Concerning the League:
The Iroquois League Tradition

as Dictated in Onondaga
by Chief John Arthur Gibson (1912)

This is what happened when it originated, the Great Law. This is what happened in ancient times: There was warfare, and they habitually killed each other, the Indians of the several nations. This is what was going on: They scalped one another at the various settlements, that is, the warriors were roaming about across the bush, scalping the inhabitants. Moreover, this was happening where the Mohawks resided, [#2] at the lake shore, on the northerly side of the lake, Lake Ontario, which is where a mother lived with her daughter.

The old woman was called Kahę́tehsúk (End of the Field); her daughter, as to her, she was named Kahę́tehsúk (She Walks Ahead). These two left the place where they lived, going far away into the bush, where they set up camp and lit a fire, at a place where no one travels; a place where the river forks, [#3] called (?) [?] they lived there for a long time, and for several years never did any man come to visit them.

Just about then it started: She noticed, the old woman, that it was evident her daughter was going to have a child. Then the old woman was surprised at how it could be possible that her daughter was going to have a child; she was surprised at where, in fact, she might have gotten it, since she had never seen a man.

Thereupon she questioned her daughter, saying, “Who, [#4] then, is the father of the child you two are going to have?” Then Kahę́tehsúk said, “Mother I do not know what happened nor how it is,” but the old woman did not believe what she said, her daughter. Thereupon the old woman began to get angry, and said, “Probably it is not true what she said, Kaę́tehsúk.” That is how it was, every day and night the old woman got angry, it seems, when she questioned her daughter, saying, “Now [#5] I will question you. Moreover, now you will tell me the truth, the real truth and nothing else, only this very true matter, that is, who is the father of the child you two are going to have? Now you shall tell the truth.”

Thereupon Kahę́tehsúk said, “Mother, I will tell you that actually I not know.” Thereafter Kahę́teksókta’ became depressed and she got angry saying, “It’s not true what she said, Kahę́tehsúk.” Thereafter the old woman, getting angry, said, “Surely you must know [#6] who is the father of the child you two are going to have.” Then her daughter became unhappy and cried, and that is the way it was for quite some time: Both the old woman and her daughter were unhappy.

This, then, is what happened when it was night and they were asleep: The old woman dreamed and she saw a man arrive where they had their house, and he said, “I have a message along which I shall tell you: you should stop [#7] the kinds of thoughts you are having. Indeed, your thinking is that probably it is not true what she says, your daughter. This, indeed, is the reason why it is not wholesome, your preoccupation with her confinement and her saying, ‘Indeed, I don’t know where it came from nor how it is.’

Now I will tell you what happened to your daughter’s life, for it is true that she does not know what happened. This is the reason why you should now stop; don’t cause your daughter to worry. [#8] Moreover, you should ease her mind by apologizing to her. Actually a great thing has happened, for he is appointing your daughter to be the instrument of a male child’s birth. He is sending him, the one you all believe is the Ruler, and he is coming from the sky above the earth; and he will be born of Kahę́tehsúk herself. Moreover, when he is born, the boy, I will give him a name; you will say, Tekanawita’. And when you see him, [#9] the two of you will be kind to him, and don’t bother him when, in the course of time, he
becomes a man. In fact, he is going to be working here beneath and on the other side of the sun.

Moreover, once he is born, Tekanawita, he will grow rapidly, and it will not be long before you two will see many unusual things: He will reveal his powers, and all of the people will acknowledge them when they see Tekanawita. Actually, he will travel to different villages all over the bush; to small settlements of families, and there he is going to work to stop what is going on, and, indeed, what is going on is that they are killing one another, specifically they are scalping one another; in fact, they are shedding each other’s blood, people of their own kind living here on earth. That is why he decided it, the Maker, as you say, the Ruler, who has created the world and the sun which gives light all over the earth and the islands; also the moon which gives light at night; also the rivers which keep flowing; also the lakes and the great bodies of water; and he also planted the many kinds of vegetation; also the shrubs and the forests and there, moreover, he created them; that is, he gave life to people of their kind so that they might continue to dwell there. As to that, indeed, what happened here on earth is extremely sinful, that is, their shedding each other’s blood, just pools and flowing streams of people’s blood.

This is why Haweniyó decided to send Tekanawita here, and his mission will be to end their killing one another.” As to the old woman Kahektȟa, and her daughter Kahektȟešuku, now another day has dawned for them. Then the old woman said, “My daughter, I understand now that it is true, indeed, you don’t know where you got the child you are about to have. [13] for a man I saw when I dreamed last night, told me everything, everything about where it comes from, the child you are about to have. And indeed this: It is you, especially, whom he chose and it is there from your person that Tekanawita will be born.”

That, then, is how it was and in a short time a boy was born. Thereupon the old woman said, “Now, indeed, Tekanawita has arrived.” And it was evident that he was very healthy. Every day he grew, and in a short while [14] he began to walk around, and when, quite soon, he started to talk, this is what he began to speak about: It is not good for people to be unkind to one another. Every day it was evident that he was growing rapidly. Eventually it came about that the old woman said, “This is what I think: it is time to go to the village of our relatives.” Thereupon Kahektȟešuku said to her son, Tekanawita, “My son, what will you say to your grandmother, who wants [15] us to go to the village now?” Thereupon Tekanawita said, “That is what I want, to see people of our own kind.” Thereupon the old woman said, “In three days’ time we will depart.” Then Tekanawita said, “This is what will happen when I see our people: we shall converse, and I will tell them that they are now arriving, the Power and the Good Message and Peace.”

[16] Thereupon they went home, returning to where the women had come from. When they got back to the village, one of them sent a message notifying the leading chief of the village. When he was notified, the leader, then he circulated the news, and everybody gathered. Then the chief spoke, thanking them and greeting the old woman and also her daughter and also [17] their child, and when he had completed his welcome he said, “Now then, we will listen well to the message you two have brought along.”

Thereupon Kahektȟa [...] said, “The truth is that it is of great importance, the message we all are bringing along. This, as a
matter of fact, is it: For many winters we have been gone, I and my daughter, Kahčehešuk, and the reason we went away from here was that, indeed, it was too dangerous because of their killing one another. So I began to think, 'It might be possible for me and my daughter to survive somewhere by kindling a fire at a place where no one roams about.' At the place where the river forks we erected our shelter. There, moreover, an important event occurred concerning my daughter, Kahčehešuk, for when she had grown up, it was not long before it came to be evident that she was going to have a child. I had not seen any man, and this was the reason that I questioned her, saying, 'Who is the father of the child you two are going to have?'

Then she spoke saying, 'I do not know what happened.' Thereupon I, an old person, became angry, and my mind was troubled, and I was disappointed, thinking, 'It is not true what my daughter is telling me about how it happened. A few times I asked her the same question about her doings, but she kept saying, 'I don't know what happened.' This, then, is what happened: When night approached us, I dreamt I saw a man entering the place where we have our shelter. This is what he said: 'I have come to tell you to stop it, that is, indeed, your anger, your uneasiness, your disappointment at what it is like, your daughter's life, the fact that she is going to have a child; it is true that she does not know where it came from and what it is that happened. This, then, is what I came to tell you: You should repent, more specifically, you should apologize to your daughter.

Actually what is happening is that a great event is taking place in that Tehaşıhyawa'ki, as you call the Ruler, chose your daughter Kahčehešuk. It is there, of her body, that he will be born, the one he sent, the one you will all see here on earth. Moreover, when he is born, you will call him Tekanawita' and he is going to work beneath the sun where the earth is located, and it will stop, the persistent matter of their slaughtering one another, their own people. So therefore you are now seeing this one, our child, Tekanawita', and this is the reason we came back home: we thought that you ought to hear the wonderful and important message, the message that came to us. In relation to that, you will all now see Tekanawita'."

Thereupon the chief stood up saying, "Truly, all of us together have heard it, every one living here. This, certainly, is true: An amazing event has taken place. It is a long time that mother and daughter have been gone, Kahšeto'ktha', that is, and her daughter, Kahčehešuk. Moreover, today, they have returned home; they have come back with our child. Indeed, we have been notified about how everything came about: It is from the sky that he came with his mission, an important one, for he came to work for peace to come about among the people living here on earth and for it to let up, the mutual slaughter, for it to end among us who dwell here."

"Now this is what will happen: We will greet them, shaking hands with Kahšeto'ktha' and Kahčehešuk and also their son, Tekanawita'—welcoming him back—which means we will thank him for visiting us and for seeking out our village first, so that we can hear the message with which he will travel to other places and different groups of people. Now then we who live here are gathered with the one who has great power, Tekanawita', and shortly, after he has grown to manhood here on earth, we will observe his work."

"So, I beseech all of you to be kind to Tekanawita'. Now, therefore, you will stand up, now all of us living here will stand up, and furthermore, they will be the first to welcome
him, the children, shaking hands with Tekanawita? and also with his mother and also with [26] his grandmother. Thereupon the whole group of old people and young people, now we will all welcome him by shaking hands with Tekanawita? and also with his mother and his grandmother."

Thereupon they all stood up, and as to Tekanawita?, all of the children welcomed him, shaking his hand and greeting him. The whole crowd came to welcome him, shaking his hand and greeting him. Thereupon [27] their chief said, "Now we have completed the matter," and then they dispersed, the crowd.

Thereupon, as to Tekanawita?, this is what happened: When the children began walking around, and more especially, when they played, some of the children repeatedly quarreled, and they wanted to fight. Thereupon Tekanawita? prevented them, saying, "You will stop it because it is sinful for people to hurt one another; you especially, for you are all relatives, and so it is necessary for you to be kind to one another as well as to other people, [28] those you know and those people you do not know; and you should respect them equally—all of the people—you should be kind to everyone."

Thereupon the children were amazed at what Tekanawita? was saying. When they got back to where they had their homes, they repeated what he had said, Tekanawita?. Thereupon the elders said, "Now, indeed, they are beginning, the surprising events we heard about that he foretold, [29] Tekanawita?. for never, in fact, has it been the case that we might hear someone say, 'It is sinful for people to hurt one another,' nor has anyone ever said, 'You should all respect one another,' nor has anyone said, 'You should be kind to the people you know as well as those you don't know.' Now, indeed, it is coming true, the kind of thing we have heard about.

As to the children, the ones with Tekanawita?, when he gathered them together, he spoke to the children, [30] saying, "Now you will listen well: Now it is arriving, the Good Message, also the Power and the Peace. Moreover, now it will stop, the way in which matters are proceeding here on earth beneath the sky, such that they cause pools and streams of human blood to flow. Moreover, when it stops, and when all the people are kind to one another, people of the same kind, then it will stop, human beings killing one another and also scalping one another, then all are relatives, [31] they becoming brothers, the men, and all the women becoming sisters in future days to come, so that families will continue on." Thereupon the children were surprised at what they heard him say, Tekanawita?.

Thereupon the children went home and when they arrived at their destination, they repeated the things he had spoken about, [32] Tekanawita?. When the old people were informed, they said, "Now, indeed, we hear them with amazement, these kinds of words. This we have never heard about, that someone might say, 'Good Message,' nor for someone to say, 'Power,' nor for someone to say, 'Peace,' nor for someone to say, 'they are relatives, all of the people,' nor for someone to say, 'the men, all of them are brothers,' nor for someone to say, 'the women, they are all sisters,' also 'the children, [33] they are all siblings,' nor for someone to say, 'pools and flowing streams of human blood will now cease to exist; from now on there will be peace and in the future days to come families will be ongoing.' Also there was great amazement at the kinds of words he used to speak in front of the children.
After the elders called a meeting, they invited Tekanawita, and he joined in at the meeting when the elders decided to question Tekanawita, saying, “What should we do so that we might know what it means, Good Message, and also Power, and also Peace.” Thereupon Tekanawita said, “Indeed, so be it, you shall hear about what you must do. As to that, first, as to the duties of our mothers, that is to say, the women, these will bake bread, corn bread, which they will collect. Thereupon as to you, you people, you will collect the flesh of game animals. These, then, will supply provisions of bread and meat. Then they should assemble, everyone, at the place provided; the inhabitants, all of them, will gather in the same place, and everyone will hear me tell about the matter you wish to know about.”

The older women spread the news, and everyone at the village was notified of the specific day they had chosen for them to assemble. Thereupon the inhabitants collected the corn bread and also the meat of game animals. These, then, will supply provisions of bread and meat. Then they should assemble, everyone, at the place provided; the inhabitants, all of them, will gather in the same place, and everyone will hear me tell about the matter you wish to know about.”

Thereupon Tekanawita stood up in the center of the gathering place, and then he said, “First I will answer what it means to say, ‘now it is arriving, the Good Message.’ This indeed, is what it means: When it stops, the slaughter of your own people who live here on earth, then everywhere peace will come about, by day and also by night, and it will come about that as one travels around, everyone will be related. Then, indeed, in future days to come.

Now again secondly, I say, ‘now it is arriving, the power,’ and this means that the different nations, all the nations, will become just a single one, and the Great Law will come into being, so that now all will be related to each other, and there will come to be just a single family, and in the future, in days to come, this family will continue on.

Now in turn, the other, my third saying, ‘Now it is arriving, the Peace,’ this means that everyone will become related, men and also women, and also the young people and the children, and when all are relatives, every nation, then there will be peace as they roam about by day and also by night. Now, also, it will become possible for them to assemble in meetings. Then there will be truthfulness, and they will uphold hope and charity, so that it is peace that will unite all the people, indeed, it will be as though they have but one mind, and they are a single person with only one body and one head and one life, which means that there will be unity.”

“Moreover, and most importantly, one is going to assembly in meetings where it will be announced that all of mankind will repent of their sins, even evil people, and in the future, they will be kind to one another, one and all. When they are functioning, the Good Message and also the Power and the Peace, moreover, these will be the principal things everybody will live by; these will be the great values among the people.”

Then Tekanawita said, “Now that I have finished my task, I will depart.” Thereupon the older people said, “We are accepting the things that we have learned about the Good Message, and Power and also Peace.

Thereupon they distributed the corn bread and the meat of the game animals and they shared these among the whole group.
and they feasted, they rejoiced, and they were grateful to Tekanawita.

Thereafter Kahetehsuk, and her mother, Kaheto’ktha, and their child, Tekanawita, returned home, going back to the place they call [?]. When they arrived back there, Tekanawita said, “Now I will get going and start to build myself a boat. Furthermore, when I have finished my boat, I will depart, and it is towards the east that I will go. Moreover, I want you not to become unhappy when the time comes for me to get ready to leave.

Thereupon Tekanawita went away all day long. When it got dark, he returned home not carrying anything with him, nor did he say anything, and then they went to sleep until dawn. Thereupon he departed again, returning home at dusk, he carrying nothing with him, nor saying anything, and then they slept until dawn. Thereupon he departed again, returning at dusk, and again he had nothing with him.

That is how it goes: every day he departs, and he always returns when it gets dark; for a long time that is what it is like, and never does he say anything, and it is the same with his grandmother and also his mother, they never say anything when he arrives at night. After a time Tekanawita said, “Now then, I can tell you, grandmother and mother, too, that I have now finished it. Therefore, at dawn, we will leave. Moreover, first we will go to the top of a hill, where I will show you a certain tree, a pine tree, growing on top of the hill; this will be able to tell my fortune when I am gone. Now that I have finished my boat, I will launch it.”

“Furthermore, you two will help me when we launch the boat. Moreover, you will observe what kind of boat it is that I made here on earth. I alone, will use the boat for the length of time that I will travel about where there are lakes and also where there are rivers. After my task is completed, my work, then no one may use my boat, for as to that, I shall take it back when I return home from the earth.”

Thereupon Kaheto’ktha and Kahetehsuk understood that now, indeed, the time had come for it to happen as foretold in his grandmother’s dream. At dawn the two women prepared a meal. When they finished the grandmother, Kaheto’ktha, said, “Now, indeed, we have finished, and we will all eat. Truly, we do not know whether this is the last time all of us will eat together.” Now, indeed, the time had come that the man told about and which was revealed from within his dream. Thereupon they ate. When they finished the meal, Kahetehsuk said, “I love you my child, Tekanawita. Now indeed, the time has come for us to part. As to that, we do not know whether in the future, in days to come, we will ever see each other again.”

Thereupon Tekanawita said, “Now moreover, we will leave to go to the top of the hill, where the living tree stands, the great pine.” Then they departed. When they arrived there, they ascended to the top of the hill. When they got to the top of the hill, they stopped. Thereupon Tekanawita said, “This living tree is able to tell our fortune. Now, indeed, the time has come for my work to begin. So now I will leave, going toward the east. Moreover, once I have departed, you should notch this living tree. Thereupon sweet sap will appear, and you two will eat it; and this is what you will think, ‘we are in luck,’ for all is peaceful as I pass the long road of my work.”

“Moreover, this is what will happen if you notch it and blood begins to spill: Thereupon you will know at once that something has spoiled our good fortune. If just so it should happen, that blood should begin to spill from
this living tree, that is, if something should spoil my good fortune, and my blood should begin to spill, then here on earth [51] we may not see each other again. I, moreover, I will be the first to notch it, you two will watch out for what is to happen ... (MS 41b) .

and when it becomes necessary to you, it will inform you two. After you notch it, and sweet sap flows, you will realize that my luck is good, you know, but if blood flows, you will know that my luck is bad."

Thereupon he said, "I myself, will be the first to notch it, and you two will watch to see what is to happen, what kind of luck is to be mine.>

When he notched it, [52] sap flowed, and he said, "I will have good luck when I travel." Thereafter they ate the sweet sap which resembled honey. Thereupon Tekanawita said, "Now you two saw that it is able to tell what kind of luck is to be mine.>

Now after Tekanawita hit the growing tree with his stone axe, sap flowed from it. And they, eating it, found that it was sweet like [53] honey. Thereupon Tekanawita said, "Now you two saw that it is able to tell what kind of luck is to be mine.>

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So now we will depart, going to the place where the boat I have completed lies. This, presently, is what you will see: The kind of boat I will launch [54] when I take off for the other side of the lake."

Thereafter Tekanawita said, "Now, indeed, we'll depart," and they left. Tekanawita walking in front of them, and they following him, his grandmother and his mother, and they followed a path until, it seems suddenly, they saw a rock ledge at the top of the hill where they arrived. Thereupon Tekanawita stopped, saying, "Now we have arrived here where it is located, my boat."

Thereupon he showed it to them, and they saw a stone [55] boat and paddles of stone. Thereupon Tekanawita turned it right side up, the boat. Thereupon he said, "Examine it, and you will know what kind of boat I have made here on earth." Thereupon Kahęto'ktha' said and Kahętehsuk examined it, and were surprised at the kind of boat it was. Thereupon Kahętehsuk said, "I love you, my child, but what are you doing in launching a stone boat, for surely, indeed, it will [56] sink beneath the water's surface, the boat?"

Thereupon Tekanawita said, "If it is true that it will sink, my boat, then I also may not survive nor can my work go forward here on earth." Thereupon Tekanawita said, "Now, indeed, you two will help me as we drag the boat; then, into the water, we will launch it, and you will watch as I get in. You, moreover, will be the first to see [57] this surprising accomplishment, and it is you who are to be the witnesses as I take this step." Thereupon he said, "Now, then, let's pull the boat."

Thereupon his grandmother and his mother and Tekanawita pulled the boat, and then they launched it on the water. Thereupon he shook hands with his grandmother and his mother and he said, "Don't become unhappy now that we are separating. Furthermore, don't ever forget how it began, [58] this matter, and also what happened concerning my mission, for it is you who witnessed my departure today."

Thereupon he got into the boat and disconnected it. Thereupon his grandmother and his mother watched it depart, Tekanawita's boat, with him in it; he was in the boat, paddling swiftly when it left, and in a short time it actually disappeared as he was paddling along, [59] Tekanawita.

Thereupon the two women turned back; then they went home, arriving back at the
place where they had their shelter. Thereupon Kahêto'kthaʔ said, “Now, indeed, he has departed, Tekanawitaʔ. So now we two will go home, returning to the village to recount what has happened; and this, probably, is it: It is right for us to tell the elders, and the people, even the children, everybody we will tell about the things that happened and also what he has foretold about what is to happen [#60] in future days to come; and also about what we ourselves observed: how he showed us, one might say, astonishing matters;60-2 and they will know the whole story, for we will tell everything he spoke of, Tekanawitaʔ, he who has now departed.

Thereupon Kahêto'kthaʔ and Kahêtehsuk went home, going back to the village, and arriving back there, they went to the place where he had his house, the leading chief, whom [#61] they told everything they had seen, the great words61-1 and what Tekanawitaʔ had predicted, as well as that he had now departed. This is what the chief did: at the village he gathered all the people together.

Thereupon he spoke to the group about what they had told him, Kahêto'kthaʔ and Kahêtehsuk, “These are the amazing events that took place, and they saw them, that is, they witnessed what he has predicted, Tekanawitaʔ, and this story [#62] will continue on, it will proceed, now that he has departed, going east toward the sunrise.”

Thereupon the chief at the village said, “Now, indeed, we are informed that he has set out, Tekanawitaʔ; then, just so, we were informed of his predictions. First, that on the hill, at the top of the hill, there is a living tree, a great pine tree, and this can tell whether his fortune will be good, and in that event [#63] sweet sap will flow, which is a sign of his work proceeding, and also in the event that blood flows, it is a sign of this: that his luck will become bad and that they will not function, the Good Message, Power and the Peace. Therefore I desire that everyone in the group, the elders, and also the children, that we all wish his good luck, and this especially: we should not forget the message, which is now concluded; we have heard [#64] what he has said, Tekanawitaʔ. Now this, therefore, is what I am saying to you, to the whole group, the elders as well as the young people, “Don’t forget the words he has spoken in front of the children and us who are the elders. This is where they should rest, his words, in the bottom of our hearts, so that, whatever one’s age, one will keep remembering the story that he himself, Tekanawitaʔ, has told.” Thereafter the children [#65] repeated it, reminding themselves of what he had said in front of them.

This, moreover, is what happened when he crossed over, Tekanawitaʔ: There was a man’s camp near the lake where resided a husband and wife and their family who had come from Kanyę̉ke, and the reason for their departure had been their killing one another by scalping, which was why they had left that vicinity, moving their camp a distance toward the west into the bush [#66] near a lake, where they had erected their shelter and where they had settled down with their family. Shortly thereafter the man went out to dip water at the lake shore. This one, when he had dipped, climbed back up the bank, rested, and then, looking in the direction of the lake, he saw something coming in the direction of and proceeding towards the lake shore to the place where he stood. It came along swiftly and soon he realized that it was a man [#67] coming along propelling a boat.

In a very short while after landing, the man disembarked, pulled the boat out of the water, and then the man who had been standing there saw the stone canoe, which
was the boat he had propelled, that one, the man who was arriving. Then he came to the place where he was standing, the one who had been resting, the one who had gone to dip water, they gave thanks and greeted each other, and then he began speaking. [68] as soon as he arrived, saying, "Now we are seeing each other, we who are strangers, just now being the first time I am seeing you." Thereupon the one who had been resting there said, "It is true, this is the first time we are meeting, we who are strangers, this is the first time I have seen you, and I don't know you. Where, then, did you come from, and what is your name?"

Thereupon he began to speak, he who had just arrived, saying, "I have come from a village of [69] kindred people and my name is Tekanawita. Now, then, I will ask you where, in fact, you have come from and what your name is?" Thereupon the man said, "Indeed, it is Kanyeke we come from, my family and I, we having just now fled our shelter at the village because too much warfare was going on. This, in particular: they have been scalping one another by day and by night, and they are in the process of massacreing one another, and the reason I am here [70] is for us to survive, my family and I; as for me, indeed, my name is Thoihwayei."

Thereupon Tekanawita said, "Now I understand who you are. Now, moreover, I will tell you that it is you I chose, for you to be the first person I meet. So now I will tell you what you should do. As to that, you should now return home at once, and without delay go back to the settlement. And this, when you arrive back there, go straightway to the place where he has his house, the [71] leading man of the village, or I should say, the chief, and this is what you will tell him, indeed, you will say, 'It is arriving, the Good Message, and next this: the Power, and next this: the Peace.' Moreover, what will happen is that he will ask you, 'Who is it, then, who has told you about this?' And you will say, 'Tekanawita.' If he says, 'Where did you see him?' you will say, 'At the lake shore, and in fact, he is coming and will be arriving [72] soon in the village.' Thereupon you [all] will hear everything, that is, he himself will reply to everything.

"Now you shall hear what you should do when you go to tell the chief. As to that, in this direction, here, there are located two groups; these are dangerous, so I will first halt their evil and sinful activities which go on by day and by night to the extent that both are dangerous, and I will end it [73] as soon as possible. Thereupon peace will take hold among the inhabitants. Moreover, when I have completed this task, then I will go to Kanyeke." Thereupon Tekanawita said, "Now, then, you go back, go straight to the village."

Thereupon Thoihwayei returned home, arrived at their shelter, and said, "I saw a man, we conversed, and this is what [74] he commissioned me to do: to go to tell about it to the village, to tell about it to the chief, saying, 'They say that now it is arriving, the Good Message, and, next, the Power, and next, the Peace.'" Thereupon Thoihwayei went back, returning straight to the village where the chief had his house, and arriving there said, "I have a message along that is directed especially to you, and this is what the man has commissioned me to tell you: 'It is now arriving, [75] the Good Message, and the Power, and the Peace.'"

Thereupon Thoihwayei went back, returning straight to the village where the chief had his house, and arriving there said, "I have a message along that is directed especially to you, and this is what the man has commissioned me to tell you: 'It is now arriving, the Good Message, and the Power, and the Peace.' Then the chief said, 'Who
sent you to tell me the message you have along?” Thereupon Thoihwaryei? said, “This, indeed, is what happened: at dawn I went to dip water at the lake. And when I finished dipping I went back up to the bank, stood on top of the bank, and looking towards the lake I saw a boat coming; a man was in it, paddling along rapidly, [#76] straight to the place where I stood. After a short time he landed, tied his boat to the bank, and then got out from inside the boat; I looked at the boat, and it was made of white stone, the boat was.

