



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

NAA MS 3909
Miscellaneous material
National Anthropological Archives, Smithsonian Institution

Please cite the material in the following format:

"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"

For example:

"NAA MS 2108, National Anthropological Archives, Smithsonian Institution"

Notes and
Citations.
1930-31

~~Leitch~~

Kiwé-tonan =
Giwidé-onan =
(Place for) "Detour" in
Chippewa

Milwauky or
Manawauky river

Menomonee; Treaty
July 9, 1832

Assimíné-kon or
Paw-haw grove

Chippewas, Ottawas, & Pot.,
Treaty July 29, 1829 p. 436,

Genera *Emys* & *Cistudo*
Turtles with divided, hinged
Plastrons -
Box Turtles so-called because
plastron is attached to the
carapace by an elastic,
cartilaginous joint, the p. is
divided by a central hinge;
feet fully webbed.

Ingham's Indians
of Pennsylvania, by
Donald A. Cadzow.

Penn. Hist. Comm.

Vol. iii. Harrisburg,
1936 I.

Ēⁿ gat'gä'sondägu',

I will leave, stray from, forsake, the
company I was with.

Ēⁿ ga'des'ä',

I will get, will be, ready,
for it

Ēⁿ andä'k,

he will stand, rise up, stop.

Ēⁿ ye'ät,

she will pass it,

Ēⁿ goyä'dä'sänoñ',

I will keep, take care of, preserve, thus.

Ēⁿ ga'dawä'n'änt,

I will go over, get over, it.

Ēⁿ ga'dawä'n'änt,

I am going to swim.

Ēⁿ jägoyä'dägwät,

it will save her or them, preserve, heal,
her or them. (life, or soul)

Ēⁿ ga'des'hä't,

I will resist, struggle, defend myself.

Ēⁿ ga'isdo'onk,

it will be removed, laid aside, etc.

Ēⁿ ya do ēⁿ syon' gwēⁿ,
he will pray to, beseech, thus,
Ēⁿ a' non' he' t,
he will fill it up.

Ēⁿ dwat' gon dak,
we will go there.

Ēⁿ o non dyä' ä' dā' goonk,
they may or might be or have been
using, occupying, it.

Ēⁿ o di naⁿ kwēⁿ,
they will be angry, or mad.

Ēⁿ wāⁿ gya' don' dāt,
I will tremble or shake,

Ēⁿ nan dyäⁿ donk,
They will waste, misimprove,
abuse the privilege, keep others from
the use of their rights, or use the
rights or property of others to the loss,
detriment, or delay of the owners.

Ēⁿ wan' dōnūⁿ,
it will yield, produces.

tei'se'de'dji',

early in the morning (past time).

de'wa'däna''gää'dä'gon',

parable, comparison, or illustration,

de'gä''gwä''äns'gon',

the north, where the sun is not,

ä'sha'go''ni go ä''yän'dä'dä'niak,
he ought to be in the habit of ex-
plaining to them.

ai'dwa'di'u'dat,

we ought to work, labor.

a'yu'da'gu',

it could not do it,
it ought to fail, fall short, or
be discouraged in regard to doing
it.

agi'wadä''dä,

I made report, delivered the
message.

Boundaries of Prov. N.Y.,
p. 436, vol. VIII. N.Y. Col. Docs.

Ans. Gov. Tryon June 11/1774.
Six Nations called subjects

a'yugäⁿ'ank,
much more or much less, it
might be rather. (comparisons of
qualities, "much less so, much more so.")

akni gonⁿ'iyo s daⁿ'gwaⁿnoⁿ,
my comforts, joys, happiness.

agaⁿ'dyonⁿ'gwaⁿnoniⁿ,
my fears, the cause of my fears.

agaⁿ'dyonⁿ'gwaⁿnisthäⁿ,
what terrifies me.

a'reⁿ'säⁿnoⁿriⁿ,
than mayest or shouldst take
care of or keep it.

