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ne' e'ndwi'stu we will say.

SMITHSONIAN INSTITUTION

BUREAU OF AMERICAN ETHNOLOGY

on'gwē'ne' = among people.

WASHINGTON, D. C.

e'ion'kli'sgwē'ō'ia'k = they will
stone us.

de'sheswā'i'wagwēnniis'dom' = ye
did (not) believe him.

e'ēn' ne'ho' "ā' di'g, nāe'goway
(XX Inku. 5-) who then believes ye
him not.

1 2 3

Ganunw-ta'ah,
material for
council fire
the village on
Lille (A.C.)

Oh-nen-ta-ha (Munich)
Ganentaa, +
Kansenda

The kindling of the
transient fires ~~at~~
~~the~~ ^{beside} ~~edge~~ ~~of~~ the
thickets at the forest's
edge had a two-fold
purpose, ^{namely} ~~to~~ ~~con-~~
~~gratulate~~ the weary con-
~~gress~~ namely, anxiously
to receive and ^{to} welcome
by the words of an intoned
chant the delegates of
the Sisterhood of Tribes,
whose minds are unscathed
by the ^{ruin wrought by the} hand of death,
and so fitted to repair
the ravages of death in
~~the~~ the stricken Sisterhood
of Tribes, ^{because} their friend
is in full power.

and to afford an opportunity for the Unseated ~~the~~ tribal Sisterhood, to prepare the stricken tribal Sisterhood to take its place in the main or principal place of assembly.

Of course, this preparation is figurative. It symbolizes the actual restoration of one who is stricken down by death.

The institutions of the
League of the Five Iro-
quois tribes ^{except by misinterpretation} this
new animal ^(claw mortar) has
come into being within
the past 80 or 90 years
on all the reservations
of the Iroquois in
Canada and in the
United States. The
advent of this foolish
condition has resulted
in the complete abrogation
of the ancient traditional
laws and customs of the
Iroquois people, and conse-
quently the growth of
bodies of so-called chiefs
who have not been lawfully
nominated, nor rightly installed

"ka'ha wē" hä'te', 1889

~~#1557~~

O'nē^{n'} hoŋwaēndādāni^c

quoted at p. 158 DeGarn, Text

ne'9 Gaŋēndagēnādāgō'nā^c

na'ye' ne' wā'tkaē^{n'} hyā'es'-

dā' (has the four great roots)

11p.

Kakwē'gi^c degontgā'gā'wā'hē'nk =

all they shoot out their tongues

Words

ganēⁿⁱ sēn'ne' ne' gā'nigon'kō'
shon.

yōrkō'rono it is covered

wā'ongwaēn'ghye'nēs

i'ghye " our chief
our affair, word, has fallen as his
word is suspected.

Examples of "Some" Spelling, 1919,

Onondaga

Ooh denner sahdhar

Doondar sisdoohyeder huanay

Aryookenhank-y Char nyahwenk

E hardyeh i na sah ne ko eh

garnasanna sah ne ko eh

Sudt guttwahookney

Sat. gat' hwa' hōn' nē'

Hardeyeh ninongwah

hadianaeninyon' gwā'

Oohgwahsoodoshheidahgwah

ongwā' soodāshēndā' gwā'

Char oohdennosshaidahgwah igwah

toā' hōndēnnosshēndā' gwā' hēn' gwā'

Nahyehgwah didgarnowesh

arsoh ahwahidyeh gwiny saka

'ā' sōn' awadyē' gwā' inē' sōk

Nenoochchar dyehardyyahyahlikter-

nēn' o' toā' dekhadyāshyārsdā' gwā' gwā'

gwah heahgwah.

Nahyehgwah didgarnowesh

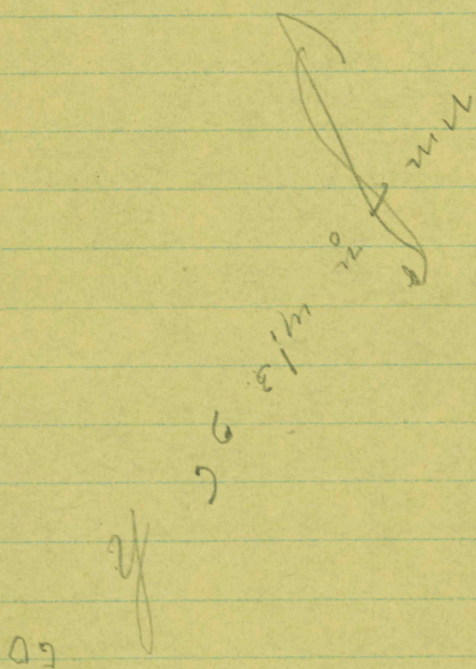
arsoodahyooohnoo wahheheke,

nehkooduwahsoodoonnyoo.

End

Schar Ker day dyo tyo wil egg ter =

to wa



— Place Names —

cut

Ika-na-went-ha-go-wih great stream
falling.

Kas-sko-so-wah-nah, great falls, for
Niagara Falls. 133

Ga-sko-sa-da, falls (of arivar), also to
N. 7.

"Gai-gwaah-geh, - one of the names for
Lake Erie" Marshall says that
N. R., above the falls, sometimes called
by Seneca (133)

oh-ron-wa-gonk, in the valley, Hamilton.
The sign for a glottal
closure

The present name Niagara is
not derived from the Seneca
"Ne-ah'-ga."

The Seneca name Neah'ga is
derived from the ancient Neutral
name of the site of the present village
of Youngstown, N.Y. This ancient Neutral
name was written in French orthography,
Ongniacakra (misprinted Ongniacahra).
Between the two a's there should have
been written an iota subscript, as
it is called in the classical languages.
This iota subscript represents an

original g or k-sound. Substi-
tuting it in this term a form
is obtained which approximates
the ~~Anglicized~~ Europeanized Niagara,
although there is ^{here} still an unrecorded
sound which belongs to the word,
namely, the glottal closure. This sound
occurs after the first g-sound and
before the iōā-subscript or the
g-sound, so that ongnia'ahra
= ongnia'gahra, or in modern
spelling nā'gāra = niā'āra.
The original signifies bi-strat
bottomland or plain.

De-ie-no^a, sa-dari^a hã, -da' -t-cera-sdarat-he' -da' -khwã' =
= uses
= ~~causes~~ causes, makes
= has~~er~~, put forth,
= brightness

= thing
= ~~causes~~ causes, makes

= to be hot

= lodge
= one-it
= two

s k o p e o

s p e k t o

Pro-wa-en-ka-renh-ra-dih

De-ye'-non-sa-da-ri-ha-dah-tshe-ra'
(da-ras-da-rat-heh-dah-gwah =

?
Mohawk for stove polish brush

[Seth Newhouse]

Okteondoⁿ (Roots) Haienⁿthwus Planter

Shagowenⁿoⁿtha

Onⁿgeweⁿias

Hodadeⁿisⁿ

Yeyanⁿthwus

Hadⁿjisⁿgwas

Shagodyowegⁿgowa

Yweⁿhdeeⁿ niseⁿdoⁿsyodoⁿ ^{65 50} & it robin ⁷⁵ Yanagar

Dzoⁿdyⁿgowaⁿ ^{gānyo} wild pigeon

What is the word for partridge?

Shanohⁿseⁿoⁿ Bald headed

Osoont nine-lashed

Dodyenendogeⁿ Deer

Onogeⁿgowa Buck

Dasidowanes Bear

Nyagwaihe Bear (Sen.) ✓

Odziⁿneⁿowa ~~chipmunk~~ striped squirrel

Ogoⁿgaggeniⁿhiwade I've caught you nephew?

Tethoni = moly ^{the downy-gō'wāⁿ}

Shagowenⁿoⁿtha

Indian for Two Feathers and Scorched Belly

Okteondoⁿ

Haienⁿthwus

Wadiⁿonyondyes

Hotho

Shadagea

& Hogowane

Hetgⁿgastende

Haⁿdzoyas

Ganyagdⁿe

Hongak

Card

~~Cawan South~~

~~Cawanong in the S.~~

~~Cawanok Southernness~~

~~Cawanowiniwak = men or
people of the S.~~

~~"~~

~~- adjiwan a stream of water;
river; creek~~

~~petchitchiwan (tree)~~

~~bagididjiwan (ship)~~

~~pasitjiwew. Batchewanning
Mrs. C. A. Campbell
Minneapolis, Minn.
July 5/29~~

~~Kassawha the rapids~~

~~Montauk~~

~~bad inlet~~

~~Sunaber~~

~~Stone water~~

} July
6/29

~~"~~

~~Unundages and
yahmurdahsis for~~

~~Unundadages and~~

~~(ye) mundadasis.~~

Other spellings of this expression

Could these terms
are ^{are} Yennonanatche, Penontache
and Tenonanatche. These several
spellings are attempts to record the
native expression which is written
in the Bureau Alphabet (Powell) as
follows: Yenondadāps, mean-
ing "One customarily goes around
the mountain." It is thus descriptive
of a path but not of a river. This
probably referred to the detour
eastward from the city of Utica, N.Y.

I have no data on Orono
beyond the ^{remark} ~~probability~~ that it was
^{probably} the name of an Indian chieftain.

ho'dwatgride^{'n} = it remains unchanged ^{does not come back,}
back to first state.

ko'watgride^{'n} = it attacks it (anim.)

wa'gatgride^{'n} =

Kaonda'se'shon'a['] = second growth.