Thereupon the man said, ‘Where did you come from?’ and I said, ‘It is close by, our shelter, we having fled, my family and I, for the reason that there is too much danger to my life. In fact [#77] as matters stand, every single day and every night they massacre each other, and this is the reason why we traveled elsewhere, my family and I, for me to save them so that one may survive for a few more days.’ Thereupon the man began to speak, saying, ‘Now go back home; they are arriving there, the Good Message, and the Power, and the Peace.’ Thereupon I said, ‘Where did you come from, who are you and what is your name?’ he said, ‘I am coming from the west [and] east is the direction I am going towards; as to my name, what they say is Tekanawita?.’ Moreover, he sent me to tell you that he is coming, and that he will arrive here before long. This actually, is what he told me, that towards the south there are two dangerous groups, and that is the direction he took, Tekanawita?’.

After Tekanawita? had departed in that direction he came to a house belonging to a cannibal who had his house there. Then Tekanawita? [#78] went close to the house. Then, when he saw the man coming out, departing, sliding down the hill to the river, and dipping water, thereupon Tekanawita? hurriedly climbed onto the house to the place where there was a chimney for the smoke to escape; he lay down on his stomach and looking into the house he saw that the task of breaking up meat and piling it up had been completed. Then the man returned, and he was carrying [#80] a drum of water in it. Thereupon he poured it into a vessel, put meat into the liquid, and hung the vessel up over the fire until it boiled. Moreover, the man watched it, and when it was done, he took down the vessel placing it near the embers. Thereupon he said, “Now indeed it is done. Moreover, now I will eat.” Thereupon he set up a seat, a bench, thinking that he will put it on there [#81] when he eats.

Thereupon he went to where the vessel sat, intending to take the meat out of the liquid, when he saw, from inside the vessel, a man looking out. Thereupon he moved away without removing the meat, and sat down again on the long bench, for it was a surprise to him, seeing the man in the vessel. Thereupon he thought, “Let me look again”. Thereupon he, Tekanawita?, looked again from above where the smoke hole was, again [#82] causing a reflection in the vessel, and then the man, standing up again, went to where the vessel sat, looked into the vessel again, saw the man looking out, and he was handsome, he having a nice face.

Thereupon the man moved away again and he sat down again on the long bench, and then he bowed his head, pondering and thinking, “I am exceedingly handsome and I have a nice face; it is probably not right, my habit [#83] of eating humans. So I will now stop, from now on I ought not kill humans anymore.” Thereupon he stood again, went to where the vessel sat, picked up the vessel with meat in it, and then he went out, sliding straight down the slope beside the river and near uprooted tree he poured out the vessel full of meat.
Meanwhile Tekanawita hurriedly climbed down again from on top of the house, and went to where he had gone, the man carrying the vessel containing human flesh. Just then, he having ascended the top of the hill, the one holding the vessel, the two met. Thereupon they both stopped, and the man said, “We two are meeting; where do you come from? We are strangers; what is your name?”

Thereupon he began to speak, saying, “Really, it is true, we are strangers; it is the first time we have met. Now, moreover, I will tell you that the place I came from is the other side of the lake, and as to me, my name, indeed, is Tekanawita.” Thereupon he said, “I will ask you what that is, that vessel you are holding?” and the man said, “It is surprising what happened: I was just about to take my meat out of the liquid to make a meal of it, when I examined it to see whether, indeed, it was done. And this: When I stood up next to the vessel, I looked into the vessel and I saw a man looking out. Now then, I went back to the long bench and sat down again and then I felt astonished at what was happening, for never had I looked and seen that kind of thing.”

“Thereupon I thought, ‘I will repeat it and look again into the vessel.’ Thereupon I stood again and moved over next to the vessel, and I stood looking where the meat was cooking in the vessel, and I saw the man looking out again; he was handsome, very handsome. Thereupon I unhooked the vessel, and placed it beside the fire. Then I sat down again on the bench, pondering and thought, ‘It is an amazing thing that I, indeed, am handsome, very handsome.’”

“Thereupon I decided, ‘Now I will stop eating humans, and now I will stop killing people.’ Thereupon I again stood up, picked up the vessel, came out of the house and went near the hill to a tree that had uprooted itself; there I poured out the human flesh; so now I am stopping that work of mine. Only this, the vessel, that is what will remain, and I will use it for cooking meals.”

Thereupon Tekanawita said, “Now I understand everything; so now you will return, going to the village to tell your people, ‘Now it is arriving, the Good Message, also the Power, and also the Peace.’ Now indeed you have ended your killing of humans.” That, moreover, is how it will happen; kindred people will stop massacring and scalping one another. As to that, it will stop now; from now on it will come about that everyone will be related, members of all of the different nations.”

“So go back now, take, note of these matters, and accept the Good Message, and the Power, and the Peace. I also will depart now, I will go to the place where it crosses over the water, the warpath, from west to east, the path that leads to settlements of all of the nations whose people, for a long time, have slaughtered one another. Moreover, that will now stop.”

Thereupon Tekanawita departed and he arrived at the waterfalls on the easterly side of the river where she had her house, a lone female. Then Tekanawita said, “As to you, indeed, I believe this is your home.” Thereupon the woman said, “Indeed, it is I who have this house.” Thereupon Tekanawita said, “What is your name?” and she said, “As to me, indeed, my name is Tsikusuahse.”

Then Tekanawita said, “You indeed are the person who has done a lot of work in relation to the warpath. Furthermore, a path passes through here and this is how they cross over here, the warriors. As to these, repeatedly when they show up near the hill to a tree that had uprooted itself, there I poured out the human flesh; so now I am stopping that work of mine. Only this, the vessel, that is what will remain, and I will use it for cooking meals.”
share food with them; indeed, repeatedly, when they finish eating, they go on to kill people and also to scalp them. And when these warriors return, they stop here again, and again you feed them, doing so repeatedly, and you help both sides, those living to the west and to the east.”

“So now you will stop; now, indeed, it is coming, the Good Message, also the Power, and also the Peace. Now, moreover, you will depart and towards the east that is where you will go. On the third day, indeed, you will become a peace chief and a leader for the Good Message, the Power, and the Peace. There, moreover, you will arrive, at the place where they will assemble, the chiefs; and you will all cooperate in working on the Great Law, so that all the people will survive, because now everyone will become related; now there will be peace in days and nights to come; and it will stop, the bloodshed among human beings here on earth. Moreover, we two will meet again there at the place where they will assemble, where a number of nations will unite by accepting the Good Message, the Power, and the Peace.”

Thereupon Tsikhsahse said, “I accept the various words you have said to me. It will happen that I will go to the place where we will all meet again on the third day.”

[95] Then Tekanawita said, “Now, then, I will pass on, going to Kanyeke where they are expecting my arrival.” Thereupon Tekanawita left, getting back to where he had his boat next to the lake. Then he departed. Moreover, when he got to the vicinity of the village, there, near the river, he kindled a fire. Thus at dawn they saw smoke rising near the river. Thereupon the chief said, [96] “You two investigate who kindled the fire causing smoke to rise near the river, and if you see the man, bring him back, saying, ‘The chief commissioned us to summon you back with us.’ Indeed, now he is arriving, the one who sent word that he is coming; maybe this time it is that man who is arriving.” Thereupon the two departed, going to where the smoke had risen near the river, and arriving there, they saw the man sitting next to the fire, and they said, “He sent us along, the chief, we have come to fetch you and take you back to where he has his house, the chief, there where the village lies.” Thereupon Tekanawita said, “That is how it shall happen. Very well, let’s go.”

Thereupon that’s where they went, to the place where the chief had his house, and they arrived there. Thereupon the chief said, “It was I who sent them there to summon you, thinking perhaps this time it is you, whom we have been expecting, Tekanawita, who sent the message that he is coming; for a long time we have been expecting you.” Thereupon Tekanawita said, “Indeed, it is I, I have now arrived.” Then the chief said, “I will notify the Great Warrior and his deputy; we will all assemble as a group, we will have a meeting, and you will wait until we are ready.” Then Tekanawita said, “I accept the way in which you are planning it; I will wait until you are ready.”

Thereupon the chief sent his message to them, the Great Warrior and his deputy, for the two of them at once to spread the news among all the people, to come together at the chief’s house, for now he has arrived, the man whose name is Tekanawita. Thereupon they were informed, and immediately the two spread the news among all the people to assemble at the chief’s house, and the news spread immediately, that now he had arrived, Tekanawita, and all of the people wanted to see the man, the one who had sent a message that he was coming. Then everybody, men and women and infants and children, they all assembled at the chosen
place. And this: when all were ready, the chief
stood up, saying, “Now we are ready. So now
you will proceed with the matter; [#101] now
you will reveal the matter you have along.”

Then Tekanawita stood up, saying, “I,
indeed, am arriving with the Good Message
and the Power and the Peace; now it will
cease, the warfare and the scalping and the
shedding of human blood. This, actually, is
how it is on earth: there are pools and streams
of human blood. And this will now cease.
This, too: you are the first whose village I am
visiting [#102] with this message you are
hearing now.>

Thereupon the chief and the Great
Warrior and his deputy conversed in
whispers, deciding that they would ask what
was the meaning of the three words.
Thereupon he stood up, the chief, saying, “We
have heard you report the message you are
bringing, and we want to ask you about the
three words: first, what does ‘Good Message’n
mean; secondly, what [#103] is ‘Power’, and
thirdly, what does it mean that ‘Peace is now
arriving?’”

Then Tekanawita stood up in front of the
whole group and said, “You shall listen well,
for you wanted to ask questions so as to
understand what it means, ‘Good Message’;
this is what it means: people respect each
other as though they are one person; also
everybody is related among the various
nations, so that now they will stop, the sins
and [#104] activities of evil people; now
everyone will repent, the old people and the
young people; now everyone will respect one
another among the nations; and just this is
what will operate again, the good, and that is
what the ‘Good Message’ means.”

“Secondly, this is what ‘Power’ means: all
of the Nations will unite all their affairs, and
the group of several nations will become just a
single one, [#105] and their power is that they
shall join hands. This moreover, will be the
basis upon which they will survive as a group,
forming a single family, similar to being one
person having one head and one life,
surrounded by the Good Message. This is
how peace will come about among all the
nations, and power will arise for families to
continue from here on in.

“Thirdly, [#106] this is what ‘Peace’ means:
now it will stop, the massacre of humans and
the scalping and bloodletting among
themselves, specifically, among the people of
the various nations. Now as to that, it will
end, the human slaughter, because the Great
Spirit never planned for humans to hurt one
another nor to slaughter one another. So now
it will end, the warpath, and everywhere [#107]
it will become peaceful; the different nations’
villages are as neighbours and as to the
localized families and their children, what will
happen is that they all will be very close
relatives; and it will come to pass that they
will become just like one family which will
encompass every nation and every language.”

“And this: when everyone can travel from
village to village, then it will end, the danger
and the terror, and everything will be
peaceful, and they will rejoice [#108] by day
and by night as the family continues on, there
being no end to peace; that is what it means,
the Great Law of Peace, and everyone will be
united; now I am finished.”

Thereupon the Great Warrior stood up,
saying, “Now we have heard Tekanawita
explain to us the three words he mentioned.
As to me, this is what I personally am
questioning: What [#109] will happen if we
accept the Good Message and the Power and
the Peace, and the other tribes do not accept
it? Subsequently this could happen: perhaps
they will come to massacre us. Hence this is
what I personally would say to this man who
has arrived, Tekanawita?, whatever the
message he has along which now he has
finished delivering to us, moreover, this is it: I might believe it, if he were able to climb that tree growing over there beside the river, on the high bank, and if when he sits on the top of the tree, subsequently we were to cut down the tree, which would get knocked down in the direction of the river, now if this man has arrived, Tekanawita?', were to pass the test, surviving until dawn tomorrow, then I will immediately accept whatever message he has brought along.”

Thereupon the deputy to the Great Warrior stood up saying, “I will tell you this; I affirm what he said, the Great Warrior, to the full extent. If he is able, this man, to climb up and perch on top of the tree, and then we cut the tree which will topple into the river, and if this man will pass this test, If we see him the next morning, then I will accept and believe the message he has brought along.”

Thereupon he sat down again, the deputy of the Great Warrior and the chief stood up and said, “I rejoice that he has arrived, Tekanawita', and that he has finished telling everything. Explaining, explaining to us the happens of the Good Message which he has along as well as the Power and the Peace so that now we have heard about everything. Indeed, he had sent word that he was coming, and since I received the message I have been excessive wakeful, not having slept by day or by night, staying awake because I heard that they are arriving, the Good Message and the Power and the Peace. Moreover, now that I have heard everything, Tekanawita’ having completed his account, I now therefore accept the Good Message and the Power and the Peace; as they say, my people and also my grandchildren, that is, the ongoing family, will carry on from here on into the future.” Thereupon the chief sat down again.

Thereafter Tekanawita’ stood up and said, “First I will respond to the questions of the chief, to what he said, for now it is beginning, that is, the action of the Good Message because indeed, Hayehwatha' is accepting it. This, moreover, is how it is happening; because it kept you awake as it was arriving, the Good Message, and this especially, the Power and the Peace, consequently, this is now your name and they will use it to address you: Hayehwatha”, and all of the people will live by it, your name, and it will help them in succeeding generations to say ‘Hayehwatha’.

Thereupon Tekanawita’ said, “Now, then, I will respond to all the words spoken by the Great Warrior and his deputy for they want me to climb the tree growing at the top of the bank beside the river. Thereupon they will cut the tree so that it will go down into the river, and if I pass the test and survive until tomorrow, then they will accept the Good Message, the Great Warriors. Moreover, I agree to it, that this is how it shall happen.”

Thereupon the whole group said, “That is just what we want, for the truth to emerge.” Thereupon Tekanawita’ said, “Now just that is what I also am prepared for, that I should climb the tree growing there, I sitting down on top of the tree, and then everyone will observe what is to happen.”

Thereupon the Great Warrior said, “Now we are ready to go to where the tree is growing.”

Thereupon they departed, the whole group, and arrived at the growing tree. Then the Great Warrior said, “This is it, this growing tree; you will climb it, and when you sit down on top of the tree, you will look down at the river. Thereupon we will chop into it, cutting down the tree which will drop
down to the river. Moreover, they will watch, the whole crowd, to see whether [118] you pass the test and survive until tomorrow. Then we will respond to the message you delivered to us.”

Thereupon Tekanawita said, “Now, then, I will climb up.” Thereupon he went towards the growing tree. Thereupon he climbed it, sitting down there on the top of the tree while a large crowd watched as witnesses as they chopped into it, the growing tree, cutting the tree which went down towards the river, and into the water’s depth [119] went the branches; he disappeared underneath the water’s surface, Tekanawita did, and nowhere did they see him again. Thereupon the Great Warrior said, “Now, indeed, it is coming to pass that we do not see Tekanawita anywhere. So now we will go home to wait until tomorrow, just in case, indeed, he should reappear.”

Thereupon the crowd went back home, and next day, early in the morning before sunrise, a young man got up and went to the river bank [120] where he saw smoke rising near the corn field. Then the young man went to the place where the smoke was rising and saw him, the man did, Tekanawita. Thereupon he ran quickly, going to the place where Hayéhwatha had his house, and when he arrived he said, “I saw Tekanawita.” Thereupon Hayéhwatha said, “At which place?”, and the young man said, “Next to the river, on the flats, beside the corn field, [121] where smoke was rising, and when I got there, I saw him sitting next to the fire, and I recognized Tekanawita who yesterday got submerged in the river.

Thereupon Hayéhwatha immediately said, “go” tell the Great Warrior and his deputy and notify them to spread the news among all the people that we will assemble here, and you will tell them that he has reappeared, Tekanawita, he not having died. Thereupon the young man ran quickly, proceeding to the place where the Great Warrior had his house, [122] and when he arrived he said, “He sent me, Hayéhwatha’, to tell you to spread the news that everybody is to meet now that Tekanawita has returned.” Thereupon the Great Warrior and his deputy departed and they notified the crowd that everybody was to meet at once. Thereupon Hayéhwatha sent two men to summon Tekanawita’, and when they arrived, [123] one man said, “Hayéhwatha’ sent the two of us to summon you,” and then Tekanawita said, “I am ready to leave immediately.”

Thereupon they returned, arriving back where Hayéhwatha had his house where a large crowd had congregated. Thereupon Hayéhwatha said, “Have you returned now although yesterday they cut down the tree on you, you having gone under in the river amidst the brush?” Thereupon Tekanawita said, “I, indeed, have returned.” Thereupon the Great Warrior [124] stood up and said, “Now I will answer. Now, moreover, I accept the Good Message and the Power and the Peace. So now everybody has affirmed these matters, our voices being united.” Thereupon his deputy said, “Now I also accept everything he explained to us, Tekanawita’.”

Thereupon Tekanawita stood up and said, “Now it is done, everyone has become united. Moreover, as to you, Great Warrior, this, indeed, [125] is what happened: You were of two minds, with one you were thinking that it is not true what you have heard about the Good Message, and with the second you were thinking that to the extent that you will see an affirmation, it might be true. So now you accept the Good Message and the Power and the Peace.”
“Now, moreover, I will tell you that this is your name, they will say “Tekaihokę” and the people of all nations will be sustained by your name future [126] days and nights as the families continue on.” Thereupon he said, “You next, you who are deputy to the Great Warrior, now I will tell you this: Indeed, when you confirmed it, you accepted the entire Good Message. Moreover, as to your name, this is what they will be saying: Tsha’tekahwate and this is what the people will live by, your title name, as long as the families continue on, and thus it will go. Moreover, now the task is done, and you will cooperate, you chiefs, Tekaihokę and Hayehwatha’, and Tsha’tekahwate’. And this, now you will all work for the Good Message. And the Power, and the Peace.

Moreover, at present it is young as the day is when the sun is rising and lights up the earth; just as it causes warmth all over the earth for all the people, we will help the people of every nation. And just as all of the many things grow on earth and sustain the people, [128] the newly arriving Great Law will come to shed light on the minds of the people, the elders and the younger people, everybody, even the children, everybody is to be at peace by day and also by night.

Thereupon Tekaihokę said, “But what will happen should the other nations, who have continually picked on us, presently kill a few of us now that we are letting go of protecting ourselves in order to survive?” Thereupon Tekanawita’ said, “There is no danger that the other tribes will kill you. Rather, it will stop now, the entire matter of the warpath, now that the door is closing, because now it will be in operation, [130] the Good Message, where the several villages are distributed across the bush; it will be in operation, their Power as they unite the several nations, and there will be Peace from this Power. This too: all of the people will be free to travel about in the land.

“Now then, I will pass on, going in an easterly direction, for it is I who will be the first to visit the inhabitants, conversing with them and telling them what News I have along; and first I will go to the dangerous place, where we two will converse, the Great Witch and I. Moreover, when I finish my task, you will all hear a noise coming from the East: a man will holler, and then you will realize that my luck has become good, you know, and that he has accepted the Good Message and the Power and the Peace. Moreover that will be the first place for us to meet again, and together [132] we will hold a meeting at Tioneyota’ [Standing Stone].

Also this: when you hear him hollering, the man, saying, ‘Is it not yet ready?’ then at once go to Tioneyota’.”

Thereupon Tekanawita’ departed, going in an easterly direction. Thereupon he put his boat into the river again and departed. Thereupon Hayehwatha’ and Tekaihokę and Tsha’tekahwate’ began [133] working at their village, announcing to the whole group that they should be kind to one another, the old people and the young people, and also the children, everybody is to be at peace by day and also by night.

Thereupon Hayehwatha’’s daughter, the eldest, became ill and shortly she died. Thereupon Hayehwatha’ became mournful, at the loss of one of his daughters, [134] two of whom survived, he having three children; but not long after that, the next one, in turn, became ill. Then Tekaihokę and Tsha’tekahwate’ decided they would help
her to recover, as did the group of people who now helped by dispensing medicine by day and by night, supporting her to the extent that they were able, but in a short time, then, she died. Now, then, as to the chief, Hayêhwatha, it broke his heart, and then Tekaihoke and Tsha’tekaihwa’ta began to raise his spirits to console him.  

Thereupon they decided, the young warriors, that they should divert Hayêhwatha; they decided to play lacrosse in order to divert him. Thereupon the warriors played on the flats, Hayêhwatha and Tekaihoke and Tsha’tekaihwa’ta sat down on top of the hill, and the crowd sat down there too as they began to play lacrosse, and while they were playing, Hayêhwatha’s young daughter, she was his last remaining daughter and she was pregnant, now she left taking a barrel along to go dipping water in the river; arriving at the river, she dipped the water, turned back, and returned going back towards the house; but when she was half way home, they hollered loudly, saying, “Look at the animal that is flying,” as they saw it coming down steadily from on high. Then in a little while it was flying very low. Thereupon the players and the crowd said, “It is beautiful, indeed let us catch it.”

Thereupon they ran, chasing it, the and it went just where Hayêhwatha’s daughter stood. Then they ran there, chasing the bird, and they smashed into Hayêhwatha’s daughter, injuring her. In a very short time, she died, this, the last of Hayêhwatha’s three children. Thereupon Hayêhwatha cried, saying, “Now they are all gone, my children. So now I will leave, I will split the sky, going in am easterly direction what happened to me.” This, indeed, is what Tekanawita announced, that we will meet at Tionyota.” Thereupon Hayêhwatha departed going in an easterly direction; and when he arrived at a place where he saw a cornfield and beside the field a lean-to, and when he got there he lit a fire. Thereupon he cut off a sumac branch, cored it, and cut it into short lengths, and then he strung up the sticks making several short strings. Thereupon he sat down next to the embers with his head bowed and gazed in front of him at the suspended rod, there where the short strands were strung up.

Thereafter a man who was guarding the cornfield sat down near the field by a log, and when he saw smoke rising from the lean-to, the man stood up, left, going slowly to the lean-to, and thought, “I will see who kindled a fire, causing smoke to rise.” When he got near the house, he looked and saw a man inside the house; he was sitting near the fireplace, and in front of him was a suspended rod with short strands hanging down, and he was gazing at the hanging objects. Then the man moved away very slowly.

Thereupon he returned, going straight to the place where the chief had his house, and arriving there, he said, “I will tell you about something surprising that happened: I did not notice this as I was guarding the cornfield, watching over it to the extent that I was able, and I don’t know what manner of thing happened, but I saw smoke rising from the lean-to and this amazed me. Thereupon I got up and went to the lean-to slowly, thinking, ‘I will see who has made a fire, causing smoke to rise,’ and on getting near the house, I saw a man inside the house beside the fireplace, sitting there with a rod suspended in front of him, and hanging from there were short strands which had been strung up; he had his head bowed and was gazing at the place where they were hanging, the short strands. Thereupon I moved away
and came back, thinking I would tell you what I saw.

Thereupon the chief chose two men to send and said, “Go there, to the cornfield, where there is a lean-to, look into the house, and if you see the man, you will invite him to come with you, and you will bring him back.” [144] Thereupon they departed, the two men, they went to the cornfield, and arriving there, saw smoke rising from the lean-to, and arriving beside the house, they looked into the house and saw a man sitting next to the fireplace, a rod suspended in front of him with short strands hanging from it, and he was gazing at it. When they arrived one of the men said, “We invite you to return with us to go to the [145] house of our chief,” but he did not answer; three times they spoke and not once did he answer. Thereupon they pondered the meaning of the short strands hung up in front of him, trying to understand the small basswood sticks which were cut into short lengths and cored, the sticks that were strung up.

Thereupon they returned, arriving back at the chief’s house. Now, then, the chief said, “What happened, that you did not bring the man back with you?” [146] Thereupon they told him how they saw him, the man who kindled the fire at the lean-to, sitting in the house near the fireplace, a rod in front of him, his gaze directed at short, hooked up strands. When we arrived, I addressed him, saying, ‘We are inviting you to return with us to the house of our chief,’ but he did not answer; three times I repeated it but he did not answer. Thereupon we observed the short, hanging strands at which he was gazing; they are made of small basswood sticks which were cut into short lengths and cored, and this is what was strung up.”

Thereupon the chief said, “I know what was needed, what it is that man is announcing with the short strands that are strung up. Now, I also will make them.” Thereupon the chief cut off the tips of feathers and strung them up into short strands and said, “Now I am finished, the short strands are my words, and these will lead the man. This, moreover, is what you will take along, this. Thereupon you will hand him the short strands,” he said, “and as you get there you will say to him, ‘We have arrived with a message we have along inviting you to go to the chief’s house, and this will lead you there, this short strand.’ Thereupon you will hand it to him.”

Thereupon they departed going straight to the lean-to and as soon as they arrived, one of the men spoke, saying, [149] “We have a message along, for he sent us to invite you to go to the chief’s house. Moreover, this is what will lead you, the chief’s word.” When he handed it to him, the short strand, the man immediately looked at it and began to speak, saying, “This is right and I accept it. Therefore I shall arrive at the chief’s house, and he will ready himself.”

Thereupon they returned home, and arriving there again, [150] told him about it, the chief: “He accepted our invitation to him, and he answered by saying, ‘this is the right way and I accept. Therefore I will go there and it will be ready when I arrive.’” Thereupon the chief said, “Now indeed, it is necessary for you to spread the news, notifying everyone to meet, so that we will be ready when he arrives, the man.” Thereupon the news was immediately disseminated; [151] they notified the whole group of old folks and also the whole group of young folks and also the children so that everyone will meet with the man who is coming.

