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EDITED BY F. W. HODGE



VOL. X

No. 8

A SERIES OF PUBLICA-
TIONS RELATING TO THE
AMERICAN ABORIGINES

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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A MOHAWK FORM OF RITUAL
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APRIL 9, 1782

BY
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BY
J. N. B. HEWITT



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 Estjage (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 "wampumbelt" 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 *goñyěñneta''kwe'*, 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 pre- siding 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 Asharekowa [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'kěⁿ], for thou art a Tekari'ho'kěⁿ], 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,	yakwawěñni'nekě ^{n'}	ne''	Teyak-
We Caughnawaga,	let us speak	the	We
			Tekari-
wari'hō'kě ^{n'}	'ă'sě ^{n'}	(ni)yoñkwă'tă'răke'	te'keni'
hoken(s)	three	so we are clans in	two
		many number	
teyoñkwakwě ^{n''} răre'	ne''	tsi'	nă'hoyătă'wě ^{n'}
two we are located in	the	wherein	so it befell him
places			
Tsă'tă'k	Ni'hao ^{n'} hwěñ'tsăge'	tsi'	o'ně ^{n'}
(the)	so many his lands are in	wherein	the
Seven	number		time
wă'rě ^{n''} heye'	ra'sěñnowă'ně ^{n'}	A's'hare'kō'wan'-	
he died	he a chief (is)	Asharekowa	
kě ^{n'} hă'.			
(who) was.			

1. Tyotyerě ^{n''} to ^{n'}	O'hěñ'to ^{n'}	Kari'hwate''ko ^{n'}
The first thing is (the)	Front	It-end of the ceremony (matter)

oka'seri' ē'rěⁿ wă'kwa'hā'wi'te'; nokhō'ni' tsi'
 tear(s) elsewhere we bore them; and also where
 te'roñnyă'to'kěⁿ wă'tyakwă'si'haroñ'ko'; nokhō'ni'
 his throat is open we dislodged obstructions and also
 severally;

tsi' ronaktā'te' wă'kwanekwěⁿ'tarokewă'nyoⁿ,
 where his couch we wiped away blood spots manv
 stands

ā'kwă' sayakwateweyěñtoñ'nyoⁿ.
 fully again we set things aright in
 succession.

E'ro', E't'ho', oroⁿ'kwă'să'.
 Surely, there a string, or strings,
 of wampum.

Yakeniwěñnakwe'koⁿ' ne' Kō'ră',
 He-I are unanimous, are the Super-
 agreed intendent,

S'hotsi'tsyō'wăne'
 Shotsitsyowanen (= "His
 Flower is Great,")

2. Tekeni'hă'toⁿ't ori''wă'. Ni''ho'. Tyatate''kěⁿ'
 The Second it-matter Go to. Thou-I who
 (is). brothers are

Tsyă'ta'(k) Niyon'hwěñtysă'ke' o'něⁿ' ā're'
 Seven So many lands (tribes) now (again), or
 in number sometimes

yone'hră'kwă'(t) tsi' nisayă'tawěñ'oⁿ'
 it is amazing wherein so thy person it has
 befallen it

teska'ně'ră'kwe' roskěⁿ'rake'te'tă'kwe' Kayanerěⁿ'-
 two thy eyes rested he who a warrior was It-Law
 (thereon)

seră' rotsteristōñ'ne'.
 he-it occupied himself in.

O'ně^{n'} toñta'hatirōñ'to^{n'} ne'' S'hoñkwawěññi'yo'.
 Now again he has the He who our God (is).
 drawn back (him)

Ne'' kā'ti' wake'hyă'rā''o^{n'} ne'' Tekeri'hō'kěñ'
 That conse- I it have recalled the I who am a Mo-
 quently hawk (i.e., a
 Tekarihoken)

tsi' nit'hotiri'wisă'oñ'ne' ne'' oñkwă'sotseră'so^{n''}-
 where- so they it had the our several grand-
 in thus ordained sires

kě^{n''}hă' ne''kě^{n'} ne'' roñ'něñ' kă'' ki'' ok'
 who were did not the they have wher- it may only
 that said ever, be,

noñ'we' ko'nikoñ'kă''te' (n)ě^{n'}wă'to^{n'} (ne'')
 the place one's mind fresh, will it become (the)
 (that) untouched, (is) (ones)

oñtate'kě^{n''}soñ' yokoñta'tye' ě^{n'}tsyoñteweyěñtoñ'-
 they who are sev- right away, again will one restore
 erally brothers at once, things severally
 one to another

nyo^{n'}.