Othondoni'a['] = " " " "

Cramp Cramp.

ne' tsi' yota'sä'tare'

ne' kēⁿ hē'yōnō = in
the shadow of death, p. 22-3

"

p. 31 sari'hwakaronnyä'berä'
thy government,

p. 37 katontere'se' =

I acknowledge, confess

yakaweryä'sanetskha =
contribute heart

ēⁿ tēwatateⁿ nikonrhä'tēⁿ

59 desire ourselves

59 ka'nos'hä'tera tokeⁿo'ti' =

holy desires,
nisari'hwatä'tōⁿ = thy commands

ne o'ni' ayonkwakwatetēⁿ =
and also comforted h. 157

takwate wəyāntōn = keep up
ēⁿ nonctōn nyoⁿ tōrā = h. 171
Thought - p. 231

teshakoⁿ nikon^{rā} se^rhāⁿ =
"the traitor" p. 181,

ayakwaris^{tē} = rebuke
p. 187

rateri^hwāⁿōⁿ tōn^{skw} =
he preached p. 189

rayatateris^{tōn} he blessed

teiⁿ nate^hotēⁿ tōⁿ = passion h. 219 p. 201

ye^kēⁿhāⁿ = only

rotwē^{tōn} = begotten p. 205

ahorwēⁿnon^wō^{stē} =
glorified p. 205

kaok non^wōⁿ nēⁿhēⁿhā^tyeⁿ =
at any time p. 209

tsiⁿ nāⁿhāⁿ = while p. 211 h. 213

onⁿhāⁿ kiⁿ okⁿ roⁿyeⁿ = whose

niⁿhoriⁿkwatāⁿ tōⁿ =
his commandment

Oneida

Wolf

a. Rotälheste?

b. Kanonkwēⁿ²

yo'toⁿ²

c. Jeyorshäⁿ² -
kwēntē

Turtle

a. Shononⁿ²ses

b. Jeshonarekinⁿ²äⁿ²

c. Ratyätönneⁿ²äⁿ²

Bear

a. Jewatähonsterlyonⁿ²

b. Ronyätasⁿ²häyⁿ²

c. Poñwateatonⁿ²honⁿ²

X

Mohawk

Turtle:

a. Bekari'ko'ke^{ne}

b. Hay^{ne}kwat'hä'

c. Shä'tekari'hwä'te'

Wolf

a. On^{ne}re'ko'wä'

b. Beyonche'kon^{ne}

c. Shar^{ne}hō'wä'ne'

Bear

a. Tesh^{ne}hännä'käri'ne'

b. Rä'staw^{ne}'seron'
t'hä'

c. Shosko'harō'wä-
ne'

Federal Council

Oneida & Mohawk

±9

9

Cayuga X Seneca

10

8

Onondaga

13

The old doctrine
of an eye for an eye,
and a tooth for a tooth,
was expressed more
briefly in Iroquois
phrase, namely, a head
for a head.

Onondaga

g. Wolf
Honon'wie'ci'

Beaver

b. Hon'e'se'he'ne'

c. De'hatka'itong's

d. Plover

Hony'a'tadji'wak

Hawk

e. Awe'ke'ne'hyat

Turtle

f. De'hayatkwä'e'

n. Skanawä'ti'

a. Bear
De'hadoda'ho'

DEER

hi Gorwan'ne'sin'ton'

i. Hachi'ho'ne'

Pigeon Hawk

j. Hoyonyin'ni'

k. De'hadokwä'se' eel

l. De'hakokē'ne'

Leayuga 1900 Gibson

Brother Clava

Bear	Leavings to each other ← → abstrais	Ball
Turtle (Mud)		Wolf
Deer		Sandpiper
Beaver		Hawk
		Eel.

Brother Clava

Senekas [1900 Gibson]

Deer	}	Wolf
Bear		Turtle (Mud)
Eel		Beaver,
Hawk		Sandpiper,
Ball		

(Dji'nonrdawc'sho')

ni' tea' ha' hwa' ne'
ga' shasde' sa' ni'
sto' gwa' sto' ni' hia'
ste' norwa' hode'
de' hona' go' wa's ni'
sto' gwa' sto' hia'
ste' norwa' hode'
de' ho' dawē' dās

[1889 Buck].

ni' tea' ni' hoiā' da-
ēnaē' tea' hadēno-
da' gwa' [1895 Gibson]

- 11 -

1900 Gibson
Clans (over)

Swadensonfondē^{nc}

wāhadi nas dōr nī' =

hōnsāiongwādi, dē^{nc} tei swāiā^{nc}-
do wē^{nc} dā^{nc}, pointing out faults, if any.

gādē^{nc} nō

Nāie' ne' nāie' nēn-
gē' hā' ne' Oderon don-
niā' nē' tho' niio't ni'
tea' honke' hoksten' a'
gē's iāki' wa' dō' hā'
nāie' ne' gē's hāiā'-
dāgē' dji' wa' wā' dō'
ōnē' gē's donsa hadiā'
dadēni', nāie' ne'
gē's hongwe' dā' sē' a'
sawā' dō', nāie' ne'
āiēnā' nē' tho' nitho-
dō' di' ni' tea' gē's
niio't hā' sā' di' ho-
dwēnnadēniō' ne' ōn-
gwe'. Nē' tho' di' ni'
io't tea' tgaie' i'

Onondagas [1900 Wilson]

Deer }
Bear }
Eel }
Hawk }

Beaver }
Sandpiper }
Ball }
Turtle (Mud) }
Wolf }

Gā'syā'de' = it is an extent clan
Gā'se'di' it is a clan, a
a brudo

The Bear Clan

O'kwā'ri', a Bear.

Roti'skerē'wāke' = They are the dun-colored people,

Ro'skerē'wāke' = He is one of the dun-colored people.

Ako'skerē'wāke' = She is one of the dun-colored people.

Rotiri'hor-ton'nyo' = They over-ally hold office

1. O'wāchira, ^{the} Co-uterins Family, The Adult Bear
Ako'yānēr'kō'wā' = She is a Great Yānēr', i. e., a Chief of the Highest Grade, ^{Civil & Executive the} and ^{Trustee of} the Clan.

Ro'skē'ra'ke'te'kō'wā' = He is a Chief Warrior, and is the adjutant and orator of the preceding official.

Royānēr'kō'wā' = He is a Great Yānēr', i. e., a Chief of the Highest Grade.

Ro'skē'ra'ke'te'kō'wā' = He is a Chief Warrior, an adjutant of the preceding official.

Q. O'kwā'ri O'hwachira
"Cub"

~~shā'tekari~~ ~~hwā'te~~
Akoyā'ne'k kō'wā' (name)

[She, the Trustee Chieftainess]

Rō'skē'n' rā'ke'te' kō'wā' (name)

[He, the Chief Warrior ^{and} Orator ^{Adjunct}]

Royā'ne' ~~shā'tekari~~ ^{hwā'te} (name)

[He, the Yā'ne'k]

Rō'skē'n' rā'ke'te' kō'wā' (name)

[He, a Chief Warrior]

Pin Tree or Merit Chief.

Oti'skerē'wākē' = they (fem.)
who are dun colored people.

"Adult"

A. O'kwāri' O'wāchira:
A Royā'nēr-kō'wā' (name)

She, the Trustee Chieftain,
He, the Chief Warrior and Orator ^{adjutant} (for her),
Royā'nēr, Jekari' hō'hē'
He, the Chieftain.

Rō'skē' rākē'tē'-kō'wā'

He, the ~~great~~ ^{great} chief warrior (adjutant),
[Merit or Pine-tree Chief].

B. O'kwāri' ^{ling'} O'wāchira
A Royā'nēr-kō'wā' (name),

She, the Trustee Chieftainess,
Rō'skē' rākē'tē'-kō'wā' (name)
He, the Chief Warrior and Orator, Adjutant,
Royā'nēr (Rā'yē'wē'chā'
He, the Chieftain.

Rō'skē' rākē'tē'-kō'wā' (name)

He, the ^{great} chief warrior, adjutant,
[Merit or Pine-tree Chief].

7. Ho-non-dai²¹-on-gā² = Heron (blue),
Sand bill crane
8. Ho-di-shwē²-gai-yu² = Hawk clam.
Swē²-gā-dā²-gē-ā² = speckled (shell) ^{not to a bird}
9. Ho-di²-ne⁶-si-yu² = Sand piper,
"up ups."

