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Bill

A Legend of the Control of the Game Animals.

An old man and his grandson who was very small in size

lived together in a lodge. Thus they lived together for a long time, during which they occupied opposite sides of the fire as was customary among their people. The little grandson played by himself on his side of the fire, rolling about in the dust and ashes. The old man at times was quite anxious about the future of his grandson.

There came a time when the old man saw the child sitting about in different places on his side of the fire. Finally, indeed, the child was surprised to hear the old man speak in no kindly voice, saying, "You will become a pitiable object, if you continue in this way, for you are very small. It is verily necessary that you should do something to help yourself and thus provide yourself with what you may need. A bow and arrows is, perhaps, the first of your needs."

Then the old man started making these for the boy and when he had completed this task he went over to the place where the child was rolling about in the dust and said to the child, first taking him

in his arms, "You must use these in this way," and then ^{standing} ~~sitting~~ the child on the ground he said, "You must learn to shoot with these," and grasping one of the hands of the child he placed it on the bow in the usual position for shooting and then taking the other hand of the child he placed an arrow in it and then instructed the child how to join the two together in proper positions for shooting, and then the old man himself drew the bow-string, saying to the little grandson, "This is the way you must customarily do."

In this manner he instructed his grandson in the art of shooting with a bow and arrows, and the child was not long in learning how to do it. Again he said: "That is the way you must continue to do it."

Then he drew forth his bundle of trinkets and treasures and took therefrom the foot of a raccoon and fastening it to a staff he set the staff upright at a long distance away. Then the old man said to his grandson, "You must shoot at this continually. And whenever you hit it you must say, "Gajihsondis." This you must say, and I

shall then learn what a good shot you are." Now the child did, indeed, follow his grandfather's instructions.

Then it came to pass that the old man said to his grandson, "I will now free you from my tutelage, and now you must depend on yourself. No matter where you may be you must keep saying, 'Gajihsondis,' whenever you may hit any object—even this foot of the raccoon."

It now came to pass that the old man paid no more attention to the welfare or ill-fare of his grandson. The latter ran around at pleasure for a long time. At last he asked his grandfather this question, "My grandfather, where, indeed, are our kinsmen?"

In answering him the old man told his grandson a number of things. Pointing off a long distance he replied, "They have gone far away to a place where lives a great beast. It is impossible for any one to reach this place in seven years."

Then the youth making no answer kept on playing as was his custom. Some time after while at play he arose and going to his old grandfather said, "What is, indeed, the exact direction from here to

that place whither they have gone?"

Then the old man arose and went out of the lodge and standing there beside the doorway he pointed far away straight to the place where their relations had gone. He said, "There in that distant place there is a spring of water in which lives that great beast, and in that place all our former kinsfolk perished."

The youth answering said, "Now, my grandfather, I will go to that place." Very early the next morning, it is said, the youth taking his bow and arrows started on his long journey, saying, "Oh, my grandfather, I start now."

After the lapse of a suitable time the old man went out of the lodge and standing beside the doorway said, "Kū, he is, indeed, going an excessively long way off. It is certain, perhaps, that he will be able to go there," and then the old man re-entered the lodge.

So now with regard to the youth. He started on a slow running gait and finally he reached a place which his grandfather had in-

dicated to him, and then after going over a mountain which was on his way he came to a lake, and he was surprised to see in the middle of the lake a water-fowl having a white body floating about. At once the youth took aim and he shot at this strange fowl with the white body and the shot was so true that the fowl simply fell on its side dead.

The youth then took hairs from his head and spliced them together and when he had produced a cord sufficiently long he cast it on the lake and by this means he was enabled to draw the body of the water-fowl to shore, and he at once rushed up to it and fell upon the body and soon he had prepared it to bear on his back by means of the forehead-strap. Then the youth started for his home and when he arrived at his grandfather's lodge he said, "There now. I bring a very large animal."

His grandfather after looking at the body said in reply, "Oh, this is not the right thing upon which to be avenged." Then the youth answered, saying, "So be it then. I will take it back to its home as

seems proper to do." Then, the youth packed the body by means of the forehead-strap and started for the place whence he had brought the great animal.

Having arrived at the shore of the lake he cast the animal down there on the ground and said to it, "As to you, I shall leave you here, and, furthermore, you must, indeed, come to life again."

Then the youth started for home, and he was not long in reaching the lodge of his grandfather, to whom he said, "I have now released the animal." He did not delay in resuming his sports around the lodge and continued them for a time.

One day when weary with his playing he went up to his old grandfather and said to him, "Come now. Just tell me the exact direction to take to go to the lair of the great animal of which you have told me such awful things?"

The old man replied, "So be it," and he went out of the lodge and stood there. Then as soon as he had taken a suitable po-

sition he said to the youth, "Here it is. It is just here. As soon as you start and have gone quite a distance then verily you will see that this pathway has the habit of shrinking back. And this will be taking place continually, and this is the cause that it will require seven years to reach the place where the spring of water is which you are seeking; and this path too is one of great danger and much difficulty, for in that place dwell female beings which feed on human flesh, and it is they who devoured all the kinsfolk that we had."

After hearing this and following the direction shown by his old grandfather the youth started. After the lapse of some time, the old man again said, "Let me see where he is," and he went out of the lodge and there he stood and looked around for his grandson, whom he finally saw disappearing in the distance. He mused with himself saying, "It is certain, I believe, that he will be able to accomplish the feat of reaching the place where are the pitfalls set by the eaters of human flesh. When the youth arrived at the spring of water he

was indeed very thirsty. At once he decided to inspect the place to see how true was the saying of his grandfather that there in the spring lived a number of female beings (?women) possessed of great orenda or magic power.

Thereupon the youth deliberately put his feet slowly into the water. As soon as he placed his feet into the water then as quickly darted forward the being covered with scales, so ugly was it, and swallowed his foot and leg far above his knee and snapped the leg off. The youth simply laughed, saying, "Hă' 'hă'." Then he wondered what would happen if he placed his other foot and leg into the water.

So to test his scheme he placed the other foot into the water and the being at once grasped his leg and foot and snapped them off. But the youth merely laughed and said nothing. Finally, he said, "Let it be so. Now, perhaps, I will fish with a line." This he proceeded to do.