O'ně^{n'} kā'ti' ki''roñ' wă'tkă'kě^{n'}rawěñ'rye' tsi'
 At this so then let me I the dust disposed, where
 time say stirred about,

yă'kayěñ'tă'ne' raoyeroñtă'-kě^{n''}hă' ne''
 there it fell, his flesh-it was the
 alighted

oñkwari'wă'-kě^{n''}hă' Ās'hare'kowan'-kě^{n''}hă'
 our man of affairs—who Asharekowanen—who was
 was "Big Knife,"

i'kěñ' ěñs'kăt' yeyoñkwari'wă' ne' kā'ti'
 it is one there our business (is) the so then

awě^{n'}heyoñtă''ke' oñkwatewěñoñ'ti', i'kěñ' yakeni-
 the corpse on we cast our words, it is he and I

nok' oñ'ni') sakoñtsistayēñ'hă'se'. Wă'se';
 and also again I have fire for thee. Go thou;
 kindled a

tsyā'ko^{n'} tyatate'kē^{n'} ori'wă' satsteris'to^{n'} tsi'
 take thou thou and I who official thou dost where
 courage are brothers business attend to it

nī'ko^{n'} yotatēñ'ro^{n'}.
 so they they remain.
 many
 number

To'să' ok' ne' yaka'hawi'te' ne' să'nikoñ'ră',
 Do not only the there it bear it the thy mind,
 away hence

ok' o'nē^{n'} tsi' ne' asatsteristo^{n'}hak ne'
 only now where the thou shouldst continue the
 your duties

oñkwayenerē^{n'}seră', i'kēñ' i'se' tsyă'takwe'nī'yo'
 our Law, it is thou thou art master of
 it, disposer of it,

ne' Tsyā'ta'k Niyon'hwēñ'tsyăke'.
 the Seven So *it* many land(s)
 number.

Nok'hoñni' roñ'nēñ' wă'hi' ne' oñkwă'sot-
 And also they said of course, the our grandsires
 you know, individually—

seră'soñ'kē^{n'}hă' aetewē^{n'}heye' 'on'te' ne'
 who were we would die perhaps the
 yakahā'wi'te' ne' ako'nikoñ'ră', kă' ki' ok'
 hence away it the one's mind, wher- it may just
 would bear it ever be

noñ'we' tē^{n'}tkă'hră'kwă'te' tsi' niyonteri'wakhă'-
 the place thence it it strike where there they their
 off its perch affairs have united
 severally

hoⁿ ne^{''} ok' nis''ă' ne^{''} se'r'hek Rawěñnī'yo'
 the only thou, the thou must He-the Master
 by favor think con- (i.e., God)
 tinuously

t'haweroⁿ'hă'tye'se', tsi' niyoñkwayă'tawěⁿ'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' să'' niyori''wăke'.
 Many lo, so many *it*-mat-
 ter(s) number

4. Kayeri''hătoⁿ(t) ori''wă'.
 It, the fourth *it*-matter.

Tyatate''kěⁿ o'něⁿ' sat'hoñtă'tye' wakeri'wă'-
 Thou and I are now do thou keep I am reciting
 brothers listening along the matter
 along.