Ho-di²-hyē²-st² = heron
~~Ho-di²-hyē²-st²-u²~~

Bears, The Clan of the,

(a) Ohwachira of the Adult Female -

(1) _____ Woman Federal Chief,

(2) _____ Man Federal Chief,

(b) Ohwachira of the Weanling Cub -

(1) _____ Woman Federal Chief,

(2) _____ Man Federal Chief,

(c) Ohwachira of the Nursing Cub -

(1) _____ Woman Federal Chief

(2) _____ Man Federal Chief

Wolves, The Clan of the,

(a) Ohwachira of the

(1) _____ Woman Federal Chief,

(2) _____ Man Federal Chief,

(b) Ohwachira of the

(1) _____ Woman Federal Chief

(2) _____ Man Federal Chief

(c) Ohwachira of the

(1) _____ Woman Federal Chief

(2) _____ Man Federal Chief

Mohawk

Bears: ~~Had~~ Ratiskeerwake?
they are swart

A. Ohwachira = Adult Bear

Woman Federal Trustee Chief (name)

Man Federal Chief (name)

Chief Warrior (name) Adjutant

Chief Warrior (name) Adjutant

B. Ohwachira, Weanling Bear

Woman Federal Trustee Chief (name)

Chief Warrior (name) adjutant

Man Federal Chief (name)

Chief Warrior (name) Adjutant,

C. Ohwachira, Cub Bear,

Woman Federal Trustee Chief (name)

Chief Warrior (name) Adjutant

Man Federal Chief (name)

Chief Warrior (name) Adjutant,

June 24,
1920

Onondaga by J. Buech

nä-khē^{und} hō^c ayoyanē-
ne² katē-khē^{no} u yo ya ne sā'tye²
rā'tye² ne² sā'nigō^{no} rā

ne² ok' detkanō'ro^{no}s ne² s'he'konē^c
āyoyē^{no} kwārōstā'kē²

detkanō'ro^{no}s = not quite true

^{in the} ^{need} But, that is lacking
it would be better that

orichō'konō in (148 Hals, C2),

John Buech
Gayē'i^c Gānō's'gē^c

Wolf

Witte

Snipe

Beaver

Eel

Onondagas

Wē'hōdi'dā'gē^c o^{no}igē^{no}

Deer

Bear

Hawk

Ienaka
Wolf
Turtle
Bear
Eel

John Baek
June 25, 1920.

Deer
Snipe
Hawk
Hawk (? Ball)
Hodidai'on'ga' Heron,

Mr John Burt

-1925-

En hadiyen padat

uyä'dawä'dig = it means
both sides

purse? 1931

Mom
Wife

a Shikari Shikari

b Hajari Hajari

c Shaktari Shaktari

Wife

a Shari Shari

b Dagari Dagari

c Orari Orari

Mother

Wife

Father

Male

Bear

a Shikari Shikari

b Hajari Hajari

c Shogari Shogari

teuh^hin^m, pin-oak, Quercus

palustris.

List of False-faces ?

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- 1 All Black - with one
white lock
of hair
- 2 Half Red and
half Black
- 3 All Black
Red lower lip
- 4 Husk-Hood-shaped
with red eye-lids and
red lower lip and purple
tongue,
- 5 All Black red mouth
Husk face on back (Double)

IX - F

First Drum O'gi'we^c
Second " Oné'howi"
Third " Oihwawé'ényo"²

Mohawk Bird names
(card)

Wm K. L. [of t.] May 21, 1916
bird anatomical terms

~~Back~~ Bird Names, May 21,
Wm K. S. Mohawk

back	ka'sson'ne' otai'nonyo'sä' (the solid flesh)
rump	o'ho'kwä',
tail and covert	ota'sä',
side of neck	skä'kyä'säkarä'ti',
neck (outside)	o'hnyä'sä',
throat (inside)	onyä'ton'ne', (its t.)
bill	otaikeweyon'tä',
top-knot	yoko'teä'here',
top or crown of the head	konon'teis tä'kän'yat,
wing	onera'konits'hä',
shoulder	o'hnyä'sä',
feather	o'sto'serä',
down of f.	yo'sto'sera' net's her. " smooth

- 382 Parrot tokasty'a'ka.
- 387 Cuckoo tarō'tarō'.
- 390 Kingfisher takwin'nisā'risi'.
- 394 S. D. Woodpecker (sub-sp.) Toiskonta'ro'.
- 406 Titto.
small w. teweryā'so has'tā'. (cross
the heart of the tree, referring
to its habit of mounting a
tree athwart-wise).
- 412 Flicker kwitō'kwitō'.
- 417 Whip-poor-will kwā'kō'ryē'.
- 420 Nighthawk tayoweyakon'tāse'.
wing spot red
- 423 Chimney Swift
same as swallow (?)
- 428 Humming-bird rāon'rāon'.
- 444 Kingbird kanyē'kari'sās.
named for biting back heads
of worms; haunts cornfields.

3 May 21

456 Phoebe swi'wi'.

461

477 blue jay ^{teo} djoron'hyo'rono,

486a Raven teo'ka'wi'ko'wa'

488 Am. Crow teo'ka'we'.

494 bobolink ^{male} teo'kwaris (Common name for blackbird)
(ken'akto' na'tekawyo'te'no)

495 Cowbird teo'kwaris. (must be discredited)

498 Red-winged blackbird teo'kwaris, onakwe'na'na'
na'tekawyo'te'no,

501 meadowlark ~~ro~~ tei'yo, ro tei'yo.

506 Orchard Oriole teitako'ko'wa'.

- 534 Snowflake teowis'to^c,
613 Barn Swallow k^ustarakonch^uk^u,
703 Mocking Bird ser^u'ser^u,
740 Hudsonian Chickadee teikadidi^c,
761 Am. Robin teisko'ko^c,
766 bluebird teo ron^hyo'ron^c,

Tuscarora Corn names 1914

IX F

Inscarora Corn names 1914

Kanē^{nc} ha kēn'rat "white" corn
for bread and mush.

Kanē^{nc} ha kēn'rat +
" ka nē^{nc} ha kēn's'tei
same uses; only
the husk of grain is
bluish.

u t' hēn'r' yä ti kanē^{nc} hū³' nēn,
blue so it corn kind of, name of a
bore species.

Kanē^{nc} ha kāg' nē³ white flint corn
for samp kat'kūt-
si³.
Kanē^{nc} hū³' nēn' tē is
a larger grained samp.

tikanē^{nc} ha tēi³ kwā^{nc} nāiyē^{nc} "yellow" corn,
same uses as the
last two kinds.

[not "Ohio" corn] (a) 8 rows
(b) 17 rows

Kanē^{nc} ha kēn'rat yu³ nē³ tu' rē³ = "white"
corn quick growing and
(see above) much smaller grained variety.

Inscarara Corn Names 1914

un^une^u ha^ugr^ui^u'r^ue "wrinkled" corn, a
variety of white corn,
(12 rows)

ya^une^u he^u se^u khwa^u = pop corn.

I-B-2 vocabulary relating to chiefships

IX F

references to some text
possibly *Daganawii dah*

ra'pennowā'nēⁿ = he is a
chief

— rakowā'nēⁿ = he is a chief

Wā'kahrestā'nyuk = a pine tree
has sprouted

royā'nēⁿ, He is Nobleman

De'hadoda'ho'

- 1 O'ne'sä'he'
- 2 De'hatgä'dous
- 3 Konyadä'dji'wäk
- 4 awei'gä'hyat
- 5 Jawa'ätgwä'e'

Kage'nä'ri'-
 hwa'wä' so'dji'
 ratik'ä' rakosin'
 hä'?

D

really first cousin or something like that

Honorswie'di'

De'honon'sä'he'nd'hwä' = De'hadoda'ho' = because

the Oneida said dewaga dñ'dä'he'nd'hwä' =

because De'hadoda'ho's place was the gathering place of affairs.

sga'ën'hedji'gō'nä' is = sga'ën'hes'gō'nä':
 there is no difference in meaning Charles.

gä'nhohwadji'gō'nä' = black = force = power = evil
 7p. "Hadi'ën'hodoss'nyon'" will there find its match, or fail.

Ë'gä'ihwa'yñ'dat'he' kwä'ni' hä'nä' tyn'ne'k
 25p. Hadi'ën'hodoss'nyon'

Hag'ë'hwat'hä' (29p.) not necessary.

wä'onqwa'ghye'në'n's = wä'onqwa'ihwghye'

në'n's = Chief is the depository of affairs and his demise means the fall of all affairs.

kä'ä'igat'nhä' = desirable

oya'dawä'di' = pleasant + pure + innocent

hiyā' de'oi'hwagān'ē'

kwū^{ns} aryuri'hwākēn'rāk, its means are plentiful, it can use all kinds of things, any means most will serve it

hiyā' de'wadye'pā'ge'

kwū^{ns} aryutaā'nūn'k It is not difficult.

gā'hēt'hē^{nc} ne't'ho' ē^{nc}hni'yē^{nc} = to place it outside of the council jurisdiction.

gā'hēt'hē^{nc} d'ēt'dā'nkā' = to stand in the middle of the clearing = out of doors i.e., without any office or duty.

20p. ne' degā'hwādjiā'ge'ne' = the two clans concerned in the murder, i.e., the one of the victim and that of the culprit.

24p. ne't'ho' hādē'swadoṅ'tehiyaw'n'hon = to kneel in comforting, soothing, appealing for goodwill, and mercy, and forgiveness

29p. the naming of Hiawatha is inadverted as far as I can learn.

— " —

de'ha'nigon'hā'dā' nā'ra'tikēn'rayā'çā'r =
9p. (3)ē^{nc} he is deceitful

ē^{nc}goni'hwā'ne'gē^{nc} = I beg of you the matter

Onā'gā' = gā'sēn'nā' = title - name.

so'w'ik
a' ha'chō'wē^u'

b. # ē^u'ā'owē^u'

c. o'nonnā^u'dā^u' small in size
black in color

d. de'ha'ho'wā^u'nē'gē^u' hull-diver
| thighs. | side by side
| thighs come out at end of body.

e. so'p'o' (noises in flying)

f. gonk' gā'y'o' wild goose

not duck but a
mole

g. dji'knyin'gai'hā^u' black small
goes in woods

h. hē'he' large ducks (in forests)

black duck ga'hagork'hā^u' so'w'ik,
o'wā'hāgā'wi'

gē^u'djo^u'dāgās, smalls of fish

honnā' pō' hō' → nāyā' de' hodi non's gā' wō' = they are leaders.
 Hononwī' ē' tī' Hā' hī' hō' }
 { Dear O'kwā' i' }
 de' hadidjinai' ē' don' dā'; }
 { 'hōn' hā' thā' hō' nī' }
 { hadinya' dā' }
 { hodi' sē' ē' gā' } Eel,
 Tawis tawis,
 Gāyē' i' Gānōns' gē'

Hā' hī' hō' belongs to the first and is the speaker or Presiding Officer.
 Hononwī' ē' tī' is the Presiding Officer of these "4" lodges.