For the purpose of carrying out his design he removed por-

tions of flesh from his thighs, and he fastened these portions of his flesh on his hook, and when he had completed his task he cast the hook into the water. And just as soon as the hook had entered the water the great being seized it in its mouth and the youth drew on his line and pulled his great adversary out of the water and he cast its body aside..

It is said that now the great being began to whimper saying, "My grandson, put me back into the water again." But the youth verily paid no attention to what it was asking him to do. But he again baited his hook and cast it into the waters. Just as soon as it had fallen into the water it was seized in the mouth of another one of these great wizard beings which appeared in assumed shapes, and at once the youth began to pull on his line and he soon landed another of his adversaries. And this too, like the other, began to whimper, saying, "My grandson, will you please put me back into the water." Then the youth replied, saying, "I have no legs. You have broken off these my legs." So then the two beings came forward and began to

work on his body. And the youth said to them in his turn, "Do you two re-set my legs. You see that I cannot do it myself."

So the two beings which were possessed of great orenda or magic power obeyed his instructions and they put back the legs of the youth.

Then the youth kindled a great fire. And, whew, just as soon as the fire had become great the youth seized the hair of the male being and cast him into the great fire and he did likewise with the body of the female being. And as soon as the bodies were consumed then the heads of these beings exploded and out of them flew owls.

Then the youth went further on a short distance and there he found the lair of two panthers which were fierce in aspect, for they were fighting. And the youth raised his bow and arrow and said to them, "Stop your anger, you two. for the place where you are belongs to me."

Then he went on a short distance further and there he found a number of elk fighting in their turn. He also said to them, "Stop

fighting, you two." And so they did in fact stop fighting and separated. Then the youth said to them, "This region belongs to me."

Then there arose a great tumult and noise among the animals of all kinds. And the youth saw there what seemed to be a lodge. And the lodge was one that ^{were} is long and on its top ~~an owl~~ ^{was} seated, and they too were making outcries, saying, "Hi', hi', hi', hi', hi'. Awake, a male human being is coming." The youth now watched them and he was surprised to find there lying down the body of some one who much resembled his grandfather, and he saw also everything that was inside of the lodge. And among the things he saw was a kettle of corn mush which was boiling over the fire. "I have found something which is, perhaps, good to the taste."

Then he entered the lodge and went to the farther side of the fire and now from the opposite side of the fire a deer, white in color, came forth and entered the bosom of the old man. At this time the youth started out of the lodge and at once everything in the lodge began to leave the lodge: the breech-clout of the old man went out,

and the boiling mush too started out. The youth had gone a long distance before the old man awoke, and he exclaimed, "Pshaw, I think that he still has a grandson, that old man." And then straightening himself up he said, "So let it be. I now believe that I will also start."

Then the old man took his club from its usual resting-place, the one with which he was accustomed to fight and he then pursued the youth and soon overtook him as was to be expected. Then addressing the youth he said, "For what reason did you rob me as you have?" and so he struck the youth a heavy blow and the young man fell over in an unconscious condition and he lay where he fell.

Thereupon, the old man turned back homeward and all the things that had started out also returned homeward. As he walked along the old man restored the body of the great beast, and he restored all things which had been disturbed by the youth during his visit to him.

Intthe meanwhile the youth regained consciousness, and then realizing his condition exclaimed, "wǔ", my head does certainly pain me, and I believe that the old man has really killed me. So let it be I think that I will go back, perhaps, to the lodge of the old man."

And, verily, indeed, he reached the lodge, and, ho-wǔ, the owls were making a great outcry, saying, "Awake you. Now, indeed, the male human being is again coming." Then, the youth exclaimed, saying, "Do you keep quiet, these things, here." And he entered again the lodge by stealth, and he saw there the war-club resting in its place, the club with which the old man did his fighting, and it was full of nicks from hard usage in combat, and then the youth spoke saying, "Keep thyself still. And, verily, you must give me assistance, at this time. We will awaken the old man to his death." And the youth again entered the lodge and went over to the back part of the lodge where he took a seat. And again the very small deed of a white color came forth and enetred his bosom. Now, he aroseand stood there,

and then all the things on the inside of the lodge started to follow him out of the lodge. Even the breechclout of the old man he took from him.

The youth had gone a long distance before the old man again awoke, and realizing what had taken place exclaimed, "Gwǎ'". He is alive again, I believe. Now, verily, he shall suffer for this. I will do him harm in many places."

Then the old man started, and then he exclaimed, "Kwǔ'", I have forgotten that, verily, I have not painted my face as is the custom, for I believe that I will have to fight with one who is, it seems, a brave man, the youth." To do this, he took up a basket and he poured dead coals into it and carried them to a mortar standing nearby and he began to pound the charred coals. He made a great noise in pounding the coals, his blows with the pestle made the sound "dum, dum, dum." This action of the old man caused the youth to grow weak and faint as he walked along.

When

When the old man had finished pounding the coals he painted his face. Then he started in pursuit of the youth, saying, "I am following you."

The old man finally overtook the youth, and he said to him, "Look here, my grandson. I am going to kill you." The youth replied, "So let it be," and he struck the old man a blow with the war-club. And then they fought furiously and being evenly matched the struggle was fierce.

Thus, the battle went on for some time when the youth succeeded in overcoming the old man and in killing him his grandfather. And then the youth started for home followed by all the things that were within the lodge of the old man whom he had killed.

The youth did not realize the time it took him to arrive at the lodge of his living grandfather, who exclaimed, saying to his grandson, "You certainly have brought back home our great beast. How did you accomplish it? Was the old man willing for you to bring it

home? Was he willing too for you to bring all the things which you have brought back with you?" The youth replied, "I killed the old wizard," and then the living grandfather began to weep, saying, "Now, verily, indeed, you have killed him who was when living my brother."

Without making any reply the youth prepared to lie down for the night. They two occupied the same side of the fire.

As soon as the youth fell asleep the old man, his grandfather arose, and addressing the sleeping youth said, "I suppose that I must now kill you, the wicked thing, in your turn," and then taking up his bow and three arrows and going over to the opposite side of the fire he shot the three arrows into the back of the youth who was asleep, of the youth who was his grandson."

