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A MOHAWK FORM OF RITUAL OF CONDOLENCE, 1782

BY

JOHN DESERONTYON

TRANSLATED, WITH AN INTRODUCTION,
BY
J. N. B. HEWITT

NEW YORK
MUSEUM OF THE AMERICAN INDIAN
HEYE FOUNDATION
1928
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Museum of the American Indian
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FOREWORD

THE interesting Mohawk manuscript herein reproduced in facsimile, accompanied with both a literal and an interlinear translation by Mr. Hewitt of the Bureau of American Ethnology, belonged to the estate of William Kirby of Ottawa, to whom it and other documents came down from Colonel David Claus (sometimes written Claesse), who was probably a native of the Mohawk valley, New York, where he early acquired a knowledge of the Iroquois language and was in consequence attached as interpreter to the department of Sir William Johnson, Superintendent General of Indian Affairs, later marrying Johnson's daughter and becoming his Deputy. Claus translated into Mohawk The Order For Morning and Evening Prayer, published in Quebec in 1769, and revised and republished in 1780. Claus died at Cardiff, Wales, in 1787.

The Deserontyon manuscript was acquired at a sale in New York, November 30, 1925, for the late James B. Ford, who added it to the library of the Museum which bears his name.
INTRODUCTION

This manuscript briefly records a naïve specimen of the class of traditional literature relating to the ceremonial side of the League of the Iroquois, which arose when the disintegrating pressure of European culture on the integrity of the institutions of the League became increasingly evident to the intelligent leaders of the Iroquois peoples. The immediate effect of this realization of ritualistic disintegration was a pronounced striving for the preservation of the usual, customary forms and content of the several sacred rituals and chants employed in League ceremonials.

In his *Iroquois Book of Rites* Mr. Horatio Hale makes use of four such manuscripts. There are, indeed, several others known to the writer. So, of examples of attempts to record even faulty outlines of certain essential rituals of the League for purely mnemonic purposes there is a goodly number extant. Of these some are written while others are pictographic. It is seemingly apparent that so much solicitude for the preservation of the historical traditions has not been shown. So no known recorded examples of these are found previous to 1880.

Of the history of the recorder of this manuscript, Captain John Deserontyon, the present writer knows
comparatively little. But this much may be said, that judging solely from his name, his tribal affiliation, and the dates at which his name receives notice in available documents, there appears sufficient reason for identifying him with the Captain John Deserenton (Desetontyon and Deserontyon being other spellings of the name) who with the celebrated Captain Joseph Brant was a delegate from "the Mohawk Nation of Indians residing in the province of Upper Canada, within the dominions of the King of Great Britain" to attend a treaty at the city of Albany, N. Y., on March 29, 1797, "to enable New York to extinguish the title of the said Indians to all lands therein," and who sold for a total sum of $1600 all the right and title of these Mohawk to lands in New York state. This identification indicates that he was not a Caughnawaga Mohawk. In the preceding year, 1796, the Caughnawaga and the St. Regis Indians on May 23 held a treaty with Commissioners of the State of New York in New York City for the sale of their lands. At this treaty the Caughnawaga were represented by two chiefs, and the St. Regis Indians by one and by an interpreter, Mr. Gray; but John Deserontyon was not mentioned in connection with this treaty, and so the present writer infers that he belonged to the Mohawk of the League of the Iroquois who at that time still retained much of their ancient lore.

It must be noted that this manuscript regards the so-called Seven Nations of Canada and the Caugh-
nawaga of Canada as constituting a social organic dualism such as that contemplated by the Constitution of the League of the Iroquois. The Iroquois tribe and the Iroquois League of tribes could take public action only through the functioning of a dualism of organized groups of persons of common blood. One of the two complementary groupings of persons of blood kinship (either by descent or by legal fiction) represents the Female Principle in Nature, the Mother typifying Womankind as distinguished from the Male Kind; the other of the groupings of blood kindreds represents the Male Principle, the Father typifying Mankind as distinguished from the Female Kind, of the human race. The Mother Group in a tribe is composed of a Clan or a Sisterhood of Clans; the Father Group in a tribe is composed of a Clan or a Sisterhood of Clans. The League is composed of like units. The Mother Group in the League is composed of a Sisterhood of tribes; the Father Group is composed of a Sisterhood of tribes.