sawă'tye'. O'něⁿ' noñ'wă'-kěⁿ' kă'toⁿ, wa''se'
 At this the today-is I am do thou
 time it not saying, go

tsyā'kěⁿ' ori''wă' satsteris'toⁿ', ki''roñ' kă'ti'
 do thou *it*-business, thou hast let me so
 have matter charge of it, say it then
 courage

tyatate''kěⁿ teseni''t'hărak ne'' tsoⁿ'wătěñ''ă'
 thou and I who do ye two keep the thy dear nephew
 are brothers on conversing
 together

ro'skěⁿ'rake''te'; ăⁿ'sat'hoñ'tăte' ne'' ot'he'noⁿ'
 he, the warrior; do thou give ear to it the anything
 těⁿt'hawěñnīnekěⁿ'ne' ne'' ăⁿ'kari'wiyo''hăke'.
 thence he will give the it will be good.
 utterance to it

- Tyatate'kěⁿ Te'seri'hō'kěⁿ 'A''sěⁿ (ni')-
 Thou and I are Thou, Mohawk three so
 brothers many
- să'tara'ke' o'něⁿ kěñ't'ho' noñ'we' nisayă'tă'ti'-
 thy clans at this this place the where there thy body
 number time has arrived
- rhe'oⁿ tsi' noñ'we' niwakenaktă'te', Tsyă'ta'k
 where the there my mat is Seven
 place spread out,
- Niwakoⁿ'hwěñtsyă'ke' kanekhě're' iyă'' teyokěñ'-
 So many my lands it is not not it lacks
 number doubted (anything)
- roⁿ tsi' nisayătawěñ''oⁿ (*text:* nisayă'tawěⁿs)
 where- so thy body has so it ails thy
 in suffered body
- kanekhě're' tyatate'kěⁿ te'saka'serěⁿ'toñ'nyoⁿ'
 it is not thou and I are thy tears flow in two
 doubted brothers courses
- o'něⁿ kă'ti' ě'rěⁿ wa'khă'wi'te' ne'' oka''seri'
 now so then else- I carried (them) the (it) tear(s)
 where
- nokhoñ'ni' tsi' tesanyă'to'kěⁿ wă'teksi'haron'ko'
 and also where thy throat I removed lodged
 opening (is) things
- nokhoñ'ni' tsi' tisanaktă'te' wă'kateweyěñ'toñ'nyoñ'.
 and also where thy mat is I sat things to rights
 spread severally.
- E't'ho' O'hěñ'toⁿ Kari'wate''koⁿ oroⁿ'kwa''să'.
 There Front It-ceremony, end it-string of
 of, (i.e., the first part wampum.
 of the ceremony),
- E'so' să'', niyori''wake'.
 Many lo, so many items
 number.

2. Ni'ho', tyatate'kēⁿ o'nēⁿ sat'hoñ'tek ne'
 Go to, thou and I are at this do thou con- the
 brothers time tinue to listen

ni'kēⁿ tsi' nontä'syeran'nyoⁿ o'nēⁿ
 so where- thence thou didst do now
 (they) in them severally
 are

tonsäskēⁿ'ratī're' nokhoñ'ni' säskwatekä'tēⁿ tsi'
 thence thou disdt and also thou hast where
 draw together rekinkled it
 my people

noñ'we' nä'tekenēⁿ'roñnyā't'hä' niyā'te-
 the place there I use it to assemble every one
 my ranks

teyori'wake'soñ' oñkwateri'wayēñ'hä'se'; niyā'wēⁿ
it-matter(s) num- they have been left to us let there
 ber severally as obligations; be thanks

kā'ti', ki'roñ', tyatate'kēⁿ. E't'ho' E'so' sä'
 so then let me thou and I who There Many, lo,
 say are brothers.

niyori'wäke'.
 so many *it*-mat-
 ter(s) number.

Kayoñ'ni'.

It-Belt of wampum.