These two open the sessions by opening with thanksgiving for their respective sides.

'Hodi' nē' si' ya' = ^{are the} Large Land Plover

nī' hō' nū' s' tī' they are small; but

Onndaga
 Tawis tawis
 Eel
 Beaver

one plenty
 Bear
 { Bear
 Plover small

Turtle { Hā' nō' wā' gā' ē' hē'
 { Gānyā' tē' gō' nū'

Hawk } Ball = Hawk }
 Tēgā' hōyō' = Bird, chimney }
 swallows }

Henhawk = Gāyōyō' thī' yē'
 Large Plover in the 4 lodges and all there,

25

126-26

kenkine manyawanne

kenⁿⁱ ki^o ni ken^{na} ha^o ha^{na} (Hill)

126-28

jadakwiniyu ken
dja^o da^o kwi^o xi^o yo^o keⁿⁱ
Shaw art master

dja^o da^o kwi^o ni yo^o s^o ho^o = master of many things.

134-37

Kanikonghrashon

ka^o ni ko^o ra^o s^o ho^o = decisions, judgments, forethoughts, fully made up mind.

126-25

onok^o = o^o ne^o ok^o

na - na^o heat

" 27

onokna

126-27

ne kaneka^o akopikongka^o te^o undecided, un-
yo ri^o hwa^o " decided, etc.
" an undecided matter

-3.

118-3

o^o ni^o wa^o ne ken^o niyo^o re^o ha^o te^o ?
ta^o ha^o kyaw^o

wakenekhe^o re^o s^o = I am amazed, astonished, surprised
wakenekhe^o re^o = I am surprised

1917

120-8. onghwa kehaghshonka

120-9. thadetya throughkwanekeh
the detyat' hro' kwa ne' kē' nō

120-11. konekhere = perhaps

120-14. thisanon nekwa kē' nō rice ^{molleury,} about in

122-15. nene Karenna
ne' nē' kare' nā'
Kayā' neri' nō What is right

122-16. kanonghsakonghshon
kanon' s' a kon' s' kon' =
through the lodges; i. e., throughout
the lodges; in modern
phrases, through all the rooms,
kanon' s' a' kon' = in the lodge, within
its walls, in contrast
with the word above.

122-17. daondaya kottkordeke,
aondaya kat' hō' n' deke',

122-18. ne Kenne isewanh
ne' kē' nō ne' i' sewā' nō,

122-19. kathonghnonweh
ka' b' o' n' tē' non' wē'
hō' n' wē' ē' n' kē' n' k

dhutkonkoghdaghkwanyon
tha' t' kon' kō' dā' kwā' n' gō' n' plunge through Hill

jidenghnonhon ritthatirighwaye-
dji' dē' n' hō' n' n' o' n' tē'
rasthaghkwe.

ne' s' a' nē' - kē' nō ^{you had said} ne' sewā' nō' nē' a' ē' pē' nō
that although did you ^{you desired} not say

diyas'he two men
degiyas'he " women
he'on'wē where (place)

gē' } some of them
gyē' }

odēt rough.

sāsadāon' diyas dā non' = go again to listen
intently, spare

nēwā' this time, (this turn)
is' nēwā' you this time,

dedja gogao'gwāē's'hoŋ =
dedjagogākwā dijon's'hoŋ 85 p.

Use. { wārā'rāt = he is on a receptacle yonder
wārā'rāt = he lay down.

thonte is equivalent to the tok of the Al-
gonkin tongue in the following ex-
amples: ka thonte = andi-tok = ou?
(ignoratur): onka thonte = awneni-
tok = qui? (ignoratur),
Is this kā'ōn'te?

This sheet is from a J.N.B.Hewitt ms. -
Deganawida's address, perhaps ?
Hold for possible solution.

220

"Do'gěns is' Swěnni'yo' ne'' t'hō'něn' yon'hwěndjiyā'de'. Is'
do'gěns gagwe'gi' sayěnněndā''i' ne'' tcā'' ni'yoñ' gā'hwā'. O'něn''
di'' wā'dwagei'hwayěñ'dā's ne'' he'dā''ge' wā'gadadon'nyā' ne'' sǎ'-
hěñ'don'. 'Ā'sgiděñ'ā' ne'' agon'hek ni''ā'. T'hō'něn' di'' gěñ'gwā'
něnyo''dik. Na'ye' ne'' ẽngoñye'nāwā's ne'' něngagwe'nyā' ne'' tcā''
ni''ā' niwage's'hasděn''sää'. Ge''he' se'' akgwe'nyon' ẽnkheyā'dāge''nhā'
ne'' oñ'gwe' nwā'eyā'do''dēn' dēn''se' ne'' goñdi'yō'.

End of Condolence.

Journal 1

(1)

#1000

Oneⁿ kati^s ēⁿ teyakwatkā'shātēnī^s

kontatyē^s ēⁿ teyakwātēnī^s kanukā^s

ē^s yō^s teyakwēnnon^s hwet^s tei^s tayoha-

tatyē^s yōite^s wēnoⁿ.

Kēnnonnā^s nikai^s hwak^s ā^s,

ne^s akwē^s akwakonnyō^s ne

tesnitā^s ne^s teswana^s kaaganyē^s

eswatōnī^s kātōn^s ne^s ne^s kwēkoⁿ

ne^s ēⁿ yakhiyātka^s onkwanyak-

troⁿ kayēksā^s shoⁿ kōwā^s ne^s tshon

eswa^s nikoⁿ kāak^s kwē^s so^s tē^s

ε^{su} hāi' trā' tā' sā' wē' =

hoi' trāg' (tā' gē' nē')
dream

ε swa' trā' kes. Ta ne' tū' onē'

titeo-i' hwā' tū' ne sonkā' (ē' hogā-

ē' ndā' k nē' n' gū' wa' onakdoda'

ahatronyā' ngrinyōi', Ne' tho ni-

kawē' nage.

Adon' dak s'ha'' = a belief:

a token of faith, or trust; the gospel
of the New Testament.

Gaye'i'-Gǎ'he' Niyoi'hwāge'.

(Preface to the Re-quickening Address by the Mourning Four Brothers in response to the Address as delivered by the Three Brothers).

Na'ye' ne'' hadi'nigoñ'gwēⁿ'dā' ne'' Gaye'i' Ni'hoñdāde''gēn'
 ēn'hēñni'hēñ': "Na'ne' akatoñni''s'hoⁿ' o'nēn' tā'satwēñno'k'tēn' ne'ne'
 ori'hokoñ''ā' ne'ne' tci' nikanō'roⁿ' ne' tci' niyoñkwayā'tawēⁿ'oⁿ'hā'tiē
 ne' akatoñni^s'hoⁿ', ne' ka'ti' ne' tci' nikawēñnāke' o'nēn' tāstcēⁿ'ha-
 wēñ'rāte'. Ne' ka'ti' ne' kaye'ri' niyakwatāte'kēñ''ā' roñni'roⁿ', "Wā'-
 akwaye'nā' ne'ne' tci' nikawēñ'nāke' tā'sewēñni'nekēⁿ'ne' ne' akatoñnis''-
 hoⁿ' ne' ka'ti' ne' ēn'sewe'r'heke' ne' akatoñnis''hoⁿ' ne' ori'hwā-
 kwe'koⁿ' e''t'ho' nēnyawēⁿ'ne' ne' tci' nikawēñ'nāke' te'sewēñni'nekēⁿ'-
 ne', ne' ka'ti' o'nēn' I'se' noñ'wā' ne' akatoñnis''hoⁿ' tatcyat'hoñi'-
 teke' ne'ne' iyā'' te'tcyori'hwākarā'ti' ne' tci' niyoñkniyā'tawēⁿ'i'hā'-
 tie' ne'ne' iā'tewēⁿ'hni'sera'ke' o'ni' iā'tewā'soñtā'ke' e''t'ho' yo'r-
 hienēⁿ'oⁿ'hā'tie' syā'tāktā'tie', o'ni' ok' tci' sanekhe'rēⁿ'.

B5
B2 (Cf..)

Ne'' Gaye'i'-Gă''he' Niyoi''hwäge'.

(Supplement by the Mourning Side: Four Brothers' Version).

Naye' ne'' hadi'nigoñ'gwěⁿ'dā' ěⁿ'hěñni''hěñ':

O'něⁿ' di'' oi'hwägewe'gi'' wă'hoñdwěñno''kděⁿ' ne'' Gaye'i'

Ni'hoñdāde''gěⁿ' wātdoⁿk'gwă' ne'' 'ă''son'' tci'hoñnadei'hwăganoñ'ni''ne''

oñgwă'nigoñ'hädă'gwi''nă' ne'' oñgwă'sodăs'hěñdă''gwă'.

Da' na'ye' di'' ne'' o'něⁿ' o'' niS' sagoyěññěñdă''nhă'

něⁿ'' ne'' agadoñnis''hěⁿ'. Da' ěⁿyagwe''hek di'' na'ye''-khěⁿ'' ne''-

t'ho' něⁿyawěⁿ''hă' tcă'' nwă'gawěñnage''khe' ne''t'ho' wă'agwa'yěñ' ne''

să'hěñ'doⁿ' něⁿ'' ne'' goñno''sěⁿ', saya'ne', něⁿ'' ne'' agadoñnis''hěⁿ'.