But, the so-called Seven Nations of Canada were not in any practical sense organic "nations" or "tribes," within the meaning of Iroquois regimentation. At first some were merely wandering emigrant bands from a number of well-known tribes—some historically known, others not. Originally, these Seven "nations" or bands were composed of the Skighquan (i.e., the Nipissing band), the Estjäge (i.e., the Saulteur or Chippewa band), the Assisagh
(i.e., the Mississauga band), the Karhadaga (unidentified), the Adgenauwe (unidentified), the Karrihaet (unidentified), and the Adirondax (i.e., the Algonquin, although this appears to be a very modern application of this name). Thus it is seen that the four known bands are offshoots from well-known tribes which are historically known as forming distinct communities with independent political organizations; all the known bands are of the Algonquian stock.

Conversely, the Caughnawaga of the manuscript were originally composed of exiles, refugees, and disloyal emigrants from the Five Confederated Tribes of the Iroquois in what is now New York state.

These brief comments may help to explain some of the peculiarities of the manuscript. An odd innovation appears in the use of the term "wampum-belt" at the end of the 2d and the 3d paragraphs of Part One, and at the end of the 2d paragraph of Part Two. This change is not at all traditional and betrays a lack of exact knowledge of the ritual which the recorder was seeking to write out. The reference to the use of wampum at the close of the paragraphs shows that the manuscript was intended to record the ritual which the present writer has called the Requickening Address of the Council of Condolence and Installation of the League. No other ritual employs wampum in any form. In historical times the vocable "word" is employed to represent each unit paragraph of this address and is
tokened by one or more strings of wampum, the color of the wampum beads being proportioned in accordance with the content and purpose of the said paragraph. The authentic traditional account of the founding of the League shows that in the days of Deganawida and Hiawatha the quills of feathers and the twigs of the elderberry bushes, cut to suitable lengths and strung, were employed as are wampum strings in modern times.

There is also a marked departure in the term of address used between the two sides in this manuscript: either side addresses the other as “my brother,” in the vernacular, “we two are brothers.” But this form of address discards the authentic dualism, “Father-Mother,” by disregarding the ritualistic relationship subsisting between the two sides. The authentic terms with their synonyms express the Fatherhood and the Motherhood relationship subsisting between the two sides. The speakers of the Mother Side address the Father Side by the term akatoñ'ni', or by its distributive form akatoñni'so', which signifies “my father's kinsmen,” i.e., the group of men and women who are symbolically males. Conversely, the speakers of the Father Side address the Mother Side by the term goñyëñeta'kwen', which means “my weanling,” because symbolically the Mother Side is the side of the children.

The phrase “The Forepart of the Ceremony” is the name applied to stated preliminary rites which
must be performed at the edge of the forest, consisting of a Chant of Welcome by the mourning side and the first three unit paragraphs of the Requicken- ing Address spoken to the mourning side by the unaffected side. But of these, outside of the phrase just mentioned, there is nothing in the manuscript.

Another amusing innovation of the manuscript is the naïve statement that the "Gorah," or Indian Agent or Superintendent, fully agrees with the celebrant in the recital of the ritual; such a change could come only where the white man's officer dominated the affairs of the natives.

The use of the name Tekarihoken, which is that of the chief who is first on the list of the original Mohawk League officials, has reference to the presiding officer of the tribal council, but of course not "the head-chief" of the tribe. So the name is used officially sometimes for the entire tribe.

It is learned that Tier Asarekowa died March 25, 1782, at the age of sixty-two years. This Peter Asarekowa seems to be the chieftain mentioned in the manuscript.

J. N. B. Hewitt
TRANSLATION

Lachine, April 9th, 1782.

We of Caughnawaga, may we give utterance to our voice, we, the Tekarihoken [the Mohawk], we, whose clans number three, we, whose settlements number 2, concerning what befell him in person, him, the Seven Nations (of Canada) in number, in that he now died, he who was a chief, he who was Asharekowa [= He, the Great Knife].