3. O'nēⁿ o'yä' tyatate'kēⁿ tsi' nontä'syere'
 Now it other thou and I where- so thence
 (thing) are brothers in didst thou
 do it

ni'kēⁿ ne' wa'si'roñ' te'seni't'harak ne'
 so is (it) the thou didst do ye two continue the
 say to converse together

tsoñwatēñ'ä' ro'skēⁿrä-ke'te'. Niyā'wēⁿ kā'ti',
 thy dear he, the warrior. Let there so
 nephew be thanks then,

ki'roñ', tyatate''kěⁿ tsi' nī'koñ' ta'sewěñ-
 let me thou and I are where- so they thence thou
 say brothers in many didst utter
 number words.

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

něⁿyā'wěⁿ'ne' i'kěñ' äkwä'' niyā'wěⁿ' wěñ'de'
 so it shall come it is verily let there be it-day-
 to pass thanks time

soñ'toⁿ' tsi' kěñnoⁿ'toñ'nyoⁿ'.
 again it where I am thinking my
 has thoughts.
 become

E't'ho' oroⁿ'kwä''sä',
 There it-string of
 wampum.

E'so' sä'' niyori''wäke'.
 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''serāyěⁿ' ěⁿwate-
 The it tells where there is a day will ti-
 extant sun

ra'kwa''toⁿ' April 12, 1782. 11 ěⁿkahwistä''ek
 disappear " " " " it will strike bell

or'hoⁿ'ke'ne' ěⁿwa''toⁿ' 2 těⁿkahwis'tä'ek
 daylight-in will it " will it strike
 disappear the bell

ěⁿyoto'hets'toⁿ' něⁿ'tye' ěⁿtsyoke''to'te' 3 kā'ti'
 it will pass it midday will it again " so
 appear. then

něⁿkahwis'tă'ek tsi' něñ'we' yěⁿtsyoke''to'te'.
 so many it bell where there it there will it again
 will strike (hours) will be going appear.

(Yō'to'kt).

It ends.

J. Deserondyon.

No. 27. Haya. Tong. Sera.



(2)

Lachine Ap. 9th 1782

Cughnawageyagwa weaninne heane
Deyagwarichogea 3 yongwadarage
& Deyongwagwaraone

ne Diina hoyadawea 7 ni ha onkwha
Thyage Isonia Waghrach huyi
raghlean nowa nea nell Share kowongea

Dyodereaghton oheadon karighwa
deghgon Ogaghberi Erewagwaha
wighide
sichkoni Wicde Ho ~~gea~~ Wadya
gwaghlicharong

no khoni Thironak datte Wagwane
gwaght Daroge wan Nyon, Agwagh
saya gwadeweyeadon Nyon
Ero & Tho - Orongwaghha

yejenilua nague konnigorah
Elo sane yoriva ge
Shottlygware

2 Degenighaton, oriwa

nihō Dyadotegia t̄hya dughninyongheshes
p̄ge Onca aare yonghraegwa t̄tine Sa yada-
wa Onca we Lanek herea tegheska
neraghgwe roghegearagegh de dagh-
gwe kayanne raghsira kott deris-
tonne Onca Don Do ha d̄yron dea re
Shongwa wea niyo —

Ne kaati wageghyaghira on t̄ne Degen-
righ hogea t̄tini thotirigh wisson-
onne nonne ~~g~~ hlot̄t hera Shongwa ha
ne geannetonni kagiok nonne
hgoni gon Caghde nea Wa ton onda
de gea t̄t̄ Shon yo kon Datdye Entyon
de weyeaton t̄yon Onca kaati Dyatatega
giran wa thageah raweanye t̄sinon-
weyagayea da re kaoye rōnda gea ha

non gwarighwageah ha lshareyowan
geah ha ichea was hat ye yongwarawa
ne kaati a wea heyondage ongwadi-
wea nindy. ichea yageni wea na gwad-
kon ne Gorah shotittlyowan ne & tho

Rayonni
Ebolane yoriwage

Dyadagha seah hadon oriwa

- 3 Dyadattegea tshyadaghh niyongheran-
tshyage onea lathondattye wage righ
waghla wattye wagenon geagh washat
ok ent the wea ninne geand si non wa
ne sayada wea giron kaati Dyadatte
gea onea Donda-honeagh radyre
~~Dyadatte~~ Dyadagha lats = tshira tongh gwha
niya deyorigh wagegh shon we se derigh
waya hase ^{hok horegh kon tshyadagha} wagh se tshyagea Dyadattegea
& oriwa lath deriston tshinigon yodattea
ron.