Then they assembled immediately and when they were ready and saw the man coming, the chief said, “Be prepared with a place for him to sit.” Thereupon they made space, and when he arrived they showed him the seat that was ready, and he sat down.
Thereupon the chief stood up and said, “It is a wonderful thing that has happened, you arriving at the place where we live. Perhaps you have a message along, so that is what you will reveal, the kind of message you have, bestowing it unto us. So now we will listen well.”

Thereupon Tekanawita stood up holding a short strand that was strung up and said, “Now today, is when we are meeting. So now you will all listen well to the kind of message I have along. This, indeed, is it:

“Kanye’ke Mohawk, our village, is where I come from; there the following amazing events took place. First ‘Tekanawita’ arrived where we live, and he had news along of the Good Message, the Power, and the Peace. Moreover, the Great Warrior and his deputy, did not believe Tekanawita’s report to us, and they made a decision, the Great Warriors, and said, ‘This is the only way to proceed so that we may believe it: You should be able to climb the growing tree over there and sit there high up on the top of the tree. Thereupon we will cut the tree which will fall in the direction of the river, and if you survive until dawn, reappearing then, thereupon we will accept the Good Message and the Power and the Peace.’ Thereupon the chief chose two men saying, ‘you two go after the man who is near the river; at the cornfield, where there is a fire, you will find Tekanawita.’ Thereupon they departed, arrived near the river, saw the cornfield, and near the field they saw smoke rising, piercing the sky and when they got there they saw a man sitting beside the embers. Thereupon one of the men spoke, saying, ‘he sent us two to summon you to go to the chief’s house.’ Thereupon Tekanawita said, ‘I am ready, lets go.’ Thereupon the two men went ahead, and he followed them, returning to the chief’s house where a large crowd was beginning to gather, a group consisting of old people, young persons, and children.”

“Immediately he hurried to go to the chief’s house, and he told him about it, saying, ‘Now he has reappeared, Tekanawita’, and the chief at once said, ‘Go there and notify the Great Warriors that he has returned, the man. Immediately, and without delaying, they shall notify the whole group that they will meet as soon as possible; and the man departed at once, went to the Great Warrior’s house, and arriving there, he said, ‘The chief sent me to tell you that now he is back, Tekanawita’, and the chief wants you to disseminate the news to the group that they will meet as soon as possible.’”

“Thereupon the Great Warrior and his deputy immediately announced the news, notifying the whole town, and they assembled. Thereupon the chief chose two men saying, ‘you two go after the man who is near the river; at the cornfield, where there is a fire, you will find Tekanawita.’ Thereupon they departed, arrived near the river, saw the cornfield, and near the field they saw smoke rising, piercing the sky and when they got there they saw a man sitting beside the embers. Thereupon one of the men spoke, saying, ‘he sent us two to summon you to go to the chief’s house.’ Thereupon Tekanawita said, ‘I am ready, lets go.’ Thereupon the two men went ahead, and he followed them, returning to the chief’s house where a large crowd was beginning to gather, a group consisting of old people, young persons, and children.”

“Thereupon the chief said, ‘Now he has returned, Tekanawita’. So now you will give your answer as you promised to do, should he survive until dawn, for now Tekanawita has returned.’ Thereupon the Great Warrior said, ‘Now I will answer as I promised to do, should you see him survive until the new day dawns.’
“So now I see him and I believe that they are true, the kind of things he described to us. Therefore I now accept the Good Message and the Power and the Peace.” Thereupon his deputy said, ‘Now [161] that is what I confirm, what he said, the Great Warrior,’ and then the whole crowd answered, saying, ‘We accept it now, the message Tekanawita has along.’

“Thereupon the chief said, ‘Now the task is accomplished, there is consensus, we are unified, the old people and the group of younger people, and also the children. Moreover, I will tell you that I rejoice, for now you have accepted all of the things Tekanawita proposed to us. Moreover, now [162] I will tell you that as to myself, individually, for the length of time since I received the message, it has kept me awake, and I did not sleep by day or by night until the task was accomplished;’ and when Tekanawita said, ‘This is what kept you awake, the Good Message, therefore now it will change, your name; now they will address you with Haye hwatha, and this is what they will use to live by, the people living hereon earth. Moreover, you will begin to work [163] for the Good Message and the Power and the Peace,’ and then he said, ‘As to you, indeed, you the Great Warrior, you are the one who was of two minds, and at first did not believe in the Good Message, thinking that it is not true. But now you affirm it, you accept the Good Message. Consequently this is the name they will use to address you; Tekaihoke.’

“Then he said, ‘As to you, his deputy, now you have confirmed and accepted the Good Message. [164] As to you, moreover, your name will be Tsha’tekaihwate; now you will get to work putting it into operation, the Good Message, and everyone will become related and respect one another, each one of all the people. So now I have completed my task here at Kanyę’ke. Therefore I will pass on in an easterly direction to the various settlements and I will begin to work for peace to come about for [165] people of every kind, living on earth. Moreover, we will meet again at Tionęyota where I will arrive, and where we will all cooperate, working for the Good Message; and now peace.’” Thereupon Tekanawita passed on, going in an easterly direction. And this: when he got done naming us, I indeed, was the one whose name was Hayehwatha.

“This is what happened next: I have three children all of whom died; [166] first, my eldest daughter became ill, and after a short time she died; second, my next daughter, that one presently became ill, and shortly she died. Lately, as to my third daughter, she was expecting a child, this is what happened: Tekaihoke and Tsha’tekaihwate decided that they should raise my spirits, the crowd, [167] for I was distraught at the loss of my two children. This is what the group of warriors decided: that they will play lacrosse. When everybody gathered, they got ready, the players.”

“Then he said, ‘As to you, his deputy, now you have confirmed and accepted the Good Message. [164] As to you, moreover, your name will be Tsha’tekaihwate; now you will get to work putting it into operation, the Good Message, and everyone will become related and respect one another, each one of all the people. So now I have completed my task here at Kanyę’ke. Therefore I will pass on in an easterly direction to the various settlements and I will begin to work for peace to come about for [165] people of every kind, living on earth. Moreover, we will meet again at Tionęyota where I will arrive, and where we will all cooperate, working for the Good Message; and now peace.’” Thereupon Tekanawita passed on, going in an easterly direction. And this: when he got done naming us, I indeed, was the one whose name was Hayehwatha.

“Then the chief called for us; Tekaihoke and I and also Tsha’tekaihwate, we sat down there on top of the hill, and then they began playing lacrosse before a large crowd of spectators. [168] At that time, my last, the youngest, daughter went to dip water carrying a barrel to the river where she dipped, and when she went back toward the house, they saw a large bird flying high and steadily descending straight toward the place where she was walking, my daughter. Thereupon they saw it, the players and ran fast, saying, ‘Let’s catch the beautiful being, [169] the players and ran fast, saying, ‘Let’s catch the beautiful being, [168] at that time, my last, the youngest, daughter went to dip water carrying a barrel to the river where she dipped, and when she went back toward the house, they saw a large bird flying high and steadily descending straight toward the place where she was walking, my daughter. Thereupon they saw it, the players and ran fast, saying, ‘Let’s catch the beautiful being, [169]”
smashed into my daughter. This is what happened: she got hurt, and in a short while she died, so that now the last one of my children had died. Thereupon I became deeply depressed, and my heart was broken’.

“Thereupon I remembered that Tekanawita’ [170] had said we would all meet again at ‘Tione’yota’ [Oneida]. Thereupon I responded by telling them about it, the chief’s, my two collaborators Tekaihokê and Tsha’tekaìhwate’, saying, ‘Now I will depart, I will split the sky’, [174] and the reason is that now they are gone, my children.’ Thereupon I departed from Kanye’ke [Mohawk]. Here we will meet again for that is what he decided, Tekanawita’. So now I have finished reporting everything [171] that happened at Kanye’ke [Mohawk] where I come from.”

Thereupon the chief said, ‘This is it, then: we will keep you here; you will stay together with us until Tekanawita’ arrives.’ Thereafter the chief said, ‘You will stay here; we will be together at my house.’ Thereupon the crowd departed in various directions and when it was almost dark the chief said, ‘Look halfway between [176] the East and the South,’ and Hayehwatha’, looking there, saw smoke rising and piercing the sky. Thereupon Tekanawita’ said, ‘See the smoke rising, piercing the sky. Now as to that, they have heard about the Good Message. This also: they all believe in the Power and the Peace.”

Thereupon Hayehwatha’ said, ‘Just now, also, I am satisfied with what you have told me. Moreover, [177] we will go back into the house; when we have slept, at dawn, I will inform the chief that you have arrived; I have already reported everything that happened when you passed through Kanye’ke [Mohawk]; the inhabitants here are expecting your arrival.”

Thereupon they went back in and slept. Very early in the morning they arose, and
when Hayěhwatha got to where the chief was spending the night, Hayěhwatha said, “Now he has arrived, Tekanawita;” and the chief said, “Where is he?” and Hayěhwatha said, “We slept in the same house;” and then the chief said, “It happens that I did not notice he ever got here although I was watching at the doorway, and no one arrived all night long;” and then Hayěhwatha said, “You will see him right now, Tekanawita, for he has arrived.”

Thereupon he called for him again, and he came out, Tekanawita; then the chief stood up and welcomed him, saying, “I give thanks and greet you now that you have arrived, you indeed, the person whose arrival we are all awaiting; everybody is waiting for you;” then Tekanawita said, “Now everything has arrived that you have been awaiting;” and then the chief said, “Now I will announce to the whole group that we will all meet, the old people, and the young people, and the children;” and the chief chose a few men to spread the news; immediately, they noticed the whole group and then they met. Thereupon the chief said, “Now we are ready, and now you will report to us whatever news you have along.”

Thereupon Tekanawita stood up saying, “First I will tell you all, everyone, that indeed I carry the news that now they are arriving, the Good Message, the Power, and the Peace. And this: in future, in days to come, it will stop, their slaughter, scalping and blood letting among related people living here on earth, for now it has begun, they have accepted the message I bring, the message I delivered as I passed through Kanyeʾke; Mohawk now the chiefs have accepted it.”

Thereupon Tekanawita said, “Where did the word come from that caused you all to await my arrival?” And the chief said, “Indeed, it was the one guarding the field, the corn field, who was the first to see smoke rising near the field; he went there, and when he got to the lean–to, he saw a man sitting beside the embers. Thereupon he left to tell me about seeing the man beside the cornfield, and that he did not know how it happened that he who was guarding the field did not notice where he came from nor that he had kindled a fire near the field. Thereupon I sent two men to go investigate and to invite him to come here with them; and they having departed, they got there and saw the man in the house, a lean–to; and they both observed a fire and smoke rising, piercing the sky, and they were surprised, when they arrived at the lean–to, to see the man was sitting in front of a suspended rod on which were hooked short strands that he was gazing at.

Thereupon one of the men spoke up saying, “The chief sent us to go to fetch you to come back with us,” but he did not answer; three times did they address him, and not even once did he answer. Thereupon the two considered the objects he was gazing at, the short, hanging strands; these were rods of basswood, strung up and cut into lengths and they were cored, the strung up objects, and after studying them they departed, and returning here they told me about it. Then I made a short strand using feather(s) which I cut into lengths and strung up, and then I said, “Now I am finished; you two go back there, take this short strand with you; upon arriving at the lean–to you will see the man, and then you will say to that one, “Now we are inviting you to go to the chief’s house and this short strand, that is what will lead you there”, and then they departed. When these men got there, one of the men spoke to that one, the man sitting near the embers, and he said, “We are inviting you to go to the chief’s house, and this short strand, that is what will lead you there”, and the man answered, saying, “This is how it is correct,
this is how one should do it. Now, therefore, I accept and I will go to the chosen location.”

“Thereupon they departed, the two messengers, and then the man came. At once I sent them to inform the villagers [187] that the entire group was to meet, so then the people gathered, and when we were ready he arrived, Hayëhwatha’. Thereupon we asked what news he had along. Thereupon he related what had happened at the settlement of Kanye’ke, everything that happened while Tekanawita’ was there and when, finishing his task, he chose the chiefs Tekaihou’ and Hayëhwatha’ [188] and Tsha’tekaihwa’, the ones who were to begin to work for the Great Law, the Good Message and the Power and the Peace.

Thereupon they heard the man shout loudly from the East, saying, “Is it not time yet?” Thereupon Tekanawita’ said, “Now this one, shouting from there, everyone living on earth hears him; he is shouting, means that he is getting impatient for what I have promised, namely that, they will go there, the several nations, [189] the ones who will cooperate. So now you have heard it, you are hearing his voice. Moreover, that is what confirms what I announced as I passed through Kanye’ke, going East. Moreover, I visited there, and we two conversed, the man who shouts and I.”

Thereafter the inhabitants of Kanye’ke heard the man shouting, and at once Tekaihou’ and Tsha’tekaihwa’, the chiefs, said, “Now the time has come as Tekanawita’ promised, when we all meet there at the settlement of Tione’yota’.” Thereupon [190] they departed, they two together in front, the chiefs, and following them, the crowd.

Tekanawita’ then said this: “So now we will get going; we will have completed the whole task benefiting us who are inhabitants of this area when they arrive as arranged, and we will meet them here the people coming from Kanye’ke. Moreover, he has reported everything, Hayëhwatha’ has.

“Moreover, this is who will come first, the one guarding the field, [191] the corn field.” After he came there Tekanawita’ said, “Are you the person who guards the field where the corn is planted?” and the man answered, saying, “It is I, indeed.” Thereupon Tekanawita’ said, “What is the reason you guard the field?” and the man said, “This, indeed, is the reason I guard the field: no one should spoil the field; they roam about, people we don’t know, and they spoil it, or perhaps [192] wild animals might spoil the cornfield, and this is what will impoverish the people, the old people and the infants and children. Actually, it is our sustenance, the corn.” Thereupon Tekanawita’ said, “What do you tend to do when you stand guard?” and the man said, “This is my habit: I hold my bow, and in my quiver are my arrows, and these I carry on my back; further I always sit close by the great tree that is down.”

Thereupon [193] Hayëhwatha’ said, “Now, indeed, I understand why you are guarding the field. However, now it will end, your work, indeed, it will change. This is what your work will come to be, in days ahead when they are arriving, the Good Message and the Power and the Peace. Consequently this is what your name will be, Ho’tatshene’, the great tree, and that is what they will use to address you, the dwellers here on earth. Indeed, certain people will use your name to live by, indeed all of them.

Then [194] Tekanawita’ said, “Who is helping you to guard the field?” Thereupon the man came there, and then Tekanawita’ said, “Are you the person who guards this field?” and the man answered, saying, “It is I,
indeed, I am the person who stands guard at night at the cornfield;” then Tekanawita? said, “How do you do it, customarily?” and the man said, “This, generally, is how: when it just dawns, I am roaming about all over the field; sometimes I find corn cobs lying on the ground and I pick up as many as I can find. Then I take them back to the chief’s house, and that is how we do it throughout the harvest. Actually everything is owned jointly, and when the task is done, the way our chief distributes it is in equal shares for them to receive it, all of the people in the settlement.”

Thereupon Tekanawita? said, “Now I understand what your work is, so this shall be your name, they will address you calling you Kanuˀhkweˀyotuˀ,¹⁹⁶-¹ and that is what everyone will live by. This is what your work will be now, the newly arriving Good Message and the Power and the Peace. That is what you two will work on together, you and Hoˀtatshehteˀ. Indeed, that is how you two will cooperate, that is what your work is.”

Then Tekanawita? said, “Now you are next, you the chief of this settlement, what are your thoughts today?” Then [¹⁹⁷] the chief said, “Indeed, I am the one who stands in front here where we live; and the message I received, was that now he is coming, Tekanawita?, and since then I have been waiting for his arrival here, he carrying with him the newly arrived Good Message and the Power and the Peace. Moreover, every day and every night I was looking around to see him come; this was because to the extent that in the bush there appear [#¹⁹⁸] openings, I expected to see Tekanawita?. So today, he has arrived, and also the chief Hayeˀhwatha?.”

Thereupon Tekanawita? said, “Indeed, as to you who are the chief, this, therefore, shall be your name, this is how they will address you Teyoha’kweteˀ,¹⁹⁸-² this is what they will live by. So this is how everything will change in the way things function on earth. So now you are the ones who will work together, you chiefs Hoˀtatshehteˀ and Kanuˀhkweteˀyotuˀ and [¹⁹⁹] Teyoˀhakweteˀ, you are the ones who will cooperate as moiety members with those who will arrive shortly.”

Thereafter Tekanawita? said, “So now who will volunteer to go look for smoke? and a man said, “I, I will volunteer to go look for smoke.” Thereupon Tekanawita? said, “Another one should go with him, and they both will go to look for smoke,” but no one answered him; a second time he repeated it, “Who will volunteer to go with him [²⁰⁰] to look for smoke?” but again no one answered; a third time he repeated it again, “Who will consent to depart, going with the one who has already volunteered?” Thereupon, from near the crowd he answered saying, “I am the one, I will volunteer to do it, to go with the man who has already volunteered.”

Thereupon Tekanawita? said, “Where are you?” Then the man came to the front, and the two men stood up in front of him. [²⁰¹] Thereupon Tekanawita? said, “Now you two will depart to go and look for smoke, and if you see it, you will go to where the smoke is rising. This is what you will do when you get there; you will inquire who is the chief of the village. He is the one you will see, telling him that you have a message along, and if he looks for the one who has sent you, you will say, ‘Tekanawita?’ Thereafter you will say, ‘They are inviting you chiefs to a meeting [²⁰²] where you will work for unanimity to come about among you chiefs of various nations. Moreover, when you all have heard a man shouting loudly, and it is coming from an easterly direction, you will depart at once, passing by the Tionutowaneˀh setlement; these people will go with you to the place
that was chosen for your meeting, you chiefs of the four nations; you are the ones who will join together at the chosen place which is beside the lake at the place where Hayéhwathaʔ and Tekanawitaʔ’s boat lies, [203] and those two will launch the boat.”

Thereupon the two men departed; nearby they transformed themselves into hawks, flew there, going high up, and when they saw smoke rising, then went almost to where the smoke was rising, descended, and changes back, becoming humans again. Thereupon they first went to a house, and arriving there, they saw a man smoking [204] a large pipe. Thereupon one of them said, “Where is the chief’s house?” Thereupon he stopped his smoking, and then he put his pipe aside. Thereupon he said, “It is I, indeed, you are asking about; what moreover, do you want?”

Thereupon one of the men said, “We have a message along to tell you that they are inviting you, the chiefs, to go to the chosen place where they will meet to work for [205] agreement to come about among their four nations, and the place where you all will meet beside the lake. When you all hear a man hollering loudly from an easterly direction, you will all depart immediately, going by way of the Tionútowaneh settlement, so that you and they will travel on together, and when you all will have gone to the chosen place, you all will meet there.” Thereupon the chief said, “Who sent the two of you here [206] to leave word at our settlement?” Then one of the men said, “Indeed, it was Tekanawitaʔ.”

Then the chief said, “I accept their invitation to us, and therefore we will go there quickly when we hear the man shouting in this direction.” Thereupon the two men departed for home; close by they changed themselves back again, flew back, and arriving there close to the settlement, they changed their bodies back, [207] becoming humans again, and upon their arrival they found a large crowd holding a council.

Meanwhile Tekaihike and had arrived, coming together with a group from Kanyɛ’ke. Thereupon Tekanawitaʔ said, “Now you must tell us what happened when you departed to go look for smoke,” and one of the men said, “We found smoke rising and piercing the sky, so we went there, and when we got to the first house we asked, ‘Who is chief at this settlement?’”, then [208] a man who was smoking a pipe stopped his smoking and set aside his pipe. Thereupon he answered, saying, ‘Indeed, I am the one about whom you ask “Who is chief?”’ Thereafter he said, ‘What do you want?’ and then we told him everything you told us to say. When we finished reporting the message their chief said: ‘Who went the two of you?’ and we said, ‘Indeed, it was Tekanawitaʔ’.”

“Thereupon [209] the chief said, ‘Now I understand; so now I accept, and just as soon as we hear the man hollering from the East we all depart, passing by the settlement of Tionútowaneh; these inhabitants will walk along with us, and all of us will arrive at the place where they will meet, the chiefs of the several nations. Now we have reported matters back in full.’

Thereupon Tekanawitaʔ [210] said, ‘I am happy, for now it is going onward, the Great Law, and as it is coming into being, we will all work together as colleagues with the chiefs; first, the chief Tekaihoke and the chief Hayéhwathaʔ and the chief Tshaʔtekihwateʔ, these three chiefs will collaborate. From now on you are to be members of opposite moieties, you three members of one moiety and the chief Hôtatshëhte, the chief Kan̓əhkwəʔyotuʔ and the chief Teyohəʔkweteʔ and you indeed will now cooperate as members of the opposite moiety; [211] and now we are getting notified that
Shonùnawę’tona promised to meet with us at the place where we will all unite, using just one set of laws."

Thereafter they heard the man shouting loudly, and everybody heard him saying, "Is it not time yet?" Thereupon Tekanawita’ said, "Now it is time, as just now he is shouting. Now, indeed, he is getting impatient for my promise, that we will get there, to be fulfilled. So let us depart now. Actually now is the time that from other places and settlements they will come to go to the chosen place to unite."

Thereupon they departed with Haye’hwatha’ and Tekanawita’ walking ahead. Thereupon the others followed them, going to the place where they were to meet, and they got to the place at the lake where there was a canoe which was made of white stone. In a short while they also arrived, the Hotinùnawę’tona.212

[#213] Thereupon Tekanawita’ said, "Are they with you, the people from Tionùtowanę [Seneca] ?" Then Shonùnawę’tona said, "They are not with us, for when we passed through there and asked them to come with us, their chief said, "We two are not ready yet, I and my deputy." Thereupon Tekanawita’ said, "I will go there at once; it should not take long before I return, and you chiefs will wait for a very short while."

Thereupon [#214] he departed and then he got to the place he had visited first. Thereupon the leader of the village and he conversed, and Tekanawita’ said, "Indeed, it is time to go now, for I have promised to return, and, indeed, you did not accept their request to go with them, the request of the people passing through here." Thereupon the man said, "I am not ready to go there, nor is my deputy, and the reason is the Great Warriors do not accept the Good Message; I am the only one who likes the Good Message. I do not know what to do; it is like being in the middle of a lake without being able to see anything." Then Tekanawanita’ said, "As to you, indeed, your name shall be Skanyataiyo2, and this is what they will call you, all of the people, and they will live by this through all of the generations, and you will see the Good Message and the Power and the Peace and how they will function."

Thereupon Tekanawita’ said, "We two will go to your deputy’s house on the other side of the creek." Thereupon they departed, crossed over the creek, and arriving at the house, they saw the man; and then Tekanawita’ said, "Now we have arrived here, and my purpose concerns the message I left here," and then the man said, "I do not know what I ought to do. Actually, this is because I am not able to see what I should do, and as to the reason for this, the Great Warriors have not accepted the message you delivered here."

Thereupon Tekanawita’ said, "As to your person, this is what you are called, this is how they will address you: Tsha’tekaçhéyes; your name is what they will live by, the members of the ongoing family, and you will observe that this is what will be in operation, the Great Law, and you two, that is you and Shanyataiyo’, you will work together, and, indeed, it is all of you who will cooperate that is the several nations. So now we will depart, going to the place where we will gather together our minds."

Thereupon they departed, getting back to the place where the chiefs were. Thereupon Tekanawita’ said, "Now, indeed, we are all coming together, we four nations. So now we will invent the names which we will use to name our nations," and then Tekanawita’ said, "Tekaihokè, what is it called, [219] your
village?” and then Tekaihokę said, “It is called Kanyę’ke.” Thereupon Tekanawita’ said, “As to you, indeed, Kanyę’kekaʔ219-1 is what they will call you, as the family219-2 continues on.”

Then Tekanawita’ said, “As to you Hoʔtatshehteʔ, what is it called, your village?” Then Hoʔtatshehteʔ said, “Tionęyotą is what we call it.” Then Tekanawita’ said, “As to you, indeed, Nęyotkaʔ219-5 is what they will call you as the family continues on.” Then Tekanawita’ said, “As to you, Shanųnawę’towne [220] first tell me what your name is?”220-1 Then Shutonawę’tonna said, “My name is Hakaʔęyųk,220-2 and this one, Tsıʔnutawę’ché and I, are in opposite tribal moieties; we come from the place where they beach boats,” and then Tekanawita’ said, “Indeed, as to you, this is what you shall be called Kayokwę’ché, as the family continues on.”

Then Tekanawita’ said, “As to you, Shanųnawę’towne [220] first tell me what your name is?”220-1 Then Shutonawę’tonna said, “My name is Hakaʔęyųk,220-2 and this one, Tsıʔnutawę’ché and I, are in opposite tribal moieties; we come from the place where they beach boats,” and then Tekanawita’ said, “Indeed, as to you, this is what you shall be called Kayokwę’ché, as the family continues on.”

Then Tekanawita’ said, “As to you, Shanųnawę’towne and ‘Tsha’tekaʔyhes, what is it called, [221] the place where you live?” Then Shanųnawę’towne said, “This is what we call it: Tionųtowne [Great Mountain];” then Tekanawita’ said, “Indeed, that is what they will call you Tionųtownenę’y.”221-1 Now, indeed, we have completed the task of naming the enduring families [nations].

Moreover, we will begin to use a single mind. And this we will do by being like a single person, working together to change the habits of the man [222] who lives nearby, [2].222-1 This is how we will all cooperate in our work: We will unite, creating a single family to carry on into the future, and all will become related so that there will be respect among the various nations. So now, you chiefs, we will unite, we will use a single way of thinking, and we will depart, going to the place where he abides, the Great Witch.”

Then they heard [223] him hollering loudly in this direction again; it was similar to thunder, and he was saying, “Is it not yet time?” Then Tekanawita’ said, “She has not yet arrived, our mother Tsikųhsahęʔ, but it is sufficient if she gets here shortly, so let us depart; time is progressing.”

