistu—rabbit.

tsistu‘na—crawfish; the large-horned beetle is also so called. The large red crawfish is called tsiska‘gili.

Tsistu‘yi—“Rabbit place,” from tsistu, rabbit, and yi, locative. 1. Gregory bald, high peak of the Great Smoky range, eastward from Little Tennessee river, on the boundary between Swain county, N. C., and Blount county, Tenn. 2. A former settlement on the north bank of Hiwassee river at the entrance of Chestua creek, in Polk county, Tenn. The name of Choastea creek of Tugaloo river, in Oconee county, S. C., is probably also a corruption from the same word.

Tsiya‘hi—“Otter place,” from tsiyu, otter, and yi, locative; variously spelled Cheowa, Cheowhee, Chewohe, Chewe, etc. 1. A former settlement on a branch of Keowee river, near the present Cheohee, Oconee county, S. C. 2. A former and [[265](#)]still existing Cherokee settlement on Cheowa river, about Robbinsville, in Graham county, N. C. 3. A former settlement in Cades Cove, on Cove creek, in Blount county, Tenn.

Tsi‘yi-gunsi‘ni—“He is dragging a canoe,” from tsi‘yu, canoe (cf. tsi‘yu) otter, and gunsi‘ni, “he is dragging it.” “Dragging Canoe,” a prominent leader of the hostile Cherokee in the Revolution. The name appears in documents as Cheucunsene and Kunnesee.

Tskil-e‘gwa—“Big-witch,” from atsikili‘, or tskilu‘, witch, owl, and e‘gwa, big; an old man of the East Cherokee, who died in 1896. Although translated Big-witch by the whites, the name is understood by the Indians to mean Big-owl, having been originally applied to a white man living on the same clearing, and noted for his large staring eyes.

tskili‘ (contracted from atskili‘)—1. witch; 2. the dusky-horned owl (*Bubo virginianus saturatus*).

tskwa‘yi—the great white heron or American egret. (*Herodias egretta*).

Tsolungh—see tsalu.

Tsuda‘ye lun‘yi—“Isolated place”; an isolated peak near the head of Cheowa river, northeast of Robbinsville, in Graham county, N. C. The root of the word signifies detached, or isolated, whence Uda‘ye lun‘yi, the Cherokee outlet, in Ind. Ter.

Tsunda‘talesun‘yi—“where pieces fall off,” i. e., where the banks are caving in; from adatale‘i, “it is falling off,” ts, distance prefix, “there,” and yi, locative. The Cherokee name for the present site of Memphis, Tenn., overlooking the Mississippi and formerly known as the Chickasaw bluff. [266]

Tsu‘dinunti‘yi—“Throwing-down place”; a former settlement on lower Nantahala river, in Macon county, N. C.

Tsugidu‘li ulsgi‘sti (from tsugidu‘li, plural of ugiduli, one of the long wing or tail feathers of a bird, and ulsgi‘sti or ulsgi‘ta, a dance)—the feather or eagle dance.

Tsukilunnun‘yi—“Where he alighted”; two bald spots on a mountain at the head of a Little Snowbird creek, near Robbinsville, Graham county, N. C.

tsungili‘si—plural of ungili‘si, q. v.

tsungini‘si—plural of ungini‘si, q. v.

tsunkina‘tli—“my younger brothers” (male speaking).

tsunkita‘—“my younger brothers” (female speaking).

tsula—fox; cf. tsulu, kingfisher and tlutlu‘ or tsulsu‘, martin. The black fox is ina‘li. The Creek word for fox is chula.

tsula‘ski—alligator; the name is of uncertain etymology.

Tsula‘sinun‘yi—“Footprint place.” A place on Tuckasee river, about a mile above Deep creek, in Swain county, N. C.

Tsula‘wi—see Tsulunwe‘i.

Tsule‘hisanun‘hi—“Resurrected One,” from di‘gwale‘hisanun‘hi, “I was resurrected.” literally, “I was down and have risen.” Tsa‘lagi‘, Tsule‘hisanunhi, the Cherokee title of the newspaper known to the whites as the Cherokee Phoenix. The Cherokee title was devised by Worcester and Boudinot as suggesting the idea of the phoenix of classic fable. The Indian name of the recent “Cherokee Advocate” is Tsa‘lagi Asdeli‘ski.

Tsul kalu‘—“Slanting-eyes,” literally “he has them slanting” (or leaning up against something); the prefix ts makes it a plural form, and the name is understood [267]to refer to the eyes, although the word eye (akta‘, plural dikta‘) is not a part of it. Cf. Ata‘-gulkalu. A mythic giant and ruler of the game. The name has been corrupted to Jutaculla and Tuli-cula. Jutaculla rock and Jutaculla old fields about the head of Tuckasegee river, in Jackson, North Carolina, take their name from him.

Tsulkalu‘ tsunegun‘yi—see Tsunegun‘yi.

tsulie‘na—the nuthatch (*Sitta carolinensis*); the word signifies literally “deaf” (a plural form referring to the ear, gule‘) although no reason is given for such a name.

tsulu—kingfisher. Cf. tsula.