Then the old man returned to his bed and laid himself down again. Some time after this, the youth awoke and said, "Bvũ", indeed, my back does give me much pain," and he examined it with his hands and he was surprised to find three arrows sticking there in his

back, and then he exclaimed, saying, "cū", now, verily, I suppose, I must depart from here, for it seems that my grandfather has killed me. So be it then. I will now go far away," and he at once started on his journey. All the things too which he had taken from his dead grandfather went with him: his grandfather's breechclout, and also the mush, these all went along.

Just as soon as the old man saw that these things started to leave he began to weep. So the youth departed and so he left his grandfather.

When he had gone a long distance from his home he was surprised to find a village of people and he left his slaves and domestics near the village, and then he went to the first lodge of the village and he visited there.

He found in this lodge another young man who resembled himself very closely in age and size and manners. It was soon customary for them to go around together. Hā, it is said, they two kept

company with each other wherever they went.

Then, finally the youth from the village said, "Kū", verily, indeed, game is very scarce. Where, perhaps, may verily be the game animals? Perhaps, they have gone far away to seek subsistence. Possibly they have gone to the place where dwells the great beast."

Replying, the visiting youth said to his friend, "I am, it is known, called, verily, the great beast." The other youth replied, "Aā, it is true. So be it; I will now show you where abide my domestic animals (game animals)."

Then they two departed from there and at last came to the place where dwelt the great beast, the prototype of all others.

And the youth now said to his friend, "I will now give up to go over the whole earth all the animals over which I have control so that they may dwell there in freedom, so that they may increase and multiply at their will and go and come as seems good to them. Then the noises made by all the animals became great in the world.

(This is the story).

Hewitt, J. W. B.
Iroquoian (Seneca ^{non-winn-dasen} ~~Dialect.~~ Neog^{en}). ^{White Bear} ^{small in size}

Oct. 7th, 1896.

Ga-dji'-son² dis.

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Hodinonsot gi'on hagi'tee ne' gi'en ne' hode'

*Translated
Feb. 19, 1912*

nyä'-ä' gi'on, da gain'gwa na'onis-heit

sgä'-dja'-an-di gwa gi'on da ne'ho

tha-gen-nye na-ksä'-a' da ne'ho

gi'on gi'ns ho-na-dä-gi's na-gi'tee

da ne'ho gain'gwa na'onis-heit wa-

dyen-gwa na-ε-shon tha-ni-cyo-da-dye's

ni-gi'ns na-ksä'-ā, ha-dyen-gwa na-ε-

shon wa-ā-snyet, hē'-ε' gwa na-ε'

da-winn-ni-yo ē'-sēn-dē's-thē't gi'on

wa-ēn' na-gi'tee, ni-sä'-ā ne' "onē"

ne'ho sa-dēn-djo-ni ne' a-sat-ga-nyat,

ne' ~~non~~ ^{non ne'} ga'-non' ne' non kho

wa'-ēn-non' da onēu gi'-on wa-cyon-

ni' na-gē-tē, ga-nyo' gi'-on wā-

dyān-nok-dē' onēu gi'-on ne'ho wa-ε'

hemwe dha-dyā'-da-gēn-nye ne' ha-

ksā'-ā, wāēn' gi'-on ^(i')hōnēu o'-tho-yāz

dak nekho nē'eye' gi'-on wāēn', onēu

gi'-on ne'ho uā'-tho-das ε'-dā'-ge

da onēu gi'-on wāēn' ē'-si'-yak-sak

da onēu gi'-on wa-ye-na' kos-o'-dō'-ge

honiwēⁿ gi^l-oⁿ niho wā-nyo-dēⁿ,

oniⁿ ha-wēⁿ na-gōⁿ-tēⁿ ni ēⁿ-sīⁿ

yak-sek. Da oniⁿ dogēⁿs niho ni-

a-ye-hāⁿ na-ksāⁿ-ā ga-nyoⁿ gīⁿs

gīⁿs ēⁿ-sēⁿ-sis ēⁿ-sīⁿ ha-djiⁿ-oni-

dis gīⁿs ēⁿ-sīⁿ oniⁿ gīⁿs ēⁿ-gīⁿ

ni-nai-dok hiⁿ oniⁿ sēⁿ-dji-go,

Da oniⁿ ēⁿ-gom-yat-gāⁿ ga-nyoⁿ

honiwēⁿ ēⁿ-sat-ga-nyēⁿ-ak ni'gwa

na-sⁿ-shon kbo ēⁿ-sa-don-neⁿ

h ————— haⁿ dewa-ge ēⁿ-se-sis,

nēngin nē djo'-ā-gā' o'-si'-dā'.

Da onen na-ē tē'-ē de'sho-gai-on'
not watch

ni-gē' na-ksa'-ā', gain-gwa nazonis-

het hē ha-dak-hē's Da onen gi'-on

wa-ēn' ha-ksot, gi'-on wain' gain dig

na-ē i' thi-norks-hon'? Da onen gi'-on

nē ha gōtēi was nyo'-ayon' wa-ēn' gi'-on

we-ē' wa'-tea-dē' gi'-on go-ne-nor
they want

nē neho heonwe tgi'-dyon' nē ga-

nyo'-gowā. Da'at-on son gā' neho

ayayon' nē tea-dak ni-yas-ha-ge

Da onen gi²-on na-i-shon shot-ga-nye

ni ha-ksä'-ä Onen gi²-on a-i' da-hat.

gas-go gain-gwa na-onis-het

waän' gi²-on gawä' diŋ ni-jän

yodogän don yot hai-i-nor? onen

gi²-on na grä-tä ~~to~~ O'tha-dart

as-de gi²-on waä', gi²-on ga-ho-

gant ne'ho gi²-on ho-ha-dat, Onen

gi²-on wa-tä-di' heonwe yodogän-

don ne' wit-gän we-ä' ne' ne'ho

yo-dons-hot ne'ho tgrä-dyon' ne'ho

wa-ên-na-wên-dart nê thi-nônks-hôn'-gân-
 on', Onn gwa ni-gân' ka-ksôt
 ne'ho ên-ge', Wa-o-hên't gi'-on se-
 de'-tê-a Onn ni-gân' wân' onn ên-
 gâ'-dên-di' ho-thak gi'-on no'-ên-no'
 onn gi'-on wa'-dên-di', agwas gi'-on
 ne'ho-tê na-onks-hêt onn gi'-on
 wa-ya-gi't na-gân' tê ga-bo-gaint
 gi'-on o'-tha-dart, Ku, gân' wê-ê'
 wa-ê' onn dogê's gi'-on non
 ê'-a-gwên nê' ne'ho hên-ê', Da onn

hoi-sa-yo' na-gi'ter. Da ori ~~to~~

na-ksa'-ā he ni-a-dak-he'ā wa-a-yo'.