1. The first thing is "The Forepart of the Ceremony." The tears, we have borne them elsewhere. And also from his open throat we have dislodged the several lodgments. And also from his outspread mat [his abiding-place], we have wiped away the several blood spots. Thoroughly again have we readjusted the things (there).

Indeed, there a wampum string (is required).

The Gorah [i.e., the Superintendent], Shotsitsyowanen, he and I are unanimous (in this).

None the less, there are many matters.

2. The Second Matter. Go to, my brother, thou, the Seven Nations in number. Now, again, it is an awful thing that has befallen thy person. Now, thou hast lost that upon which thy two eyes rested trustfully, he was a warrior, the establishment of welfare by law was his duty. Now our Master [our God] has withdrawn him again.
That, then, do I remember, I, who am the Mohawk (I, the Tekarihoken), how that they, our grandsires who were, had made it an ordinance; did they not say (that) wherever it might be that one, whose mind is left fresh and untouched, shall at once readjust all the several things again. Now, therefore, my brother, may I say it, I have smoothed over the rough earth whereon, indeed, landed the flesh of him, who was our Business, the late Ashare-kowa [Great Knife], that is, we as one had him as the embodiment of our affairs, so then that we speak words over the corpse, that is it, he and I, the Gorah, Shotsitsyowanen [= He whose flower is great; i.e., the Superintendent], are unanimous.

There (i.e., at this point), a wampum belt (is required).

Many, lo, are the matters in number.

The Third Matter (Rite) in Order.

3. Thou and I are brothers [= my brother]; thou, the Seven Nations (in number). Now, do thou continue listening along as I continue reciting the words (of the ceremony). Did I not intend that only once would I speak words on what has befallen thy person today. May I, therefore, say, my brother (lit., thou and I are brothers) that I again draw together thy people at the place where thou art wont to environ the fire (i.e., around the hearth of the home, as well). And also I have again rekindled thy (Council) fire where all manner of
things come to thee as duties. Go thou forward. Have courage, my brother. Thou hast the charge of public affairs, as many in number as still remain.

Do thou not suffer it, that thy mind should be borne hence (by grief). The only thing now to which thou must continue to give attention is our Law (and welfare). It is that over which thou, the Seven Nations, art administrator.

And also, is it not true, that they, our late grand-sires, said, perhaps, we should die were it to take along with it, one's mind, no matter where it may be, among those who have united their affairs, will (it) slay with a single blow, only thou [deprecatively] must continue thinking that He, the Master [i.e., God], foreordains what befalls our persons in the course of things.

There [at this point in the ceremony] a wampum belt (is required).

Many, lo, are the matters in number.

4. It is the Fourth Matter.

My brother [i.e., thou and I are brothers], do thou keep listening along to my recital of the matter of the ritual. Now, am I not today saying, Go thou forward, do thou have courage. Thou hast charge of public affairs. So then let me say, my brother [thou and I are brothers], do you two, nephew and uncle, thy nephew who is a warrior, keep on conversing together at all times; thou must pay heed to anything that is good to which he may give utterance.
And also thou too, thou, warrior, wait to hear anything thy uncle, the royaner [i.e., the nobleman] of many things, to which he may give utterance.

So then, just that will come to pass, that anything in relation to our Law that you two may ordain shall be firmly established.

There [i.e., here] at this place a string of wampum (is required).

Many, lo, are the things (of the ceremony) in number.

I have written it. John Deserontyon.

Canadasege (At Newtown).

Caughnawaga April 9th, 1782.

1. The Seven Nations [lit., the Seven Lands], these are their words at the time and place when they spoke in reply.

My brother [lit. thou and I are brothers], thou, Mohawk [i.e., thou, Te'seri'ho'kë'n', for thou art a Tekari'ho'kë'n'], three do thy clans number. Now, here in this place thy person has landed, at the place where I have my mat (dwelling-place) in place, I who am Seven Nations (Lands) in number. It is certain that nothing exceeds what has befallen thy person; it is certain, my brother, that thy tears flow down in two courses. Now, then, I have removed the tears. And also from the opening of thy throat I have dislodged the various things wedged therein. And also where thy mat (dwelling-
place) is outspread, there I have set the various things in order.