Tsulunwe‘i—(abbreviated Tsulun‘we or Tsula‘wi, possibly connected with tsulu, kingfisher)—Chilhowee creek, a north tributary of Little Tennessee river, in Blount county, Tennessee.

Tsundanilti‘yi—“where they demanded the debt from him”; a place on Little Santeetal river, west of Robbinsville, in Graham county, North Carolina. The creek also is commonly known by the same name.

Tsundige‘wi—“Closed anuses,” literally “they have them closed,” understood to refer to the anus; from dige‘wi, plural of ge‘wi, closed, stopped up, blind; cf. Tsulkalu‘; also Gulisge‘wi, “Blind, or closed, ears,” an old personal name.

Tsun‘digwun‘tski (contracted from tsun‘digwuntsugi, “they have them forked,” referring to the peculiar forked tail; cf. Tsulkalu‘)—a migratory bird which once appeared for a short time upon the East Cherokee reservation, apparently, from the description, the scissortail or swallow-tailed fly-catcher (*Milvulus forficatus*). [268]

Tsunegun‘yi (sometimes called Tsulkalu‘ Tsunegun‘yi)—Tennessee Bald, at the extreme head of Tuckasegee river, on the east line of Jackson county, North Carolina. The name seems to mean “there where it is white,” from ts, a prefix indicating distance, une‘ga, white, and yi, locative.

Tsunil' kalu—the plural form for Tsul kalu, q. v., a traditional giant tribe in the west.

tsunis'tsahi—“(those) having topnots or crests,” from ustsahu', “having a topknot,” ustsahi', “he has a topknot” (habitually).

Tsuniya'tiga—“Naked People”; literally “They are naked there,” from uya'tiga, naked (singular), with the prefix ts, indicating distance. A traditional western tribe.

tsun-ka'wi-ye', tsun-sikwa-ya', tsun-tsu'la-ya', tsun-wa'ya-ya'—“I am (tsun or tsi, verbal prefix) a real (ya, ye, noun suffix) deer” (kawi', archaic for a wi'); opossum, si'kwa; fox, tsula; wolf, waya. Archaic song forms.

tsunsdi'—contracted from tsunsdi'ga, the plural of usdi'ga or usdi', small.

Tsunu'lahun'ski—“He tries, but fails” (habitually), from detsinu'lahun'ski (q. v.), “I tried, but failed.” A former noted chief among the East Cherokee, commonly known to the whites as Junaluska. In early life he was called Gulkala'ski, a name which denotes something habitually falling from a leaning position (cf. Ata-gul kalu' and Tsul kalu').

tsunu' liyu'sunestla'ta—“they have split noses,” (from agwaliyu', “I have it,” and unestlau', “it is cracked” (as a crack made by the sun's heat in a log or in the earth)); the initial s makes it refer to the nose, kayasa'. [269]

Tsusgina'i—“the Ghost country,” from asgi'na, “ghost,” i, locative, and ts, a prefix denoting distance. The land of the dead; it is situated in Usunhi'yi, the Twilight land, in the west.

Tsuta'tsinasun'yi—“Eddy place.” A place on Cheowa river at the mouth of Cochran creek, in Graham county, N. C.

tsutsu'—see tlutlu'.

tsuntu'tsi—see tluntu'tsi.

tsuwa'—the mud-puppy or water dog (*Menopoma* or *Protonopsis*).

Tsuwa'tel'da—a contraction of tsuwa'teldun'yi; the name has lost its meaning. Pilot Knob, north from Brevard, in Transylvania county, N. C.

Tsuwa'-uniytsun'yi—“where the water-dog laughed.” from tsuwa', q. v., “water-dog,” uniye'tsu, “they laughed” (agiyet'sku, “I am laughing”) and yi, locative; Tusquittee Bald, near Hayesville, in Clay county, N. C.

Tsuwe'nahi—A traditional hunter, in communication with the invisible people. The name seems to mean “He has them in abundance,” an irregular or archaic form for Uwe'nai, “he has abundance,” “he is rich,” from agwe'nai', “I am rich.” As a masculine name it is used as the equivalent of Richard.

Tuckalechee—see Tikwah'tsi.

Tuckasegee—see Tsiksi'tsi.

Tugaloo—see Dugilu'yi.

tugalu'—the cry of the dagulku, goose.

tugalu'na—a variety of small fish, about four inches long, frequenting the larger streams (from galu'na, a gourd, on account of its long nose). [270]

tuksi'—the terrapin or land tortoise; also the name of a Cherokee chief about the close of the Revolution. Saligu'gi, common turtle; soft-shell turtle, U'lane'wa.

Tuksi'tsi—see Tsiksi'tsi.

Tuli-cula—see Tsui'kalu'.

tulsku'wa—“he snaps with his head,” from uska', head; the snapping beetle.

Tuna'i—a traditional warrior and medicine man of old Itsa'ti; the name cannot be analyzed.

Turkeytown—see Gun-di‘gaduhun‘yi.

Turniptown—see U‘lunyi.

Tuskegee—see Ta‘ski‘gi.

Tusquittee Bald—see Tsuwa‘-uniyetsun‘yi.

Tusquittee creek—see Daskwitun‘yi.

tu‘sti—for tusti‘ga, a small bowl; larger jars are called diwa‘li and unti‘ya.

tuti—snowbird.