aya gwaⁿ'hä s deⁿ'gonⁿoⁿk,
we may or should be made
strong

a'gyäⁿ'naⁿ'ek, I may or must fur-
ward, aid, abet, further the
cause

aodyäⁿ'yon, or
cramped, drawed,
strained.

agi'wagon'dā'gon',

I have submitted, given up
the matter,

agwai'winyont'hā',

we enter a complaint, protest,

aos'gā'ā',

by itself, by itself, alone, clear
from mixture.

agā'na'gā'don',

I am waiting for it

agē'gahon dji,

I am skillful.

agwa'yā'dā'se',

we are depending upon, relying
upon, it.

ak'hi'ya don'es-gon'gwā'se',

we are praying, pleading, or
supplicating for her or them.

ē^m yu'don'noon dyi's'sek,

it will keep away from; stand aloof,
(general habit or practice)

ā'ān'dā',

hunger, famine, scarceness of
food.

Kanōn'niā' = dance

da'sēn'gā' = the "scratch" line
in race: slipping

dä'ēⁿ'non' = they will dance

dä'ēⁿ'non'tkwā'ne' = they are
about to dance

deonon'tkwēⁿ' = they are dancing

ēⁿ'sgā'niē' = woman's dance;
foot-sliding d.

Si', Behold, see there, Lo!

o'nāⁿ'dji'gōwā = long ago ^{Matth. xi-21}

gāi'o'dūs'yowanāⁿ's = mighty works

^{Mark 15:40}
gwāⁿ'hu' = (and, besides,) also,
gyē¹' = some,

wāⁿ'nions'hon'on', gwāⁿ'hu' gyē¹;
also

1243 Chant of Eulogy in use
p. 663, vol. 4, Penn. Col. Records,

mk. 14:34

näⁿkhū¹-shōn swāⁿhē¹ swa-

dā¹nigōⁿāⁿāⁿk, gwā¹hu¹ =

but the flesh is weak

dyāⁿgwā¹shōn ne¹hu¹
list — mark 14:38

ha¹ε'gwā¹, gwā¹hu¹, na¹dī-
sāⁿno wa nāⁿs, "In like manner
mark 15:31 also the chief
priests, etc."

ha¹ε'gwā = in like manner?

gwā¹hu¹ = and (also),

ne'gwā¹, nā¹ε' ne¹ t'hēⁿāⁿ

dyudī¹āⁿdon¹ first, in the first place,

diin'i wā¹ on acct of weakness, for the
sake of.

de'diin'i wā¹ not etc.

diint'hōⁿ it is the thing, the same thing,

de'diint'hōⁿ it is not that, it is another thing,
not the same,

de'de'diint'hōⁿ

ne' na'ia'gos'ha'noni'us'ha'ia'n da'k'
the property of her
goia'da'ge'has'ha', her benefit
hodiia'da'ge'has'ha',

ne' gos'ha'non'ni'us'ha'
the her (benefits, goods), property
on'da'yo'iwa'he't,

do'a'on'wa'non'da'gwa'ya'ons,
they shall deposit with them (as a bond)
§ 2.

ne' ga'nikho'sha'sho'on,
the her needleworks

ke' ne' wa'a'don'gwa' gat'gaa'
whenever

a't'ho'ni'gononni'
will he make up his mind.

gü snä^{nə/} bark of a tree or shrub.
o snä^{nə/} " " " "
iyon's' blanket

(m.) o'skon'tä' bark

(m.) o'sho'se nä' basswood bark for
roofs.

ne' that is it, it is that; this,

ne'ho = Tusc. hä'sä'
i' ne'ho
i' hä'sä'

ēn' = Tusc. wir'kēn

ā' nā'ē'gōwā de'ā'on' aēs wā'
tē' hä'sä' kē'djī.
nigon äiä'n dā't

John
VIII - 43

hō de'dōn's'on' he begat

ēē'n/ēn = Tusc. wi'ä'r = for, because,

ē'iagōwē's'thē't they shall inherit

ē'iē'thīwā'is'thāk they will speak
will evil of you,
shall accuse you

ne' gwā' but (that)

ē'ō de'säi'ē's'thē's he will have
the opportunity

gwä'hu⁶ besides (that), also

gwä'¹ but

Ēⁿ dja go nongä don'ong, one will
be born again

deon wariä' do'ia'gon⁶ one has
cast him in prison

hā'e' gwä'⁶ also, besides that

gi's'hēⁿ it may be, possibly, if so
be,

not'hwā'i' his spirit, soul John xii-39.

diioi'wadi'onit sickness.

se'gaā' thy eye, eyes.

dewaga dwä'non⁶ (-nonit), I hope, expect.

dewaga dāⁿnon⁶

dwacläⁿnōdāⁿ⁶ let us sing.