Thereupon Hayę’hwaṭhaʔ and Tekanawita’ righted the boat; then they pulled it, launching the boat onto the water, and Tekanawita’ was the first to get in, [224] standing up in the bow; then Hoʔtatshehteʔ, now he got in. Thereafter Hakaʔęyųk, he got in, then Shanyataiyoʔ, he got in. Thereafter Hayę’hwaṭhaʔ, he got in, and he was the one who paddled. Then it departed, the boat. Over there they were standing, the remaining chiefs, when she arrived there, the woman Tsikųhsahęʔ.

So then this: When it was nearly in the middle of the lake, the boat in which they were moving along, he shouted, saying, [225] “Is it time yet?” and immediately a wind rose, a strong one, accompanied by large waves, and they got frightened, they riding in the boat. Thereupon Tekanawita’ said, “Rest wind!” and at once it stopped, where it was blowing. It wasn’t long, before he hollered again in their direction, saying, “Is it time yet?” and at once it started up, the whirlwind. When the boat was about to turn over, Tekanawita’ said, “Stop wind!” and it stopped at once. Then they landed, [226] they disembarked, and then they went along, circling around at his back, and arrived at the place where we sat, the man—on top of the hill is where he sat, high up—and then they separated. Tekanawita’ stood in front, towards his right, in turn, were Hayę’hwaṭhaʔ and
Ho’tatsheheʔ; and Haka’ęuyk was on the other side with Shanyataiyoʔ.

Thereupon Tekanawitaʔ said, “Now we have arrived; the chiefs have come with me, I having promised that we will come, [227] so now we will all cooperate. Now this is what we will change: the fact that indeed, it is dangerous by day and by night.” Thereupon the man looking at Tekaihoke and also at Shanyataiyoʔ, and Haychwathaʔ said, “You see at your left, there they stand, the ones who will cooperate with you, so that it will function, the Great Law; now indeed, it is arriving, the Good Message and the Power and the Peace.”

Then the man [228] looked at Haychwathaʔ and Ho’tshehteʔ and Hakaęuyk, and they observed that all over his head beings were writhing—it was like snakes, his hair, and his fingers were gnarled—all over they were writhing, nor was he about to talk. Thereupon they saw something hanging on him.

Thereupon Tekanawitaʔ said, “Indeed, this is what has been accomplished: a single mind they have used, the several tribes, the ones indeed, of whom yet more are [229] coming.” Thereupon Tekanawitaʔ said, “Now, possibly, she has arrived, the woman Tsikųhsahseʔ, so ferry back however many remain there.” Thereupon Haychwathaʔ hurriedly crossed over, arriving back on the other side of the lake. Then Haychwathaʔ said, “has she arrived yet, the woman?”, and they said, “Here she is.”

Thereupon Haychwathaʔ said, “You will all board the boat.” Thereupon the woman [230] Tsikųhsahseʔ got in and stood at the front. Thereupon Tekaihoke and Tsha’tekaihwateʔ and Kanųhkweʔyotųʔ and Tyoha’kweʔe, Tsha’tekaḥyes and Tsi’nútawhe boared. Then Haychwathaʔ paddled, moving the boat along rapidly, and in a short while they landed. Thereupon they disembarked, moving on to get to the place where the man was sitting, and they stood up surrounding the place where he sat.

Thereupon Tekanawitaʔ said, “Now, indeed, [231] all of them have arrived, they of the four nations, that is, the Mohawks and the Oneidas and the Cayugas and the Senecas; they are the ones who have accepted the Good Message and the Power and the Peace, that which will now function: the Great Law. Moreover, everything reposes there, the minds of the several nations, and as to you, they place before you their proposition that it is to be you who is the title bearer, and the Great Chief, and you also are to be the fire keeper [232] at the place where we will kindle the fire, whose rising smoke will pierce the sky. Then one will see it in all of the settlements on earth. Now moreover, it is accomplished; now she has arrived, our mother, the Great Matron whose name is Tsikųhsahseʔ; now she has accepted the Good Message, and this, moreover, is what you should confirm and adopt, the Great Law, so that she may place antlers on you, our mother, and they shall together form a circle, standing alongside your body.”

Thereupon the man looked at [233] Tekaihoke and Haychwathaʔ and Tsha’tekaihwateʔ and Ho’tatshehteʔ and Kanųhkweʔyotųʔ and Tyoha’kweʔe, and Shanyataiyoʔ and Tsha’tekaḥyes.

Thereupon Tekanawitaʔ said, “Now you are looking at all of the ones who will be standing with you. Thereupon the man bowed his head. Thereupon his hair stopped writhing and all of his fingers became quiet. Thereupon Tekanawitaʔ said, “Now, indeed,
it is functioning; [234] the Peace.” Thereupon the man spoke up saying, “Now I confirm the matter, I accept the Good Message and the Power and the Peace.”

Thereupon Hayɛwatha’ said, “So now indeed we will arrange his body, and that is how it will be righted; thus, it will happen that he will become human. [234-1] Thereupon, when Tekanawita’ put his hand on the sitting man’s head and stroked his head, it subsided, his hair. Thereupon Ho’tatshehte’ [235] and Tekaihoke disentangled the objects hanging from his shoulder. Then Tekanawita’ straightened out his fingers. Thereupon his face [?] [235-1] and he said, “Now as to this, it has been righted; your body is that of a human being.”

Thereupon Tekanawita’ said, “Now, indeed, is the time that we will mark; indeed, from this time on it will change, the way in which things proceed on earth: the slaughtering, scalping and bloodletting [236] among their own people as well as their enemies in various other tribes. So now it is stopping on this very day, now this is how it will be: They will survive, the people, that is, the elders and the young people and the children, and those still in the ground, the unborn who will be our grandchildren, those comprising families continuing on in generations to come. Moreover, as to that which sustains our lives, [?] [237] the wild deer, we will remove from their heads their antlers, and this will become a symbol, for we will place the antlers on the Great Chief.”

Thereupon Tekanawita’ said, “Now come hither you who are our mother, you too are a Great Chief. So now we, together, will place antlers on him, indeed theses, lying here, the deer antlers, [237-1] and then the chiefs they now saw the antlers on the ground where they lay. Thereupon the woman came there, and after she picked up [238] the antlers Tekanawita’ and she together placed them on his head, the antlers. Thereupon Tekanawita’ said, “Stand-up,” and the man stood up in front of the chiefs. Thereupon Tekanawita’ said, “Now the task is done, and it is you who are the first one they have crowned with antlers. Moreover, your title shall be Thatotaho’, which is what they will call you, the people living on earth. Moreover, this is what will protect them, all of the people [239] of future generations, your grandchildren. Moreover, now it will function, that which we will call the Great Law. So this is what we will begin to do in relation to you who are chiefs: from now on we shall have as symbols of our status, antlers for us to wear.”

Thereafter Tekanawita’ said, “Now, indeed, it is you [239-1] who has the authority. So now when you pick up the antler, you will attach it to Tekaihoke.” Thereupon he called for him, and [240] when the woman picked up the antlers, she and Tekanawita’ together placed them on his head. Thereupon Tekanawita’ said, “Now, indeed, we have put antlers on you, and this is why you are a Great Chief, and, indeed, this is your title: Tekaihoke. So now your work is to see to it that they shall all survive, the people living on earth, and that it shall function, the Great Law which will bring about peace throughout one’s territory as the families continue on.”

[241] Then Tekanawita’ said, “Now Hayɛwatha’, you come here.” Thereupon the woman picked up the deer antlers which she and Tekanawita’, together, placed on his head, and he said, “Now stand up in front of the chiefs, for now we are placing antlers on you, and this is how you become a Great Chief, your title being Hayɛwatha’. So now this is what you shall work at: the survival of all of the people, the Great Law, that is, for it
to function throughout the territory where they live here on earth, and it is hoped, [#242] for the generations to come.

Then Tekanawita said, “Tsha’tekaihwate’, come here!” Thereupon the woman picked up the deer antler, she and Tekanawita together thereupon put them on his head, and then Tekanawita said, “Now by putting antlers on you, indeed, you become a Great Chief, your title being Tsha’tekaihwate’, and your work as to see that they will survive, all of the people, and that it will function, the Great Law, for the inhabitants on earth, and it is to be hoped, [#246] the future generations.”

Then Tekanawita said, “Haka’ęyuk, come hither;” the woman picked up the deer antlers, and Tekanawita and she together, placed them on his head, the antlers, and Tekanawita said, “Now, indeed, by our putting the antlers on you, indeed, you become a Great Chief, this being your title Haka’ęyuk, and your work is to see that they survive, all of the people, and that it will function, the Great Law, for the inhabitants on earth, and, it is to be hoped, the future generations.

Then Tekanawita said, “Now as to you Ho’tatshëhte’, come hither.” Thereupon the woman picked up the deer antler, and then Tekanawita and she together placed it on his head, Tekanawita saying, “Now by our placing antlers on you, indeed, you become a Great Chief and your title is Ho’tatshëhte’, your work will be to see that they will survive, all the people, and that it will now function, the Great Law, for those living on earth as well as, it is to be hoped, [#244] future generations.”

Thereupon Tekanawita said, “Kanúhkwe’yòty’, come hither.” Thereupon the woman picked up the deer antlers, Tekanawita and she together put them on his head, and Tekanawita said, “Now by our placing antlers on you, indeed, you become a Great Chief, your title is Kanúhkwe’yòty’, and this will be your work: to see that they survive, all of the people, and that now it will function, the Great Law, for the inhabitants of the earth, and, it is to be hoped, the coming generations.”

[#245] Then Tekanawita said, “Teyoha’kwëte’, come hither.” Thereupon the woman, now she picked up the deer antlers, and Tekanawita and she together put them on his head, the antlers. Thereupon Tekanawita said, “Now, indeed, by our placing antlers on you, indeed you become a Great Chief, this being your title: Teyoha’kwëte’, and your work as to see that they will survive, all of the people, and that it will function, the Great Law, for the inhabitants on earth, and it is to be hoped, [#246] the future generations.

Then Tekanawita said, “Now Tsi’nùtawëhe’, come hither.” Thereupon the woman picked up the deer antlers, and Tekanawita and she together, placed them on his head, the antlers, and Tekanawita said, “Now, indeed, by our putting the antlers on you, indeed, you become a Great Chief, this being your name, Tsi’nùtawëhe’, and it is your work to see that they survive, all of the people, and that it shall function, the Great Law, for those living on earth, and it is hoped, the future generations.”

Thereupon Tekanawita said, “Now Tsi’nùtawëhe’, come hither.” Thereupon the woman picked up the deer antlers, and Tekanawita and she together put them on his head, the antlers. Thereupon Tekanawita said, “Now, indeed, by our putting antlers on you, indeed you become a Great Chief, this being your name, Tsi’nùtawëhe’, and it is your work to see that they survive, all of the people, and that it shall function, the Great Law, for those living on earth, and it is hoped, the future generations.”

[#248] Then Tekanawita said, “Shanyataiyö’, come hither.” Thereupon the woman picked up the deer antlers and then Tekanawita and she together put them on his head, the antlers, and Tekanawita said, “Now by putting antlers on you, indeed, you
become a Great Chief, your name being, Shanyataiyo, and your work is to see that they shall survive, all of the people, and now it shall function, the Great Law, for those living on earth, and it is to be hoped, the generations to come.

Thereupon Tekanawita said, “Tsha’teka’, come hither;” the woman picked up the deer antlers, and then Tekanawita and she together put them on his head, the antlers, and Tekanawita said, “By our putting antlers on you, indeed, you become a Great Chief, your title being Tsha’teka’, and your work is to see that it survives, the whole group, and that it will function, the Great Law, for those living on earth, and, it is hoped, the generations to come.”

Thereupon Tekanawita said, “Now, indeed, we have finished marking chiefs by conferring antlers, and these are used as signs of recognition, a chief’s antlers, and what they will say is, ‘he is a chief.’ Indeed, now he is in the lead, the Great Chief Thatotaho, among you who are standing up, you chiefs of the four nations; now you have accomplished it, we have crowned him with antlers, the Great Chief. This, indeed is the place where he always sits: on the hill. So now this is what we will call it, Onutake (Onondaga). Moreover, the ongoing families, these we will call Onutake. Moreover, the [251] ongoing families, these we call the Onuta’keka’. So now, indeed, we will say ‘five is the number of our nations’.

“Moreover, now that we have completed our task, we shall begin to work for the Good Message and the Power and the Peace, that is the Great Law. Moreover, I have decided that we shall divide into firesides as fathers and sons. As to that, Tekaihoké and next in place Hayehwatha and next in place Tsha’tekahwate, these will sit together with Shanyataiyo and [252] Tsha’tekahyes, and it is they who shall be moiety brothers, and to the firekeeper’s right they shall sit, Thatotaho’s that is; then, towards his left, these shall sit down: First, Hotatshehte and Kan’kwe’yotu and Teyohakwe, you who are moiety brothers of Haka’cyu̇k and Ts’nutawehe, you will be on the other side of the fire. Moreover, now you will begin to sit down on both sides of the fire, you chiefs, [253] you who are council members [fathers and sons] and moiety brothers [younger and older brothers]. As to Thatotaho, there where the fire ends, that is where he will sit.”

“Thereupon you will get started, and it is you who will be first, Tekaihoké, to discuss an issue with your colleagues, who are chiefs; and when your group has decided, this is who you will refer it to, your moiety brothers, that is Shanyataiyo and his colleagues. Just in case you have reached unanimity, one person shall become your speaker, and he shall move the question across the fire, telling about it and explaining the kind of decision you made; once they have reached unanimity, the moiety brothers, thereafter it is the turn of the other side of the fire. Thereupon Hotatsheyte and his colleagues shall pick it up and consider what they will decide. Thereupon their moiety brothers—Haka’cyu̇k and his colleagues—thereupon they shall consider what they will decide until a single opinion shall develop among the moiety brothers.”

“Thereupon one person [255] shall speak for all of them and refer the matters back across the fire, in that direction, describing whether they confirmed it unanimously and how they did it, the moiety brothers, with respect to the issue raised. Thereupon
Tehaihoke and his moiety brothers will choose one person as speaker. Thereupon, towards the firekeeper, Thatotaho, towards him he will direct the decisions of both moieties (opposite firesides), the Confederacy Council (the fathers and sons) that is, [256] each of the moieties saying: ‘They are unanimous, and now they are placing the matter in front of you, the Firekeeper.’ Thereupon Thatotaho shall take up the matter, carefully considering the kind of issue it is that is placed before him. Thereafter he shall decide, that is, he shall confirm what they are doing, in the Confederacy Council as a whole and in each of the moieties, and if he confirms it, then he shall speak up that he is confirming. Thereupon [257] the decision becomes law.”

“Moreover, as to the moieties, indeed, we may say for example that the Mohawks and the Senecas, the ones who are moiety brothers, just possibly they may be unable to achieve unanimity on some issue—they deliberate and divergent opinions develop—there are differences in how they consider it. Thereupon their speaker shall pass this across the fire, telling about their failure to unify their opinions, [258] and he will describe the separate opinion of the Mohawks. Thereupon this next: He shall tell about and explain what they have done, their moiety brothers, the Senecas.”

“Thereupon he shall move them across the fire both at once, the opinions. Thereupon the moiety brothers, that is to say, the Oneidas (neyotka) and the Cayugas, when they pick up the matter, they will consider both opinions, the two opinions from the other side of the fire, and if [259] it should happen that they split, the moiety brothers—one group confirming one view and one group confirming the other opinion—both getting confirmed, then their speaker shall release to the firekeeper both opinions and explain what they did, the members of the Confederacy Council [fathers and sons], that is, each of the moieties. Thereupon Thatotaho, the firekeeper, when he picks up the matter, considering carefully what is right, he shall decide [260] which particular one of the two opinions shall be the one he will confirm. And when he issues his opinion, he shall tell which one of them he supports, and this is final.”

“Alternatively, if it happens that the first speakers among the moieties, that is to say, the Mohawks and the Seneca, that these disagree, issuing their opinions, whatever it is they cannot become unanimous about, the outcome is what their speaker [261] shall move across the fire. Thereupon the other moiety brothers, this is to say, the Oneidas and the Cayugas, when they pick up the issue, considering it carefully, they shall decide whichever one they will choose, and this is what they will confirm unanimously.”

“Thereupon their speaker will move it back across the fire, telling about it and explaining the one they chose, the one they confirmed unanimously. Thereupon the speaker for the one raising the question [262] he shall pick it up, releasing it in front of Thatotaho, and he shall explain what they did, the members of the Confederacy Council as a whole, that is each of the moieties. Thus, as to Thatotaho, when he takes them up, considering them carefully, then he shall decide. Thereupon he shall answer, confirming it, and it becomes final: ‘This is what is the law; this is what I affirm.’ That is how it shall be done; and this is what will guide them, the inhabitants of the various nations; [263] this we will call, ‘The Council Way’, and they are the ones who hold the power, the two moieties.”

“So now you shall begin to work at your task, you in the Confederacy Council as a whole and in each of the moieties. Moreover,
this is first: you shall sit down where your seats are. Moreover, you shall take up a weighty matter, for this is what you shall consider: what you shall do concerning a certain nation and particular men, Great Warriors who opposed it [the Great Law]. These, indeed, [#264] are Senecas, and the two men who did not accept the Good Message and the Power and the Peace, and this is what you shall deliberate upon: what we should do so they may take up and consider the great matter that is now proceeding, the Great Law, which is what they shall live by, all of the people.”

“Indeed, these two men, Great Warriors, they hold the trust of the crowd, and this is the power they have: they will say it, and the whole crowd [#265] will do it in that way; they have power that is so great that whatever they want will happen, so that just if it develops that they accept the Good Message and the Power and the Peace, if we are able to make it happen, thereafter it will be at full strength. So now you shall deliberate what we should do.”

Thereupon they sat down, the chiefs, following his rule, Tekanawitaˀ, that is, and [#266] Tekaihoke and Hayęchwathaˀ and Tshaˀtekaıhwateˀ considered what should be done to procure the Great Warriors acceptance of the Good Message; and their moiety brothers, Shanyataiyoˀ and Tshaˀtekaıhyes, when they deliberated, they said: “There is only one way for it to get done, we should try saying to those two men, ‘You, indeed, you two are Great Warriors, and you hold their trust, your people’s. Therefore, it should continue [#267] the way it is presently and as it is also is among the four nations, that is to say, the Mohawks and the Senecas and the Oneidas and the Cayugas; and as to all of the warriors, it is you who shall be in charge of them, making decisions, just in case you affirm the Good Message and the Power and the Peace, whereupon the power will be complete.”

“It is you, moreover, who shall be the doorkeepers at the place where the chiefs of several nations and their families will be located; and if, presently, they two should accept it, we would pass it in council [#268] so that this custom may continue on.”

Thereupon Tekaihoke, and his colleagues confirmed this matter, and then they achieved consensus, the moiety brothers. Thereupon their speaker, now he moved it across the fire, saying, “Now they have finished their task on this side of the fire, having decided that those two men, the warriors, they shall hold the power, that is, we will hand it to them, the power over our several nations’ warriors; that is, they shall have the power of decision concerning these; furthermore, [#269] they shall be the doorkeepers where they are sitting, the chiefs, and these chiefs are unanimous, that it shall happen thus. So then they moved it across the fire, and Ho’tatshëhëˀ together with his colleagues and their moiety brothers, that is Hakęyųˀ and his colleagues, they took up the issue; then they considered it from all perspectives, doing so carefully, and they decided to affirm it. Thereupon their speaker moved it back across the fire, saying, [#270] “Now they have decided, affirming it unanimously; it got settled.”

Thereupon Hayęchwathaˀ stood up, saying, “It is a wonderful and important matter that you have now reached agreement, you on the two sides of the fire, you in the Confederacy Council as a whole and in each of the moieties. This is what you will start considering now: The functioning and importance of power. Now, moreover, we will place it in front of him [#271] Thatotahoˀ, the firekeeper.”
Thereupon he released the issue, then he explained it to him, the nature of the decision they were discussing, and that they were united, they having reached agreement on both sides of the fire, the confederacy councilors. Thereupon Thatotaho, now he took up the matter, considering it carefully in many ways. Thereafter he answered, saying, "I affirm what you are doing." Thereupon Tekanawita said, "It is an important matter that it now approved, your council, and this is what has gotten settled: those two men, you will hand them the power to control the warriors of our various nations, and they are the ones who will guard the doors at the place where they are seated, the chiefs.

Thereupon Tekanawita said, "Thus we shall do it and we shall be able to summon them, the Great Warriors, inviting them there. Moreover, we shall send him, the chief Hayehwatha, for it is he who has the short strands which shall become our words and which we will send, inviting them to come here. Thereafter we will discuss it, and if we are able to convince them, they may come to believe in our word; and just possibly it might develop that they will accept the Good Message and the Power and the Peace."

Thereupon they deliberated, deciding unanimously, the moiety brothers, that is the Mohawks and the Senecas, affirming the matter in question, which had been Tekanawita's idea. Thereupon their speaker, he moved the matter across the fire, he said, "Now they have reached consensus, the moiety brothers, affirming the matter, the idea conceived by Tekanawita. Thereupon the Oneidas and the Cayugas when they took up the problem, they considered it with care, and they decided unanimously, the moiety brothers; then their speaker said, "Now they have reached consensus, the moiety brothers, having affirmed the matter, so now we all have reached consensus."

Thereafter Hayehwatha, now he stood up, saying, "Now the matter is settled, we are unanimous in the Confederacy Council as a whole and in each of the moieties. Thereupon he submitted it to Thatotaho, saying, "Now it is settled, and they are unanimous on both sides of the fire, the entire Confederacy Council as well as both moieties; thus, they have affirmed Tekanawita's idea." Thereupon Thatotaho took up the matter, considering it carefully, and when he decided, he spoke, saying, "I support what you did."

Thereupon Tekanawita said, "Now indeed the task is done. Moreover, as to you, they have appointed you, so now you shall depart and you shall take the objects you had when the Chief sent him at the time you made a fire near the cornfield. Indeed, this is what it is his word, the Chief's; this is what is leading you; moreover, it is what will become their word, the chiefs' and when you arrive and see the Great Warriors, you shall say, 'They commissioned me to invite you to go there, to the place where they are counseling, the five nations whose chiefs wish it, with respect to you, that you may go there as quickly as you are able.' Thereupon you will hand the objects to them, the short strands, that is the strung up objects, and you shall say, 'This here, this is what shall lead you two, this is what represents the word of the council.'

Thereafter Hayehwatha, when he departed, arriving at Tionu'towane, he looked for the house of the Great Warrior, and when they showed him the place where he had his house, he went there, and when he got there he saw a man, and Tekanawita said, "Are you the Great Warrior?" and the man answered saying, "That is what they call me."
And then he said, "What might I be able to do for you?" Thereupon Haye̱hwatha’ said, [279] "I have a message along, and it is specifically for you, Great Warrior, and also your deputy; they invite you, the council of the chiefs of the Five Nations, for they want you to go there as quickly as possible. Moreover, what I am carrying is their word, which will lead you there." Thereupon he handed it to him.

Thereupon the Great Warrior grasped it and he was amazed, for never had he seen feathers cut into lengths and strung up as [280] short strands. Thereupon the Great Warrior answered saying, "It is surprising what has happened today, it seeking me out, and I have never seen it before I took hold of it. Is this is what the Five Nations sent, inviting us, me and my deputy, the object I took hold of? In relation to that I will promise truly that we shall get there, I and my deputy, the day after tomorrow. Moreover, we shall have our power with us. [281] This moreover is what you should be watching for, the chiefs of the Council, at noon we shall be arrive there."

Thereupon Haye̱hwatha’ returned, getting back to where the chiefs were counseling, Tekanawita’ said, "Now that you have returned, you shall report what sort of luck you had on your journey, and whether you saw him, the Great Warrior and also his deputy." Thereupon Haye̱hwatha’ said, "First [282] I shall tell you about my good luck on the journey; when I arrived at the village of Tionu̱towane I asked where the house of the Great Warrior is, and someone showed it to me; I went there and arriving at the house, I saw a man, whereupon I said, 'Are you the Great Warrior?' and he said, 'That is what they call me'; and then he said, 'What might I be able to do for you?'"

"Thereupon I spoke, saying, 'I have a message along for they are sending me, [283] the Council of the five nations chiefs, and they are the ones who invite you two, you and your deputy, to go there, and what they want is for all of you to have a discussion. Moreover, I carry with me their words, which will lead you, and you should go as rapidly as you are able.'"

"Thereupon I handed him the string, he grasped it, and then he answered, saying, 'It is amazing what is happening today; I take hold of an object I have never seen before, and which must be, probably, [284] very important, I accept, thus, I promise that we shall arrive there, I and my deputy, the day after tomorrow, and as to that, we will come together with our power. Moreover, they shall be expecting us at midday, when we will get there, everything being accomplished, whatever kind of thing is going on,' and that is how he answered, the Great Warrior. So now I have reported back everything that happened."

Thereupon Tekanawita’ said, "Now we are having good luck, and perhaps [285] we will be able to agree, we and those two men, for these are the most powerful persons here on earth, and it is they who control the group of warriors, so that if we make a mistake, it is bad luck, and this is what would go on again: Their slaughtering and their scalping one another. This is the only way: it will come about that all of us will use a single mind."

Thereupon it got to the day after tomorrow, and the chiefs, meeting again, awaited [286] the Great Warriors arrival, it having gotten to be midday; and then they arrived, the two men walking together with a large crowd of warriors.

Thereupon Haye̱hwatha’ said, "Now, indeed, you two are arriving, you whom we are expecting, you have come, and everything is ready. So now we will begin: we shall talk to the chiefs, for it is they who have invited
Moreover, as to Tekanawita’, it is he who will speak up, and now you two will hear what happened, what got decided [287] unanimously by the five nations’ chiefs. So now you two shall listen well.”