Tuti‘yi—“Snowbird place,” from tu‘ti, snowbird, and yi, locative. Little Snow-bird creek of Cheowa river, in Graham county, N. C.

tu‘tsahyesi‘—“he will marry you.”

tu‘ya—bean.

tu‘ya-diskalaw‘sti‘ski—see ti‘gu.

tu‘yahusi‘—“she will die.”

Tymahse—see Tomassee.

Uchee—see Ani‘-Yu‘tsi.

uda‘hale‘yi—“on the sunny side.”

uda‘i—the baneberry or cohosh vine (*Actaea?*). The name signifies that the plant has something long hanging from it.

uda‘li—“(it is) married”; the mistletoe, so-called on account of its parasitic habit. [[271](#)]

U‘dawagun‘ta—“Bald.” A bald mountain of the Great Smoky range, in Yancy county, N. C., not far from Mount Mitchell.

Udsi‘skala—a masculine name.

uga‘sita—sour.

u‘giska‘—“he is swallowing it”; from tsikiu‘, “I am eating.”

u‘guku‘—the hooting or barred owl.

ugunste‘li (ugunste‘lu in dialect form)—the horny-head fish.

Ugun‘yi—Tallulah falls, on the river of that name, northeast from Clarksville, in Habersham county, Ga. The meaning of the name is lost.

Uilata—see U‘tlun‘ta.

uk-ku‘suntsuteti‘—“it will twist up one’s arm.”

Uk-ku‘suntsuti‘—“Bent-bow-shape”; a comic masculine name.

Uk-kunagi‘sti—“it will draw down one’s eye.”

Uk-kwunagi‘ta—“eye-drawn-down”; a comic masculine name.

uksu‘hi—the mountain blacksnake or black racer (*coluber obsoletus*); the name seems to refer to some peculiarity of the eye, akta‘, uksuhha‘, “he has something lodged in his eye.”

Ukte‘na—“Keen-eyed (?)” from akta‘, eye, akta‘ti, to examine closely. A mythic great-horned serpent, with a talismanic diadem.

Ukte‘na-tsuganun‘yi—“where the Uktena got fastened.” A spot on Tuckasegee river, about two miles above Bryson City, in Swain county, N. C.

Ukwu‘nu (or Ukwu‘ni)—a former Cherokee settlement, commonly known to the whites as Oconee, on Seneca creek, near the present Walhalla, in Oconee county, S. C. [272]

Ula‘gu—“the mythical original of the yellow-jacket tribe. The word signifies “leader,” “boss,” or “principal one,” and is applied to the first yellow-jacket (d‘ska‘i) seen in the spring, to a queen bee and to the leader of a working squad.

u‘lana‘wa—the soft-shell turtle; see also saligu‘gi and tuksi‘.

ulasu‘la—moccasin, shoe.

ule—“and; ule‘-nu, and also.

ulskwulte‘gi—a “pound mill,” a self-acting water-mill used in the Cherokee mountains. The name signifies that “it butts with its head” (Uska‘, head), in allusion to the way in which the pestles work in the mortar. The generic word for mill is dist‘sti.

ulstitlu—literally “it is on his head.” The diamond crest on the head of the mythic Uktena serpent. When detached it becomes Ulunsu‘ti.

Ultiwa‘i—a former Cherokee settlement above the present Ooltewah, on the creek of the same name, in James county, Tenn.

ulunni‘ta—domesticated, tame; may be used for persons as well as animals, but not for plants; for cultivated or domesticated plants the adjective is gunutlun‘i or gunusun‘i.

Ulunsu‘ti—“Transparent”; the great talismanic crystal of the Cherokee.

ulun‘ta—“it has climbed,” from tsilahi‘, “I am climbing”; the poison oak (*Rhus radicans*).

U‘lun‘yi—“Tuber place,” from U‘li‘, a variety of edible tuber, and yi, locative. A former settlement upon Turniptown, (for U‘lun‘yi) creek, above Ellijay, in Gilmer county, Ga. [273]

Unacala—see Uni‘gadihi‘.

U‘nadanti‘yi—“Place where they conjured,” the name of a gap about three miles east of Webster, in Jackson county, N. C., and now transferred to the town itself.

unade‘na—woolly, downy, (in speaking of animals); uwa‘nu, wool, down, fine fur (detached from the animal).

u‘nahu—see unahwi‘.

u‘nahi—heart; in Middle and Lower dialects, unahu‘.

Unaka—see une‘ga and Unicoi.

unatlunwe‘hitu—“it has spirals”; a plant (unidentified) used in conjuration.

une‘ga—white.

une‘guhi—“he is (was) mischievous or bad”; tsune‘guhi‘yu, “you are very mischievous” (said to a child).

une‘gutsatu—“(he is) mischievous”; a‘gine‘gutsatu‘, “I am mischievous.”

Une‘lanun‘hi—“The Apportioner”; “I am apportioning,” gane‘lasku‘; “I apportion” (habitually), gane‘laski. In the sacred formulas a title of the Sun God; in the Bible the name of God.

une‘stalun—ice.