Da' o'něⁿ' di'' na'ye' ne'' tcă'' nidisaye'ěⁿ' ne'' o'něⁿ'

disadwěñno''kdă' na'ye' o'něⁿ' sat'hă'hidăk'he' tcă'' ni'hodiye'ěⁿ' něⁿ''

ne'' oñgwă'nigoñ'hädă'gwi''nă' ne'' oñgwă'sodăs'hěñdă''gwă', hodinoⁿ'syoñni'-

di'' ne'' Ganoⁿ'syoñ'ni'.. Na'ye' ne'' o'něⁿ' onakdō'goⁿ' aoñ'ni'' tcă''

“Verily, ~~we~~ do say that this
Wednesday, ~~this day~~ and
the word and state of this
day, He ^{Himself} the Finisher of our Being,
He the Master and Ruler, Je^ho-
roⁿ hia w^akhonⁿ [He the Sky-
Holder by mind], has made ^{and}
^{with it} even the light of this day,
such as it is, he has ~~made~~
prepared,
(I say).

Requiem
Address,

Ótgonⁿ.

Onondaga.

na' gūnda' ne' ēⁿ dwēnⁿ nōⁿ doⁿ tea'
stēⁿ gwa' ^{nonwa' hōdēⁿ} nēⁿ yawēⁿ kha'. do'ka't ēⁿ wā'
āi' hāya', do'ka't stēⁿ gwa' ^{nonwa' hōdēⁿ} ~~ēⁿ~~ nēⁿ
yago dūi' hwādyēⁿ; do'ka't ēⁿ nī' ēⁿ yago-
nigo' hā hūtgēⁿ dā'. Yā' dē' gā nigo' hūyo
ēⁿ ótgonⁿ.

IX^A Seneca linguistic notes on some
folk tale A. - F

vocabulary could be carded

destroyed them by fire

Othegwanda's grandfather
was Wind.

This uncle was a flea,
Dewag'sent kwus.

Dyunyudēnodes =
Deepest Lake, = also
going through the earth i.e.
Dedyā en djongog doon.

Oonwen aunt = Blue Snake
a woman.

Oon'ioen one of the
Oon'wen points on his
tail

Teg doon people on
Grand Island.

Dwoen'hdanodes = Deep
Sea = Didi'sho'o, Swamp
Blue jays.

Dyonnda danyon =
Hilly Country

Dzoggw'iyani partridge people
Honi'gōowanen Great
Mind, deep's name

Dewag'sent kwus = Flea

ants cross people.

Eyes changed to
stars "The Gods of Our
Fathers" 87c.
= (gagwe) wild plant,
that runs on water (77c)
Oktondoni,
Hawis Hä Störmi - he mimm
his leg. Hais hegtimi kurtud 55
bmed on du lakeit gägpaan
faat

Szo gegas He gâ wmonde
History Point

Djonyyuk robin people

gaisgenoe ? ground birds

Cendawamen Grand Opening

Dzagwi's red birds ^{Danagar}

Kahadawamen Great
Forest,

Diodondja'gon =

Broken Land it's

people were Ogo'hwan =
gnato

Dyos^{owa}weyen Pine Grove

gwag'gwa = phoe birds
bird at He'don Opon'da-
yen.

gwe'w = screech owl people

Omyudetgi' = Rough
Lake.

djinyondaq'ses = longbill
= mosquito, a cannibal.

(and)

my text

Dogonk gwaas = Snorer (= Uncle)

Gadjisdodon = Fires (nephew)

ok son we ne nyagwai
trade Bears entrails, for
grape vines,
fat for punk

uncle lived on beans and corn

ehin, diaginowoⁿ yentha?
-we are trading (i.e. betting the
head)
hayeⁿ wanda Gadjisdodon,

"wao'et noksonwe it over-
took the inwards

haknos^{en} sasha'ek

ehin deagenowonyentha.

ehin haknosonogonk

gwala." Twice sung.

Same trade for fat.

one hair of Great Head floated
in water would make it pain

(shooting a person away in an
arrow, twice) also mosaic
story.

"Long Horns"

Joyah'geen'k da' =
fungus on history trees

djidjo'gwen = fish hawk,

dedyohstonyakom =
Broken Rocks,

gwido gwido =
yellow hammer

djainos-gowa great blue lizard

djihons doggwen = ant people
= mound people?

these boys were a very small
pale yellow bird 7p.

note 18 bird = 'tchue'tchue =

deyo do eⁿ dziä'goⁿ = Broken Land,

ogweⁿshe dji = black point
in a white flint arrow =
1 finger in length,

gäⁿnos = spring frog

ga'nigo eⁿ dōnt ha ga'myn-
dai = intoxication,
delirious making lake

shodiōuskon = trickster

Hũde'au'ndyēt'ha = rain-
maker
ganoš'hä basket ^{made} of husks

turns tobacco to coal Hũs. ~

tai'seneⁿ

Hoš'ho'nyot = crab?

reed called owl's arrow ^{23p}

^{25p} ʔodiggwa'don = (a snake?)

Hanon don = water snake

Hawig'pant = milk snake

gashaisdowanen = great
snake

dyagoiscyowanen = meadow
lark = large leggings.

dyagoiscyowanen

Honoe'owane (Big Head) Big Head.

Hasthooyowanen = great
feather head dress, = Howno
a deer village.

Nyagwaihe-gowa = great
bear

Dagar-gz' = house swallow

Whu!

war = black squirrel (8p) to
hũz'c'

"Story Hair" in story
of Doedanegö and
Har-wä da' e'danega

Eyongyadondadye, a
man's song,

Delaware | mālec = ^{flint} Big Eater

Pogkpeknos = quail

Sandäg Kalau = big forehead
ugly-looking,

Kulva moccasins Story

Gagcinye = Old grandmother
bird name a flycatcher

Dotgehondagwe = 1/2 red hair =
woodpecker??

add story of burning the foxes
hair and nose

breasts on ironwood tree (cubs)
(Bear Lover)

gagaggo'wa

Hahāshe (Runner)

— " —
Tondayent white rabbit
gwa²yon gray reddish rabbits
Six Brothers Rabbits.

"White Beaver and Poison Lake"
first kind of game a boy kills.

Delewana Thunder

Plethwak = Thunders; Pletho (Sing.)
Kishakon, wisoke, wiske = lightning -
the woman in story = an eagle
the man = a man
wāwāhāngléo

3/4 Kshapleqléo = eroded lightning
v.?

Petugkwio = Thunders

Kiskku = h day

reshined wampum people

cooked beans, chestnuts & potatoes

bark box containing gourd filled
with oil of the bear, -
skin bottle with oil.

young man hidden in gourd

"C"

The Partridge people think
the black squirrel is a bear people.

Da ne gong's die, chief's ~~name~~
Long Kinge

black eagle on a pole that goes
up to the clouds. (test)

arrow takes root sp.

Oyas de'neoⁿ' falling rock.

Oye ne' sowane' = broad
Shoulder.

Long Horns' tears become wampum^{sp.}

dzainos gowa blue lizard

Da'no'dzes of the Geya
people = walrus.

nitgendase'diãã = nar-
row opening.

ganoⁿ'gwais = 2 feet long
like a lizard

Heno Thunder 10p.

Hino

Genda'gwent = Broad Opening.

healing with spittle 11p.

Spring Frog was daughter of
Big Head or Wind. 11p.

{ Hostawens'kahon = rattle
O'sigwont snake
Ostawense, rattle.

gaiⁿpoⁿke daddy-long-legs from
a raccoon, 11/4

O'owa'o'no = owl's arrow.
a weed.

Odjiε'gda = crab

odau'dji = small white roots
for flour.

deyeⁿnyes = long claws of
the crab people,
old woman's name.

knee-striking common episode

Dagwēⁿriⁿgonⁿhge =
lizard 1½-2 feet long.

Hanyu's dais = long snout

Dagoⁿsties = long whiskers

"belongs to our people" its
wish.

Long Snout became
Black Snake Hauⁿhdji
Ohayaⁿdadji, black body,

Hatgüs'dowanen = big belly
same kind as Long Horns.

Hüshe'wät'her = Dry Belly
names of two men

Hagron'dowanen Big Nose

"Onë gagwëgon" shawä-
di'yon heri'yon gänyo'." is

a song "Now all the game
have returned;" 13 p.

Gonyäs gwäont (woman's
she sang above song, 13
name)
? a woman of the Nasgwais
people? ~~toad~~ people.

Big Throat. (= Goitü),
swollen " , King's evil.

Long H. + Isodig, had the power
to change themselves to
be like the people they met, 13c
when they met toads they
became toads, etc.

Eating Village Hyondak honyallia
gondayan; provided by
(Stone Coat village).

Great Power in the Blue, 13c

Isog, had become Shodim'skon aka
Donngas. 13c As had tricked
his friend,
four basswood knives.

Hino lives inside of a
rock. 13d

old men sing war song

Ogwé'nis dé'ké'noenk
ganyo'shom énkhegoⁿ hé'
yoédzade.

Long Horns changed himself
to these people June bags?
gendagahádényá'tha =
tumble-baskets:

He sang same tune but different
words "Deaunⁿ ni' dagwa-

noenk onéⁿ ného agyon

heonwe niswariyonⁿ =

"It is impossible for you to
scalp me although I am
present at your meeting."

nanisheonⁿ = much worn
leather man.