ne'ho heonwe ^{4 next} lion-waonda-ni' ganyo'
where he mentioned

wa-da-wēr-ēr' nē dyonondade' ori

ne'ho ga-nyo-da-ē' dyēr-gwa se

ha' de-ga-nyo-dā-ēr' ne'ho ga-tho-

yo-dyo's nan-wēr-dā-ēr' niga-

yā'-do'-dēr. Da ori gi'-on ne'ho

wa-de'-cyon-ni'. Da ori gi'-on

wa-a'-yak agwar gi'-on da-wat-

ga-hā-hwāt, da ori gi'-on ne'no-

gi²-ä² wa²-ho²-dyon² on² ne²ho
split

wa-o-di² ga-nyo-da-s²-ge, Da on²

da-dyan²-tho² wa-a-yä²-do²-dä², Da
brought to shore

on² gi²-on² ne²ho wa-dya²-do²-ya² ne²ho

wa-yä²-don-dat² gi²-on², Da on² gi²-on²

wät-gä²-dat², Da on² gi²-on² sä²-dün²-

di² wa-yo² gi²-on² no-sat-ge, Da

on² wa-än² da on² kho-wi² ne²

ga-nyo²-go-wä², Da on² gi²-on² wät-
large animal

gat²ho² na-gä²-ter², wän² gi²-on² Ho²,

de²ne² ö²sa-do-é²-däk² nün-gän², Nyo²

gi'-on' wa-^{en} na-ksä'-ā, ē'-sgi²dyon-

non' gwa^{shon} gi'-on' wa-^{en}, Da on^{en}

gi'-on' wāt-gē-dāt, On^{en} wā-dēn-di',

Wa-yon' gi'-on' nēho nē ga-nyo-dāk-ā

nēho gi'-on' wa-o-di' wa-^{en} gi'-on'

nēho nēn is ē'-gon-yat-gā', On^{en}

dīg na-ē ē'-tēha-don-het, Da on^{en}

gi'-on' sa'-dēn-di' no-ksä'-ā, sa-

yon' no^ssot-ga, wa-^{en}, On^{en} sa-gat-

gā', Da ^{on^{en}} ~~wa~~ ^{wa-a-} ~~sa~~ ^{sa-wē^{en}} nēho hot-ga-

nya-a-dyā's gain-gwa na^{sa-}yo-nēs-hēt
about playing

onē^u gi^o a-ēⁱ wo-o-on-don, Hau

onē^u gwa ni-gē^u dak-hyu-wē gwa ni-gē^u

gawēⁱ dēg ēnⁱ yodogē^u-don ni-gē^u

neⁱ ga-nyoⁱ-gowā-neⁱ yot-ha-i-non?

Nyoⁱ wa-ēnⁱ na-gēⁱ tē as-de gi^o

ne^{ho} oⁱ-thā-dā^t ga-nyoⁱ ne^{ho} oⁱ-thā-dā^t

onē^u gi^o wāēnⁱ nekho gi^o wāēnⁱ

nēn-gēnⁱ nekho gi^o wāēnⁱ ga-nyoⁱ shon

ēⁱ-sāⁱ-dēnⁱ-dēⁱ si ni-yo-wēⁱ onē^u na-ēⁱ

gēns ēⁱ dwāⁱ-do-nek nēn-gēnⁱ o-a-deⁱ
shonⁱ

Da ne^{ho} nēn-ya-wēⁱ sak neⁱ ga-yonⁱ-nē

tea-dark ni-yos-hä-ge-ak waci^c ne'ho

ēⁿ-cyoⁿ humwe 0-dons-hot ni'

a-ε' ga-no-oⁿ ne'ho wän-ni²

dyoⁿ ne^c on-gwe wa-dis, ne' ne^c

0-di-sä^c-oⁿ ε-thi-noriks-hon' gän-on'

Da onⁿ gi^c-oⁿ wä-dän-di^c ni-giⁿ

na-ksä^c-ä, gaingwa na'-onis-hit

ona-ε' na-gi^c-tei wa-hi' do he-gat-

gat-ho^c onⁿ gi^c-oⁿ dogi^cs, wra-tgät-

ho' as-de gi^c-oⁿ ne'ho o'tha-dä't, agwas

na-ε' tho-ha wa'-dē^c-dä'-dye^c, Da onⁿ

wa-in' do-gō's ni' gye wō-gwe-ni'

ne'ha ā-ā-yō'' heuwe nyo-yak-

ga-hans-kā' ni' gi'-on he-nyat-ha-i-ne'

na-ksā'-ā on gi'-on hā-dat-hē's

gi'-on wa-yō'' ne'ho heuwe o-dons-

hot. Dyk on gi'-on wo-e' gi'-on

gak-dō'', ni-gi'' ne' non ha-don hak-sot

ne'ho wēn-ni'-dyō'' ne' ~~ha~~ non dya-

dat-go'', La on gi'-on skēn-ni''

on gi'-on ne'ho wēn-si'-dō' ga-

nyōe gi'-on shon wa-in-si'-dō'

agwas gi'-oⁿ onē-shon da-wa'-do-gwat

agwas gi'-oⁿ o-ē'-dā'-ε' ne nondya'dat-

gi' o-wa-teli-nā-hon-dēⁿ gi'-oⁿ

agwas gi'-oⁿ na'-dā-si-nes ne'ho

gi'-oⁿ o-ga-yak-dak, ha-ha wa'n

naks—— was-gāt-kwēⁿ, wā-ε'