Unicoi—the map name of the Unicoi turnpike, of a gap on the watershed between Chattahoochee and Hiwassee river, in Georgia, and of a county in Tennessee. Probably a corruption of une‘ga, white, whence comes also Unaka, the present map name of a part of the Great Smoky range.

uni‘gisti—foods; singular, agi‘sti.

Uniga‘yata‘ti‘yi—“where they made a fish trap,” from uga‘yatun‘i, fish trap, and yi, locative; a place on [274]Tuckasegee river, at the mouth of Deep creek, near Bryson City, in Swain county, N. C.

Uni‘haluna—see Ahalu‘na.

Unika‘wa—the “Town-house dance,” so-called because danced inside the town-house.

Une‘ga-dihi‘—“White-man-killer”; from une‘ga, “white,” for yun‘wune‘ga, “white person,” and dihi‘, a noun suffix denoting “killer,” “he kills them” (habitually). A Cherokee chief, whose name appears on the documents about 1790.

ungida‘—“thy two elder brothers” (male speaking).

ungini‘li—“my elder brother.”

ungini‘si (plural, tsungini‘si)—“my daughter’s child.”

u‘niskwetu‘gi—“they wear a hat,” ulskwe‘tawa‘, hat from uska‘, head. The May apple (*Podophyllum*).

unistilun‘isti—“they stick on along their whole length”; the generic name for “stickers” and burrs, including the Spanish needle, cockle burr, jimson weed, etc.

uni‘tsi—her mother; agitsi‘, my mother.

Uniya‘hitun‘yi—“where they shot it,” from tsiya‘ihu‘. “I shot,” and yi, locative. A place on Tuckasegee river a short distance above Bryson City, in Swain county, N. C.

Unli‘ta—“(He is) long-winded,” an archaic form for the regular word, gunli‘ta; an old masculine name. A chief about the year 1790, known to the whites as “The Breath.”

Untoola—see Dihiyun‘dula‘.

Unta‘kiyasti‘yi—“Where they race,” from takiya‘ta, a race, and yi, locative; locally corrupted to Tahkeyostee. The district on the French Broad river, around Asheville, in Buncombe county, N. C. The town itself is known to the Cherokee as Kasdu‘yi, [275]“Ashes place,” (from kasdu, ashes, and yi, locative), which is intended as a translation of its proper name.

Un‘tiguhi‘—“Pot in water,” from or unti‘ya, pot, and guli‘, “it is in the water” (or other liquid, habitually). The Suck, a dangerous rapid in Tennessee river, at the entrance of Suck creek, about eight miles below Chattanooga, Tenn.

Untlasgasti‘yi—“Where they scratched”; a place at the head of Hyatt’s creek of Valley river, in Cherokee county, N. C.

Untoola—see Dihyun‘dula‘.

Untsaili‘ (also Etsaiyi‘, or Tsaiyi‘, the first syllable being almost silent)—“Brass.”

unwada‘li—store-house, provision house.

Unwada-tsu‘gilasun‘—“Where the storehouse (unwada‘li) was taken off.” Either Black Rock or Jones' Knob, northeast of Webster, on the east line of Jackson county, N. C.

unun‘ti—milk.

usdi‘ga (abbreviated usdi‘)—small; plural tsunsdi‘ga, tsundi‘.

usga‘se‘ti‘yu—very dangerous, very terrible; intensive of usga‘se‘ti.

Uskwale‘na—“Big-Head,” from uska‘, head; a masculine name, perhaps the original of the “Bull-head,” given by

Haywood as the name of a former noted Cherokee warrior.

Uskwa‘li-gu‘ta—“His stomach hangs down,” from uskwa‘li, his stomach, and gu‘ta, “it hangs down.” A prominent chief of the Revolutionary period, known to the whites as Hanging-maw.

U‘stana‘li (from U‘stanala‘hi or uni‘stana‘la (a plural form), denoting a natural barrier of rocks [[276](#)](plural) across a stream)—a name occurring in several places in the old Cherokee country, and variously spelled Eastinaulee, Eastinora, Estanaula, Eustenaree, Istanare, Oostanaula, Oostinawley, Ustenary, etc.

u‘stuti—see utsu‘gi.

Ustu‘tli—a traditional dangerous serpent. The name signifies having something on the calf of the leg or on the heel, from ustutun‘i “(his) calf of the leg (attached).” It is applied also to the Southern hoop-snake.

Usunhi‘yi—the “Darkening land,” “where it is always getting dark,” as at twilight. The name used for the west in the myths and the sacred formulas; the common word is wude‘ligun‘yi, “there where it (the sun) goes down.”

u‘tanu—great, fully developed. Cf. e‘gwa.

utawa‘hilu—“hand breadth,” from uwa‘yi, hand. A figurative term used in the myths and sacred formulas.

U‘tawagun‘ta—“Bald place.” A high bald peak in the Great Smoky range on the Tenn.-N. C. line, northeast from Big Pigeon river.

U‘tlun‘ta—“He (or she) has it sharp,” i. e., has some sharp part or organ; it might be used of a tooth, a finger-nail, or some other attached part of the body.

U‘tluntun‘yi—“U‘tlun‘ta place”; see U‘tlun‘ta. A place on Little Tennessee river, nearly off Citico creek, in Blount county, Tenn.