Thereupon the Great Warrior said, “I, meanwhile, will first say that they who are with me, my force, they shall surround the place where we are seated, the chiefs, and not until they are ready shall he begin to speak, so that they can hear everything, the warriors.”

Thereupon they encircled the place where they were seated, the chiefs. Thereupon the Great Warrior said, [288] “Now we are ready.”

Thereupon Tekanawita’ said, “Now you shall all listen well, and the noise shall cease.” Thereupon he said, “It is complete; our meeting of chiefs and you warriors, indeed, you see them in place, wearing their antlers, the chiefs of the five nations: They are the ones who now have accepted the Good Message and the Power and the Peace; they are the ones who have united, they have created one family, and it having come about that everyone is related, now they will respect one another, [289] the people living here on earth.”

“Moreover, they have come to a decision, the councilors: As to you and your deputy, you two Great Warriors, they chose you; it is you who shall guard the doors to the place of the Council Fire, of the Good Message and of the Power and the Peace. Moreover, it is you who stand up in front, and the reason why it shall happen thus, is that you, as a matter of fact, shall have the responsibility for the group, you shall control the warriors, that is to say all of them, [290] and you shall be permanently in charge of the five nations warriors; moreover, it shall continue on as it is at present, with you two holding the power. This, then, is how it shall function, the Great Law: everything shall become peaceful at the settlements, but if someone in particular, of whichever nation shall oppose the Great Law, you shall be the ones to decide what you will do, and it is you who shall protect it so that [291] it should not get permanently spoiled, that which is now functioning and what they are living by, all of the inhabitants here on earth; and just if it happens that someone harasses us, it is you, that is, your power, which shall protect the old people and the young people and the children. And it shall be, as you are doing it today, with you encircling the place where they are seated, the chiefs, the ones who have accepted the Good Message. [292] Moreover, this is what they want: for you two to accept the Good Message, and for the same to happen regarding your group of warriors. So now we are asking you what you two will say?”

Thereupon the Great Warrior stood up and said, “Now I understand; first we shall reply to your actions: I and my deputy will be the ones who guard the doors at the place of the Council fire of the Good Message and the Power and [293] the Peace and the Great Law. And we will hold control of our power, that is, indeed, all of the warriors of the five nations, and just if other nations attack, trying to spoil the Good Message, it is we who will stand up and use our power; we will protect it, so that it may not become spoiled, that which they live by, the old people and the young people and the children, and their shall be peace for the people, [294] those living here on earth. So now we have decided; now we are accepting the Good Message and the Power and the Peace and the Great Law.”

Thereupon Tekanawita’ stood up, saying, “The Great Power came from up in the sky, and now it is functioning, the Great Power that we accepted when we reached consensus. So now our house has become complete. Now, therefore, we shall give thanks, that is, we shall thank the Creator of
the earth, that is, he who planted all kinds of weeds and all varieties of shrubs and all kinds of trees; and springs, flowing water, such as rivers and large bodies of water, such as lakes; and the sun that keeps moving by day, and by night, the moon, and where the sky is, the stars, which no one is able to count; moreover, the way it is on earth in relation to which no one is able to tell the extent to which it is to their benefit, that is the people whom he created and who will continue to live on earth. This, then, is the reason we thank him, the one with great power, the one who is the Creator, for that which will now move forward, the Good Message and the Power and the Peace; the Great Law.

So now, you chiefs, when we prepare the place where we will lay a fire, we will light a fire whose smoke will rise, the beautiful smoke, piercing the sky. Then, moreover, we will plant ourselves a tree which we will name Skaêhetsiˀkona, and also we will name it Tsyonæhtetsiˀkona. Moreover, this is what will put forth roots which we will name Tsyoktehækætaˀkona, it will grow four roots, one root will grow towards the East, one root, the second root, it will put forth West, the third root it grows will go toward the South, and the fourth root it grows will go toward where it is cold, the North. There, then is the place where we will plant ourselves a tree, namely Skaêhetsiˀkona.

Then they will grow, the limbs and the small branches will become enlarged. So now you shall sit down there, you chiefs who have antlers on. Moreover, divide into opposite sides.

Moreover, now this will begin: that which we call [the Great White Mat], moreover, we will place him there, nearby. The chief, and this is what we will give him to carry on his back: the name, the chiefly title. And next we will put down a wing for him, we will call it Skayetsiˀkona and put it there next to Thatotahoˀ, and this is what represents his power; and this is what we will place horizontally: a suspended rod which we will call [?], and which represents the power of Thatotahoˀ. So then, moreover, you shall all contribute the things your people live by. This, indeed, is what you use to stay alive: the bow, and this also, the arrow, these protect you. Furthermore, these are what you use to kill game, and that is what all of you use as your sustenance, everybody, that is to say, the old people, and the young people, and the children. So this is what you shall contribute, one arrow for each of your nations, that is, five nations and five arrows, of which we shall make a bundle and they shall become one."

Thereupon the Mohawk Hayêhwathaˀ contributed one arrow, saying, “It is this we live by, we the Mohawk [nation]; as to us, this is our power.” Thereupon Shanyataiyoˀ contributed one arrow, saying, “This is ours, and it is what we use to live by, the Seneca nation, and it represents our power.” Thereafter Ho˹tatshehteˀ contributed one arrow, saying, “This is what we use to live by, we of the Onondaga nation, this is our power.” Thereupon Hakaˀçyuˀk contributed one arrow, saying, “This is what we use to live by, we of the Cayuga nation, and it represents our power.” Thereupon Thatotahoˀ said, “This, now, is what I am contributing: one arrow, and it is what we live by, the Onondaga Nation, this is our power.”

Thereupon Tekanawitaˀ said, “You will observe what I do to complete the matter.” Thereupon, one by one, he picked up the arrows, putting them together and making a bundle. Thereupon deer sinew is what he used to tie it sturdily, and five times he tied the length of the arrows. Then Tekanawitaˀ [said, “Now I have finished, and what
you are looking at is five arrows which I have joined to make only a single one, and this means that now we are joining together in the Good Message and the Power and the Peace. So now we will take each other by the arm and we will unify our thoughts.>

Thereupon he said, “Therefore you shall now stand-up by twos and all of you shall encircle the place where the fire is, the great Council fire, for now the smoke is rising and piercing the sky, so now they will see it. [\#304] all of the nations settled on earth. Moreover, now you shall all stand up and take one another by the arm.” Thereupon they stood up—Tekaihoke and Hayëhwatha and Tsha’tekaihwate an Shanyataiyo and Tsha’tekaçhyes and Ho’tatshetha and Kanųhkwe’yotu and Tihoa’kwête and Haka’çýu and Tsi’nuyawêhe and Thatotaho—then they stood up and took one another by the arm, standing side by side.

Thereupon Tekanawita said, “Now you are all standing up on the land and you shall be tall tree trunks, [\#305] rooted tree trunks; and as to that, everyone shall be on the same level among all of you tall tree trunks, and this is what it means, for you to be tall trees: you are the ones who will stand in front— at your backs they stand, your people— but as to you, the chiefs, it is on the same level that you stand which means that your various nations are all equal with respect to your power. Moreover, I am putting down inside of the area you are surrounding the arrow–bundle which signifies [\#306] a single mind; for this bundle, made of five arrows, is impossible to break, and it is impossible to bend it; but if someone were to pull out one arrow, it will weaken it's power, and if someone should pull out two arrows, thereupon it will become bent, and if sometimes only two arrows remain, thereupon it is no longer strong and it has no power. Thereupon it will get broken, [\#307] and it will come to pass that just about anyone will be able to bend it back and forth; but if all the arrows separate, now as to that, it will be easy for someone to break it, and so it is with your power: it should not get broken, nor should it get bent.”

“This therefore, is what I decree: we shall have only one body, and only one head, and only one life. Moreover, this also I decree: if the wind blows this way, [\#308] coming from the east—or possibly coming from the west, or possibly it will come from the south, or possibly it will come from the north—if this wind comes, hitting the growing tree we have planted, and the tree falls over—or it hits where we are holding each others arms— nevertheless it ought not break it, and this means that it could come from anywhere, [\#309] the trouble that causes us to die, or perhaps, attempts to break our power; even if, say, it happens that way to only one person, we shall stand up as one, protecting ourselves and shielding all of the people, so that they will survive, and the families will continue on. Moreover, I decree that a single family we shall become, our various nations.

“Furthermore I decree that it is at one house, from now on you shall all sit down together there, you of the five nations. Moreover, [\#310] I decree, as to its name, that we shall say Kanųhsyun, which means that now there is a single house and a single family, we having united. Moreover, that is what we shall call u kwānhṣyun. Moreover, now we have completed our house, and that is what we shall call Kanųhses for the easterly and westerly directions are its extensions and that is the reason we call it Kanųhses: and all of these nations, they are the ones helped by the Good Message, the Power, [\#311] and the Peace; and also the League of the Great Law, for one will keep coming there, to the place of the League, where we have our fire, the place of
the principal—the great—fire, where smoke will keep rising, piercing the sky.

Moreover, I decree that a large creature, a free one, which flies high and has long distance vision, and which is watching all over the world, that this is what we shall seat at the top of the tree, the tree we have growing, Skaḵetsiʔ kona, as to that, it is there that we are seating it now, the one called Eagle. Moreover, it will be protecting our power, for it will be watching all over the world where they are settled, the many nations. And therefore it will notice things at once, and it will observe when, possibly, someone will see a root growing along, of Tsyoḵteḥketsaʔ kona, and possibly someone will chop into the roots enough so that it will cause its blood to flow. And so when one sees where the root goes along, one may track the roots course, arriving there at the place where the tree, Skaḵetsiʔ kona, is growing, Tsyonahketsiʔ kona,  which we have growing for our League. So now you shall all consider what is to happen.”

Thereupon the chiefs deliberated and they decided unanimously, saying, “Now, Indeed, it has passed and the matter is settled: it is they who shall hold the power, the Great Warriors, for some particular kind of people may discover our house, and with these they shall discuss whether they have some message along, whereupon, indeed, we will extend the rafters of the League. Moreover, the two shall guard the doors where we have our house which is the place of the burning fire where smoke rises, piercing the sky, the place of the Good Message and the Power and the Peace and the Great Law.”

“So now we will spread out bark of the elm at the doorway. Moreover, this is what we shall name it: Kahnhoḥwatsiʔ kona, and as to the two who will be guarding the door, we will change their names, for we used to say Great Warrior. Hereafter, from now on into the future, this is what his name will be here on earth, and this is what we will call him Kanų́hkiʔ tawiʔ, which means that he is the one they shall seek out, all of the nations; just in case they are looking for our house and have a message of peace along, then Kanų́hkiʔ tawiʔ shall invite them, causing them to enter the house and there he will seat them on the main bench where is spread Skanotaḵetsaʔ hkonatapšikan at the place where they form relationship groups. The Confederacy Council as a whole and each of the moieties. Thereupon one will tell about the kind of message one has brought along. Thereupon they should consider it carefully, and when it gets decided that it is a peaceful one, they shall release them.”

Moreover, we shall change the name from saying Great Warrior’s Deputy, and hereafter this is what his name is: We will be saying Teyonihnkokaʔ we. Moreover, these two will work together, he and Kanų́hkiʔ tawiʔ. If the various nations inhabitants—whichever direction they may come from, according to how the roots lead them, the Great White Roots, which will bring them—arrive where we have our house; and as to these beside the door they will meet the doorkeepers.”

“Thereupon the two will ask what messages they have along, and if what they bring along is an evil thing, then they will consider it, the doorkeepers, and if they see that it is bothersome and that they will use it to hurt them, the people living here, they shall try to settle it peacefully to avoid trouble, but if the others do not accept, then Kanų́hkiʔ tawiʔ shall invite them to the place where the elm bark is spread out and shove them inside the house, where bones will come
to pile up, and if it is a serious matter if it were
to happen thus.”

Thereupon Tekanawita7 said, “Now
indeed, the task is done, and this will
strengthen the house; this is what will help
and protect the settled families [319] living in
adjacent houses, the old people and the young
people and the children and those still in the
earth, living this way.393 our grandchildren.”

“Moreover this is what will happen in the
future, in days and nights to come, and if it so
happens in future days, that wherever the
roots extend, the Great White Roots—all of
the nations seeing where these roots are—and
if someone were to chop into them, at once it
will holler, the one perched on top of the tree,
[320] Eagle, and that is what everyone will
hear, it is notifying them.”

“This, also, I decree: if ever anyone causes
our affairs to decline in our grandchildren’s
generations, if thus it happens, then you
chiefs, it is you who are responsible for all
things concerning the welfare of the ongoing
families while they live here on earth, and in
addition for those yet to come from behind,
our grandchildren, for this is what [321] one
will live by, the Good Message and the
Power.”

“Moreover, when it dies down, the
Council fire, then someone should be able to
climb our planted tree Skae ḫetsʼi kona, and if
he is able to reach the top of the tree, then he
should look around all over the earth. Then
this one, if he observes an entrance opening
up, a space for them to emerge, our
grandchildren of the ongoing families, [322]
then, perhaps their day is yet to come.”

“Moreover, this will be according to rule,
if thus it happens in the future. Moreover, all
of this one will retain, which means that
someone, specifically a chief, will be able to
conceive the idea that it will be their day when
everybody will reach consensus, the whole

Moreover, now we have completed
that task. So now situated families [lineage],
[323] certain ones, shall have them in
perpetuity, the chief’s titles.”

“Moreover, we will rest the span of three
days. Moreover, this is what will happen
during the time we are resting, now, then, to
each of your nations you will bring back the
news, thus when you arrive back there, you
will announce it, notifying them, that now we
have completed the task of forming the
League; we now are all related to one
another, so that now all [324] of us shall treat
one another kindly, and everyone will be at
peace where one travels about. Moreover, it
will be functioning, the Good Message,
wherever they live.”

“Moreover, when the time will have
passed, the three days, then you will return,
you chiefs, and we will meet together again.
Thereafter we will continue on from where
we left off. Moreover, when you get back to
your settlements, you will instruct your people
so that they will believe it. Thereafter [325]
they will come to know the various families
who, it will become evident, will have the
titles.”

“Moreover, when we meet again, what
will be the first thing for us to consider, is the
location of the various families of each of the
nations. Moreover, it is necessary that as
many as possible join together at the fire;
therefore, you should bring along as many as
possible of the ones they appointed and chose,
those who may be able to assist with the
Good Message and the Power and the
[326] Peace and the Great Law; moreover, to the
extent possible, you should have along as
much information as possible, if you have it, of
existing clans.” Thereupon Tekanawita’
said, “Now we will rest.” Thereupon they
dispersed returning to their various homes, the
chiefs.
Thereupon Hayéhwatha', when he departed going in an easterly direction, he, traveling along, wanted to get to know the land. However, as he followed the path, he saw a small lake [327] and he saw many species of ducks floating there on the lake—covering the lake—the floating ducks.

Thereupon Hayéhwatha' was amazed at what he saw, and for a long time he kept still, watching the large flock of ducks, and then he walked over to the lake. When the ducks saw him they quacked loudly. Thereupon they flew up, all of the ducks, and in doing so they lifted the water. [328] Thereafter Hayéhwatha' went there and he saw that there was no water anymore, where there used to be a lake.

Then he saw the place where the water used to be was white, and it was covered with something, the bottom. Thereupon he went there and realized that this thickness of white objects [328-4] was similar to what he himself possessed, the strung up feathers, the single strands and he recalled that it had led him near the cornfield [329] and similarly, it led the Great Warriors when the chiefs invited them. Then he thought, "I'll collect as many as I am able to."

Thereupon he collected them, and the bag he had which was made of the skin of a fawn, this is what he used to put them in until he had his fill; and as many as he was able to collect, he took back home with him. Then he pondered, thinking, "This, indeed, is what will get made and used, this will become a model, serving them as a reminder that [330] symbolizes the Good Message and the Power and the Peace and the Great Law; also as to their several nations, this is what everyone will use to remind them of the matters that were used to form the League."

"This is what, when he got back to the place where the fire was laid, the place where Thatotaho' dwelled, he told him about saying, "We are having good luck, for I found something that I have brought along, and it is what we will all use to mark the various tasks we have accomplished up to now: our fire, which now burns, [331] and the rising smoke that pierces the sky, these are used to kindle the fire of the Great Law. Thereafter Thatotaho' said, "It is turning out well, indeed, our recess of three days duration. When the time comes for them to return, the chiefs, just maybe they will bring along some help concerning the League."

Then they got back, the chiefs; then the crowd of warriors and also women and young people, they arrived [332] as a large crowd following the chiefs, and what they all wanted to see and hear about its operation, the Good Message and the Power and the Peace and the Great Law. This is when they all arrived from several nations, those wearing antlers, the chiefs.

Thereafter Tekanawita' said, "Now, indeed, the time has passed that we allotted to our rest. So now we will resume from where we left off [333] with our work at our earlier session. Moreover, first I will ask you what happened as matters progressed at home, when you got there. This is, indeed, what I had decided: you should take the news back home, announcing it, and this would inform them, your whole crowd, that now it will be functioning, the new matter that is arising, that which is helping everyone. Indeed, it is this; the Great Law."

"And this is another thing [334] I had decided, that they will choose men who will be able to help it to move along by completing the task to the degree that it is still unfinished so that when it is completed, one might see that it is at full strength."

Thereupon Tekaihoke' said, "As for me, I shall be the first to tell you about our council
members and moiety brothers; when we returned to our settlement, they met, the whole crowd, and we reported back about the manner in which [335] things were progressing, and that now the task is getting completed, their forming the League, the five nations. Moreover, we told them everything about how much is still lacking and what is needed, that is, for them to choose those who might help it to go forward towards completion of the whole task; and that what also is needed is clans, unless we have them already.

"So now I will tell you what happened, that is, as to us, we have three clans. [336] Moreover, from the Turtle Clan they chose three men [336-2] who will be able to help with the League, and as to the Bear Clan, they chose three men who will also be able to help with the League; so this the extent of the news we have along.

Thereupon Shanyataiyo [336] said, "I, next, I will tell you this: We, too, have news along, which is that when we got back home they met, the whole group, and we told everything [337] that happened as it progressed and the various decisions about what is to happen; also, that it is necessary for them to choose men who will be able to help with the League, to get the task completed in all respects. And next it is necessary for us to have clans. Hence we are bringing two matters: as to us, there are nine clans. And from these, [338] moreover, they chose four men who will be able to help with the League. So this is the message we are now delivering which is that a large group of warriors and women and young people is following us, and they want to look at and to hear how things are progressing towards completion of the task."

Thereupon Ho' tatshete [337] said, "I, next, will tell you the news we have along; we also, when [339] we got back to our settlement, we announced the fact, and they met, the entire group. Thereupon we reported back everything, that is, what was decided when we formed the League. This, specifically, that it is necessary for them to choose men who will be able to help with the number of things still necessary for tasks to be completed pertaining to the League."

Thereupon he said, "I will tell you this: they chose six men. [340] Furthermore, as to us, we no longer have clans, we have lost them, indeed, the reason is this: the things going on such as the habitual slaughter among the people, that is where we lost them. Moreover, this large crowd followed us for they want to observe it progressing, the doings pertaining to the League as it gets completed in all ways."

Thereupon Hakâcyûk said, "Now I will tell you about the completion of our task. [341] Thus the Cayuga nation, now as to us, we have a Council fire, and already smoke is rising, piercing the sky. It is already functioning, the Good Message; this also, the Power and the Peace. Moreover, Haka'çyûk as well as T'sinutawhe [341-2], these two are as father and son. [341-4] Next are Kata' kwatsi and Shoyuwes and Hatya’sîhehe, these three are class colleagues on the council. These five, moreover, are tribal moiety colleagues. The ones on the opposite side of the Cayuga fire are Teyoçhuyûk and Teyothowehkwî [342] and Teyawhehthû [342-2] and the two doorkeepers Hatutahehe and Tsekahe; as to the Cayuga, we have all the clans."

Thereupon Thatotaho [342] said, "This is what I will tell you about: while we recessed, we met, the whole crowd, and I told about what happened when it changed from its former manner of functioning. Indeed, one used to slaughter and scalp one another and shed one another’s blood, and this has stopped; [343] now it has changed, and
something new has arrived, the Good Message and the Power and the Peace and the Great Law. Now the task is getting completed, and unity is emerging; thus they are standing up and placing antlers on the chiefs, whose work it will be to see to it that everything will become peaceful for men born here on earth. Moreover, now they are forming the League. Moreover, I am supporting it and I am abandoning all of the kind of work I used to do."

[344] "Consequently, our Onondaga nation, everybody, they rejoice that it will stop, the trouble and the instigation of evil feelings; and as to that, now it will stop and presently it will be peaceful, so that they are all as relatives to one another and they are kind to one another, singly and as groups. Moreover, then they chose men who will be able to help with the League; in addition to that, they, correctly, have clans. Then, moreover, the group ratified it, accepting the Good Message."

Thereupon Hayêhwatha said, "This is the important news I have: during the time of our recess of three days, I went in an easterly direction, and arriving there at a lake, I saw a large group of ducks floating along all over the lake. Thereupon I went near the lake. Thereupon the ducks noticed that I was there. [346] Thereupon they flew away, picking up and holding on to the water from where the lake had been. Thereupon I went there and saw that where the water used to be it was covered with white objects. Thereupon I thought about it and realized that they were small and short objects which resembled the ones I had at Oneida at the place where I had a fire at the shanty near the field; and when the leading chief invited me, this is what was strung up; this is what lead me, [347] it was the same with the Great Warriors of the Seneca: this is what you sent there, this is what worked, the string of objects. Moreover, it is identical to what I am carrying, the objects my bag is filled with, I have decided that this is what we shall use, what we shall use to mark the matters, that is the Good Message and the Power and the Peace and the great Law of the League." Then he placed it in front of them, the chiefs [348] of the five nations.

Thereupon Tekanawita said, "Now, indeed, we will reopen the door after our recess which now we are discussing in the process of preparing the workings of our League. So first, we will resume at the place where we were forming relationship groups. Now we will complete it, taking their tribes one by one, grouping them for what will be the principal place." 348-1

Moreover, first will be the Mohawks of the Turtle clan. It is they who are the ones [349] moreover, Tekaihokë and Hayêhwatha and Tsha tekaihwate, these are the ones who already have their antlers on. Moreover, these they will regard as one committee."

Thereupon Tekanawita said, "Who, moreover, are the appointed ones?" Thereupon Tekaihokë summoned them saying, "you of the Wolf Clan, come here." Thereupon the men stood up there in front of the chiefs. Thereupon Tekanawita said, "You, indeed, [350] now they have chosen you so that you will help with the formation of the League. Moreover, now as to your name, they will call you Shaçhonà. This is the reason: it is you who will care for the upright tree we have, that is, Great Tall Tree, Great Long Leaf. Moreover, it will be your work to see the branches increase in size."

Thereupon Tekanawita said, "Next it is you they have chosen, and as to your name, this is what they shall call you, Têyunhehkwi. This, moreover, is the reason, for this will be
your work: their sustenance, those living here on earth."

[351] Thereupon Tekanawita said, “You, next; it is you they have chosen to help them. Moreover, as to your name, this is what they will call you: Owveñkona, which means, your name, that you will help with the Great Law of the League; and you will all work together, you chiefs of your Wolf clan. Moreover, you are committee colleagues you who will work together.”

Then Tekanawita said, “Now, then, the Bear clan, all of you stand up!” Thereupon the chosen ones stood up. Thereafter he said, “As to you, whom they have chosen, you will help them with the league; and this will be your name, what they will call you Teñena'kaine, which means now you will all cooperate in your work, and when the task is done, they all having antlers on, then, moreover, you will all divide into fire sides, which is what we will call your nations moieties.”

Thereupon Tekanawita said, “As to you, indeed they have chosen, you to help them with the League, and this is your name, they will call you Hastawe’setha, which means that when it is complete, our rooted tree with its four protruding roots, the Great White Roots, then, moreover, you will be the one to help with its growth and fruiting and with the operation of the peace so that it will spread these things on earth.”

Thereafter Tekanawita said, “As to you, indeed they have chosen you, to help with the League, and this is your name Shoskohaena which means that at the place where they are completing their League, the chiefs, and extending the house towards the East and also the West, as the Longhouse is oriented, and it will become a single family of as many nations as have combined their power. This moreover, is how you will help them: With ongoing matters concerning the League, the Great Law and the Peace.”

Thereafter Tekanawita said, “As to you, they have chosen you to help them with the League, and this is your name, they will call you Shonuhses which means that you will help them now that they are completing their League, the chiefs, and extending the house towards the East and also the West, as the Longhouse is oriented, and it will become a single family of as many nations as have combined their power. This moreover, is how you will help them: With ongoing matters concerning the League, the Great Law and the Peace.”

Thereupon Tekanawita said, “As to you, they have drafted you to help with the League, and this is your name, they will call you Hatya’tonetha, which means that now the task is done, and they are one family, the five nations, all are related, everything is peaceful, and they are happy, that this is how
you will help them: With the furtherance of the peace. Moreover, you are of the Turtle Clan, you and your family.”

Thereupon Tekanawita ˀ said, “As to you, they have chosen you to help with the League. This, then, is your name, they will call you Tehatahu ˀhte ˀyu ˀk, which means that since it is in operation, the Good Message, [#359] the number of them who have accepted it are all rejoicing, all are related and respect one another, and they are a single family, the five nations, now therefore, your work will be to further the Good Message, which is what they live by as ongoing families.”

Thereupon Tekanawita ˀ said, “Indeed, this is what your name is, they will call you Honya ˀtashaye ˀ, which means, your name, that as it is completed, the League, and all have their marks of identity, [#360] they having placed antlers on them, when it is functioning, the Great Law, then this is how you will help: By seeing that all should accept it, those inhabitants who have not yet accepted the Good Message, those who have still delayed, so that all will be united.”