a-di'gwa na-ya-wēⁿ ne'ho ^{he thought} ~~gwa~~ ^{ne-wā'} na-ga

gā-di a-ga-teli'no, wa ne'ho gi'-oⁿ

shon kho a-ε' na-a-wēⁿ da-was-ho-

go' a-ε', wa onēⁿ gi'-oⁿ wa-ā-skāt-kwēⁿ

naks—— hogwa gi'-oⁿ shon ha-dji-wa-^{gi'}

Da on^u gi²-on wa-^{en}, Nyo^o, On^u

gwa non e^uga-da-nyu^o, Da on^u
fish with hook

gi²-on na^{ho} na^u-ye-ä^o, ne^o gi²-on ne^o

ga²-wa-ni-yon-do^u ne^o ha-ya^o-dä²-ge
(?) thigh

gēr-on^o ne^o gi²-on wa-a²-wa-ni-yon-do-

go^o Da on^u gi²-on ne^o wa-a-^{en}

ne^o gās-do^us-hä²-ge on^u gi²-on was-

do^us-hyo^o, agwas gi²-on ne^oshon non^u

o²-yort on^u gi²-on da-wās-ho-go^o

dā-dyīn-tho^o da²-sko-go^o, hogwa

dīg wa-o-di^o on^u gi²-on na-e^o

de-wa-sän twäs agwa-de', don-da-
 ge'-sko' do'os-thon na-e' do-thon-de',
 da onä" gi'-o" ne' ne' saä-eyon-ni'
 nō-sdo"s-hä" da onä" gi'-o" ne'ho
 on-sa-o' ga-nyo'-shon ho'-yot
 onin kho da-gā-ik, jik onä-e'
 da-dyän-tho' hogwa ae' hor.
 gäyas-hin-da't, ne'ho kho a-e'
 gwa ni-yo-dya-ä" de-wa-sän-twäs,
 da onä" gi'-o" nak———— waän'
 gi'-o" di-gi'-si-not, pa-nyar-go' hi-gin

ni-gi^u ne^l gi^l-si-na^l, da on^u

gi²-on ~~wa~~-wa^l-gya-sa-wa^u, on^u

gi²-on o²-ga-ya-gi²-cyon^l de-dja-on

ne^l gi²-on ne-wa^l ne^l wa^u ne^l

hako — da-snya^l-hon-de^u

de^l gi^l na^l ni^l agagwa ni^l ne^lho
you see &
cannot

na^u-gye^l, da on^u gi²-on ne^lho

na^u-i-ya^l ni-gi^u ne^l di-ya^l-dat-gi^l

ha-nya^l-hon-de^u gi²-on na^l-si-no^u-shon^l,

da on^u gi²-on wa^l-de-ga^lt, Na^u

ga-nyo^l on^u ga-dja^l-i-yo on^u

gi'on wo-ga'-ä' ni-gä' ne ga-dji-no'

ni'ho gi'on wa-ga'-do'-gak hönwe

odekha' gu djän-i-go ni' newä' sga-

gä'-dat ha-ä'-gwa na'-a-wä'-go

nyo' gi'on o'-was-ä' no-ya'-da'

oni' gi'on o-dwa'-nä'-gä'

no-no'-än' ho'-tgä'-di' gi'on o'-o-

wä', da oni' gi'on wa'-dän-di'

daskä' gi'on shon oni' ni'ho wa-di-

yo hēn-es gi'on o-dis-ha-nit gi'on

da oni' gi'on nak-sä'ä wa-ges-go'gi'on

no'-ēn-no'' tein-ni-hēn hoigēn tei-no''

khwē'' o'' i' agawēn hi-gēn heorwa

gēn-nor-dye', Da a-ε' hi ni-yo-wē'

wai'' ε' ona-ε' ne'ho wa-di-yo

dji-na-on'-da' gi'-o'' ne-wā' onandiyo

onēn gi'-o'' wa-ēn' ^{stop 10p} tein-ni-hēn hi-gēn

tea-di-yo, dogēs wa-yēn-ni'-hēn o'-tea-

dek-hā-eyat gi'-o'' i' na-ga-wēn nēngēn

heorwa o-gēn nor-dye', Da onēn ne'ho

o'-wā-sa-wēn' gai's-do-wa-nēn ha' de-

ga-nyo'-da-ga ne'ho-shor ni-yo'-dēn wā-gēn'

ga-noⁿ-sot ga-noⁿ-sés gi²-on hi-i

gi²-on wa-di-gat he-thē ga-noⁿ-sā²-ge

non-di³-dā³ gi²-on, hū-hū-hi gi²-on wā-

ēn-nē³, d-djē³ on-gwe da-ε³, onⁿ

gi²-on wā-ga-noⁿ-s-gwa-on³ wa-dyēn-gwa-
spied thun

gi²-on shon ga-yas-hēⁿ ha-gē³-tē he cyā-

deye-ēr gi²-on nostot ga-gwe-gon

wa-a-ga-yēn-dāt non-gye wa-a-gēⁿ

gi²-on odjīs-gwā³ ga-noⁿ-dja-yēⁿ odek-

hā³ dyo-nya-ē³ gi²-on gda-gi²-non gi²-on

o-gā³-on, da onⁿ gi²-on wa-ā-yon³

hogwa gi'-on na-ga-djē-ān-di onē'

gi'-on hogwa daga-za-gē't neogē'

non-wandā'-ēr' ha-non's'-gwa-gon ho'-ga-

yon', da onē' gi'-on wā-ya-gē't

gagwagōn gi'-on ha' deyōn o'-wa-di-

ya-gē't nē gi'-on kho nē ho'-khā'

o'-ga-ya-gē't kho ~~na~~ nē odjis-gwā'

gi'-on o'-wā' dēn-di', wa-ē' gi'-on

ni-yo-wē' wa-ē' onē' gi'-on wa-a-

gē' na-gē'-tē' gwā', gi'-on wa-ēr'

a-son ni' gye gi'-on wa-ēr' ho-de's-hē'

na-gi² tci, nyo² gi²-on wañ² on²
 gwa non e²-ga²-dēn-di², wa-tai-wa-
 wet ha-go² no-tci-wā² ha-di-yo²-dā-
 gwa² on² gi²-on wawhe² wo-ä²t
 na-e² gi²-on, gwe gi²-on wañ² ana
 gowa was-gno²-sko², da on² gi²-on
 nēho wa-o-dji-wēn wa-gā²-dye-nē²
 na-ksā² a wo²ni-gon e²-don² ha-yas-
 hē² gi²-on shon, da on² na-e² na-
 gi² tci sā-get gi²-on ga jwago²
 gi²-on ha² deyon² sawā²-get, tci-e² gi²-on