Soghla oh neya ka ha wigh de
ni sa ni gonra Okhorea Hinia sat
Teris don hak nongwa ya nreagh sera
ikha ise tsha dagwe ni yo na tsha
tagh ni yonghwhent tsha ge
noh honi Honera Wahi nongwagh lots
hera shongragh ha & Edewragh he ye
ongh de ne ya ka ha wigh de nagoni
honra kagiok nonwe ent thara gwa
gwagh de Hinia yonder ighwah ka hon
ni ok ni sa ne Ser hek ka wa ni yoh
thaweront tshese Hinia yongwa yuda
wease & the

Mayanni
Elo laneyori wage

Kayerigh hadon Oriwa

4 Dyadattegia Ona Sathondattye

Wagerigh wagh La wattye nea nonwa
geah thaston wagh se byagea oriwa

Sattdiridon giron kaati Dyadattegia
de senigh tharak negh thohwa tea

Yogh shearagegh de sagh sathondatte
ne othe non ent thawe a ningeane unka
righwiyo hake

neh honi nise sagh gia ragegh de

Satthondak notthe non ent thawe ninne

geane yanosea royaner Dshon

ogh kaati nea yawea ne Inyorigh wak

ni ron notthe non Insenirigh wissa non

gwayanne reagh Sera & tho

Orongwaghla

Ebbola ne yoriwage

Mohyaton John Dederondlyon Cannadotege

Laughnawaga Ap. 9th 1882.

1. Thyadaghtk niyongh when tthyage kaodiwan
Dsi onca donda hondady

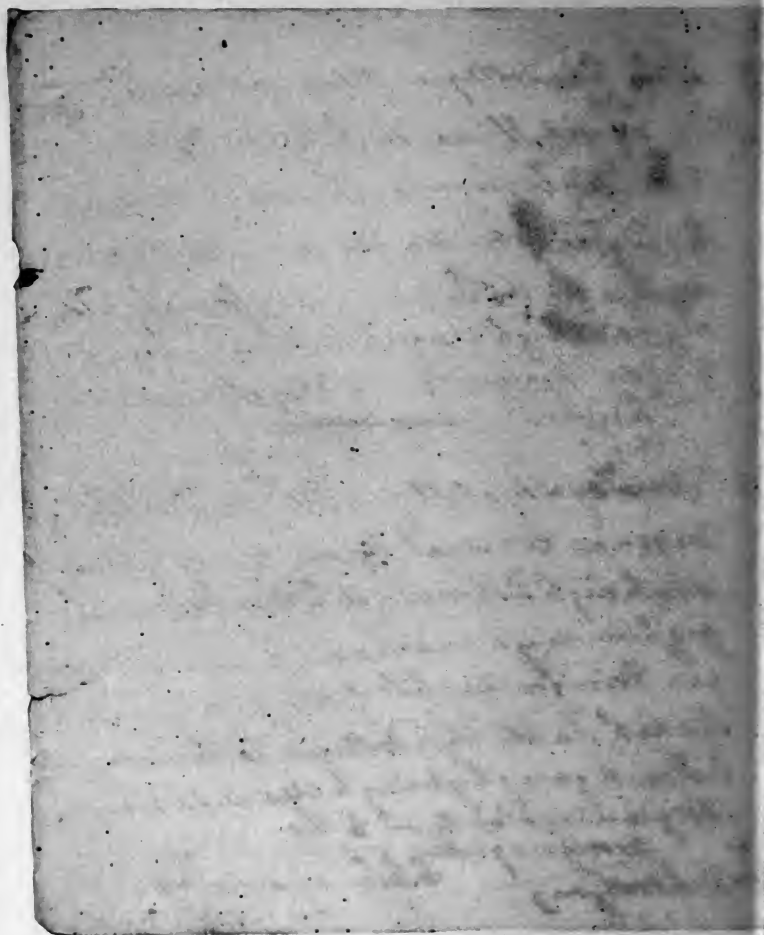
Dyadattegea deghserihogea aghlea
Sadarage onca geatho nonwe ni saya
Datirheon tti nonwe ni wagenak datde
tthyadaghtk ni^{wa}gongh when tthyage
kannehe^{re} yaghtleyogearon tti ni sa
ya ta wear kaneh here Dyadategea
De sa gaghtsere^a ton Myon onca kaati
Erea Waakhawighole no Caughseri
Nok honi tti de sa tthyage a Wadeths-
ti harongo nok honi tti dy sa nah
datte wa ka de weyea ton Myon