Isodiggwadoⁿ is a righteous
man, who counselled
mercy & kindness. 13d

Shodions kon this was

Long Horn's character,

14c

Dādiogwatha = the herald
noim "Horn"

Dagwanonyants = Wind People,
Big Heads.

Geha Gastendo Rock of
Winds
Wind Cliff

Stone Coats live on

Rock Island. 14

Othegwē^{nh} da gawenot

Flint Island.

human brigs-men

Oose' gawenot! Passwood

Island = Gaiⁿso^he

Daddy long legs live there

Gasgwa Gawenot Rock
Island.

Gaiⁿso^he' Daddy-long-legs

Kitgawinosatdyca = Narrow

Island where live Djironhsano^m

Cricket people. "House keepers"

Gawenⁿgwent =
Broad Island where
dwell Onowehda an
Anglo woman people.

Ganēh'daikhoñ. Ga'ha-
dayin Gawant =
Green Forest Island, where
dwell Degatengowa people
- Large flying Grasshopper

Djisdaa Gawe'nt =
Grasshopper Island.

The transformations of
Padiogwatha herald is
perfectly natural to the
stage of thought.

Ho onk gowaren Large
Windlike chief's name
of Flint Island.

Hayades Long Body chief's
name.

Honoⁿgwent - Broad Road
chief's name.

Da'naisgwis = Long Jump-
er, chief of narrow island
of the Degatengowa chief's

name, Heⁿgē'dji = Black Tail,

Dadiogwaitha became
a Djisdäa himself.
Djisdäa Haosnowanen,

oak leaves was his tobacco
began to chew them

Hodehon dasiowanen =
He has big end = big chewer,

(was alive after shooting)

use of arrow to send the
messenger to Meteor Gasyondyetta
near the Sun at setting, who

lives in a white Flint Rock red but

Gean'yage Gastende. no
land there, ~~was~~

Ikwe'gdeen niyoshowesyo-
deⁿ = Red Jacket, in East on
Geggwa gawenot Sun Island
Red Bird(?) = Djagwiyu,
all red = Tanager

Onoggot gawenot = Chiefs
name Yellow Belt.

Djitgweeⁿ Niyotokä'göden
Yellow Jacket People. =
Bee's Island.

Gai^{sh} doga gawenot
Blanket Island, Onoggot-
gowa / chiefs name Djitgweeⁿ
Ha's. Yellow Blanket

Hanowa gawenot chiefs
name Honotoagä'guyit =
Sharp teeth

Onig'pa Gawanot =
Sand Island, chief's
name Hanyased of
the Swan people Owe's,
Soweksho on all kinds
of duck people.

Oja'gwiyu people Red
Lightning People. =
Thought ward was about
to burn but it was only
Red Jacket Amos
casting of rods = to sting.

Kyus'rhondyon = sharp
reeds =
stings

Ode'noqgwiyz Hap's =
Chief of Sky Land birds =
Down Blanket = Hada'gea

Seven men (no more) on the
clouds chief's name
Shedwag'sat "our grand-
father." Hino people all.

Hahasdesyowanen = Great
Power.

Sadzawiski = 1000-legged
worm

Odonta = fat = (Pork worm)
16c
Shagoewattia Punisher =
Muck worm.

Shagodyoweg'gowa
tallest man in the face.

old man above the Thunder
Hino people was brother
of Shagowatra (who lived
in a hole in the ground. 160

Odjis'danoggwa = lightning
bug, by the people of the land
g'g'gwa the Sun.

Gawenos'terri = Large Island

Hathogowa = Great Frost
"Great Cold,"
"was naked." "lots of these people"
Othowegz = Cold Land

One'nongz = "Sunshine" place,
Thow, =

Shi'negdon
Sho'negdon.

Ongwe Hanyos = Man-killer
Chief of Stone Coats,

Ongwe Ponne Indians
have no place in this
story.

X X

Haiendoris -
(He) Woodmaker
A Large Tree Worm.

Ye no g e 'au^{ns}
(She) Corrupting Doer

Seyon'den nigongen'yons
She Deceitful Stealer,

Yon wit' h ä h o n
She in the middle.

Ye no g ä ä h =
She Shingled Hair
ear enterer = Bark worm

Hagowanen of the Eagle
aweaiⁿ dagon with ^{Puffin}
bright red blossoms.
Hagowanen 13p.

Dzidzogweⁿ gowa =
great fish hawk. also
called Handzo'yas = fish-
spearer = fish-hunter

Gany ä g j' d e n = Mud-
Turtle.

Hongak = Canada or Wild
Goose

Ganyodaigowanen
great lake.

B.A.E. list 56. Cannibal Kunders

ŋs'onēyont = Red Hat

"Thunder" (?) Old man's name,

ŋⁿhdagwiyo = good ear
dog's name,

djonk djon'kwēⁿ = chia dee

Hat hē'gwent.donīs = Flint-
maker

Hada'ēorīs = net maker
fishnet-maker

(struggled a year in net)

onondā[?]

Onēntda hulled corn =
onogwa, cooked with bear's
meat

Ha'diwenoda'dyes = Thun-
ders

yāwēⁿ

Net maker = (?) Spider = djiē'-
yen.

ŋksagowa = unmarried maid,

ŋeyō[?] = married person

dewā'gsothwās = flea =
leaper,

ŋⁿŋē'gēⁿ ŋō'gwe hūshē'neⁿ
ŋhdagwis.

6, not on list of B.A.E.,

it was a trad = stretched its legs
to an enormous
length.

oil in kettle must be bear's
oil, not as note (3p.)

gaggā = ? raven

rescuer's name sgagā'di =
one half of anything. (4p.)

the half man sat at one end
of the canoe and the other
half at the other end. (4p.)
at the end of the journey the
two halves unite

ono'no = cold (weather)

(?) Gaienthwage = computer
who lived at
Dyonoh's adegan

bestiality mentioned
death of culprit by
vomiting blood.

woman's mother was this
Buffalo. when B. are killed
they only lay down their bun-
dles and walk off.

"10 rests"

asks B. women for a drink,

similar to Moose wife

story at end.

did to get home quickly. (end)

4 old men, one in each
corner of empty hodge,
were the same kind of
people as Long Horns =
Dzodigwadonⁿ; i, e, "great
large snakes = ? copper-
heads? 2nd. Also called
Hadä'ä'des = long bodied.
3rd page list of names

gasgwad² gayad² rock
cliff = valley

Ostenⁿen slate rock

Otgwēⁿhdeenⁿ niyo eno'den
= red rod = red or rose willow
arrows of Othegwēⁿda,
djitgwēⁿ Onoogont
yellow jacket stings for
point.
yellow flint,

- 1 Gwēⁿhdeenⁿ yo'noeo'denⁿ =
Red Headed,
- 2 Hono'wais,
Long Head
- 3 Donoengwēⁿh'denⁿ
Flat Headed (Thin?)
- 4 Hanyodagse's =
Long-mouthed.
- 5 Hā'gon des =
Long-nosed
- 6 Da'sides =
Long-footed.

7 Dasinogwadaⁿ =
He is low-legged

8 Da'egdes =
Liny-nailed

9 Deogdowanen =
Large wood; ? large
clawed?

10 Othegweⁿ'da =
Yellow flint

Dji'e'yeⁿ = Spider

ganeage^et Othegweⁿ'da
White flint

Spider as tall as
a man.

doisdoi' = Sandpiper

aweandagon =
weed with bright red
blossom (4/5) + 13

Ezainogowa = great blue
lizard.
from north

Djisgen = skull on
full to pieces "

Trodigwadon =
full to pieces "
from south,

Nyagwaihegowa ditto
from east,

Whirlwind, Dagwanonyal
Onwi' = a flying snake
winged snake p. 4.
many with large wings.

IX -

Onondaga - Tuscarora
linguistic notes

Onondaga "Big Mosquito."

at Tionk'ton or Tionk'ton "at the recoil" re-
turn point

Okā'ni' "Stone Giant" lived at T.