U‘tsala—“Lichen”; another form of utsale‘ta. A Cherokee chief of Removal period in 1838.

utsale‘ta—lichen, literally “pot scrapings,” from a fancied resemblance. [[277](#)]

utsa‘nati‘—rattlesnake; the name is of doubtful etymology, but is said to refer to the rattle.

Utsa‘nati‘yi—“Rattlesnake place.” Rattlesnake springs, about two miles south from Charlestown, Bradley county, Tenn.

utset‘sti—“he grins” (habitually). See si‘kwa utset‘sti.

utsi‘—her (his) mother; etsi‘, agitsi‘, my mother.

Utsi‘dsata‘—“Corn-tassel,” “Thistle-head,” etc. It is used as a masculine name, and was probably the Cherokee name of the chief of Revolutionary times, known as “Old Tassel.”

utsu‘gi—the tufted titmouse (*Parus bicolor*); also called u‘stuti‘, “topnot, or tip,” on account of its crest.

u‘tsuti‘—fish. Also, many.

Uwaga‘hi (commonly written Ocoee)—“Apricot place,” from uwa‘ga, the “apricot vines,” or “maypop,” (*Passiflora incarnata*), and hi, locative. A former important settlement on Ocowe river, near its junction with Hiwassee, about the present Benton, in Polk county, Tenn.

uwa‘yi—hand, paw, generally used with the possessive suffix, as uwaye‘ni, “his hand.”

uwe‘la—liver.

uwe‘nahi—rich; used also as a personal name.

Uw‘tsun‘ta—“Bouncer” (habitual); from k‘tsi, “it is bouncing.” A traditional serpent described as moving by jerks like a measuring worm, to which also the name is applied.

Uyahye‘—a high peak in the Great Smoky range, probably on the line between Swain county, N. C., and Sevier county,

Tenn.

Uy'gila'gi—abbreviated from Tsuyu'gila'gi, “where there are dams,” i. e., beaver dams; from gu'gilu'unsku', “he is damming it.” 1. A former settlement on [278]Oothcaloga (Ougillogy) creek of Oostanaula river, near the present Calhoun, in Gordon county, Ga.; 2. Beaverdam creek, west of Clarksville, in Habbersham county, Ga.

Valleytown—see Gu'nahitun'yi.

Vengeance creek—see Gansa'ti'yi.

Wachesa—see Watsi'su.

wadan'—thanks!

wa'di—paint, especially red paint.

wa'dige-aska'li—“his head (is) brown,” i. e., “brown-head”; from wadige'i, brown, brown-red, and aska'li, head; the copperhead snake.

Wadi'yahi—a feminine name of doubtful etymology. An expert basket-making woman among the East Cherokee, who died in 1895. She was known to the whites as Mrs. Bushyhead.

Wafford—see Tsuskwanun'ta.

Wa'ginsi—the name of an eddy at the junction of Little Tennessee and the main Tennessee rivers at Lenoir, in London county, Tenn. The town is now known to the Cherokee by the same name, of which the meaning is lost.

waguli'—whippoorwill; the name is an onomatope; the Delaware name is wekolis.

Wahnenauhi—see Wani'nahi.

wa'huhu'—the screech-owl.

wa'ka—cow; from the Spanish vaca, as is also the Creek waga and the Arapaho wakuch.

wala'si—the common green frog.

Walasi'yi—“Frog place.” 1. A former settlement, known to the whites as Frogtown, upon the creek of the same name, north of Dahlonega, in Lumpkin [279]county, Ga. 2. Le Conte and Bullhead Mountains in the Great Smoky range on the N. C.-Tenn. line, together with the ridge extending into Sevier county, Tenn., between the Middle and West forks of Little Pigeon river.

walas'-unul'sti—“it fights frogs,” from wala'si, frog, and unul'sti, “it fights” (habitually); gu'lihu', “I am fighting.” The *Prosartes lanuginosa* plant.

Walas'-unulstiyi'—“Place of the plant,” walas'-unul'sti, commonly known to the whites as Fightingtown, from a translation of the latter part of a name; a former settlement on Fighting creek, near Morgantown, in Fannin county, Ga.

Walini'—a feminine name, compounded from Wali, another form of Kwali, “Polly,” with a suffix added for euphony.

Wane'-asun'tlunyi—“Hickory footlog place,” from wane'i, hickory, asun-tlun'i (q. v.), footlog, bridge, and yi, locative. A former settlement, known to the whites as Hickory-log, on Etowah river, a short distance above Canton, in Cherokee county, Ga.

Wani'nahi'—a feminine name of uncertain etymology; the Wahnenauhi of the Wahnenauhi manuscript.

Washington—see Wa'situ'na.

Wa'si—the Cherokee form for Moses.

Wa'situ'na, Wa'suntu'na (different dialect forms)—a Cherokee known to the whites as Washington, the sole survivor of a Removal tragedy. The name denotes a hollow log (or other cylindrical object) lying on the ground at a distance; the

root of the word is asi'ta, log, and the w prefix indicates distance.