De youwa don ti = ? "Many are dis-
posed to one."

Molly Brant 180p. Sir Wm Johnson

— Same as before —
dein dāⁿ noda'goⁿ there is hope on
account of it.

de'gaä'gwaa'gon'gwā towards the
north, northward

dāⁿ gwā'e^c quite, very; more —
than expected.

—— wi'it it is finer than ex-
pected.

—— we'ēⁿ it is farther than ex-
pected.

han n wāⁿ deⁿ

de wā'hōnt, it is joined to-
gether,

de swā'hōnt it is again joined
together.

(Onondaga) Ēⁿ yondor̄yā Ēⁿ 'hoⁿ =
3884 (ms.) to blow on (medical)

3910 Ēⁿ Raⁿ hōngāwēⁿ 'dat =
to accompany =
oⁿ 'hōn'gā = a notched
stick, denoting
volunteers.

enfin oⁿ nēⁿ gwāⁿ = finally,
at last
encor Qwā's

pas encor 'āⁿ sōⁿ still, not
yet.
soit qu'import nēⁿ 't'hoⁿ tōkⁿ 'gwāⁿ
"treat with you at Canataquamy.
to-morrow morning (next Spring,"
p. 648, Penn. Ind. Rec., Vol. 4,

Tuscarora terms

kari'hwayā'ni' it is
a good matter
ā'ni'kēñf = mankind

kayēñwā'ni' = it is
west

mo'q'wi = Hopi Indian =
moki

p. 574

582

buffalo-hoof clasp

Byrd's Dividing Line

p. 122

Jewahominy (Creek, Inhabitants
call) or
Tuskarooda

p. 227 Jewaw-homini

p. 229 Ohimpamony Creek

" Yatapso Creek
(fish)

p. 121 Ohimpa-mony = Jumping Creek

p. 318-9 Jewahominy (bis)

329 (Ditto)

p. 123-4 Hico River

Hicosotomony =

Turkey Buzzard River

Byrd (Cont.)

p. 144 Rockahominy = powdered
(193) parched Ind. Corn

p. 192 rockahomini

p. 119 Massamoni = Paint Creek =
Vermillion, Ind., call it,
"Red ochre"

p. 232 massamony Creek = bitto

p. 120 yaypatses = Beaver
Creek

p. 229 "Yatapso" p. 231 Yapatsco

p. 35-60 Massaponux = a plantation
-70-73 on Rappahannock River

p. 115 Monisseg = Ford = Shallow
Water "in their jargon."
"on Roanoke"

p. 240 Monisseg Ford on Roanoke
River

Byrd (Cont.)

p. 5-7

Nansimand River

72

- word

68

p. 290 Last Totaro King,
with only 2 men defeats
a large force of northern
Indians from a cave,
De ga^oko John Buck

Inscarora DEED,
July 1931

Rep. 18, p. 773
= = p. 628-29,

Map 47, No. 250.

Danger Place 8. =
Siyoden'hiq'di'. It
is a traditional name
the Onondaga dwelling place,
so given in the
"Committee's Report"
page 7. 1900. March.