shon, onen gi²-on wa-a-ga²-da-dēn-non-
 ni' ne ga-nyo'-gowa, gagwegoⁿ ha'
 keyon o-ga-i'-wa-ya-i' Da onen gi²-on
 na-ksā²-ā sa^a-da'-wā'-dōk, wū' agwas
 gi²-on ononk-de' ne ononⁿ-ēn²-ge dogi's
 ni' gye wā-gi-yo' na-gō'-tei, nyo',
 wa-ēn' (by) onen gwa non nehoth
 hēns-ge' gi²-on wa-ēn², dogi's na-e'
 gi²-on wa-a-gon' neho tha-non-sot, ho-
 hwū', onon-di²-stā' gi²-on ne lū-hi',
 i-dje' gi²-on hūn-na-don onen ni-giⁿ

shon, onen gi²-on wa-a-ga²-da-dēn-non-
 ni' ne ga-nyo'-gowa, gagwegoⁿ ha'
 kyon o-ga-i'-wa-ya-i' Da onen gi²-on
 na-ksā²-ā sa^a-da'-wā'-dōk, wū' agwas
 gi²-on ononk-de' ne ononⁿ-ēn²-ge dogi's
 ni' gye wā-gi-yo' na-gō'-tei, nyo',
 wa-ēn' (by) onen gwa non nehoth
 hēns-ge' gi²-on wa-ēn², dogi's na-e'
 gi²-on wa-a-gon' neho tha-non-sot, ho-
 hwū', onon-di²-stā' gi²-on ne lū-hi',
 i-dje' gi²-on hūn-na-don onen ni-giⁿ

a-ε' don-da-ε' non-gwe, on^u gi'-on

nêho wa-as-nyet na-ksä'-ā, dja-dyonk

hi-gën gi'-on wa-ën', da on^u gi'-on

a-ε' wa-gā-no's-gwā' non-gge wā-

gē' gi'-on wa-wet-hā' ho nē' ga-

dji-wā' on-di-yo'-dā-gwa hi-ni-yo-

gwe-nyon gi'-on de-yo'-nyo'-dja-gën-

nya gi'-on, on^u gi'-on nêho wa-as-

nyet a-ε', da-dyonk hi-gën wa-ën',

i' ni-gā' nu wā' ē's-gyā'-da-gē-hā'

ye-thi-yet gē-hā'-nyo' na-gē'-tē, da on^u

a-ε' don-da-ε' non-gwe, on^u gi'-on

nêho wa-as-nyet na-ksä'-ā, dja-dyonk

hi-gën gi'-on wa-ën', da on^u gi'-on

a-ε' wa-gā-no's-gwā' non-gge wā-

gē' gi'-on wa-wet-hā' ho nē' ga-

dji-wā' on-di-yo'-dā-gwa hi-ni-yo-

gwe-nyon gi'-on de-yo'-nyo'-dja-gën-

nya gi'-on, on^u gi'-on nêho wa-as-

nyet a-ε', da-dyonk hi-gën wa-ën',

i' ni-gā' nu wā' ē's-gyā'-da-gē-hā'

ye-thi-yet gē-hā'-nyo' na-gē'-tē, da on^u

gi'-on a-e' sāa-yon' ho gwa ^{na'} ga-djē'-an-

di' a-e' wā-dyēn', ~~gi'-on~~ onē' gi'-on

a-e' da-ga-ga-gōn' ni na-wēn-dā'

ēn' ne-o-gēn' nya-gā'ā onē' gi'-on

ha-ni-gā's-dā-gon' hō'-ga-yon', la

onē' gi'-on a-e' o'-thā-dā't onē' gi'-on

a-e' ga-gwe-gon' hā' deyōn' o'-wēn-nā'-dēm-

dī' wa-o' kha-i'-sī' kho a-e' na-gēn'-tei

wē-ē' gi'-on wa-e' onē' onā-e'

wa-a-yā na-gēn'-tei, gwa', gi'-on, wa-ēn'

sā-dōn'-het ni' gyz, onē'-gwa now
he came to life
again

gi'-on a-e' sāa-yon' ho gwa ^{na'} ga-djē'-an-

di' a-e' wā-dyēn', ~~gi'-on~~ onē' gi'-on

a-e' da-ga-ga-gōn' ni na-wēn-dā'

ēn' ne-o-gēn' nya-gā'ā onē' gi'-on

ha-ni-gā's-dā-gon' hō'-ga-yon', la

onē' gi'-on a-e' o'-thā-dā't onē' gi'-on

a-e' ga-gwe-gon' hā' deyōn' o'-wēn-nā'-dēn-

dī' wa-o' kha-i'-sī' kho a-e' na-gēn-tei

wē-ē' gi'-on wa-e' onē' on-a-e'

wa-a-yā na-gēn-tei, gwa', gi'-on, wa-ēn'

sā-don' het ni' gye, onē'-gwa now
 he came to life
 again

ēa-di-wat-gāt-ho', onēⁿ z-non-nyak-

hon', Da onēⁿ gi'-on wā-dēn-clē' na-

gān-tei, Kwū' gi'-on wa-ēr' onk-ni-

goⁿ-hēⁿ wa-ēr' ne' wai^c ne' a-son

sā-gort-go²-djo-ni i-wi wai^c ni-gēⁿ

onēⁿ ēⁿ-ga-di-go' ~~ha~~-dji-na ēn' non

ni-gēⁿ ne' ha-ksā²-ā, Onēⁿ gi'-on o²

thā²-ās-hāk gi'-on o-djēⁿ-hūs-dā' gi'-on

wa-on-tho' hon-wēr gā²-ni-gā²-dā²-ge

onēⁿ gi'-on wā-thūt o-tgai²-ni gi'-on

dūm, dūm, dūm, gi'-on wa-don agwas

ēa-di-wat-gāt-ho', onēⁿ z-non-nyak-

hon', Da onēⁿ gi'-on wā-dēn-clē' na-

gān-tei, Kwū' gi'-on wa-ēr' onk-ni-

goⁿ-hēⁿ wa-ēr' ne' wai^c ne' a-son

sā-gort-go²-djo-ni i-wi wai^c ni-gēⁿ

onēⁿ ēⁿ-ga-di-go' ~~ha~~-dji-na ēn' non

ni-gēⁿ ne' ha-ksā²-ā, Onēⁿ gi'-on o²

thā²-ās-hāk gi'-on o-djēⁿ-hūs-dā' gi'-on

wa-on-tho' hon-wēr gā²-ni-gā²-dā²-ge

onēⁿ gi'-on wā-thūt o-tgai²-ni gi'-on

dūm, dūm, dūm, gi'-on wa-don agwas

gi'-on wa-ya'-da-gin-e' gi'-on na-ksa'-a

he ni-yat-ha-i-ne', da onien wa-at-go'-djön-

ni' na-gä'-te', da onien gi'-on wa-än'