Story about chestnuts o'heya'tā'

mosquito full of blood (?) from eating otko'tā' or
sumac cones.

okaya'tā'ne' thēntā'kiä'
gnawing post then its body lies

on'dwēn nori goda' hēnk = song and dance

wā'gwayās gwayēⁿ hās = a deer's carcass
 laid open to catch the hū'goka,

honnēn'ni'dat gon' =

honnadyā'dat gon's =

t'hi^{yo}wē^{no} hyo'li^o =

owisā'gā'iyō' = ice, just thick enough
 to bear one, altho bending under
 the weight

wā'gawisā'gā'āt = slush frozen over ice

Na'gwīndā'gwā^o nē^o ogon'sā' owi'sā' =
 honeycombed ice

o'gā' = snow

wā'odjisgon'di' = blustering snow

wā'onēsdōn'di' = fall hail, not summer
 hail.

a wēⁿ hā'stākēnw = valley
wēⁿ tiā'nē'

wūⁿ hā'khwā' =

wā-wāk =

wē^r hī'ng = to scold as a sign of death

nī's'kēⁿ kēntū' = I give notice of death.

wā'khe'kretchiā'nēⁿ = I urged him,

nāḡkanā'ḡrēn = go together.

nēⁿ sēntā'hwā'ḡā't = stamp down

Women's
names

{ kāiā'r'hēⁿ =
kwāniā'thā' =
I'hēnwina'ḡēⁿ =

tciaⁿ'nēn ukēⁿ'nēn =

ḡēnā'hēn' u'nēⁿ.

gi's'he^{unc}

if this

uke^{unst} nin
are^{nc} nen^{cl}

hi'ia³

ode'kniā'die³

=

wā'hi³r.
inti^{7u} hwi'hrā'niā³g.
utra³ wāksin'lu³q

ḡā'nwēntu'nā'kē^{nc}'hā³

nāḡā'hrā'kwā³t

wā'nūre^{nc} rēniā'hi^{nc}'tā³,

o' rē^{nc} o^{nc}'ḡē^{nc}

o' rē^{nc} hā' kiā'wē^{nc},

ḡā' gi^{cl}

tiār'iēnst = *unexpected*

o^{nc}'nā^{cl}

= tā'tē'li^{nc}

se³

= hā'loā³

o^{nc}ḡwā'nūḡm'dā'ḡwi'nā³ = onkhirihwā³karēn'ti³

lō^{nc}kwā'nwāntu'nā'kē^{nc}

iēn'kwā'li'kō^{nc}ru'nā'kē^{nc}'hā³

dē'iaqonē' dā'kūn'

=

= u'likē' rāksē'nēn',

gā'skarā'kwā'st.

tē'no'pē'

ti'sē'nēn'

ē'iaquti' gwā'n'tā'kwā'st' hā'g.

ni'hōndade'gē'n'

=

hā' tikā'ūn't'kē'n'

gwā'?

kwā'n'

dē'no'ē'n'

=

hā'sā' - sā'hēr

dän lu'don^{ns} goteiske^{ns}

djiawäkä'ho'de^{nc}

= iawäkä'hu'nēn'

ogē^{nc}hē^{ns}

= ukē^{nc}rā't

satkwi'nā'tā'ç

šastā'nē^{nc}hā'niā'ç,

gadō'gē^{nc}

Kāijā'teieñ'tā'

nē^{nc}iotgēn'isdi'hā'die

= nē^{nc}intkwi'nē'hā'die

wā'tkarē'hāreñ'nē^{nc},

šawā'çēñ^{nc}.

gēñ'gwā'

utō'äç.

wätentā'tē^{nc}kwā'nē^{nc} ~~awē^{nc}hē^{nc}~~

wätē^{nc}sā'nē^{nc}kwā'r.

ē^{nc}wādē^{nc}hāēnā'di'

=

u'hāru'kwā'tē^{nc}krē'

utānē^{nc}stā'rā't

nāieñkwē^{nc}nakiä'rē^{nc}. (13. p.)

ɛ̃ wɛ̃ ti'ɕ'hwä'nɛ̃'wɛ̃.

ti'ɕ kawiiɛ̃ nã'ɕ'pã' ^{nã kwã'st}

ɕwatkɛ̃ nã'wɛ̃ (16)

ɛ̃ iaku'st hu' thã'ɕ

ɛ̃ iaku'ri'hwã' " "

diɛ̃' hã'gwã'

arɛ̃' kwu'wɛ̃

a'ru nɛ̃' iã'st

kwã'st aru'riatã'kwã's' nɛ̃'k

hã'gwã'

kɛ̃' nã'kɛ̃'

gã' hã'sã'

= light

" ~~light~~ wampum,

tchi-

^{akakuta} a'çē^{un} sa'wēntē akakuta'ku-
nās'nōk

wādon'gwā'

tchi-

^{akakuta} a'çē^{un} wā'nē^{un} hā'k,

hēⁿ djiagwēⁿ nūwāgēⁿ hēⁿ' = ēⁿ tēⁿ akwagwā^h kiāⁿ rēⁿ'

ēⁿ tēⁿ agwāⁿ nēⁿ tito' hā'kw.

ēⁿ gōⁿ iōⁿ hūwēⁿ djiāⁿ nāⁿ nāⁿ' = ēⁿ hēⁿ iāⁿ nāⁿ'
to has, to reach
also to ~~...~~ ^{gastur} jaghu

tēⁿ tōⁿ

? wāⁿ hīⁿ hāⁿ hāⁿ t' hūⁿ

nāⁿ iēⁿ gwāⁿ ' oⁿ '
that is kwāⁿ nēⁿ too

hāⁿ nāⁿ ~~hāⁿ nēⁿ~~ kwāⁿ nēⁿ ' nūⁿ k' hūⁿ ēⁿ r

ne' kälü'

hā'nä' hās'nēn'

nā'ie' liia'

" wā'li'r

nā'ie' gwā'

" hās'nēn' häri'pē'
" kurä'ni'

o'nē' ne' nē'

unē' hä'kiä'
n'nē' nēn'

ē'käidä'hä'hēn't.

ē'čkäi'ri'hwä'kid'rēn'

ogä'hi'

=

iakuti'gwēntä'brä'nä'li'

hä'nēn'

this here

ogä'wi' tää'thō' = hä'sä',

o'ē'ē' =

ḡdā⁶ wā'ondia'di⁶ sā' teā' de'pwa⁶ sēn⁶ non⁶ =
150 years.

deyowān'ge⁶
gān⁶ wān⁶ = wire, metal

gān⁶ de'pēnnon⁶ ton⁶ = do you not know? What a

gān⁶ non⁶ de'pēnnon⁶ ton⁶ =

hilly, you do not know

gān⁶ non⁶ gano'on⁶ he' naⁿā'wē^{un6} =
(out of sight)

gān⁶ gano'on⁶ he' naⁿā'wē^{un6}
(in sight)

Opēnōpā'

green hide

onā'hwā'

spread hide

kakōn'hata =

kakōn wā'tā' = tanned skin

gān⁶ hōn⁶ = skin (cure)

nā'ie' nē' tē' = kē'ns'

gwā'sho' = ti'är' | besides, next
ʔä'gē' = ʔä'pō'ne'
↑ tēwā'n'

the nā'ie' di' nē' = nā'

gair'gwā' = nä'skē'n'hē'n'wē'

o'ni' = ti'är', but
= nē'k'lwē'r, also, and,

awe'kād'ie' = tu'hā'nā'
hod'nigō'gā'de' = ä'skē'nō'ne' käu'nikē'ne'
sē' = hä'sä',

wadonⁿhwēndjiā'selonⁿ = wā'fnārā'grēⁿ
wā'fnayā'grāwēⁿ (Incl.)

iwitalakwi'nomt = näkakuti^rr'ēⁿsāia'hrā'kiⁿ

iadat hā'wā'k

nāwā'nā'nu'ⁿnēⁿ

kaku'nāteārā'nig'ⁿnēⁿ

i'shotinas tan'horstele' = wā'^{ka}skutkwirā'gēⁿ'nā'k
-rēⁿ'nā' -

gkakwirā'hiⁿstei'lu'g.

gkateārā'hiⁿstei'lu'g.

ori'wākā'te' = wā'^{nä}teuri'hwātukēⁿ'nēⁿ
an excluded, not included

gwā'rā'tō'rāwēⁿ

sayā'tākā'te' thou art excluded, not infected
wā'kakutiⁿ'tāⁿ.

hoti'nikon'kā'te' = his mind is not afflicted, affected help
nitiⁿ'kion'hwēntaiā'kia the want

šerək'ä⁶ (Moh.)

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(Onond.) wä'djikä⁶ de^{un'} gi'hē^{un'} = kyäwē^{un'} hä⁶. tā' ki' rēn⁶

ē^{un'} hä' es' dā' = he will gather them together

ē^{un'} hadiyä' dā' ni' dā' = -strengthen, confirm, it

de^{un'} gi'hē^{un'}?

tā' ki' rēn⁶? = What can I say?

ō'wäs } Onondaga

'ä⁶ son⁶ }

'ä⁶ son⁶ Seneca

še'gon⁶ Mohawk

šewä'n Tuscarora

go'gi'wē⁶ = a woman o'gi'wē⁶

ē^{un'} yon'dä' gi'wē⁶

deyōn'dä' ste' nya ēn' nyon'k =

dyok' o'nē^{nc}
hāō'kwē' o'nē^{nc}

after a letter

ĕ ^{nc} ioñdwēñnoñ'di'	= disregard	}
ĕ ^{nc} ga " " "	" " "	
hē ^{nc} iagodwēñnoñ'di'	= to speak to a	}
hē ^{nc} waga " " "	point or matter.	