Wa'sulu—a large red-brown moth which flies about blossoming tobacco in the evening. [280]

Wata'gi (commonly written Watauga, also Wataga, Wattoogee, Whatoga, etc.)—a name occurring in two or more towns in the old Cherokee country; one was an important settlement on Watauga creek of Little Tennessee river, a few miles below Franklin, in Macon county, N. C.; another was traditionally located at Watauga Old Fields, about the present Elizabethton on Wateuga river, in Carter county, Tenn. The meaning is lost.

Watau'ga—see Wata'gi.

Watsi'sa—a prominent old Cherokee, known to the whites as Wachesa, a name which cannot be translated, who formerly lived on Beaverdam creek of Hiwassee river, below Murphy, in Cherokee county, N. C. From the fact that the Unicoi turnpike passed near his place, it was locally known as Wachesa trail.

wa'ya—wolf; an onomatope, an imitation of the animal's howl; cf. the Creek name, yaha.

Wa'ya'hi—"Wolf place," i. e., place of the Wolf clan; the form Ani'Wa'ya'hi is not used. Wolftown settlement on upper Soco creek, on the East Cherokee reservation, in Jackson county, N. C.

Waya Gap—see A'tahi'ta.

Wayeh—see Wayi.

Wayi—"Pigeon"; the modern Cherokee name for Big Pigeon river, in western N. C.; probably a translation of the English name. It appears also as Wayeh.

Welch, Lloyd—see Da'si'giya'gi.

wesa—cat.

White-path—see Nunna'hi-tsune'ga.

Willstown—a former important settlement, so-called from the half-breed chief known to the whites as Red-headed Will, on Will's creek below Fort [281]Payne, in Dekalb county, Ala. The settlement was frequently called from him Wili'yi, "Will's place," but this was not the proper local name.

Wilsini'—The Cherokee name for H. W. Spray, agent and superintendent for the East Cherokee reservation; an adaptation of his middle name, Wilson.

Wil-usdi'—"Little Will," from Wili', Will and usdi'ga or usdi', little. The Cherokee name for Colonel W. H. Thomas, for many years the recognized chief of the eastern band.

Wissactaw—see gahawi'stia.

Wolftown—see Wa'ya'hi.

Wootassite—see Outacity.

Wrosetasatow—see Outacity.

Wude'ligun'yi—the west; literally "there where it (the sun) goes down," (w prefixed implies distance, yi, locative). See also Usunhi'yi and wusuhihun'yi.

Wuliga'natutun—excelling all others, either good or bad; it may be used as equivalent to wastun, "beyond the limit."

wusuhihun'yi—"there where they stay over night," i. e., "the west." An archaic term used by the narrator of the story of Untsaiyi'.

Xuala—see Ani-Suwa'li.

ya—a suffix denoting principal or real, as tsiskwa'ya, "principal bird," the sparrow; Ani'-Yunwiya', "principal or real

people,” Indians.

Yahula‘li—“Yahu‘la place,” from Yuhu‘la, a Cherokee trader said to have been taken by the spirit people; Yahu‘la, seems to be from the Creek yoho‘lo, a name having reference to the song (yoholo), used in the “black drink” ceremony of the Creeks; thus [\[282\]](#) a‘si-yoho‘lo, corrupted into Osceola, signified “the black drink song”; it may, however, be a true Cherokee word, yahu‘lu or yahu‘li, the name for a variety of hickory, also for the “doodle-bug”; Unyahu‘la is a feminine name, but cannot be translated. Yahooola creek, near Dahlonega, in Lumpkin county, Ga.

Yala‘gi—Alarka creek of Little Tennessee river, above the junction of Tuckasegee, in Swain county, N. C.; the meaning of the name is lost.

yandaska‘ga—a faultfinder.

Yan-e‘gwa—“Big-Bear,” from yanu, bear, and egwa, great, large. A prominent chief about the year 1800; the name occurs in treaties as Yonah, Yohanaqua and Yonahequah.

ya‘nu—bear.

Ya‘nu-dinehun‘yi—“where the bears live,” from yanu, bear, dinehu‘, “they dwell” (e‘hu, “I dwell, I live”) and yi, locative. A place on Oconaluftee river, a short distance above the junction with Tuckasegee, in Swain county, N. C.

Yanugun‘ski—“the bear drowns him” (habitually), from yanu, bear, and tsigun‘iska‘, “I am drowning him.” A noted East Cherokee chief, known to the whites as Yonaguska or Drowning-bear.

yan‘-utse‘stu—“The bear lies on it”; the shield fern (*Aspidium*).

Ya‘nu-u‘natawasti‘yi—“where the bears wash,” (from yanu, bear, and yi, locative); a former pond in the Great Smoky Mountains, about the head of Raven Fork, in Swain county, N. C.

Yawa‘i—“Yawa place”; a place on Yellow creek of Cheowa river, in Graham county, N. C.

Yellow-Hill—see Elawa‘diyi. [\[283\]](#)

Yohanaqua—see Yan-e‘gwa.

yoho-o!—an unmeaning song refrain.

Yonaguska—see Ya‘nugun‘ski.

Yonah—1. (mountain) see Gadalu‘lu. 2. An abbreviated treaty form for the name of the chief Yana‘gwa.