There [at this point in the ceremony] the "Forepart of the Ceremony" has its place. A string of wampum (here).

Many, lo, are the things (of the ceremony) in number.

2. Go to, my brother [lit., thou and I are brothers], now do thou continue listening [lit., holding out thy ear] to those things, which thou didst do severally, (just now) on thy side. Now, thou hast drawn together again my ranks; and also thou hast re-lighted the fire where I am wont to assemble my ranks (on account) of the multifarious things, every one of which is a duty for us. So let it come to pass (thankfully), therefore, let me say it, my brother.

There [at this point] a wampum string (is required).

Many, lo, are the matters (of the ceremony) in number.

3. Now, another thing, my brother [= thou and I are brothers], there, on thy side, thou didst do, being that that thou didst say, do thou and thy dear nephew, he who is a warrior, keep conversing one with the other constantly. So may it (in turn) come to pass, therefore, may I say it, my brother, each of the number of things to which thou didst give utterance in words. Keep thou thinking, therefore, my brother, that so it will come to pass, that is, verily I am thankful (for it), that in thinking my thoughts my mind is again in daylight.
There [at this point] a wampum string (is required).

Many, lo, are the matters (of the ceremony) in number.

Jn. Deserontyon.

[Memorandum on the last page of the manuscript.]

It tells it that a day (date) is extant that the sun will disappear, April 12th, 1782. At eleven o’clock daytime it will disappear. Two o’clock after mid-day it will again peer out; so that it will be three hours long before it reappears again.

The end.

LaChine, Apr. 9, 1782.

Caughnawaga, yakwawëñni’nekkë n’ ne” Teyak-
We Caughnawaga, let us speak the We
wari’hō’kë n’ ‘ā’sën’ (ni)yoñkwă’tă’răke’ te’keni’
hoken(s) three so we are clans in two

teyoñkwakwë n’ răre’ ne” tsi’ nā’hoyată’wë n’
two we are located in the wherein so it befell him

Tsā’tă’k Ni’hao n’ hwëñ’tsäge’ tsi’ o’në n’
(the) so many his lands are in wherein the

Seven number

wă’re n’ heye’ ra’sëñnowa’në n’ A’s’hare’kō’wan’-
he died he a chief (is) Asharekowa

kë n’ hā’.

(who) was.

1. Tyotyerë n’ to n’ O’hēñ’ to n’ Kari’hwate’ ko n’
The first thing is (the) Front It–end of the cere-

mony (matter)
OF CONDOLENCE

oka’‘seri’ ē’rēn’ wā’kwa’hā’wi’te’; nokhō’ni’ tsi’
tear(s) elsewhere we bore them; and also where
te’roñnyā’to’kēn’ wā’tyakwā‘si’haroñ’ko’; nokhō’ni’
his throat is open we dislodged obstructions and also
severally;
tsi’ ronakta’te’ wā’kwanekwēn’tarokewā’nyo’n’,
where his couch we wiped away blood spots many
stands
ā’kwā’ sayakwateweyēntōn’nyo’n’.
fully again we set things aright in
succession.

Surely, there a string, or strings,
of wampum.

Yakeniweñakwe’ko’n’ ne’ Kō’rā’,
He–I are unanimous, are the Super-
agreed
intendent,

S’hotsi’tsyō’wāne’
Shotsitsyowanen (= “His
Flower is Great,”)