Mohawks, Onondago
Leayugax and Sineax

In conference with Gov.
Clinton and the Commissioners
for Indian Affairs, for the
State of N.Y., at Fort Schuyler,
10th Sept. 1784, in reply
to the Gov's address, speaking
through Capt Brant Schell;
(quote pp. 60-61, Ind. Treaties, by
Hough, vol I. good.)

wä'de'shago²ni²kon²ra-
karhadenyon²ko²
Acts. 19, 26 v.

he their minds overturned
successively,

— " —
Tuscarora
"hisk-covered" (1931)
{ ä²nir²här = Virgin
ä²tir²här =
näyänir²här =
wä²n²tir²ä²t =
("petted")
Of datitan I. 339

Gonopah is an
Anglicized form of
the Southern Pishits (Shoshonean
Stock) name for "a canyon,
a gutter." Alexander Oct. 12/31

Der Heilbringer
Von Dr. A. Van Derssen
1931

{ p. 186, Vol II, Lafitan on
the import and use of
the stick of enlistment =
la Buckette. }

[Copy 2 pages]

Hawitt

Onuda "Cartier" Mohawk Sagard
 1. on'ska segada on'ska' escate

2. tek'eni'igneny tek'eni' te'ni

3. rä'sēn' asche rä'sēn' hachin

4. käye' honnason käye'ri' dae
 honnason

5. kwisk' ouison wis'k ouyche

6. ya'hyä' kayaga ya'hyä' houhahéa

7. tea'dāk indahic tea'tāk sotaret
 in daic
 in daie
 in dalkis

8. de'klon' addeque sa'te'kon' atteret

9. wa'dlon' madellon tyon'ton' né'chow

10. Oye' li'assan' Oye'ri' assan
 assan
 Eggo

full, complete,

Hawitt

Hawitt Wendat
layuga
 skat skat'

Hawitt Tuscarora
Seneca
 skāt en'tai

te'kni' te'di' de'kni' näk'ti'

rä'sēn' rä'syēn' sēn' rä'sēn'

ge' tāk ge'i' hēntāk

kwis' wish' wis'kwis'k

ye' wa'gyä' ye'i' u'hyäk

tea'tāk sotare' djä'dāk tea'nāk

te'kron' ä'tere' de'gyün' näk're'

tyu'ton' ēn'tron' dyu'don' ni're'

wa'hēn' rä'sēn' wis'hēn' wā'chēn
 [Chen]

Kanpowen Belt seen
by Clarke p. 124 vol. I,
in charge of Dekatkatons =
Abraim Lefort (p. 122)

Queen Ann's silver gifts -
p. 214

Ischoolcraft Drog, vol. I p. 442
Lu-na-to-gun = Delaware

Seneca Clans from Wm Jones
of Cattaraugus
Wolf, Bear, ^{Hurtle} Deer, Beaver, Beaver
Hawk, and Crane (Heron?) p. 449

Woman Chief Names

"Governesses

Tjéanonenikhe

Kazghuwa

Treaty Sept 12,
1788, at Ft Schuyler
(Ft. Stanwix),
p. 358

Chief Governesses of the Senecas

Kayendatsyona

? Shagodya dyestha?

Seneca: no'y^héⁿ = my mother =

Onida, no'khā^h = my "

Onondaga, no'khā^h = " "

Onondaga, akno'séⁿ my uncle

Woman Chief Names
Ononghsonlyon
Karaghgoene
Kawaghlyenengtha
Kannonisen
Gonwaghisenawi
Kaghhearenghsa
Karoghlonghs

July 8, 1788

Buffalo Creek.

went to Nat. Gorham &
Oliver Phelps

Zeebargar wrote: "About
fifty or sixty years before
the white people came into
Hudson's river, the Five
Nations made a league or
confederacy."
Olden Time, I, 274

Ontario - Outlet South.