ĕ^{nc}hoñdwēñnoñ'di'
ĕ^{nc}gon " " di'

kē ^{nc} 1 djik	by and by	kē ^{nc} djik hiāē'
o ^{nc} hwā ^{nc} djik	"	kiāwē ^{nc} ē ^{nc} hū'
hā ^{nc} dji'gwas	hiāē' "	

tū'u'nē ^{nc}	at once	
ok'sā' (Mshwak)	"	o ^{nc} nē ^{nc} gwā ^{nc} thō'
ogondā'die'	"	

hā ^{nc} sā' gwā'	just awhile ago
wāē ^{nc} 1 shōñ ^{nc} (Remer)	

hā' sā'
wā' ε°

just name

" "

3

? onok = te ε° gwā° = onē^{nc} shon'-klu^c =
nok' nā° = " onē^{nc} nā ε°-klu^c =

nā^{nc}

onē^{nc} niqε°-khē^{nc}

u-nē^{nc} ukē^{nc} hē^{nc}

hā' tu^c niē^{nc}

ni' tho^c gwā^{nc}

o' nū^c

nē^{nc} klu^{nc}

if surprised me
 ongei'hōnās = ēⁿkrīhuwā'nhā'g =
 "I never saw that way before"
 gāi'hwī'io' = gari'hwākwā'st

deio deieⁿthāk = it is dangerous.

gēⁿhēⁿ =
 ēⁿiēⁿkwā nēⁿkrēⁿ' =
 trapped by dead-fall
 wā'in'rā

wā'di'sni'hō'dāk = wā'n^ūg^ūtiri'hu'nā'r'hu' =
 -Tārko?

a matter difficult of solution

wā'dietehi'hōdā'dēⁿ = wā'niätēhiri'hwāk'hā'nēⁿ =
 caused them to quarrel-
 dispute

wā'dietehiēⁿni'don'niāⁿ'dēⁿ = wā'niätēhineⁿ-
 ri'ā'g

wā'dē'pni non'kei'don'niā' = wā'stiteinē'ia-
you two kwetō'hrēn'

kyoni'don'ni = it is tangled up

gā'nigōñ'hā' = mind, knowledge, thought, judgment,
wisdom.

ni'hoñ'nādē'nnos'hē'' = tē'kaku'nētā'kē'hrām'terē'' =
in session

gā'nigōñ'hā'gē'shō'' = u'tikē'n'rē''kiā'kēñ'hā'nē'' =

'ōñ'' = tā'tai'hā''

ōā' tiū' so; there; hence;

nā'ū' gwā'' o' i'hā'donk =

tei = while = when — in

tei-gaksä'a^c white, when I was a child

tei-ghe'no[?] " " " " her step-mother, child

tei-g'gē^{nc}dji^c " " " " I was old,

{ deo nandä'rī non dā^c gwā'no^{nc} = they hope for them, i.e.,
the things,

{ deyongwadārī non dā^c gwāno^{nc} = we hope for, are hoping
for them, i.e., the things

(orenda is the basis of these two sentences)

tei-gā'don^c = I said so all along, at first,

tei-gon^che[?] = since I began to live,

teitgnan^cgak = when I lived there,

tei-gē^{nc}gē^{nc} = when I saw

tei-swa'yon[?] = " ye came

tei-wā'ε^c = at first, in the first place,

ε^{nc}se[?]hāsdes hägwērri'yök = thou wilt have au-
thority over,

ne[?]-khō^cka'ε'gwa^c = and that likewise,

0^{nc}gii^c = or, Luke 28. 4.

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hōdine' hō'uri' = two men

ga ne' ēndāk' di' = ga ne' gwa' ē'

while eagle waving its tail (name of dance) said to be
otkon'

hadon' hi' ē'nk = s' hagon' hi' ē'nk to provide one's
living

ho n' hi' ē'nk

Dyō' s' ho' = Dō' s' howē' = Dyō' ho' pē' wē'

niyagon' hā' s' a' = infant, lit. one's life is small,

women's
names

Gonwayā' dowē' =

Gonwao' hē' di' =

Ontsen' niyāe' thā' =

Ga' hon' yon' da' =

Bear name

Mud turtle

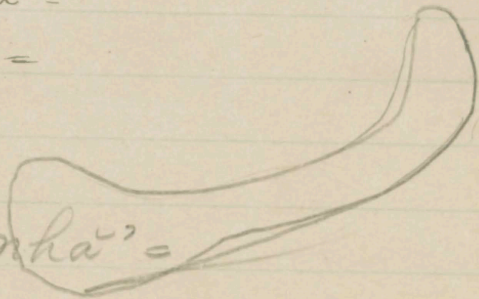
Wolf

Wass ..

Son do ā' gō' nā' =

wā' on' son day ē' ndā' nā' =

gō' son do' hē' n' s' =



Ēⁿt'hoñwanonⁿ wagā'dā'di'ε' = looking for To-ha-
gi^o hyawā^o gi^o him, four appointed as a guard of honor

wā'gawi'sā'hēⁿgwa'dā' = sagawi's'hā'gwā' =
ḡakawi's'harā'ku' =
breaking up of a river's ice.

White:

owā'hē'sdā' = white

owā'hē'sdā'dā'gi^o = pure white

owā'hē'sdā'¹ēⁿ = whitish, not pure white

deyowā'hē'sdyā'gi^o = it has a whitish appearance

dyodā'hē'sdā'dā' = whitish

nyut'hwā'nat

o'nyē'yēⁿ = snow on the ground = laid snow

o'gā'yēⁿ

o'gā'ni^o = cold, frozen, frosty, snow.

o'gā'nawē^{no} = wet snow. ḡā'sā'gōⁿ'dā' = flute used
in medicine society.

a'e' de di yode' hās dōns' 20^{no} dōnsaā' nigon' ä"-

nā^{u^m'c} syon^{no} = XI, 38 m.

hā' dōnsa wā gē' gwē^{no} = I might again have taken it up.
saā dok hā' hē' t = he received his sight again

hē^{no} on wā yā' dat' gā' = they will deliver his body

ē^{no} on wā nō' gon' dē^{no} = one will treat him spitefully

ē^{no} on wā sō' gwawes' hon' on' = one will scourge him!

dē' n' t' hā' t' gē^{no} = he will arise thence again

sa' s' dok hā' hē' t = so thou receive thy sight again

sa' i' wā gwē' n' n' i' yā' s' dōns' hā' = thy belief

^{omd.}
 gi's'hä^{nc} = gi's'hä^{nc}

ana^{ε^c} why?

go'ge^c hurry!

gaän'naⁿ hymn, song.

anaⁿ aot,[?] What? What is it?

agän'ank it should have been

agän'nänⁿ it have been

wak'ä^c

wa'ε^c

On a side, beside it, by the side
 first, then first, a little while ago
 just now.

a'di'gwa^c

we'ε^{nc}

On gi^{ic}

ne's'hon^c

Ne gä^{nc}

djis'gä^{nc}

djis'gä^{nc}

haε'gwa^c

he gwa

ho'gwa

whether, I do not know what
 far away
 or

only (that)

it is this, this is the one
 ghost, apparition.

Exclam. of contempt, used by women,
 also

towards

yonder, off this or that way.

wadä'djis't'hä' = yu'nēc hwä'ki'
sē'nyē' = nigē'hē'

√ hordē'hnō'dēn' = to clasp

√ agwadade'gē' = to tribes
-s'hon'

√ dwadat'hāwā's'hon' = to the whole community,
onā'dā' = leaves

ganā'dōndā'kdi' = o'nesdā'gē'hä' =

ga'nē'hēndē'nyon' = ganāgādi'nion',

Hodi'nesdā'gon' = women carry branches of
evergreens waving them
Because the Cayugas and they
had a similar dance

ga'date'hēdā' = quiver = people standing close
together, as also ^{the} corn, etc.

nok'hoi'ni' = nä' nēn' and also

tei'gwä' again nä' nēn'
? = o'nē' hūyā'

Inscarora lerus

ākū' t'hē'

aku nē' hū'kwāyē' ā'

akunē' hē' hē' hā' Turtle

akuti' hā' tē' k' Bear

Tawis'tawis Plover; Killdeer

Kē' nā Eel

Kinē' hā' kā' Beaver

Gkwari' nē' Wolf

Joseph Henry

= two sides alike again

te djioli'hwakalā'ti' = kwāns' tōā'wri'hwā'ni'kiā'

it does not affect only one side
The matter is growing thin

arākēnk.

side

awit' = wākā'nē''

sarak hē'le''

= ē''kari'hwā'nā'hrak hu'ē''k

'nikon'kātē'

= ti'şwā'tikē'nē''

calm in mind

iin'kwātkwē''nā'r

wā'kiā'twa'şhwākwē''nā'rē''

deni'hlo'kwaii''

= niat'niā'iē''

let us two commune together

converse together with pipe

āiakāwē''

i'si'

= arwēn'hā'

hā'ni''

{ sā'ne'
nā'ye' 'on'

hā'ni'sē'' or sā'hē'r

nē'tēiākē''whēn'niāk to settle

sewelio''s'kwē'

= şkakūri'hwāt. greedy
a murderer
gā'tō'kwā'nē't

hā'nä' wi'd'hē^{n'}, nā'ū' gi's'hū^{n'}

kwū'ti' hā'nä', " gi'hi'

kwū'nī' kwū^{n'} / āiēn'ä'

hā'nä' sē'n'r'ūre^{n'}

sēnriē^{n'} / wā'hi'r

tiū'hwī' - hā're^{n'} ē' wagatgā'hadē'nī'

tehē^{n'} /

hā'ihū' kwā'nī' =

hā'nä' kwā'nī' =

ēn' / oñ' / = Kwū'ti' hā'nä'

wā'ogonⁿ'nyon'di' = large sponge-like
flakes of fall and spring

wēnⁿni'gädēⁿ'dās = plant flattening down,
"heavier."

Sganonⁿ'sgwaiē'gwas = fine spring snow that
drives away first spring frogs.

wā'owi'son'di' = hail, ice hail.

owi'sā' = ice

deyowi'sgwēn'de' = partly frozen

deyowisawēⁿ'de' = ice along the shores

wā'tgawisayēⁿndaⁿ'nhā' = all frozen over,
strong, solid ice.

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No. 3907

Stock Iroquoian

Language -

Dialect

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

Collector J.N.B.Hewitt

Place

Date

Remarks Collection of notes in envelope marked "Phrases
and words interpreted." / Probably all Iroquoian.

*Annotated by Tanton with classification
evidently items meant to be placed under*



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