2. Tekeni’hā’to’n’t orī’wā’. Ni’ho’. Tyate’’kēn’
The Second it–matter Go to. Thou–I who
(is).
brothers are

Tsyā’ta’(k) Niyo’n’hweñtysā’ke’ o’nēn’ ā’re’
Seven So many lands (tribes) now (again), or
in number sometimes

yone’hrā’kwā’n’ tsi’ nisayā’tawēñ’’on’n’
it is amazing wherein so thy person it has
befallen it
teska’nē’rā’kwe’ roskēn’rake’te’’tā’kwe’ Kayanerē’n’
two thy eyes rested he who a warrior was It–Law
(theiron)
serā’ rotsteristōn’ne’.
he–it occupied himself in.
O’nën’ toñta’hatiroñ’ton’ ne’ S’hoñkwawënni’yo’.  
Now again he has the He who our God (is).  
drawn back (him)
Ne” kα’ti’ wake’hyā’rā’o’n’ ne’ Tekeri’hō’kēn’
That conse- I it have recalled the I who am a Mo-
quently hawk (i.e., a 
Tekarihoken)
tsi’ nit’hotiri’wësā’oñ’ne’ ne’ oñkwā’sotserā’so’n’-
where- so they it had the our several grand-
in thus ordained sires
kē’n’hā’ ne’kē’n’ ne’ roñ’nēn’ kā’ ki’ ok’
who were did not the they have where- it may only
that said ever, be,
noñ’we’ ko’nikoñ’kā’te’ (n)ēn’wā’ton’ (ne’n’)
the place one’s mind fresh, will it become (the)
(that) untouched, (is) (ones)
oñtate’kē’n’soñ’ yokoña’tye’ ŋn’tsyoñteweyë̂ntoñ’-
they who are severally brothers right away, again will one restore
one to another
enerally things severally

nyo’n’.

O’nën’ kā’ti’ ki’roñ’ wā’tkā’kē’n’rawēn’rye’ tsi’
At this so then let me I the dust disposed, where
time say stirred about,
yā’kayēñ’tā’ne’ raoyeroñtā’–kē’n’hā’ ne’
there it fell, his flesh–it was the
oñkwari’wā’–kē’n’hā’ Ās’hare’kowan’–kē’n’hā’
our man of affairs–who Asharekowanen–who was
was “Big Knife,”
i’kēn’ ēn’s’kā’t’ yeyoñkvari’wā’ ne’ kā’ti’
it is one there our business (is) the so then
awē’n’heyoñtā’ke’ oñkwatewëñoñti’, i’kēn’ yakeni-
the corpse on we cast our words, it is he and I
wënnakwe'ko'n' ne'' Kô'rá' ne'' S'hotsi'tsyô'wâne'.
are unanimous the Super- the Shotsitsyowanen.

( = "He whose Flower is Great").

E't'ho' kayoñ'ni'.
There a wampum belt.

E'so', sä'' niyori'wâke'.
Many indeed, so many mat-
ters number.

3. 'A'sé'n'hâto'n'(t) ori'wâ'.
The third matter, item.

Tyatate''kë'n' Tsyâ'ta'k Niyo'n'hwëñ'tsyâke'
Thou and I who are brothers

So many (the) lands number

o'në'n' sat'hoñtâtye' wakeri'wâ'sawa'tye'.
now do thou continue (as) I continue reciting
listening on the matter (ritual).

Wake'ro'n'-kë'n' ë'n's'kât ok' ë'ntkewëñninekë'n'ne'
I intended—did I one only will I utter a word not

tsi' noñ'we' nisayâ'tawë'n''o'n'.
where the place there it has befallen thy body.

Ki'roñ' kâ'ti' tyatate''kë'n' o'në'n' toñsakonë'n''-
Let me so then thou and I now again I have
say who are brothers drawn thy ranks together

râti're' ts' te'satstci'rato'n''kwâ' niyâ'teyori'-
where thou dost customarily all the several
surround the fire matters in number

wake'soñ' we'sateri'wayëñ''hâse' nokhoñ'ni' (for
(that) has become a duty and also

for thee
nok'oñ'ni') sakoñtsistayéñ'hâ'se'. Wâ'se';
and also again I have fire for thee. Go thou;
kindled a

tsyâ'kon' tyatat'e'kê' orï'wâ' satsteris'ton' tsi'
take thou thou and I who official thou dost where
courage are brothers business attend to it

nî'kon' yotatëñ'ron'.
so they they remain.

many number

To'sà' ok' ne" yaka'hawi' 'te' ne" så'nîkoñ'râ',
Do not only the there it bear it the thy mind,
away hence

ok' onën' tsi' ne" asatsteristo'n' hak ne"
only now where the thou shouldst continue the
your duties

oñkwayenerë'n'serâ', i'kê'n' i'se' tsyã'takwe'n'i'yo'
our Law, it is thou thou art master of
it, disposer of it,

ne" Tsyã'ta'k Niyo'n'hwëñ'tsyâke'.
the Seven So it many land(s)
number.