Thereupon Tekanawita ˀ said, “As to you, they have chosen you to help with the League and the Great Law of the Peace, and this is your name, this is what they will call you: Hone ˀsehe ˀ, which means, which means, [#363] your name, that now it is accomplished, the trouble. Moreover, now that this is a land of peace, it is your work to help with the furtherance of the Great Law, and you two will cooperate with Thatotaho ˀ.”

Thereupon Tekanawita ˀ said, “As to you, they chose you to help with the League, and this is your name, this is what they will call you: Tehatkahtu ˀs, which means, your name, that you will be looking all around, along the standing house, wherever there are families of the League, [#364] and this is your work: you will help advance their progress towards making a circle around the place of the fire, the Great Council Fire, and you will cooperate with the chiefs.”

Thereupon Tekanawita ˀ said, “As to you, they have chosen you to help the Great Law to function, and this is your name, this is what they will call you: Skanya ˀwtatsiwak, and it means, your name, that the several nations, when they hear about the Good Message, and [#365] if they visit your house, your League, as to you, you will work at their accepting the Good Message of the Great Law.”

Thereupon Tekanawita ˀ said, “As to you, they have chosen you, to help them with the League. Moreover, this is your name, this is what they will call you: Awe ˀket which means, your name, that as it is complete, the fireplace of the Power and the Peace, your work is to further everything related to
bringing about peace for the inhabitants on earth.”

Thereupon Tekanawita said, “As to you, they have chosen you to help with the League, and this is your name, this is what they will call you: Tehaya’tkwai’, which means, your name, that your work is to stand up in front of the people and also the chiefs in order to advance unanimity, to bring it about among the several nations.”

Thereupon Tekanawita said, “As to you, indeed, they have chosen you to stand in the center of the group at the place where the fire is, the Great Fire of the Great Law of the Peace. Moreover, this is your name, this is what they will call you: Honuwiyéhí, placing their confidence in it, for it means that it is moving along, the Good Message, and everyone will be happy, all of the people.”

Thereupon Tekanawita said, “Now as to you, they chose you to help with the League, and this is your name, this is what they will call you: Kowane’sétú, which means that one should not weaken the good Message and the Power and the Peace, and that it should get furthered, the Great Law.”

Thereupon Tekanawita said, “As to you, indeed, they have chosen you to help with the operation of the League, and this is your name, this is what they will call you: Hahíhú, which means that your work, once the task of combining the power is completed, is to advance the Good Message among the settlements so that everyone will be happy by day and by night, and that now it will stop, the war path.”

Thereupon Tekanawita said, “As to you, indeed they have drafted you to help with the League. Moreover, this is your name, this is what they will call you: Sehawi, which means it is your work now that all of the families will be established as a single house, to see that one will use it to live by, the power which will be functioning for peace.”
Thereupon Tekanawita said, “Now it is your turn Haka’ęyųk.” Thereupon Haka’ęyųk said, “Now as for us, they are already completed, the appointments of our nation.”

Thereupon Tekanawita said, “You are next Shanyataiyó, who are the appointed ones?” Thereupon Shanyataiyó said, “Come here. [374] you two appointees.” Thereupon they stood up there in front of the chiefs and Tekanawita said, “As to you, indeed, they chose you to help with the League, and this is your name, this is what they will call you: Ka’ınokai, which means that your work is for the League, so that the Peace will progress by their continuing to enter, every tribe speaking every language, and thus it will become complete, the Power [375] at the fire, the Great Fire of the Great Law and the Peace.”

Thereupon Tekanawita said, “As to you, they have chosen you to help with the League, and this is your name, this is what they will call you: Shaké̩tyona, which means that the task having been completed, it having become one family, the five nations, they now have united, they have one head, the chiefs. Thus your work is to further it, to the degree that it is complete, the Great Law of our belief in charity.”

[376] Thereupon Tekanawita said, “As to you, indeed, they chose you to help with the League, and this is your name, this is what they will call you: Hanishayénı́hna, which means that your work is to see that it should not topple again, now that they have completed the task of finishing their house and the tasks of placing antlers on the chiefs, and planting their rooted tree, that is, Great Tall Tree, Great Long Leaf, and of lighting a fire whose smoke rises up, piercing the sky. So this is what your work is: it should not topple, for actually, if [377] it topples, this is our death.”

Thereupon Tekanawita said, “As to you, indeed, they chose you to help with the League. Moreover, this is your name, they will call you Shatyenawat which means that you will help further the Good Message and the Power and the Peace and the Great Law, for they have accepted it, the five nations, and having combined their power, they now have just one body and just one head and just one [378] heart and just one family, and there is just a single house at the place where they have formed their relationship group of chiefs. Thus your work is to not let it spoil, by continually renewing the ongoing family. So now it has been completed, the seating of our five nations’ Council.”

Then they stood up. “Moreover, now I will confirm everything, and also I will finish by placing antlers on the new ones, those now standing. So first, [379] as to the Mohawk Nation, they are already horned, that is, the first chief, Tekaihoke and his committee colleagues, Hayęhwatha and Sha’tekihwate—thiers is one clan, the Turtle Clan.

Next, Shaqhona, whoever is of the lineage, let them come here.” Thereupon she stood up there in front of the chiefs. Thereupon Tekanawita said, “Now pick up the deer antlers.” Thereupon she picked them up, and then Tekanawita and she, together, [380] placed them on his head, and for all of them they did the same, placing antlers on their heads, the three men, [Shaqhona] and Teyunehkwi also Owęche’kona. Thereupon Tekanawita said, “Now it is done, she has placed antlers on you the deaconess controlling the titles of your Wolf Clan; you are committee colleagues, and this will follow the family as generations continue on.”
Thereupon Tekanawita⁰ said, whoever is of Tehena’ kaine’s lineage [#381] let her come here." Thereupon she stood up in front of the chiefs. Thereupon Tekanawita⁰ said, "Now pick up the deer antlers." Thereupon she picked them up, and then Tekanawita⁰ and she, together, put them up on his head, and they did the same for all three men, placing antlers on them. Thereupon Tekanawita⁰ said, "Now it is done; she has placed the antlers on you, the deaconess of the titles [#382] which will follow the family as it continues on, and indeed, Tehena’ kaine and Hastawę’ sætha and Shaokohaena, yours is the Bear Clan, and thus there are three clans.

Thereupon Tekanawita⁰ said, "Now you, Ho’ tatshehte. Thereupon Ho’ tatshehte said, "We have one clan only among us, the Wolf Clan." Thereupon Tekanawita⁰ said, "It is already done, you already have antlers, and you are committee colleagues. Ho’ tatshehte, Kanųhwę’yō-tu, and Teyoha’ kwę, you are one clan, you of the Wolf Clan. Moreover, [#383] the deaconess, your mother, it is her family the titles will follow, as the families continue on."

Thereupon Tekanawita⁰ said, "As to you, Shonųhses which is your lineage?" Thereupon the deaconess stood up in front of the chiefs. Thereupon Tekanawita⁰ said, "Now pick up the deer antlers." Thereupon she picked them up, and then Tekanawita⁰ and she, together, placed them on his head, and they did the same for all three men. Thereupon he said, "Now she has put antlers on you, [#384] the deaconess of the titles, and these will follow the family as it continues on; and you are the ones who will be committee colleagues. Shonųhses, ‘Twenacke’a and Hatyatonetha, you of a single clan which I will decreed is the Turtle Clan, and which will follow your family.

Then Tekanawita⁰ said, "As to you Tehatahʉทย, who is your mother?" When she stood up there in front of the chiefs, Tekanawita⁰ said, "Pick up these antlers." Thereupon she picked them up. [#385] Thereupon Tekanawita⁰ said, "Now you, it is done, you already have antlers, and those will follow the family as it continues on. I have decided that yours is the Bear Clan, which will follow your family, you who are committee colleagues, Tehatahʉependency, Honya’ tashay and Hʉwatshatʉ, and now they are completed, the three clans of the [#386] Oneida."

Thereupon Tekanawita⁰ said, "Now your nation next, Thatotaho. Thereupon Tekanawita⁰ said, "Whoever has Hone’ sæhe’ as her son, let her come here." Thereupon she stood up there in front of the chiefs. Thereafter he said, "What is your clan?" and she said, "Beaver, and there are two men from my lineage." Thereupon he said, "Pick up the deer antlers." Thereupon she picked them up. [#387] and then Tekanawita⁰ and she, together, put them on his head, and they did the same for both men. Thereafter Tekanawita⁰ said, "Now it is finished; she has placed the antlers on you, the deaconess of the title names and that is what will follow the family as it continues on, the Beaver clan being your kinship group, Hone’ sæhe’ and Tefatkahtus."

Thereupon Tekanawita⁰ said, "Whoever has Skanya’ tatsiwa as her son, let her come here." Thereupon the deaconess stood up there in front of the chiefs. Thereupon [#388]
Tekanawita said, “What is your clan?” and she said, “the Snipe clan,” and he said, “You, indeed, you of the Sandpiper clan, now you pick up the deer antlers.” Thereupon she picked them up, and then Tekanawita and she, together, put them on his head, they put the antlers on him, and he said, “Now it is finished, she has placed the antlers on you, the deaconess of the title name, and that is what will follow the family as it continues on; and yours is the Snipe clan, Skanya tatsiwak.”

Thereupon Tekanawita said, “Whoever has Awé’kéhyat as her son, let her come hither,” and then she stood up there in front of the chiefs.

Thereupon Tekanawita said, “Which is your clan?” and she said, “the Ball clan.” Thereupon he said, “Pick up he deer antlers.” Thereupon she picked them up, and then they, together, put them up on his head, attaching the antlers to him. Thereupon Tekanawita said, “Now it is done; she has attached your antlers, the deaconess of the title name, and that is what will follow the family as it continues on, the Ball Clan being your group’s clan, Awé’kéhyat.”

Thereupon Tekanawita said, “Whoever has Tehaya’tkwai for her son, let her come hither.” Thereupon she stood up there in front of them, the chiefs, and he said, “What is your clan?” and she said, “I am a Turtle.” Thereupon he said, “Pick up the deer antlers.” Thereupon she picked them up, the antlers, and then, together, they put them on his head, attaching the antlers. Thereupon Tekanawita said, “Now the task is done; she has attached your antlers, the deaconess of the title names, and this is what will follow the family as it continues on; and yours is the Wolf Clan, Honüwiyéhti.”

Thereupon Tekanawita said, “Whoever has Kowané’setu as her son, let her come hither.” Thereupon she stood up there in front of the chiefs, and he asked her, saying, “What is your clan?” and she said, “Deer.” Thereupon he said, “Pick up the deer antlers.” Thereupon she picked them up, the antlers, and then, together, they put them on his head, attaching the antlers, and doing the same for both men. Thereupon Tekanawita said, “Now it is done; she placed the antlers on you, the deaconess of the title names, and this is what will follow the family as it continues on, yours being the Deer Clan, Kowané’setu and Hahihu.”

Thereupon Tekanawita said, “Whoever has as her son Hoyuńen, let her come here.” Thereupon she stood up there in front of the chiefs. Thereupon Tekanawita said, “What is your clan?” and she said [?]. Thereupon he said, “Pick up the deer antlers,” and then she picked them up, the antlers; then, together, they put them on his head, attaching the antlers. Thereupon he
said, “Now it is completed; she placed the antlers on you, the deaconess of the title names, and this is what will follow the family as it continues on. [396] being your clan, Hoyunyeni.”

Thereupon Tekanawita  said, “Whoever has Shotekwatsi as her son, let her come here.” Thereupon she stood up there in front of the chiefs. Thereupon he said, “What is your clan?” and she said, “Eel, and indeed, both of these are my people.” Thereafter he said, “Now pick up the deer antlers.” Thereafter she picked them up, and, together, they placed them on his head, they placed the antlers on him, and they did the same for both men. Thereupon he said, “Now it is done, she placed antlers on you, the one who is the deaconess of the title names, and these are what will follow in the family as it continues on; yours is the Eel clan, Shotekwatsi and Shakoke, you are the ones who are committee colleagues, you three members of the group.”

Thereupon Tekanawita  said, “Whoever has Shotekwatsi as her son, let her come here.” Thereupon she stood up there in front of the chiefs. Thereupon he said, “What is your clan?” and she said, “Eel, and indeed, both of these are my people.” Thereafter he said, “Now pick up the deer antlers.” Thereafter she picked them up, and, together, they placed them on his head, they placed the antlers on him, and they did the same for both men. Thereupon he said, “Now it is done, she placed antlers on you, the one who is the deaconess of the title names, and these are what will follow in the family as it continues on; yours is the Eel clan, Shotekwatsi and Shakoke, you are the ones who are committee colleagues, you three members of the group.”

Thereupon Tekanawita  said, “Now you are next, Haka  and Tsi  who are as parent and child, and you have already been given antlers. Now, moreover, it is those others of you who are committee colleagues upon whom we will confer antlers.” Thereupon Haka  said, “Moreover, what is to happen with regard to those who already have appointments and the several nations that have joined up since then in support of our fire of the Good Message, its smoke rising, piercing the sky?”

Thereupon Tekanawita  said, “We will spread out branches, we will sweep up the earth, calling it  which means they don’t have titles.”

Thereupon Tekanawita  said, “Whoever has Katakwatsi as her son, let her come hither,” and then she stood up there in front of the chiefs, and he asked her, “What is your clan?” and she said, “Bear, the small one,” and she said, “Two men, indeed, were chosen by our clan.” Thereupon he said, “Now pick up the deer antlers.” Thereupon she picked them up, the antlers, and, together, they put them on his head, placing the antlers on him. Thereupon Tekanawita  said, “Now it is accomplished, she placed the antlers on you, the deaconess of the title name, and this will follow the family as long as the family continues on; yours is the Turtle clan, Skanawati, and now it is accomplished with regard to the Onondagas, your nation, for now they have placed antlers on all of the chiefs of your several clans.”
yours is the Bear clan which we will call #403 Katakwatsi and Shoyowes.”

Thereupon Tekanawita? said, “Whoever has Hatya? sêhne as her son, let her come hither.” Thereupon she stood up in front of the chiefs, and then he said, “What is your clan?” and she said, “Turtle.” Thereupon he said, “Now pick up the deer antlers.” Thereupon she picked them up, the antlers, and then, together, they put them up on his head, placing the antlers on him. Thereupon Tekanawita? said, “Now it is done, she placed antlers on you, the deaconess of the title name, and this is what will follow the family as it continues on, Turtle being their clan, Hatya? sêhne.”

Thereupon Tekanawita? said, “Now as to you all who are moiety brothers,404 whoever has Teyawehethu? as her son, let her come hither.” Thereupon she stood up their in front of the chiefs. Thereupon he said, “What is your clan?” and she said, “Wolf, and as to us, it is two men that our people have appointed.” Thereupon he said, “Now pick up the deer antlers.” Thereupon she picked them up, the antlers, and then, together, they put them on his head, placing the antlers on him, and they did the same for both men. Thereupon Tekanawita? said, “Now it is done, she placed antlers on you, the deaconess of the title names, and this is what will follow the family as it continues on, theirs being the Wolf clan, Teyoçhyuko and Teyothowehkwi.”

Thereupon Tekanawita? said, “Whoever has Teyawehethu? as her son, let her come hither,” and then he said, “What is your clan?” and she said, “Snipe.” Thereupon he said, “Now pick up the deer antlers.” Thereupon she picked them up, the antlers, and then, together, they put them up on his head, placing the antlers on him, and then, together, they put them up on his head, placing the antlers on him. Thereupon Tekanawita? said, “Now it is done, she has placed the antlers on you, the deaconess of the title name, which is what will follow the family as it continues on, your clan being the Snipe Clan, Teyawehethû.

Thereupon Tekanawita? said, “This one now, Hatutaheha?, whoever has him as her son, let her come hither.” Thereupon she stood up there in front of the chiefs, and he said, “What is your clan?” and she said, “Killdeer.” Thereupon he said, “Now pick up the deer antlers.” Thereupon she picked up the antlers, and then, together, they put them up on his head, placing the antlers on him. Thereupon Tekanawita? said, “Now it is done, she placed the antlers on you, the deaconess of the title name, which is what will follow the family as it continues on, yours being the Killdeer clan, Hatutaheha.”

Thereupon Tekanawita? said, “You next, Teshake?, whoever has him as her son, let her come hither,” and then #409 she stood up there in front of the chiefs. Thereupon he said, “What is your clan?” and she said, “Bear.” Thereupon he said, “Now pick up the deer antlers.” Thereupon she picked them up, the antlers, and then, together, they put them on his head, placing the antlers on him. Thereupon Tekanawita? said, “Now it is done, she has placed the antlers on you, the deaconess of the title name, which is what will follow the family as it continues on, yours being the Bear #410 clan Teshake?.”

Then Tekanawita? said “Now it is done, they placed antlers on all of you of the Cayuga nation, we will call them ‘They of the Great Pipe.” Then Tekanawita? said, “Now as to you Shanyatayo?, it has been completed, you two have antlers on you and Sha? tekaehyes. So now it is Ka? nokai?, whoever has him as her son, let her come hither.” Thereafter she stood up over there, in front of the chiefs, and
then he said, [411] “What is your clan?” and she said, “Turtle, the long turtle.” Then he said, “Now pick up the deer antlers.” Thereupon she picked them up and, together, they put them on his head, placing the antlers on him. Thereupon Tekanawita said, “Now it is done, she placed antlers on you, the deaconess of the title name, which is what will follow the family as it continues on, yours being the Long Turtle clan, Ka’ nokai.”

Thereupon Tekanawita said, “Now pick up the deer antlers.” Thereupon she picked them up, and, together, they put them on his head, placing the antlers on him. Thereupon Tekanawita said, “Now it is done, she placed antlers on you, the deaconess of the title name, which is what will follow the family as it continues on, yours being the Long Turtle clan, Ka’ nokai.”

Thereupon Tekanawita said, “Now pick up the deer antlers.” Thereupon she picked them up, and, together, they put them on his head, placing the antlers on him. Thereupon Tekanawita said, “Now it is done, she placed antlers on you, the deaconess of the title name, which is what will follow the family as it continues on, yours being the Long Turtle clan, Ka’ nokai.”

Thereupon Tekanawita said, “Now it is done, she placed antlers on you, the deaconess of the title name, which is what will follow the family as it continues on, yours being the Black Bear Clan, [416] Shatyenawat.”

Thereupon Tekanawita said, “Now it is accomplished, it is completed, our conferring antlers on your Nation the Seneca. Indeed, as to the extended rafters, the Great Black Rafters, used as a doorway, the Great Black Doorway, these two are the doorkeepers, and it is done, they already have antlers on, so as to Kanu’ tawi, whoever has him as her son, let her come hither.” Thereupon she stood up there in front of the chiefs. Thereupon he said, “What is your clan?” and she said, “Hawk.” Thereupon he said, “Now pick up the deer antlers.” Thereupon she picked them up, the antlers, and then, together, they put them on his head, placing the antlers on him. Thereupon Tekanawita said, “Now it is done, she placed antlers on you, the deaconess of the title name, which is what will follow the family as it continues on, yours being the Hawk clan, Shake’ tsyona.”

Thereupon Tekanawita said, “Now it is accomplished, it is completed, our conferring antlers on your Nation the Seneca. Indeed, as to the extended rafters, the Great Black Rafters, used as a doorway, the Great Black Doorway, these two are the doorkeepers, and it is done, they already have antlers on, so as to Kanu’ tawi, whoever has him as her son, let her come hither.” Thereupon she stood up there in front of the chiefs. Thereupon he said, “What is your clan?” and she said, “Hawk.” Thereupon he said, “Now pick up the deer antlers.” Thereupon she picked them up, the antlers, and then, together, they put them on his head, placing the antlers on him. Thereupon Tekanawita said, “Now it is done, she placed antlers on you, the deaconess of the title name, which is what will follow the family as it continues on, yours being the Hawk clan, Shake’ tsyona.”

Thereupon Tekanawita said, “Now Nishayene’ nha, whoever has him as her son, let her come hither.” Thereupon she stood up there in front of the chiefs. Thereupon he said, “What is your clan?” and she said, “Sandpiper.” Thereupon he said, “Now pick up the deer antlers.” Thereupon she picked them up, the antlers, and then, together, they put them on his head, placing the antlers on him. Thereupon Tekanawita said, “Now it is done, she placed antlers on you, the deaconess of the title name, which is what will follow the family as it continues on, yours being the Sandpiper clan, Nishayene’ nha.”

Thereupon Tekanawita said, “Now the Killdeer is our clan.” Thereupon he said, “It has already been done, they have placed antlers on him, and you are the deaconess of the title names, which will follow the families as they continue on, the Killdeer being your clan, Kanu’ tawi.”

Thereupon Tekanawita said, “Now we are done, we having conferred antlers on all of
the Five Nations. This is what I will now ordain, this is how [419] these matters shall continue on: these are to be the principal ones,\[419\] the woman controlling the title names, because it is by means of all their suffering that people are born here on earth; and it is they who raise them. Moreover, their blood, this is what we have, we the people, for these are our mothers, the women, and this is why the families follow according to their blood lines. Moreover, now, indeed, we finished conferring antlers on [\#420] each of the nations and each of the families of the clans.

"Moreover, this is what is going to be the rule for all the clans and our several nations: From now on the women will confer antlers on the men. Indeed, the women, our mothers, this is with whom we are cooperating. So that is how it shall be done in our several nations, this kind of matter, among our ongoing families and our grandchildren and those in earth, still unborn.

Moreover, once [\#421] they have antlers, the length of time a man will hold the title is as long as he lives here on earth; and only death will remove it from him. Moreover, when it has become vacated, his chiefly space, thereupon the deaconesses, the ones from the clans and from the families, they are the ones who will repossess it, they will decide, choosing again, a new one to receive the antlers, and this new one will replace him, the one who has now passed back; this one [\#422] they shall rename with the title name, which she will give again to the new one, conferring antlers on him and seating him in the place that had become empty, for they shall always be occupied, the places where the chiefs are seated.

"Now first, you Mohawks with your three clans. So now you will work together, by yourselves, the Bear clan chiefs [\#423] consisting of Tekayoke'kaine, [\#427] and his committee colleagues Hastawę'sętha' and Shoskohaena who will sit together. Thereafter they will have two firesides for their opposite tribal moieties, dividing themselves...\[424\]... Then Tekanawita said, "Now we will continue to the end, finishing what remains to be completed pertaining to the fire, the Great Council Fire whose smoke is rising, piercing the sky, that is, the fireplace we have located with the great chief Thatotaho. [\#424] Thereupon Tekanawita said, "First the Mohawks, who have the Turtle Clan with Tekaihoke and his committee colleagues Haye'kwa and Tsha'tekeiahwate; and Shaqho-na and his committee colleagues Teyunhehwki and Owęhe kona...\[425\]... Thereupon they refer the matter across the fire to the other moiety's side, and they themselves will let go of it. Thereupon Shakes'nsyona and his committee colleagues, now they will pick it up, consider it carefully, and when they reach consensus among themselves they will refer it back across the fire to the opposite moiety's side. Thereupon they will pick it up, placing it in front of the two firekeepers who will pick up the matter, consider it carefully, and confirm the matter; and it is this, their unanimous decision, this is what [\#426] will become law where the people are." Thereupon Tekanawita said, "Now, moreover, I decree that we shall complete the following task concerning the [\#427] Firekeepers, that is, the Namebearers, who will sit together at the Five Nations' Council. This is how they will always assemble, as moieties: First Thatotaho and his guards (H)onesæhe', Tehatkahtus, Skanyatatasiwak, Awękhyat and Tehaya'tkwai; then he alone, he having two father kinsmen, he of the Great Wolf clan,
everyone depends on him.\footnote{427} \[428\] that is Honwiyéhtí with his aforementioned father’s kinsmen at two fireplaces,\footnote{428} Kowanéʔ setú and his committee colleagues Hahihü, Hoyunyéni, Shotekwatsiʔ, Shakokéheʔ, Sáchawi and Skanawati, which is the number of the chiefs who will sit together when the ashes are uncovered,\footnote{428-6} those of the Great Fire, their fire of the League, and they will cooperate with Thatotahoʔ.

“Next the ones who will be on two sides of the fire,\footnote{428-7} of these the following will sit together on one side of the fire: Tekaihoke \[429\] his tribal colleagues\footnote{429-1} Hayéhwathaʔ, Tshaʔ tekaíhwateʔ, Shačhonaʔ, Teyunhehkwi, Owéheʔ kona, Tethënaʔ kaineʔ, Hastaweʔ sëthaʔ, and Shoskohainaʔ, together with their moiety colleagues Shanyataiiyoʔ and Têhaʔ tekaqhyes who are in opposite tribal moieties as arc\footnote{429-5} Kânokaiʔ and Shakeʔ tsysona, (Ha)nishayeʔ n’haʔ and Shatynawat, Kanúhiʔ tawiʔ and Teyonínhokaʔ wê, which is the number of chiefs of their two nations who shall sit together on one side of the fire.