onien woo-he' he ni-yo-we' wo-ä't

neho wa-as-nyet gwe gi'-on wa-än' onien

gwa ni-gä'ⁿ o'-gon-nyo', Nyo' wa-än' na-

ksa'-a onien gi'-on wo-dji-wët onien wa-

ya-di-yo', agwas gi'-on dyo-do-gä'ⁿ-on

gainingwa ni-yo-we' onien wa-on-wa-gai-

dat na-gä'-te' wā-ya'-dye'-nē't na-é'

gi'-on onien ne'ho o'-tho-gon-dē'ⁿ no'-sot
to kill him.

gi'-on wa-ya'-da-gin-e' gi'-on na-ksa'-a

he ni-yat-ha-i-ne', da onien wa-at-go'-djön-

ni' na-gä'-te', da onien gi'-on wa-än'

onien woo-he' he ni-yo-we' wo-ä't

neho wa-as-nyet gwe gi'-on wa-än' onien

gwa ni-gä'ⁿ o'-gon-nyo', Nyo' wa-än' na-

ksa'-a onien gi'-on wo-dji-wēt onien wa-

ya-di-yo', agwas gi'-on dyo-do-gä'ⁿ-on

gainingwa ni-yo-we' onien wa-on-wa-gai-

dat na-gä'-te' wā-ya'-dye'-nē't na-e'

gi'-on onien ne'ho o'-tho-gon-dē'ⁿ no'-sot
to kill him.

onēⁿ gi²-on wā²-dēn-di' ga-gwe-goⁿ

hā²-deyon o'-wēn-nā-dēn-di' do'-as-thon

do-noⁿ-donⁿ-on' wā-yoⁿ' ne'ho heonwe

thodinoⁿ-sot he thēⁿ-dyonⁿ. ne sha-yā²-dat

noⁿ-sot, dogēⁿ's waiⁿ sa-cyā²-the' ne on-

gwā-she-nēⁿ' ne ga-nyo²-gowā ā-shon

na²-cyē' he wo-ga-yūnⁿ? ne yāⁿ-sot he

das-hā' hā²-deyon gwe-et-kiⁿ's-he-nyo²!

gwā-shon onēⁿ gi²-on o'thā-sēn-tho'

na-gēⁿ-tei wa-ēnⁿ gi²-on onēⁿ waiⁿ na-ēⁿ

we-si-yo' ne de-stya-gya-dēn-non-dik

onēⁿ gi²-on wā²-dēn-di' ga-gwe-goⁿ
 hā²-deyon o²-wēn-nā-dēn-di' do²-as-thon
 do-noⁿ-donⁿ-on' wā-yoⁿ' ne²ho heonwe
 thodinoⁿ-sot he thēⁿ-dyonⁿ. ne sha-yā²-dat
 no²-sot, dogēⁿ's wai² sa-cyā²-the' ne on-
 gwā-she-nēⁿ' ne ga-nyo²-gowā ā-shon
 na²-cyē²' he wo-ga-yūn²? ne yā²-sot he
 das-hā²' hā²-deyon gwe-et-kiⁿ's-he-nyo².
 gwā-shon onēⁿ gi²-on o²thā-sēn-tho'
 na-gē²-tei wa-ēn²' gi²-on onēⁿ wai² na-ē²
 wa-si-yo²' ne de-stya-gya-dēn-non-dik

onēⁿ gi²-oⁿ wa-yā-dyās-hēn³ di-gwē-gōn
 de-dja-on na' ga-djēn-ān-di' ga-nyo'
 gi²-oⁿ nonēⁿ wa-o-dā' nī³ ha-ksā²-dā-
 sē²-ā onēⁿ gi²-oⁿ wa-ā-tgēⁿ na-gē²-tēi
 onēⁿ gi²-oⁿ wāēn³ onēⁿ gwā non
 is ne-wā² ēⁿ-gōn-lu-tgēⁿ-she-nyo' onēⁿ
 gi²-oⁿ o²-thāk nō²-ēn-noⁿ sēⁿ ^{gi²-oⁿ} kho ni-yōn
 nī ga²-noⁿ nīho gi²-oⁿ shon kho o²-thā-dā²
 hogwa na' ga-djēⁿ-ān-di onēⁿ gi²-oⁿ
 nīho wa-ā²-yak nī ha-swē²-noⁿ ge
 nīgēⁿ nī³ ho-de³, da onēⁿ sa-a-dyās-

onēⁿ gi²-oⁿ wa-yā-dyās-hēn' di-gwē-gōn
 de-dja-on na' ga-djēn-ān-di' ga-nyo'
 gi²-oⁿ nonēⁿ wa-o-dā' nī ha-ksā²-dā-
 sē²-ā onēⁿ gi²-oⁿ wa-ā-tgēⁿ na-gē²-tēi
 onēⁿ gi²-oⁿ wāēn' onēⁿ gwā non
 is ne-wā' ēⁿ-gōn-lu-tgēⁿ-she-nyo' onēⁿ
 gi²-oⁿ o²-thāk nō²-ēn-noⁿ sēⁿ ^{gi²-oⁿ} kho ni-yōn
 nī ga²-noⁿ nīho gi²-oⁿ shon kho o²-thā-dā²
 hogwa na' ga-djēⁿ-ān-di onēⁿ gi²-oⁿ
 nīho wa-ā²-yak nī ha-swē²-noⁿ ge
 nīgēⁿ nī ho-de², da onēⁿ sa-a-dyās-