In the Jesuit Relations, Thwaites' edition, vol. 48, page 75: "The other Iroquois nations had no better success in an expedition undertaken by them against the Andaste (Susquahanna) savages of New Sweden, with whom War broke out some years ago (p. 77). Raising accordingly an army of 800 men they embarked on Lake Ontario toward the beginning of April last, and directed their course toward the extremity of the beautiful lake to a great river very much like our St. Lawrence, leading without rapids and without falls to the very gates of the Village of Andaste or Andastogua. There our warriors arrived after journeying more than one hundred leagues on this beautiful river."

ahahroon, sorte de
Canard que
les Algonquins
appellent
Anhanhwe[®]
" | " | say

ä'ä'u'wē^{n?} or

ä'u'wē^{n?} =

loom in Tusearwa

Crop p. 89

Jugement Erroné

Hiawatha = Schoolcraft
p. 51, The Hiawatha Legends
"Manabozho"

"The character, the place,
which he holds in Indian
mythology are further de-
noted in the 6th vol of
my Hist., p. 417; also 3d vol
p. 314

tedjō'kwā'don? = previously

Ēyōn'kwanon'sador'go' =
it lay our lodge in ruins,
as by an earthquake.

Kanokwi'yā' = one long string of
wampum



ALEXANDER SHERRY.

The Six Nations Reservation lost one of its oldest and best known residents on Thursday evening when death claimed Alexander Sherry, aged 92. The deceased was in full possession of his faculties up till the time of his death and was highly respected by all who knew him. He is survived by one daughter, Mrs. Joseph Martin, also a resident of the Reservation. The funeral will take place to-morrow afternoon from his late residence, about a half mile east of Ohsweken, with interment in the Baptist Church Cemetery at Ohsweken.

OBITUARY

MISS EMILY CARRIER.

The death of Miss Emily Carrier, about 70 years of age, and a lifelong resident of the Six Nations Reservation, occurred yesterday at her residence close to the river and about two miles north of Ohsweken.

OBITUARY

HERBERT GARLOW.

Herbert Garlow, aged about 73 years, and one of the best known and most highly respected residents of the Six Nations Reservation, passed away at his home, opposite Chiefswood, last night. An industrious member of the Six Nations Band, he had a host of friends on the Reserve and beyond. He is survived by his widow and a large grown-up family. The funeral will be held on Sunday afternoon. A private service will be held at the family residence followed by a public service at the Baptist Church Ohsweken. Interment will be in the Baptist Cemetery.

MARRIED

CAMPBELL-MORGAN—At St. Jude's (Brantford) by the Rev. F. W. Schaffter, on May 4, 1935, William Fisher Campbell, eldest son of John Campbell, Esq., of Brantford, to Betty Iris, only daughter of Lieut.-Col. C. E. Morgan, Superintendent Six Nations. English papers please copy. 98/8