“Next \[430\] the ones who will sit on the other side of the fire: Hoʔ tatshehteʔ with his tribal colleagues Kanúhkweyotu, Teyohaʔ kwëteʔ, Shonuhüse, (Ha)twénačkeʔ aʔ, Hatyaʔ tonéthäʔ, and their cousins in the opposite tribal moiety Téhatauthëyú, Honyaʔ tashayeʔ, and Huwatshañwéhi and their moiety colleagues Hakaʔ eyuk, Tsiʔ nútawëheʔ, Kataʔ kwatsi, Shoyowes, Hatyaʔ sëhne, and their moiety colleagues, Teyočëyuko, Teyothowehkwi, Teyswëhëthu, Hatutahëhaʔ and Teshakeʔ, which is the number of chiefs of their two nations, and these two will sit together on the other side of the fire.

\[431\] “This, moreover, is to be the relationship between the two sides: Tekaihoke and his tribal colleagues will raise their issues and when they address the other side of the fire they shall say ‘you, downstream from us,’\footnote{431-1} which means this: It is like saying, ‘you, our children.’ Next the other side of the fire, that is Hoʔ tatshehteʔ and his tribal colleagues, when they speak to the other side of the fire, they will address them, saying, ‘our father’s kinsmen,’ which \[432\] means this: it is like saying, ‘they are our fathers’. Next the Namebearers and Firekeepers,\footnote{432-1} Tekaihoke and his tribal colleagues,\footnote{432-2} and their moiety colleagues\footnote{432-3} on the three nations’ side; indeed, this is what one should say: as to the Onondaga, the Seneca, and the Mohawk, these we will call the Three Brothers.”

“Hereafter as to that side of the fire, we will call all of the Fathers’ Kinsmen, the Three Brothers side,\footnote{432-4} Now, moreover, \[433\] they are filled, the chiefly spaces. Moreover, now it is accomplished, they have spread out the Great White Mat\footnote{433-1} for them, and they have placed the Great Long Wing\footnote{433-2} for them, and they have given them antlers, the (ʔ)\footnote{433-3} and the ones holding the power are the firekeepers.”

“All the matters, the important issues, will come before you, at the place where you form a relationship group, you chiefs, the place where it is spread out, the object called Great White Mat\footnote{433-1} and if the place where it is situated \[434\] gets dark, then he shall pick it up the Great Black Wing,\footnote{434-1} the Great Chief, sweeping the place where it spread out, which means that if the argument becomes too intense—causing minds to spoil —then he shall stop it at once, and if they observe something crawling, just like a worm, to the place where it is spread out, then the Great Chief will pick up the suspended pole, pry it out with the pole, and throw it outdoors; and this means that something can
come in, [#435] doing harm to someone or hurting someone in the crowd; if that is what enters, this bothersome thing, then he shall pry it out with a pole; if he is unable to throw it back out, then he shall shout out, and to the ends of the house (League) they will hear him, and this will notify all of the nations.”

“When, subsequently, all of them assemble from the various fires, thereupon, together, they will pry it out with a pole, which means [#436] that perhaps it is a very important and difficult matter which perhaps has quickly discouraged the people, which means that when he shouts, they will uncover the ashes of the Great Fire, the smoke rising, piercing the sky, which will bring word to all of the nations to cooperate and they will pry it out with a pole. Moreover, it means that there will always be peace where the fire is laid, the Great Fire, the principal one.

[#437] “So now this is what I shall decree: these, the firekeepers, that is, the namebearers, these will possess authority over all matters concerning the League. As to that, when they sit, the several nations, they will congregate as moieties whose complementary relationship is that of fathers and sons, and as nation groups of moiety colleagues when they assemble.

“Further, the firekeepers, when they speak out, their speakers will pick up [#438] the white wampum they use to symbolize the fireplace of the Extended House; this one will pick it up, and speaking on behalf of the firekeepers, will speak out, directing their words towards those seated at the two fire sides as fathers and sons grouped as nations into moieties; and first they will give greetings and thanks, to those who are seated, the chiefs sitting grouped as nations into moieties, expressing gratitude that all [#439] whose well being they can observe are thriving; and as to the nations' people, if all are well, they will give thanks; but if somewhere someone is ill, or perhaps somewhere someone has died at their settlement, the ones to announce this are the firekeepers. Thereupon they will get notified of the death throughout the territory of the League.

“Then the firekeepers will thank him, he who is the ruler of all, [#440] the Creator, the one who completed everything on earth, and finishing their Thanksgiving Address, thereupon they will open the door to the council fire.

“Then it will proceed according to the Great Law, they getting to work, the two firesides, the moieties related as fathers and sons and within each moiety as nation colleagues. First, the Mohawks, who will consider all of the issues, cooperating with their moiety colleagues, [#441] the Seneca, and reaching consensus with them.

Thereupon their speaker, now he will move the issue across the fire to the other moiety where he will let go of it. Thereupon the Oneida and their moiety colleagues, the Cayuga, these will cooperate when they pick up the issue to consider it, and if they agree, they will confirm it unanimously. Thereupon their speaker, now he will move the issue back across the fire, letting it go again to where they are seated, [#442] the nation group initiating the issue. Thereupon their speaker will be the one to pick it up and he will direct his words to where their cousins, the firekeepers, are seated, letting go of it in front of them, the decision of the two firesides.

“Then, their cousins, the namebearers, now they will pick it up, considering it until they decide. Thereupon [#443] their speaker, now he will give an answer for the firekeepers, and when they confirm, then the matter will be a rule of the Great Law of the various nations accepting the League. Moreover, they hold the power,
the firekeepers, and if it should that they differ, the two moieties, if it should happen that they voice two opinions, both sides differing in the outcome of their discussion. Then the Firekeepers have the power from among either of the two to choose one to support, or they can throw it back for them to reconsider on both sides of the fire—the Council as a whole, the two moieties—and if these reconsider, and if the same thing happens again, then again they will place both results together before the firekeepers, and whichever one they decide for they will support the outcome.

"So now we are instituting this rule of the Confederacy Council and this is what they will live by, all of the people, the ones with families to come as the generations of our grandchildren continue on. They are the ones for whom we have undertaken the task. So now it will ease their minds when peace emerges, and it will condition good thoughts as all become aware of it in their crowd, the group of the League of nations, and this is what will guide them all: the Good Message and the Power and the Peace and the Great Law of the League. So now we are completing the tasks concerning all of the rules of the principal place. Moreover, you chiefs, it is your work."

Thereupon Tekanawita said, "So now you shall consider this: what will you do when they relinquish their power to you, the warriors? Indeed, as they say, the war clubs, the killers of humans, and the tomahawks and other weapons, as to these, it will be better for us to hide from them, so that they cannot see them again, our grandchildren."

Thereupon Tekanawita said, "There is only one way for it to get done, for us to be able to hide the weapons from them: we will pull up our tree, Great Tall Tree, Great Long Leaf, and it will pass right through, making a hole through the earth. Thereupon we will pick up everything and throw it down where the earth is opened up, all of the war clubs, and the strong current in the earth will carry these away. Thereupon we will replant the tree, and they will never see the war clubs again, our grandchildren. Thereupon all will continue to think peacefully by day and by night as the families continue on."

Thereupon the chiefs, all of them, supported the matter unanimously, the several nations saying, "We will bury them, the war clubs, and then we will never again see the people shedding each other's blood."

Thereupon Tekanawita said, "Now we will uproot the tree." Thereupon the chiefs, together, uprooted the Great Tall Tree, making a hole in the earth, whereupon the several nations' chiefs picked up all of the war clubs, throwing them down into the earth's opening. Thereupon Tekanawita said, "Now we will replant the tree." Thereupon the chiefs replaced Great Tall Tree, Great Long Leaf. Thereupon Tekanawita said, "Now we are finishing everything concerning the Confederacy Council, which is located in the center of the League of you chiefs."

Moreover, this is what I now decree concerning you chiefs: whoever of you irresponsibly sins by killing a person—if this is how he performs his tasks, the chief—then his duties will get revoked, for one will remove his antlers without adjudication, the deaconess will take back the title for it is in her power to appoint a new man—replacing the offender by bestowing the antlers on the new man—who will sit in the place of the one she removed, the former chief; and now that is finished, as to the former chief; it is the warriors that he rejoins."
“It is impossible for the same person ever to carry out chiefly duties again, and it will happen in the same way if a chief forces women; it will happen in the same way if a chief forces women; without adjudication they will at once remove him and take his antlers from him, returning to the deaconess the title and at once she will appoint another, a new man, bestowing antlers on him, and this one will sit where he used to be seated, the one whose antlers they took back; he rejoins the warriors, and then it can never happen again, his holding chiefly status.”

“And if a chief steals something, then the chiefs will deliberate with care concerning him, proving whatever is the truth, and if he was responsible, then, at the council of chiefs, they will judge his case, the chief’s, finding him guilty. Thereupon they will reach a decision to take his antlers from him, and they will hand back to the deaconess with the title. Thereupon they will let him go again, the title will become vacated, and he will become a warrior again, it being impossible for him to assume chiefly duties again.”

“Thereupon the matron will appoint another one, a new person, whom she will bestow antlers upon, and this is who will become chief. Thereupon he will sit in the seat, replacing the former chief.”

“Now we have finished the task; this is how it will continue to be; this is what will guide us as the family continues on.”

“Thereupon Tekanawita said, ‘Now we have finished the task.’ Thereafter he said, ‘Now this is what you will consider, you chiefs of the various nations: what shall we do concerning groups roaming about in the bush at their hunting grounds—that is, when all is peaceful—as they move back and forth?’

“Now we have completed the matter; we will have one dish, which means that we will have equal shares of the game roaming about in the hunting grounds and fields, and then everything will become peaceful among all of the people; and there will be no knife near our dish, which means that if a knife were there, someone might presently get cut, causing bloodshed, and this is troublesome, should it happen thus, and for this reason there should be no knife near our dish.

“Now, indeed, we completed the task of maintaining peace among the several nations comprising our League, so everything is peaceful as we roam about, and everyone will be related, there being friendship among us; having completed the task, this is what they
will live by, our grandchildren in generations to come."

Thereupon Tekanawita said, "The tasks we have now completed are all the matters that shall hold throughout the League which extends from where the sun rises in the east to where it sets in the west; this is where it burns, the Great Fire, its smoke rising and piercing the sky; where the family is, the single family we have created, where they are forming a circle, the chiefs, linking arms. Moreover, if this is what encircles the group: The Good Message, and the Power, and the Peace, and the Great Law; even if the wind were to rise and the tree to topple where they hold each other by the arms, the circle cannot break.

"Moreover, if a chief of one of the several nations or clans, if a chief passes through the circle surrounding the crowd, his antlers will get caught where they are linking arms, and there, underneath, on the side of the encircled crowd, they will remain, the chief's antlers, and when he passes through the outside, he standing there, the title will become vacant again, and he can have no more responsibility, nor, ever again, should he have his status back, that pertaining to League matters."

"Thereupon the deaconess of the title, now she will take back the antlers. Thereupon she will choose a replacement, and this one on whom she will bestow the antlers, seating him instead on the former seat of the chief he is replacing. This is how it shall be done; this is what shall guide the ongoing families of the League."

"Thereupon Tekanawita said, "Now, again, I decree another thing; you chiefs of the several nations of our League, if something should happen, if ever a disruptive idea were to enter where the Great Fire is located, where the power is situated, if the chiefs are unable to agree, thereupon someone among the warriors or the people—just whoever in the crowd is able—that one shall help, assisting them at the Council, the League chiefs. This is also the one who will help the crowd, for he is able, this one, to climb their tree Skachte’s’kona Great Tall Tree, and he is able to perch on top of the tree. Thereupon he will look around for a place having an opening, a space for them to escape, the entire crowd, so that they may survive and also our grandchildren. Thereupon he will descend again and stand up there in front of the chiefs. Thereafter he will place in front of them his own opinion, he having observed where they can escape in order for the entire group to survive, so that the day will dawn for generations of our grandchildren."

"Thereupon the chiefs will take it up, considering whether they can see that it will be correct, the warrior information, that is what will help them. After the chiefs accept it, the suggestion of the one not holding office, they will confirm it, and if it turns out well—the warrior's information concerning the great matter with which he is helping all of the people—then the chiefs will think carefully about the man, the warrior holding no office, thinking about his ability to save them, the ongoing families. Thereupon they will decide to include him where they are seated to council together, the chiefs of the five nations. And there they will stand him up in front of the chiefs who will then give him a title which they will call Pine Tree Chief, the self-made chief, and this is because he helped the chiefs and also the entire group. Moreover, actually he has as much power as the antlered chiefs of our various nations, all of the trees being of equal height.

"If it should happen that a Pine Tree chief, a self made one, if ever he spoils certain
matters between the chiefs and the people, the chiefs will pick up the matter of the Pine Tree chief, and if they find that he is not truthful in his dealings, then the chiefs will decide to take back his title, and he will come back out from where the chiefs are located. Then it will come to happen again that he will be like the public, he no longer having a title, and we will call this they knocked the tree down again; but if the one who becomes a Pine Tree chief is righteous and works conscientiously—he not causing trouble for the chiefs and the people—then they will become permanent, his duties with his colleagues, which means that he will help the whole group—including the coming generations of our grandchildren—and that he should not spoil matters within the League. In fact, his duties as chief will last as long as he lives, and when he dies, then it will end, the title, which he will take with him, so that never another should be given that title. That is how it will continue to be done among the several nations and clans of our League.”

Thereupon Tekanawita said, “Now we have accomplished it, and this is what will follow the families through the generations of our grandchildren.” Thereupon Tekanawita said, “Next I decree that if it should happen in future generations that someone might cause the Leagues affairs to diminish—perhaps by the chiefs’ making mistakes at the Confederacy Council causing disputes as time passes—then it will descend, the meteor, the one whose body is entirely white.”

“This is the one, the White Meteor, will pick up what they are fighting over, their Power and the Peace and the people’s sustenance, which is, indeed, the Great Law. Moreover, if it should happen that they begin to die out so that where the earth opens up their feet will dangle over the edge, if this should happen, then the chiefs of the League no longer control their Power and the Peace and it is impossible for them to save the people, and really the only one who will be able to save the people, the only one able to do it, will be the Creator, the one who has created all things on earth.”

Thereupon Tekanawita said, “Now, moreover, I decree that you chiefs of the Five Nations, that is to say, the Mohawk and the Oneida and the Cayuga and the Seneca and the Onondaga, who have the Good Message and the Power and the Peace and the Great Law, this is what I decree: do not ever disagree, thus there shall always be unanimity! It will be like a single person; you will have one body, and one head, and one heart, which means that as it became one family, when unified, creating relatedness and kindness, each person will now be kind to one and all.”

“Moreover, we have completed all matters that follow in the family through generations, and these shall last as long as the earth exists, and as long as they are going to grow, the grasses and also the various weeds, and as long as the shrubs keep growing wild, the various shrubs, and as long as they keep growing wild, the trees, all kinds of trees; and as long as the sun keeps rising and setting and the moon keeps up its phases, and in the sky the stars do the same, and the wind is stirring on the land, and the heavenly bodies continue to provide light by day and by night; thus, it shall last, the task we are completing, the Great Law, and these two will cooperate, the earthly land and the other one, the heavenly land.

Thereafter Tekanawita said, “This is what else I ordain: it may happen in the future that something is going to impoverish them,
it wasting their land, or it may happen that perhaps someone will roll their heads somewhere, and he, walking along, a man, will observe [480] their heads rolling along, and thereupon the man may say, ‘Indeed, now it serves them right, they of the League,’ and kick the heads. Thereupon he may say, ‘In the past, in our former days, they used to have power and they used to be proud of their strength.’ Thereupon the man will pass through and he will not have gone far, before he will vomit blood, for it is still possible for it to punish him for kicking his League’s head.”

Thereupon Tekanawitaˀ said, “This is what it means, ‘their heads will roll, they of the League’: [481] If the Five Nations make a mistake where they have their families, then they will disperse, some going toward the east, some going toward the west, some going toward the south and some going toward the north; thus the families will scatter and the several nations will live all over the island [482] and nowhere [483] can one find space to live and multiply, for they won’t make space for them and give them shelter, the individual families. If it happens they do shelter them, it won’t be long before those living there will begin to abuse them, eventually forcing them to leave their settlement, and the reason why they will do this is that they have never accepted the League’s Great Law and the Peace; this is what they will see, [484] our grandchildren, should it happen that they don’t watch out, the chiefs of the League.”

Thereupon Tekanawitaˀ said, “Moreover, I decree that if this is what will happen to the coming generations, if they are going to be impoverished, our grandchildren, then these chiefs are to look for there very biggest tree, the large elm, [485] which is tall and has huge branches and roots, all of them extending equally into the depths, [486] and if they find such a large tree with long branches and roots extending equally deep, they will have good luck in generations to come, our grandchildren; in that place they will collect their heads, all of our nations of our League, all of us will place our heads there, and there we will hide our heads as long as it will last, the earth which is beneath [487] the sun. This is where it will be possible for them to be happy for they will continue to hold on to that which protects the group, that is, the Good Message and the Power and the Peace and the Great Law; there the fire will be rekindled, our fire of our League which will keep burning and the smoke will keep rising, piercing the sky where all of us share our beliefs.” Thereupon [488] Tekanawitaˀ said, “Now we have completed our task. This, again, this will help them, the families of our League.”

Thereupon Tekanawitaˀ said, “Now I have completed my work, and given out everything to you. Moreover, I will tell you chiefs of the League the various tasks we have completed: our various symbols, our wearing antlers of office which will be used to keep the League strong as it continues on, the League we established.” Thereupon [489] Tekanawitaˀ said, “This, also, it will happen, that if we are caught by surprise as we return, we will keep getting disappointed.”

Thereupon Tekanawitaˀ said, “This, moreover, likely will be a good thing for us to affirm in the event that at the place of the tree trunks, the tall tree trunks, [490] where they place their confidence, all of the people, this may happen, that a chief becomes ill and that he shakes with fever in his bed.” Thereupon Tekanawitaˀ [491] said, “If it happens, moreover, that his chiefly colleagues [492] notice there is no hope for recovery, thereupon his colleagues will remove his antlers, placing them on the inner side of the chief’s bed.
Thereupon his colleagues, the chiefs, now they will hang dark wampum on the wall where he is reclining, towards his head, in line with the wall, which is where it will remain hanging, the dark wampum. Moreover, if his luck improves, he recovers his health, and rises again from his bed, moreover, as to that, he will take along his antlers, this one, when he roams about again, and then his chiefly colleagues will gather together to greet him and give thanks, easing his mind; and he will work again, collaborating again with the chiefs.

"Thereupon Tekanawita said, "If, alternatively, he continues to be ill after they take off his antlers, and instead he dies, the chief, then it remains hanging on the wall, the dark wampum. Moreover, they will dress him, and after they finish dressing him, a person of the chief’s clan will take down the dark wampum. Thereupon they will appoint a warrior to proceed throughout the League; he will shout as he goes, and repeating it three times he will say, ‘kwaa, kwaa, kwaa,’ going straight to the place where Ho’tatshehte lives, or alternatively, Haka’eyuk. When he arrives there, Ho’tatshehte will say, ‘What is happening?’ Thereupon the warrior will speak out, saying, ‘One of us has fallen.’ Thereupon he will name the deceased chief's name. Thereupon he will say, ‘It is done already, they had finished dressing him when I came out.’ Moreover, the day has been chosen when he will be buried, and also the time of day.’ Thereupon he will hand it to him, the dark wampum.

"Thereupon, as to Ho’tatshehte and his colleagues in his tribal moiety, those in the tribal moiety opposite his, and also their Confederacy moiety brethren, that is Haka’eyuk and his colleagues in his own tribal moiety as well as those in the tribal moiety opposite his, from among these, next, Ho’tatshehte will appoint a warrior. This is the one who will now take the message, the news he has received, that they are mourning a fallen colleague, the Three Brothers and he will hand him the dark wampum. Thereupon he will shout three times, saying, ‘kwaa, kwaa, kwaa,’ and go straight to the place where Haka’eyuk lives, where he will leave it, telling about the fact that someone has fallen, one of the Three Brothers, meaning the dead man, and informing them of the day and the time when they will bury him, which is how all of them will get notified.

"Moreover, I decree that these, the
clearminded, shall take care of all of it. When the day comes, when they go to bury him, these, the clearminded ones, will choose a man to be their speaker. Now this one will direct his words towards the other side of the fire, towards the bereaved, raising their spirits, the survivors—the chiefs and also the deaconess of the title name and the whole group—he will raise all of their spirits, and this represents everything he will speak about to strengthen the spirits of the survivors, and when he is finished, the speaker for the clearminded chiefs, they will pick it up and they will bring it to the place where they will bury him; when thy arrive they will drop it there, and this one, their speaker, this is what he will say: that now they will part; that now they will lay down his body where eventually it will mix again with the soil becoming dust again; thus his message shall end, and they will replace the soil, completing their task.”

Thereupon Tekanawita said, “This is what I decree: when they will have completed their task, thereupon the clearminded, now they will, speaking in whispers, they will decide in three days they will go to the door of the bereaved, at the place where a seat has become vacant. Thereupon they will pass it across the fire, notifying the bereaved that they will go to the door of the bereaved on the third day. Thereupon they will notify her, the matron of the title name, to ask whether she will be able to get prepared by the third day when they plan to come to the door of the bereaved. Thereupon she will give her answer to the moiety brothers, and these will reply, passing it back across the fire; they will notify them, the clearminded ones.”

“Thereupon the time will come, the day when they go to the door of the bereaved, which means they will take to the road, and it will proceed, the Condolence Council. And this one will at once choose another man, whom she will stand up in front of the chiefs who are colleagues in her own clan, the chiefs of other clans in her own moiety, and the chiefs of the opposite tribal moiety, so that first are those of the same clan whom she will hand it to, saying, that the women are unanimous, [500] that is, the title holders who now have chosen a man to stand up there again where a place has become vacant. Thereupon they will pick it up, consider it, and when they confirm it, they will hand it to their tribal moiety colleagues for them to confirm it.”

“Thereupon it is to their cousins in the opposite tribal moiety that they will hand it, and if they confirm the matter, then they have become unanimous as a nation. Thereupon they will hand it to [501] their Confederacy moiety brothers and, if they confirm the matter, then they will be unanimous, the Three Brothers. Thereupon they will stand this one up, and she will confer antlers on him; next they will rename him, giving him this, the title name associated with the vacated position. Thereupon they will install him in the former seat of the one he is to replace.”

Thereupon Tekanawita said, “Moreover I decree that if she is not able to get ready by the third day, she may postpone it to the tenth day, which is the time indicated in mourning ordinary persons—when they have someone who dies, and the families and clans grieve at their separation by reason of that person’s death—so the time has passed, ten days, then she will cook one more meal, and this one is called the Dead Feast.”

“This is how it is done when an ordinary person has died, and so, similarly, when the time has passed, the ten days, then the matron of the title name will prepare a Dead Feast upon the death of a deceased chief, and
there at the feast all of Three Brothers’ chiefs [the mourners] will assemble. Thereupon the other side of the fire, the clearminded ones, now they will go to the door of the bereaved, and they will clear the mourners minds, the Three Brothers, indeed, that is to say, the Mohawk and the Seneca and the Onondaga, and what will get used [9504] to accomplish it are thirteen matters, which we shall call Atu’tahkha’, the thirteen strands of wampum, which will always get used to raise the mourners’ spirits.”

Thereupon Tekanawita’ said, “But perhaps, when they end their speech, the clearminded ones, then they will say, ‘Moreover, we are laying it down to you. Moreover, in three days we will come to the door of the bereaved,’ and then they will finish speaking, the clearminded ones. Thereupon the Three Brothers will ask [9505] the matron of the title name that has become vacant, if, being unable to do it, she will postpone the Dead Feast until the time when she is prepared, and then she will inform the chiefs in her clan or tribal moiety. Thereupon they will refer it back across the fire, the chiefs of the Three Brothers, reporting, ‘It is impossible for it to proceed on the third day. Moreover, for the time being, she is postponing it for several nights. Moreover, as she gets ready, [9506] the matron, you will get notified.’

“Moreover, after finishing their speeches, they will eat, they will have a Dead Feast, and first shall be the chiefs on the side of the clearminded. Then, later, food for the deceased will get set aside; next, all the chiefs will eat together, the one who has now passed through—indeed, one should say, the one who died—that one will eat with the chiefs who are still alive, and thus it shall continue on into the future as the family continues on, [9507] to our grandchildren.”

Thereupon Tekanawita’ said, “Now the task is completed as to matters regarding the Great Law. Moreover, I decree that the two firesides shall be equal, there being only a single procedure for both, and I decree that it shall be the same for Ho’tatshëhte’ and his co-workers in his own tribal moiety and his cousins in the opposite tribal moiety, and also his Confederacy moiety brother Haka’eyëk together with his co-workers [9508] in his own tribal moiety and their Confederacy moiety brothers in the same or opposite tribal moiety, that is, everyone from the same side of the Confederacy Council fire.”

Thereupon Tekanawita’ said, “As to these, perhaps where they dwell, the chiefs of the Two Nations, that is to say, the Oneida and their Confederacy moiety colleagues the Cayuga, perhaps there is a chance that where they have their standing trees, their tall trees in whom they place their confidence, [9509] one of these may fall ill, and perhaps it will continue; now if the chiefs of his tribal moiety notice there is no hope for his recovery, then they shall decide, carefully, his tribal moiety colleagues, to take off the antlers of the chief, placing them alongside the inner wall, the antlers.”