hīn' na-gōr-tē gāingwa ni-yo-wē'
 wa-ā-yē' na-ksā-da-sr'-ā, gwū' gī'-on
 wa-ēn' gīn' onok-di' gē-swe'-non'gē
 wa-ak-don' gī'-on dyīn-gwa se sēn
 ni-gā'-not, gut gī'-on wa-ēn', onē' wai'
 na-ē' wa-gi-yo' nāk-sot, nyo' wa-ēn'
 onē' gwa non ē'-gā-dēn-di' wē-ēn
 hēn-gē' gagwago' hā-de-yon o'-wēn-nā-dēn-
 di' hā-ē' gwa nē' hō'-khā' nō-sot hā-ē'
 gwa nē' o-djis-gwā' da onē' gī'-on
 ga-nyo' nonē' o'-wēn-nā-dēn-di' onēn

hīn' na-gōr-tē gāingwa ni-yo-wē'
 wa-ā-yē' na-ksā-da-sr'-ā, gwū' gī'-on
 wa-ēn' gīn' onok-di' gē-swe'-non'gē
 wa-ak-don' gī'-on dyīn-gwa se sēn
 ni-gā'-not, gut gī'-on wa-ēn', onē' wai'
 na-ē' wa-gi-yo' nāk-sot, nyo' wa-ēn'
 onē' gwa non ē'-gā'-dēn-di' wē-ēn
 hēn-gē' gagwago' hā'-de-yon o'-wēn-nā'-dēn-
 di' hā'-ē' gwa nē' hō'-khā' nō'-sot hā'-ē'
 gwa nē' o'-djis-gwā' da onē' gī'-on
 ga-nyo' nonē' o'-wēn-nā'-dēn-di' onēn

gi'-on o'-tha'-sā tho' na-gi'-tā. Da onēn

wa-ā dīn-dī' na-ksā'-da-se'-ā onēn sēn'-ēn

woya'don-dī' no'-sot wa-ēn he-ne-yo-we'

wa-t-ha-e-ne' dyāgwā-shon ne'ho ye-

nan-gē' ga-non-dāk-ā gi'-on ne'ho wa-

dā'-gwa-yān' no-he-non' La ne'ho

wa-ē' do-gi-ē'-don ga-no'-sot ne'ho

gi'-on wa-ā-dyon's da onēn ne'ho hēn'-dyon's
he visit

noya' ha-ksā'-da-se'-ā agwas gi'-on

sā-de-tho-ne-non. da onēn gi'-on gāns

i-ne's, hāt gi'-on hi-ne's, onēn gi'-on

gi'-on o'-tha'-sā tho' na-gi'-tā. Da onēn

wa-ā dīn-dī' na-ksā'-da-se'-ā onēn sēn'-ēn

woya'-don-dī' no'-sot wa-ēn he-ne-yo-we'

wa-t-ha-e-ne' dyāngwā-shon ne'ho ye-

nan-gē' ga-non-dāk-ā gi'-on ne'ho wa-

dā'-gwa-yān' no-he-non' la ne'ho

wa-ē' do-gi-ē'-don ga-no'-sot ne'ho

gi'-on wa-ā-dyon's da onēn ne'ho hēn'-dyon's
he visit

noya' ha-ksā'-da-se'-ā agwas gi'-on

sā-de-tho-ne-non. da onēn gi'-on gāns

i-ne's, hāt gi'-on hi-ne's, onēn gi'-on

wa-én' kut gán' ní-gé' de' ga-nyo'
 da-na-gé', ga nion na-é' ga-nyo'-shon'
 on, wé-é' gi'-on he gon-wan-di-ā né'ho
 gi'-on onenon né' ga-nyo'-gowā heonwe
 tge'-dyon', Da oné' gi'-on nion-gán' né'
 oya'-dji thā-wé'-do' wa-én' gi'-on i' wai'
 né'ho ga-nyo'-gowā gya-son', at dogé's,
 gi'-on wa-én' né' sha-yā'-dat. Nyó' oné' gua
 non é'-gon-ya-wan-thās heonwe dwén-né'
 dyon' né' né' agas-he-né's-hon', Da oné'
 waya'-dén-di' wa-ni-yon' heonwe

wa-én' kut gán' ní-gé' de' ga-nyo'
 da-na-gé', ga nion na-é' ga-nyo'-shon'
 on, wé-é' gi'-on he gon-wan-di-ā né'ho
 gi'-on onenon né' ga-nyo'-gowā heonwe
 tge'-dyon', Da oné' gi'-on nion-gán' né'
 oya'-dji thā-wé'-do' wa-én' gi'-on i' wai'
 né'ho ga-nyo'-gowā gya-son', at dogé's,
 gi'-on wa-én' né' sha-yā'-dat. Nyó' oné' gua
 non é'-gon-ya-wan-thās heonwe dwén-né'
 dyon' né' né' agas-he-né's-hon', Da oné'
 waya'-dén-di' wa-ni-yon' heonwe

tgēⁿ dyōⁿ nēⁱ ga-nyō² gowa nos-he-nōⁿ

da onēⁿ hawēⁿ onēⁿ ēⁿ-gat-gā[']

deyoēⁿ djā gwe-goⁿ shōⁿ ēⁿ ga-naⁿ gek

onēⁿ ē-wa-da-dwēⁿ-ni-yo-hē^t na-ges-he-

nōⁿ, da onēⁿ na-ēⁱ o'-gai's-do-wa-hē^t

nēⁱ ga-nyō² shōⁿ oⁿ,

da nē^{ho} ni-ga-ga-ze.

tgēⁿ dyōⁿ nēⁱ ga-nyō² gowa nos-he-nōⁿ

da onēⁿ hawēⁿ onēⁿ ēⁿ-gat-gāⁱ

deyoēⁿ djä gwe-goⁿ shōⁿ ēⁿ ga-naⁿ gek

onēⁿ ē-wa-da-dwēⁿ-ni-yo-hē^t na-ges-he-

nōⁿ, da onēⁿ na-ēⁱ oⁱ-gai's-do-wa-hē^t

nēⁱ ga-nyō² shōⁿ-ōⁿ,

da nē^{ho} ni-ga-ga-ze.

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Language Seneca

Dialect

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"Gadji son dis", legend of the Amulet Hitter. (18 pp.)

the control of the game animals. } Translation publ.
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