Nok'hoñni' roñ'ne'n' wâ'hi' ne" oñkwâ'sot-
And also they said of course, the our grandsires
you know, individually—

serâ' soñ'kê'n'hâ' aetewë'n'heye' 'on'te' ne"
who were we would die perhaps the

yakahâ'wi'te' ne' ako'nîkoñ'râ', kâ' ki' ok'
hence away it the one's mind, wher- it may just
would bear it ever be

noñ'we' tënt'kâ'hrâ'kwâ'te' tsi' niyoñteri'wakhâ'—
the place thence it it strike where there they their
off its perch affairs have united

severally
OF CONDOLENCE 105

hon' ne'' ok' nis''á' ne'' se' r'hek Rawenni'yo'
the only thou, the thou must He-the Master
by favor think con-
tinuously
t'hawero'ni'ha' tye'se', tsi' niyo'kwayá'tawé'ni'se'.
thence he designs, where- so it our bodies befalls
purposes, it, in customarily.

E't'ho' Kayoñ'ni'.
There It belt of
wampum.

E'so' sá' niyori'wáke'.
Many lo, so many it - ma-
ter (s) number

4. Kayeri'hato'n(t) orí'wá'.
It, the fourth it matter.

Tyatate'kén' o'në' sat'hontá' tye' wakeri'wá' -
Thou and I are now do thou keep I am reciting
brothers listening along the matter along.
sawá'tye'. O'në' noñ'wá'-kén' ká'ton', wa'se'
At this the today - is I am do thou
time it not saying, go
tsya'kén' orí'wá' satsteris'ton', ki'roñ' ká'ti'
do thou it - business, thou hast let me so
courage have matter charge of it, say it then

Tyatate'kén' teseni'' t'háarak ne'' tsyo'wáte'n'á'
thou and I who do ye two keep the thy dear nephew
are brothers on conversing together
ro'skén'rake''te'; é'n'sat'hoñ'táte' ne'' ot'he'no
he, the warrior; do thou give ear to it the anything
thence he will give the it will be good.

utterance to it
Nok'ho'nì ni'se'  sa'skë'n'râke"te'  sat'ho'n'dek
And also  thou  thou who art a  do thou give
warrior  ear always
to

ne"  ot'he'no'n'  të'n't'hawënni'nekekë'n'ne'  yano'së'n'
the  anything  thence he will give  thy uncle, anything
utterance to it  mother's

royâ'ne'rsô'n'.
he who is the ruler
of many things.

Ok'  kâ'ti'  nënyâ'wë'n'ne'  ënyori'wâ'nî'ro'n'  ne"
Only so  so it shall come  it shall become a
then  to pass  the firm thing

ot'he'no'n  ënseniri'wis"a'  ne"  oënkwayane'ren'serâ'
anything  ye two decide  the
upon

E't'ho',  Oro'n'kwa'sâ'
There,  (it) string of
wampum

E'so'  så"  niyori"wâke'.
Many  lo,  so many  it-item(s)
number.

Wak'hyâ'to'n',  John De'sero'n'tyo'n'.
I  it have written,

Canadasege.
At Newtown.

Caughnawaga April 9, 1782.