Yonahequah—see Yan-e‘gwa.

Ytaua, Ytava—see I‘tawa‘.

Yu!—an unmeaning song refrain and interjection.

Yuha‘li—Euharlee creek, of lower Etowah river, in Bartow county, Ga. The name is said by the Cherokee to be a corruption of Yufala (Eufaula), a well known Creek local name.

yunsu‘—buffalo; cf. Creek yena‘sa, Choctaw yanash, Hichitee ya‘nasi.

Yunsa‘i—“Buffalo place”; West Buffalo creek of Cheowa river in Graham county, N. C.; the site of a former Cherokee settlement.

yun‘wi—person, man.

Yun‘wi Ama‘yine‘hi—“Water-dwelling people,” from yun‘wi, person, and ama‘yine‘hi, plural of amaye‘hi, q. v.; a race of water fairies.

Yun‘wi Gunahi‘ta—“Long Man”; a formulistic name for the river, personified as a man with his head resting on the mountain and his feet stretching down to the lowlands, who is constantly speaking to those who can understand the

message.

Yun‘wini‘gisgi—“man-eaters,” literally, “They eat people” (habitually), from yun‘wi, person, man, and uni, giski, “they eat” (habitually), from tsikiu‘, “I am eating”; the Cherokee name for a distant cannibal tribe, possibly the Atakapa or the Tonkawa. [284]

Yun‘wi-tsulenun‘yi—“where man stood,” originally yun‘wi-dikatagun‘yi, “where the man stands,” from yun‘wi, person, man, tsita‘ga, “I am standing,” and yi, locative; Standing Indian, a high bald mountain at the head of Nantahala river, in Macon county, N. C.

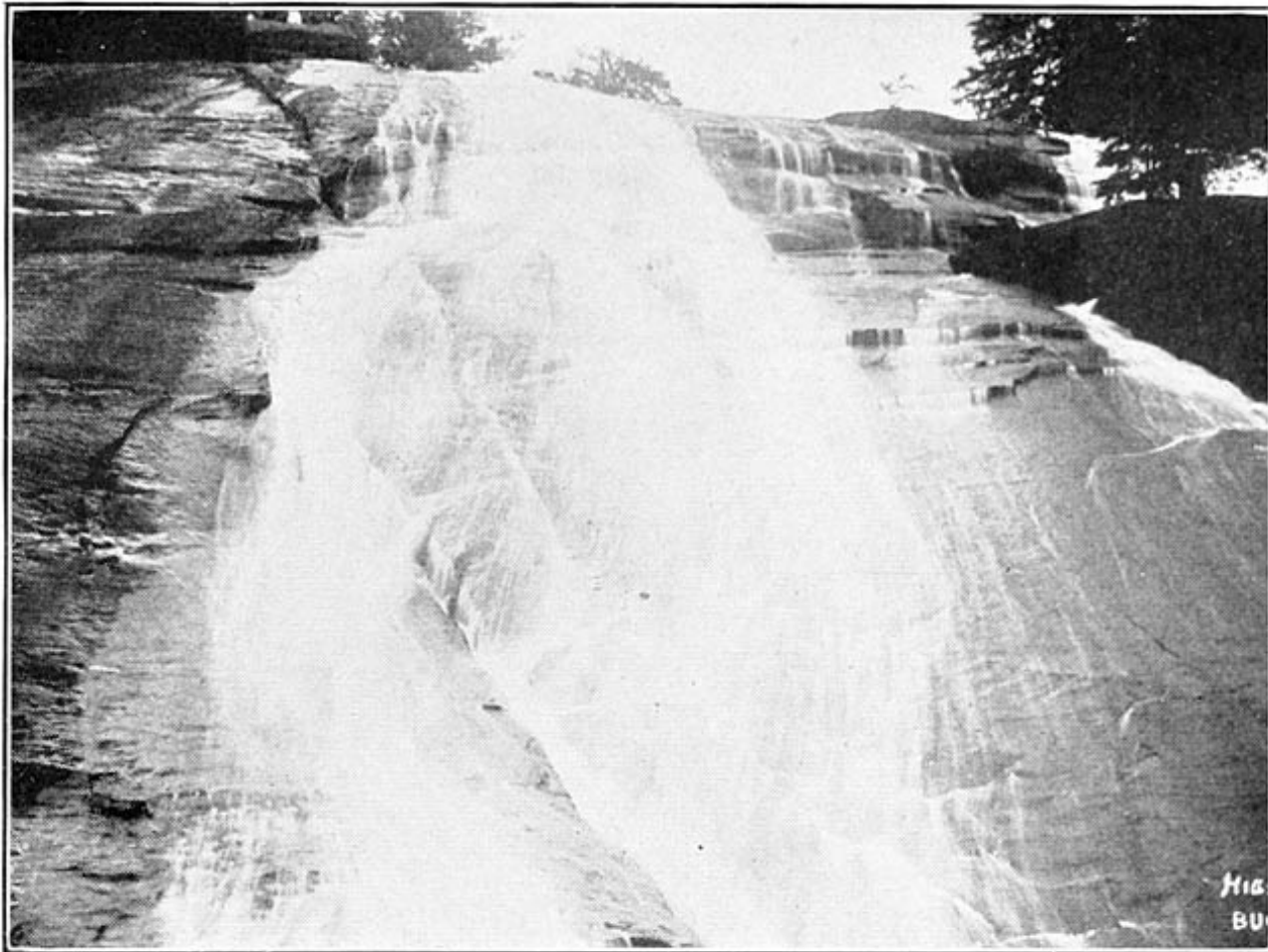
Yun‘wi Tsunsdi—“little people,” from yun‘wi, person, people, and tsunsdi‘ga or tsunsdi, plural of usdi‘ga or usdi‘, little; the Cherokee fairies.