LONG-STANDING LAND DISPUTE WAS SETTLED

Indians Have Lands Returned, Receive Monetary Recompense

ANCIENT CHARTER

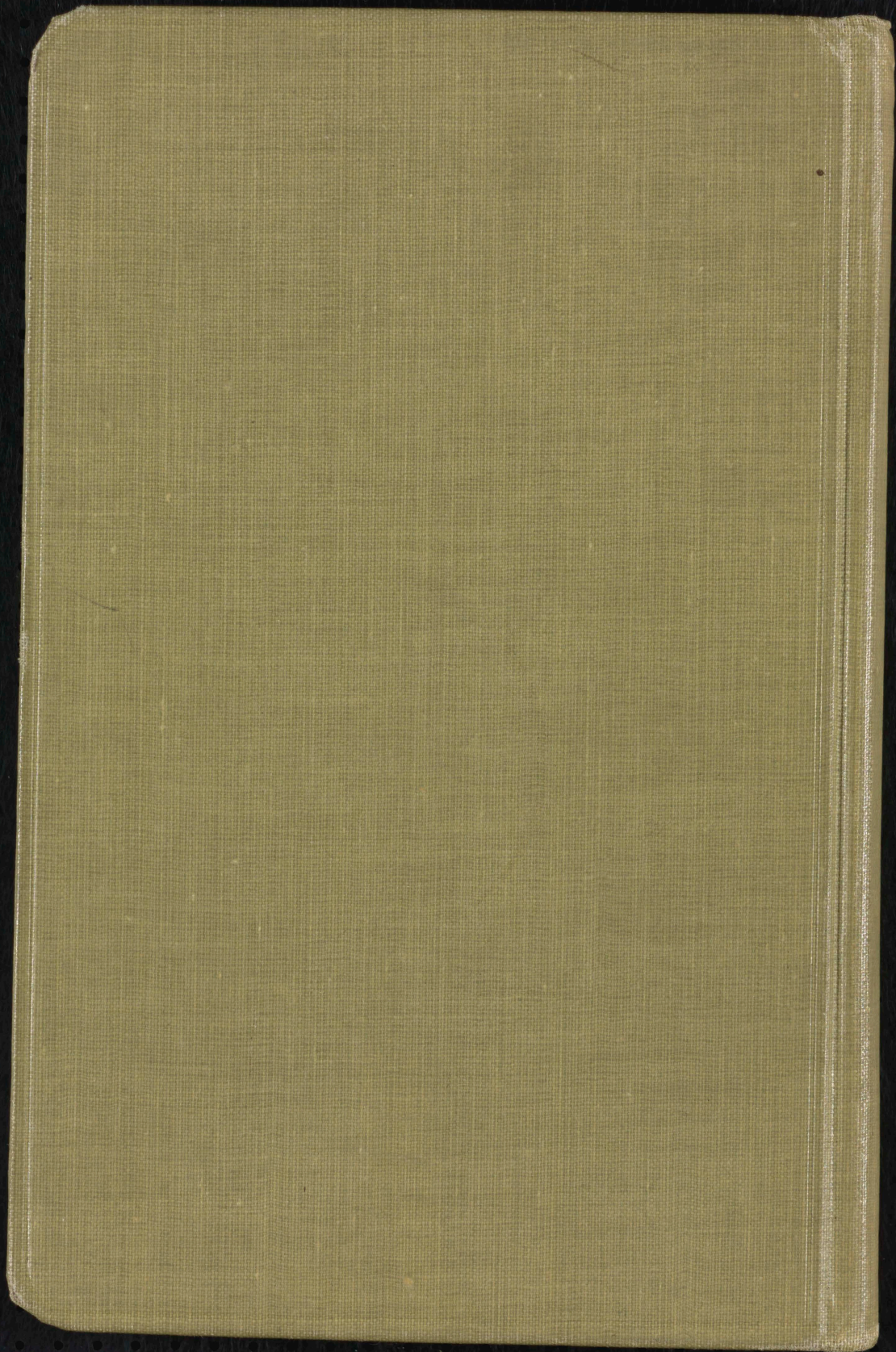
A dispute which theoretically had its origin in the far-off days of Cromwellian history, and which affected certain Indian lands of the Six Nations Indians, has been settled.

Word to this effect was brought to the members of the Six Nations Council, which met at Ohsweken yesterday under the presidency of Lieut.-Col. C. E. Morgan, superintendent of the Reservation, by A. G. Chisholm, K.C., London.

Notifying the council members of the result of certain litigation which had taken place between the King, on behalf of the Six Nations Indians, and the New England company regarding certain Indian lands, Mr. Chisholm stated that an agreement had been reached whereby the company relinquishes all its claims to lands and buildings hitherto considered as coming within its jurisdiction with the exception of Mohawk Institute and approximately ten acres of land surrounding it. In addition the company agreed to pay an, as yet, undetermined amount for certain lands it had disposed of in the past. This sum will be paid in trust for the Indians to the Department of Indian Affairs.

The New England company is entirely a religious organization and was instituted by Sir Oliver Cromwell, a charter being granted by Charles II, "for the propagation of the gospel in our plantations in Virginia."

The Anglican churches on the Reserve and the Mohawk Institute were originally built by the New England company.



BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

No. 3909

Stock Iroquoian

Language

- Seneca & Onondaga

Dialect

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

Collector

J.N.B.Hewitt

Place

Date

1930-31

Remarks Miscellaneous material including the following: Seneca sentences (Seneca and English), 12 pp.; Onondaga sentences, 1 p.; Tuscarora terms (3); "Byrd's Dividing Line," 3 pp.; Women chief names, 2 pp; Extract from Jesuit Relations, relative to the Andaste or Susquehanna (Monestoga) Indians. In gray cloth bound notebook, 5-1/2 x 8-1/2".



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.

- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.