1. Tsyâ'dâ'k  Niyo'n'hwëñtsyâ'ke'  raotiweñ'nâ'
Seven  So many  it-lands number  their word
tsi'  o'ñë'n'  toñta'hoñtâ'ti':
where-  at  they make
in  the  reply:

time
OF CONDOLENCE

Tyatate’kën’ Te’seri’hō’kën’ ’A’sēn’ (ni’)-
Thou and I are Thou, Mohawk three so many
brothers

sā’tara’ke’ o’nēn’ kēn’ t’ho’ no’n’ we’ nisayā’tā’ti’-
thy clans at this this place the where there thy body
number time has arrived

rhe’o’n’ tsi’ no’n’ we’ niwakenaktā’te’, Tsyā’ta’k
where the there my mat is Seven
place spread out,

Niwako’n’hweńtsyā’ke’ kanekhē’re’ iyā” teyokēn’-
So many my lands it is not not it lacks
number doubted (anything)

ro’n’ tsi’ nisayatawēn’’o’n” (text: nisayā’tawēns)
where- so thy body has
in suffered

kanekhē’re’ tyatate’kën’ te’saka’serēn’tō’n’ nyōn’
it is not thou and I are thy tears flow in two
brothers courses

do’n’en’ kā’ti’ ērēn’ wā’khā’ wi’te’ ne” oka’ seri’
now so then else- I carried (them) the (it) tear(s)
where

nokhoń’ni’ tsi’ tesanyā’tō’kën’ wā’teksi’haron’ko’
and also where thy throat I removed lodged
opening (is) things

nokhoń’ni’ tsi’ tisanaktā’te’ wā’kateweyēntō’n’ nyōn’.
and also where thy mat is I sat things to rights
spread severally.

E’t’ho’ O’hēn’to’n’ Kari’wate’ko’n’ oron’n”kwa’’sā’.
There Front It-ceremony, end it-string of
of, (i.e., the first part wampum,
of the ceremony),

E’so’ sā’, niyorī’’wake’.
Many lo, so many items
number.
2. Ni′ho, tyatate′kē′ o′nē′ sat′hoṅ′tek ne′
   Go to, thou and I are at this do thou con-
   the
   brothers time
   tinue to listen
ni′kē′
   so
   where-
   thence thou didst do now
   (they) in
   them severally
   are
tonsāskenē′rati′re′ nokhoṅ′ni′ sāskwatekā′tē′
   thence thou disdt and also thou hast where
draw together
   my people
noṅ′we′ nā′tekenē′roṅnyā′t’hā′ niyā′te-
   the place there I use it to assemble every one
   my ranks
teyori′wake′soṅ′ oṅkwateri′wayēn′hā′se′; niyā′wē′
   it−matter(s) num-
   ber severally as obligations;
   let there
   be thanks
kā′ti′, ki′roṅ′, tyatate′kē′
   so then let me thou and I who
   E′t′ho′ E′so′ sā′
   There Many, lo,
   say
   are brothers.
niyori′wāke′.
   so many it−mat-
   ter(s) number.

Kayoṅ′ni′.

It−Belt of wampum.

3. O′nē′ o′yā′ tyatate′kē′
   Now it other thou and I where-
   (thing) are brothers in
   didst thou do it
ni′kē′
   so is (it) the
   thou didst do ye two continue the
   say to converse together
tsoṅwatēṅ′ā′ ro′skē′rā−ke′te′. Niyā′wē′ kā′ti′,
   thy dear
   he, the warrior.
   Let there so
   nephew
   be thanks then,
ki‘roñ', tyatate’kēn' tsi' nī'koñ' ta'sewēn-
let me thou and I are where- so they thence thou
say brothers in many didst utter

ninekēn'ne'. Se‘rhek kā'ti' tyatate’kēn' e't'ho'
Do thou so then thou and I are thus
keep thinking brothers (there)

nēn'yā'wēn'ne' i'kēn' akwā' niyā'wēn' wēn'de'
so it shall come it is verily let there be it—day-
to pass thanks time

soñ'to'n' tsi' kēñno'n'toñ'nyo'n'.
again it where I am thinking my
has thoughts.
become

E’t’ho’ oro'n’kwā’’sā’,
There it—string of
wampum.

E’so’ sā’ niyorī’wāke’.
Many, lo, so many it mat-
ter(s) number.

Jn Te’seroñ’tyoñ’.