Yun‘wi Usdi—“little man.” A formulistic name for ginseng, a‘tali-guli‘, q. v.

Yun‘wi-usga‘se‘ti—“dangerous man, terrible man”; a traditional leader in the westward migration of Cherokee.

Yun‘wiya—“Indian,” literally, “principal or real person,” from yun‘wi, person, and ya, a suffix denoting principal or real.

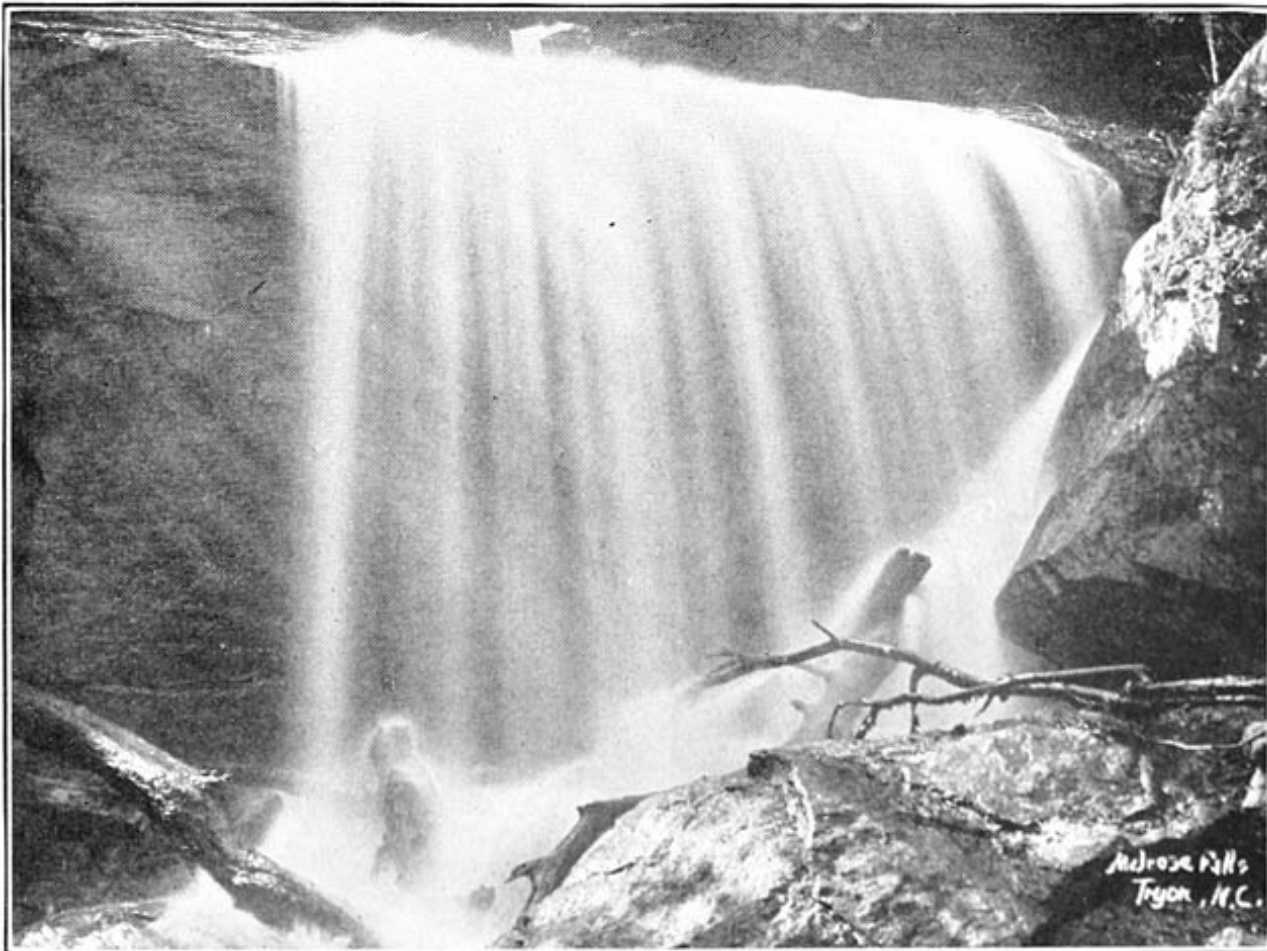
yu‘we-yuwehe—“an unmeaning song refrain.



High Falls, Buck Forest, N. C.

“And it bounds full many a fathom

In its final furious fall.”



Melrose Falls, Tryon, N. C.

"Plunges down deep in the gulches

Where the rocks are worn with age."