E tho Ohea ton harighwa tegh hon
Orongwaghtsa

E solane yari wagge

2 ni ho Dyadattegea Onca Satthondek
ne ne gea. Thi nondagh Syeran Myon
Onca Nonlaghugeneagh r'adyre Nohho ni
Saghugwa de k'adea Dsi nonwe na de g'ewagh
ron Mya tha tha niya deyorigh wag'igh shon
ongwaderigh wayia ha se niya wea kaati
gi ron Dyadattegea & tho Elolaneyorivage
hayonni Orongwag'ha

3 Onca oya tyatattegea Dsi nondagh Syeran
negeane ~~awagh~~ siron de senightha
Srahnegh Dshonwa dea Noghgea re
gegh de niya wea kaati gi ron tyadatte
gea Dsinigon daghseweaninnegeane
Serhek kaati Tyadattegea & thonea yaw
ikka agwaghyawegh weade Sondon
Dsiganonghton Myon & tho
Orongwag'ha
In Dektontyon Elolaneyorivage

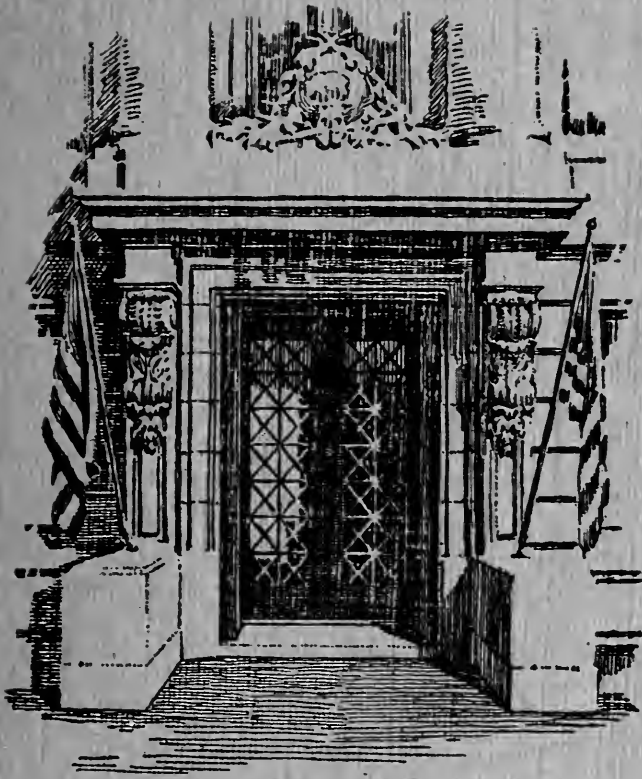




(11)

Ne Wathrovi: Di weghni soa ya
 En Ma de ragh wagh ton April 12. 1702
 11 en caug ~~hais~~ da ege whongore en wagh ton
 2 Dia Caugh hais da ege ~~to~~
 2 En yo to hets ton neante. inly
 En Dyogogog hde 3 hanti ne caugh hais da ege
 Di ne a we ya Dyogogog hde

2.1
 11-6
 6-14
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 35
 99



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