[Memorandum on last page of manuscript.]
Ne‘ wat’hro’ri' tsi' we’hni’serāyēn' ēnwate-
The it tells where there is a day will ti—
ra'kwa''ton' April 12, 1782. 11 ēn'kahwistā’ek
disappear " " " " it will strike bell
or'ho'n'ke'ne' ēn'wa''ton' 2 tēn'kahwis’tā’ek
daylight—in will it " will it strike
disappear the bell
ēnyoto'hets'to'n' nēn'tye' ēn'syoke’to’te’ 3 kā’ti'
it will pass it midday will it again " so
appear. then
nēnkahwis’tä’ek tsi’ nēn’we’ yēntsyoke’to’te’.
so many it bell where there it there will it again
will strike (hours) will be appear.
(Yō’tokt).
It ends.
2 Degenighkatononiwa

niho Dyadatega Nyaclagh niyonghe

Degeniwa dyene yonighraeqwa ti ne Bayada-
we Onea we Pamekherea teghe ha
mewaghwe yonighraeq quale dadaq-
we hayannereaghele Rota tie

Doma Onea, Don Dama dyononde ne
Shongwa weaniyo

Nehati wageghyaghira on The Degen-
ighkoged. Ti ni thetigwile

Onone nonogagh beth he wa shongeaka
ne geannhhone. Kayi okonone

Agoni yon Logh de Onea Waten onda
degae Shon yo ke Datoke Entyeyon
di wegeaton Nyon Onea Haati Dyadatega
giran wa thagahiramweanye Ason-
wagayeqa da ne Maoyi mondaghe
ngwari gwa geah ha alahare yowan geah ha ikeha iwe hatye yongbarira ne haati. Awea heyondage ongwadi weaindye ikehayageni weanag we con ne Gorah Shottshel yowan ne Etho

Hayonni
esane yori wane

agh LeBron ha don Oriwa

3 Dyadattege a thyadagh niyongheren. Thyage Onea Satondattege wagerigh baghi wattiye wagneron geagh rasho ok int thewea ninnegea d sinonwa ne lya dauea giron haati thyadat gea Onea Dondahoneaghhradhe. Dinheg po di degh satziwea tongkh gweha niya beyongigh wagerigh shon wesh derigh. Lok keh kongeekon Thyaghege en wa ya ha wagh de Thyagea. Dyadattege oriw a satt deri ston tinigonyo dyadatte von
Deiphla ok neya ka ha wigh de
ne Samigonra Okhona Hinasati
Teris don hah nongwa ya nusagheva
Ichea ist Niyadugu ni ya n e nga
Tagh niyongw when nga ge
lokami "Monea Wahi" nongwagh sof-
hera Shon geagh ha A Edweagh he ye
ongh de neya ka ha wigh de magoni
konva kagich nonwe ent tha va gwa-
gwagh de Tiniyonnderi sbagh ha hon
ne ok ni kane Ser hek Kuwa niyot
sha wono rik gyese Tiniyongwa ya nu-
weal to tho

Hayoni
Ebo Saneyoni Wage
Ragerigh hadon Oriwa

4 Da'dattega Oriwa Satthondattye
Wagerigh wag y-Sawatye nea norwa
ge a kha'ont waghde triyagaa Oriwa
Sat deivis don giron kaati Da'dattega
de Senigh tharakh neghtshotwa tea
 favored. Shearagギde eagh Satthondatte
ne othent thawane ninege ne en ka
righwiya hakge-

nh hon nini de Saghe giragギde
Sat thondek notthe non eant thawane nine
ge ye a nightmare. Dthon
agh hach ne a wea ne Enyagighaw
ni von notthen non Ensiwighiwa non
gwayanne maghe Sera & tho

Orongwaghla
Gohsane yoriwage
Wahyat de John Telerdlyn Cannadattege

(7)
Caughtnawaga Ap. 9, 1902

Tiyahaghk niyongh. When Tiyage Raodiwar. Di ona kondahondady


E the Oheaton haeghdw teckhon. Orongvagh.'

Esolane yoriwage(8)