“Thereupon, as to the dark wampum, they will hang it on the wall there in line with the sick man’s head. Moreover, it may happen that he recovers, rising again from his bed. Moreover in that case, he will take along the antlers when he roams about again. Thereupon his tribal moiety brothers and also his cousins in the opposite tribal moiety, now they will gather, and the cause of their gathering is that now he is recovering, the one who has been ill, the chief, so now they will greet him and give thanks that they are reunited, and they will raise his spirits by stroking him, beginning with [9511] his head, at the antlers which they will revitalize, and
proceeding downward all the way, carefully, so that they will stroke his mind and also his body, and he will work again, cooperating with the chiefs.\footnote{731}

Thereupon Tekanawita\footnote{511} said, “Moreover, I decree that if a chief should be enduringly ill, not recovering, and if, when they have removed the antlers, placing them toward the inner side – [\footnote{512}] his antler that serve as a symbol that he is chief—and they have hung the dark wampum on the wall alongside where his head is, if, then, he dies, thereupon his tribal moiety brothers will choose a warrior to deliver the news. Thereupon the chief will take down the dark wampum that is hanging on the wall. Thereupon he will hand it to the warrior who was chosen and he will emerge, shouting loudly, [\footnote{513}] saying, ‘kwaa, kwaa, kwaa’ three times and doing so as he walks, for the length of his trail; and he will go straight to the place where he lives, the firekeeper, Thatotaho\footnote{514}, or his cousin in the opposite tribal moiety, Honqwiyichti, or Tekaihoke\footnote{515}, or else Skanyataiyo\footnote{516}. This is where he can go, and when he arrives there, bringing along his message, then he will tell about it, saying, ‘One of us has fallen, he having died.’ Thereupon he will name the name of the deceased chief. [\footnote{514}] ‘Indeed, when they finished dressing him I left. Moreover the task is done: it is chosen, the day and also the time, when they will bury him.’ Thereupon he will hand over the dark wampum. Thereupon he will grasp it. Thereupon he will choose a warrior. Now this is the one who will bring the news so that everyone will get notified among the Confederacy moiety members, the chiefs as well as the public at large.’

“Thereupon this one will address his words to the chiefs of the deceased tribal moiety, his cousins in the opposite tribal moiety, and his Confederacy moiety brothers, supporting their minds, so that their hearts may not shatter, nor their minds become embittered. Thereupon it is the people whom he will address, supporting their minds [\footnote{518}] so that their hearts may not shatter nor the spirit of the people, the young folks and the children, he will support all of their minds and it is this that will support the minds of the whole group and also the surviving chiefs.”

“When he finishes his speech, they will take the dead man’s body, carry it to the place where they will bury him, and when they arrive there, they will place him into the grave.”

“Thereupon the speaker will begin to say [\footnote{519}] a few words, and this is what he will say: ‘Today a number of us are following along behind our great one, the chief; now we will place his body there where it will become dust again, mixing again with the soil, and thus it
will become soil again. Moreover, now we will separate again here on earth’.

‘These, moreover, have carefully removed his antlers and left them at the place where he used to have his bed and from there she will pick them up again. [520] the deaconess of the title name that is vacant, for now death is taking him back into the earth.’ Thereupon he will end his speech, and they will replace the earth; when they have completed their task, thereupon they will carry out the matters as they have been enacted among you who are chiefs, you on both sides of the League fire, your fathers and sons of the council as a whole, you colleagues of each of the moieties.” [520-2]

“Indeed, when things are ready in three days’ time, they will go to the door of the bereaved ones, those on the side of the clearminded will, if that is, [521] she will be able to get prepared, the matrons of the title name, and if thus it happens that after three days she will be prepared, then they will go to the door of the bereaved ones, the clearminded will. There, moreover, everything is going to be done by following the rules as these have been laid down by us, their joint owners.”

Thereupon Tekanawita said,> “If she is not ready by then, she will postpone it to the tenth [522] day. At that time she can have the Dead Feast at the place where they will clear the minds of the mourners—the matron of the title name, and also the chiefs—the clearminded will raise all of their spirits, also those of the people; then they will finish reciting the thirteen matters which are what they use for the raising of their spirits at the place where the title name is located; and also the chiefs, these will raise their spirits as well.”

“Moreover, at the appropriate time, when [523] she has prepared herself, the deaconess of the title name, she will notify the chiefs when she will be ready, telling them then that they have chosen a man, [524] the one who will stand up in the place where he used to stand, the dead one. First these, the colleagues, they of the same clan, these are the ones they will hand it to, when they have chosen a man. Thereupon they will pick it up, [524-1] consider it, and if the man is sufficient to the task, [524] he is the one who will replace him, he is the one who will become chief when they confirm the matter. Thereupon they will hand it to their tribal moiety brothers who, presently, will consider it, and if they decide to confirm the matter, then the cousins in the opposite moiety, they will hand it to these, explaining everything to them. Thereupon they will pick it up, they will consider it, and if they see that his qualifications are sufficient, the one they have chosen, then they will confirm. [525] Then these will reach unanimity, they of the deceased one’s nation. Thereafter as to the Confederacy moiety brothers, they will hand it to these, if they become satisfied. Thereupon they will confirm it when they have reached unanimity, and they will hand it across the fire, notifying the other side of the fire, and when they are ready, having reached unanimity, they confirm, the chiefs.”

Thereupon Tekanawita said, “If, now, it happens thus, when the matter crosses the fire, then the clearminded ones, now they will choose [526] the day it is to be, when it shall proceed, the Condolence Council. Thereupon they will hand it back across the fire, giving it back to the sponsors of the feast, once the day is chosen when they are to go to the door of the bereaved. [526-1] Moreover, as to the matron of the title name, then she will get ready, cooking the meal, and this will be in place when it proceeds, the Condolence Council. Moreover, when things are ready, the new one, the other one, he will stand up in his turn, they re–bestowing the antlers on
him, [527] and when that is done, thereupon their speaker, now he will hand it across the fire, the white wampum,527-2 which means that now it is done again, they having bestowed antlers on the new one. Thereupon the clearminded ones will accept the wampum. Thereupon it will get passed around, each of the chiefs grasping hold of the wampum. Thereupon they will answer, they having chosen a speaker, and in affirming the matter, approving what they heard, [528] they bestow antlers on the new chief. Now this one will be seated in the place that had become vacated. So now it is filled again, the place on the bench of the chiefs.”

Thereupon Tekanawita’ said, “That is how it is to be, this is the standing rule when you perform the ceremony. After this, it is customary, for our sustenance—bread and corn soup and the meat of game animals—for these to get distributed, first feeding the chiefs, [529] so they will eat. Thereafter the people, now they will feed everybody, the old people and the young people and the children, everybody will eat and when they are satisfied, the chiefs and also the people, thereupon they will have re-enacted the entire ritual. Moreover, from now on this will be a standing rule as the families continue on.”

Thereupon Tekanawita’ said, “Now I decree that if the chief has his antlers on, if perhaps [530] it should happen that his life is cut off suddenly and he dies, if this should happen, then, actually, when they finish dressing him, thereafter the chiefs of his clan, they shall remove his antlers, handing these back to the deaconess.”

Thereupon Tekanawita’ said, “If a chief is wearing his antlers when something happens—perhaps he has an accident and no one knows that he is dying nor at which [531] place; perhaps this one is in the forest, several days passing before they find out he is no longer alive, that he has died, the chief—thereupon they will bring his body back there. Perhaps it will happen that they will go straight to the place where they will bury him, the place where a grave has been prepared, and there above it they will place the body of the chief.531-1

“Thereupon the chiefs of the dead one’s clan will take off the antlers, and there, beside the grave, they will lay the antlers [532] that symbolizes the title name, and when they complete their task, thereafter they will lower his body into the opening. Thereupon they will refill it with soil, and when they finish, then, at that place, the two will mingle again, the body becoming soil again. Thereupon the chiefs, according to the rule, will summon the deaconess of the title name to stand up in front of them, and the speaker for the chiefs, indeed, this is what he will say, ‘Now here [533] lie the antlers, and you are their deaconess. Moreover, you will pick them up for it is your judgment how you will do it.533-2 As to that, there are all of the customary ways of proceeding at the death of a chief.’ Thereupon she will pick them up, the antlers.”

Thereupon Tekanawita’ said, “Now we are done, and this is what shall be carried forth through the generations of our grandchildren.”

Thereupon Tekanawita’ said, “This is what [534] will get used to strengthen the League; now we have decided on the matter of symbols of office, the antlers we bestow. Moreover, it is ominous, for possibly it will happen thus, that we might have an accident, and we, taken by surprise, perhaps, it may happen that, as to the chiefs, something may take it back.” Thereupon Tekanawita’ said, “In relation to that I have decided to extend a pole from which we will hang[534-2 a pouch made of [spotted fawn hide],534-3 Thereupon he will drop into it strands, [535] the short strands called Atu’takshæ’,535-1 As to that, it
shall be ours jointly. Moreover, if, in some particular place one will come to be a mourner, thereupon it will be the clearminded ones who will take down the pouch. Thereupon a man will bend down near the wall where he will pick it up, the object made of [spotted fawn skin], and, throwing it on his back, take to the road, walk to the place where one is mourning, and at the edge of the ashes he will stop, [536] kneel down [?], and then he will speak up, this one, using gentle words, for it would not be fitting if he were to use strong language when one is, actually, grieving. Moreover, he will use the thirteen matters for clearing the mind, indeed, the thirteen strands of wampum. Moreover, when he completes the rite in which he will raise the spirits of the mourners again, these, as soon as they recover, [537] will follow again the path of the Great Law.”

Thereupon Tekanawitaˀ said, “Now we are done with this task, and this will become customary throughout the generations to come.” Thereupon Tekanawitaˀ said, “Moreover, I now decree that the correct location for conducting the Condolence Council among the several fires is the one where the chief goes down. Moreover, during the course of the Condolence Council, they will recite the Great Law. 537-2

When the day arrives, the chosen one, [538] they will take to the road, the clearminded ones, and we shall call the ceremony ęˈhʉ́tʉ́nha’ ‘They Will Install a Chief’ which means that he will try it, the other one, the one they will raise to the seat that has become vacant. This first, moreover, when they meet, the chiefs of the clearminded side, they will sit down together. Thereafter they will place in front of them the thirteen strands of wampum which are called Atu’takshae’. [539] Thereupon, when he lays them down one at a time, the Firekeeper, thereupon the various nations who are Confederacy moiety colleagues, and who are grouped as tribal moiety and clan brothers, now these will greet it and give thanks, one by one, in order and the wampum will begin making the circuit, with them saying ‘yooheč’, yiye’, and he will begin, the second, he alone, will say, ‘yooheč’. Thereupon all the chiefs will say, ‘hiye’ which means that they are looking at [540] the Condolence wampum, the chiefs; so now it is operating, the Great Law, which provides that thus they shall greet it and give thanks, as it makes the round of the people, each in turn, the number of them.”

“Thereupon they will appoint Great Hanging Tobacco whom they will now send to the place chosen for the Installation, where they are assembled, the chiefs of the various nations who are the Confederacy moiety colleagues, grouped as tribal, clan, and moiety brothers, of the bereaved, and that is where he will go directly, carrying a message that now [541] they are ready to travel, to take to the road according to the Great Law, to cross the forest; they send him to go to deliver the news, and when he arrives at the place where they are assembled, the chiefs who are in darkness, then he will say, ‘they have sent me along to deliver a message that now they can be ready, now they can be traveling, walking on a road across the forest; so, is everything ready now?’ Thereupon they will answer, the bereaved, saying, ‘Now everything is ready.’ Thereupon [542] he will return home, the messenger, and when he gets back, he will report back that everyone is prepared.”

“Thereupon the bereaved, they will now kindle a fire near the road, in front of the place that was chosen for the installation.” Then Tekanawita’ said, “I decree, that we will call it [Near the Thorny Bushes] where they will light a fire for them, those walking on the road who will stop there, and when the bereaved hear the condolers voices coming
across the forest, [543] thereupon the bereaved will go there, to the place where they laid the fire for them, [near the thorny bushes] and they will stop there alongside the fire, forming a straight line, the chiefs and the people, that is, the old folks and the young people, and the children, everybody will stand up there on one side of the fire."

"Thereupon the clearminded, now they will pick up the thirteen strands of wampum, the Condolence Wampum, so that a single strand of wampum is what he will carry, each individual chief. Thereupon a man who was appointed to that role will pick up his cane, raising it up, also a man appointed to cry out as he walks and the former will begin to sing until at a certain time he will name Tekaihoke. Thereupon he will emerge from the council house, they walking side by side, the chanter and the first name to accept the Good Message and the Power and the Peace, and this one will cry out loudly as he walks, and as to the one who says he walks, [545] 'My offspring, when that one starts, the one raising the cane [the singer] now he will travel, now they will follow the trail, crossing the forest."

Thereupon Tekanawita said, "I decree that when he begins to sing, he will say:"

[546] haih haih haih haih haih haih haih haih haih

Now you two should keep listening, haih haih our Ancestors haih–haih you, you all who established it haih haih the Great Law; haih haih who accomplished all matters, haih haih you who established it, haih haih you have taken it back to you haih haih everything. [547] haih haih it is covered again with brush

haih haih there where you are back in the graveyard; haih haih again you are using it as a mat, haih haih the Great Law. haih haih Now, alas, haih haih the fields have again gone wild there haih haih where your heads lie buried haih haih where you are using it once more as a pillow, [548] haih haih which you established, haih haih the Great Law haih haih of our ancestors.

haih haih haih haih haih haih haih haih haih Continue listening to them, haih haih their principals, haih haih Tekaihoke haih haih and his colleagues, haih haih continue listening to them, [549] haih haih you, their principals, haih haih Hayehwatha haih haih continue listening to them, haih haih you, their principals haih haih Tsha’tekaihwate haih haih that was the number of you, haih haih you who used to work together [as a group] haih haih (they are) my offspring— haih haih the Great Law, [550] haih haih that which you established
haih he is my grandfather—–

haih haih haih haih haih haih haih haih
Keep listening to them,
haih haih you, their principals
haih haih Shaʔchona’t
haih haih and his colleagues,
haih haih keep listening to them,
[#551] haih haih you, their principals,
haih haih Teyʔnhehkwi
haih haih keep listening to them,
haih haih you, their principals,
haih haih Owēhe’kona,
haih haih that was the number of you,
haih haih you who used to work together
as a group,
haih haih they are my offspring—–
[#552] haih haih that which you established
haih haih the Great Law,
haih he is my grandfather—–

haih haih haih haih haih haih haih haih

They are cousins in opposite tribal moieties
haih haih continue listening to them,
haih haih you, their principals,
haih haih Teʔnɛ’a’kaine’t
haih haih and his colleagues,
[#553] haih haih continue listening to them,
haih haih you, their principals,
haih haih Hastawɛ’ɕɛthɛ’t
haih haih continue listening to them,
haih haih you, their principals,
haih haih Shaokohaena’t
haih haih that was the number of you,
haih haih you who used to work together
as a group,
[#554] they are my offspring—–
haih haih that which you have established,
haih haih the Great Law,
haih he is my grandfather—–

haih haih haih haih haih haih haih haih

Thus it happened
haih haih in ancient times,
haih haih fathers and sons,
haih haih they cooperated
[#555] haih haih as they founded the
League,
haih haih the Great Log,555
haih haih continue listening to them,
haih haih you, their principals,
haih haih Hoʔ tatshehte’t
haih haih and his colleagues,
haih haih continue listening to them,
haih haih you, their principals,
[#556] haih haih Kanuʔkhwɛʔvọtuʔ’t
haih haih continue listening to them,
haih haih you, their principals,
haih haih Teyohâ’kwɛte’t
haih haih was the number of you,
haih haih you who used to work together
as a group,
haih haih they are my offspring—–
haih haih which you established,
[557] haih haih the Great Law,
   haih he is my grandfather—

haih haih haih haih haih haih haih haih
Continue listening to them,
haih haih you, their principals,
haih haih Shonqhses
haih haih and his colleagues,
haih haih continue listening to them,
haih haih you, their principals,
[558] haih haih Twenaecz ê a? 
haih haih continue listening to them,
haih haih you, their principals,
haih haih Hatya ê tonqtha? 
haih haih was the number of you,
haih haih who used to work together as a group
haih haih they are my offspring—
haih haih that which you established,
[559] haih haih the Great Law,
haih rakhsothahah he is my grandfather.

haih haih haih haih haih haih haih haih haih
They are cousins in opposite tribal moieties
haih haih continue listening to them,
haih haih you, their principals,
haih haih Tehatahuþeyuk
haih haih and his colleagues,
haih haih continue listening to them,
[560] haih haih you, their principals,
haih haih Honya ê tashaye? 
haih haih continue listening to them,

haih haih you, their principals,
haih haih (H)watshatywi,
haih haih that was the number of you
haih haih who used to work together as a group,
haih haih they are my offspring—

[561] haih haih that which you established,
haih haih the Great Law,
haih he is my grandfather—
haih haih haih haih haih haih haih haih
Thus it happened
haih haih in ancient times,
haih haih there
haih haih they are fathers,
   kin to the above mentioned ones,561-1
haih haih they are on the Namebearers side,561-2
haih haih these are the ones
haih haih who have cooperated
haih haih as they founded the League,
haih haih Continue listening to them,
haih haih you, their principals,
haih haih Thatotaho? 
haih haih and his cousins
   in the opposite tribal moiety,
haih haih continue listening to them,
[562] haih haih you, their principals,
haih haih Hone ê sêhe? 
haih haih and his colleagues,
haih haih continue listening to them,
haih haih you, their principals,
haih haih Tëhatkahtus
haih haih continue listening to them, haih haih you, their principals,
[#564] haih haih Skanyatatsiwak haih haih continue listening to them, haih haih you, their principals, haih haih Awe’k’hyat haih haih continue listening to them, haih haih you, their principals, haih haih Tehaya’tkwai haih haih that was the number of you, [#565] haih haih you, who used to work together as a group haih haih they are my offspring— haih haih which you established, haih haih the Great Law, haih he is my grandfather—

haih haih haih haih haih haih haih haih haih Thus it happened haih haih in ancient times, haih haih he is their son [#566] haih haih he who has two haih haih paternal kinsmen, haih haih he is alone, haih haih he, the Great Wolf Clanner haih haih where haih haih reposes haih haih their confidence, haih haih continue listening to them,

[#567] haih haih you, their principals, haih haih Honuwiyéhti haih haih that was the number of you, haih haih you who used to work together as a group haih haih they are my offspring— haih haih that which you have established, haih haih the Great Law, haih he is my grandfather—
[#568] haih haih There haih haih his fathers kin haih haih at the two fireplaces, haih haih continue listening to them, haih haih you, their principals, haih haih Kowanq’setu haih haih and his colleagues, haih haih continue listening to them, [#569] haih haih You, their principals, haih haih Hahihu, haih haih that was the number of you, haih haih you who used to work together as a group haih haih they are my offspring— haih haih that which you established, haih haih the Great Law, haih he is my grandfather—
[#570] haih haih continue listening to them, haih haih you, their principals, haih haih Hoyunyéni haih haih and his colleagues, haih haih continue listening to them, haih haih you, their principals, haih haih Shotekwats’? haih haih continue listening to them, [#571] haih haih you, their principals, haih haih Shakokehe’
haih haih that was the number of you,
haih haih you who used to work together
as a group
haih haih they are my offspring—
haih haih that which you established,
haih haih the Great Law,
   haih he is my grandfather—
[#572] haih haih Thus it happened
haih haih in ancient times,
haih haih they used to adopt infants,
haih haih at the two fireplaces,
haih haih there
haih haih where there are relatives,
haih haih continue listening to them,
haih haih you, their principals,
[#573] haih haih Sëhawi
haih haih and his cousin
in the opposite tribal moiety,
haih haih his body is divided,
haih haih he is chief,
haih haih continue listening to them,
haih haih you, the principal,
haih haih Skanawati,
[#574] haih haih that was the number of
you,
haih haih you who used to work together
as a group
haih haih they are my offspring—
haih haih that which you established,
haih haih the Great Law,
haih he is my grandfather—

haih haih haih haih haih haih haih haih
He is their son,

haih haih thus
[#575] haih haih it happened
haih haih in ancient times
haih haih they spread out whips for them,
haih haih the added nations,
haih haih at the nation at the mucky
place,
haih haih continue listening to them,
haih haih Haka'eyuk
[#576] haih haih and he, they are father and
son,
haih haih continue listening to them,
haih haih you, their principals,
haih haih 'Tsì ʔnuyawhe',
haih haih that was the number of you,
haih haih you who used to work together
as a group,
haih haih they are my offspring—
haih haih that which you have established,
[#577] haih haih the Great Law,
haih he is my grandfather—
haih haih continue listening to them,
haih haih you, their principals,
haih haih Kata'kwatsi?
haih haih and his colleagues,
haih haih continue listening to them,
haih haih you, their principals,
[#578] haih haih Shoyowes
haih haih continue listening to them,
haih haih you, their principals,
haih haih Hatya'schénc,
haih haih that was the number of you,
haih haih you who used to work together
as a group,
haih haih they are my offspring—
haih haih that which you have established,
[#579] haih haih the Great Law,
haih he is my grandfather—
haih haih There
haih haih they are Confederacy moiety brothers
haih haih continue listening to them,
haih haih you, their principals,
haih haih Teyōghyuku
haih haih and his colleague
[#580] haih haih continue listening to them,
haih haih you, their principals,
haih haih Teyothowehkwi
haih haih continue listening to them,
haih haih you, their principals,
haih haih Teyawehethu(?)
haih haih that was the number of you,
haih haih you who used to work together
as a group,
[#581] haih haih they are my offspring—
haih haih that which you established,
haih haih the Great Law,
haih he is my grandfather—
haih haih continue listening to them,
haih haih you, their principals,
haih haih Hatutaheha?
haih haih and his cousin
in the opposite tribal moiety,
[#582] haih haih continue listening to them,
haih haih you, their principals,
haih haih Teskahe?

haih haih that was the number of you,
haih haih you who used to work together
as a group
haih haih they are my offspring—
haih haih that which you have established,
haih haih the Great Law,
[#583] haih he is my grandfather—

haih haih haih haih haih haih haih haih There
haih haih they are father’s kin to him583-1
haih haih they are the ones who
haih haih cooperated
haih haih as they founded the League.
haih haih Continue listening to them,
haih haih you, their principals,
[#584] haih haih Skanyataiyo?
haih haih and his cousins
in the opposite tribal moiety,
haih haih continue listening to them,
haih haih you, their principals,
haih haih Tshatekaêtehyes,
haih haih that was the number of you,
haih haih you who used to work together
as a group,
haih haih they are my offspring—
[#585] haih haih that which you have
established,
haih haih the Great Law,
haih haih he is my grandfather—
haih haih Continue listening to them,
haih haih you, their principals,
haih haih Ka’nokai585-1
haih haih and his cousins
in the opposite tribal moiety,
haih haih continue listening to them,
[#586] haih haih you, their principals,
haih haih Shäk’tsyona
haih haih that was the number of you,
haih haih you, who used to work together
as a group,
haih haih they are my offspring—-
haih haih that which you have established,
haih haih the Great Law,
haih haih he is my grandfather—-
[#587] haih haih

Continue listening to them,
haih haih you, their principals,
haih haih (Ha)nishayencia'hä?87-1
haih haih and his cousins
in the opposite tribal moiety,
haih haih continue listening to them,
haih haih you, their principals,
haih haih Shayenawat87-2
haih haih that was the number of you,
[#588] haih haih you who used to work together
as a group
haih haih they are my offspring—-
haih haih that which you have established,
haih haih the Great Law,
haih haih he is my grandfather—-
[#589] haih haih they added rafters

haih haih the Great Dark Rafters,
haih haih they are replacing the doorway
with them,89-1
haih haih the Great Dark Doorway,
haih haih they two guard the doorway.
haih haih Continue listening to them,
haih haih you, their principals,
haih haih Kan'khi?tawi7
[#590] haih haih and his cousins
in the opposite tribal moiety,
haih haih continue listening to them,
haih haih you, their principals,
haih haih 'Teyoninhoka’we
haih haih that was the number of you
haih haih you who used to work together
as a group
haih haih they are my offspring—-
haih haih that which you have established,
[#591] haih haih the Great Law,
haih haih he is my grandfather—-
haih haih haih haih haih haih haih haih
Now perhaps in some way
haih haih I performed improperly591-1
haih haih and not as he used to do it,
haih haih our ancestor,
haih haih for now one has come to fail
haih haih they are your grandchildren
[#592] haih haih he is my grandfather—-
haih haih ‘now one has come to fail
haih haih haih haih haih haih
Thereupon Tekanawita said, “I decree that when they arrive there, the ones walking on the road, at the place where one has made a fire for them [near the thorny bushes], then they will stand up on the different sides of the fire, the chiefs, according to their Confederacy moiety affiliation. Thereupon the people, the old people and youths and children, everyone will stand up, lining up according to ranks. [#593] Thereupon on the other side of the fire will be the bereaved, these having appointed one who will walk back and forth alongside of the fireplace, doing so repeatedly and he will have a cane along.”

Thereupon Tekanawita said, “I decree that when he begins walking back and forth, this is what he will say:

Today, I suddenly became aware of your voices sounding across the forest. Approaching, moving across, barriers you saw, in coming, traces of them, our ancestors.

As if just barely, it is becoming ominous, for smoke should still be rising at the place, the place where they used to smoke and where, formerly, we gained wisdom.

There, as you came, you saw numerous signs of our ancestors; [#596] and this, indeed, how can it be at ease, your mind, with teardrops falling as you came, my father’s kinsmen.

We give thanks that now you have crossed the forest. Presently, together we assemble and then, together we shall sit, my father’s kinsmen.

This in fact is ominous, for possibly, these might have killed you, the water holes. [#598] And these beings, actually, are everywhere, they having claws all over.

This, possibly, might have killed you, where the ax is raised repeatedly. [#598-4]

This possibly might have killed you. We give thanks that, just so, indeed,
now you have crossed the forest.
How ominous,
had it happened thus:

had you fallen on the trail back then
and they suddenly noticed,
coming to a stop,
[#600] they, becoming horrified,
saying,
‘Over yonder,

bodies are lying there,
they even have antlers on’
and they wondering,
‘What, apparently, was done?’

We give thanks that now
you have reached us safely.
[#601] This is what they have decreed,
our ancestors:

“They will kindle a fire for them
[near the thorny bushes],
and they will console them
with the ‘few words’

[#602] Yonder
where they referred the matter,
you will cause it to lead them by the arm
toward the Council House.

There
they will seat them,
at the Council House.

There
all matters
[#603] will get accomplished,
as they will ‘rub down their bodies’.

Now moreover, you, the principals
of your clans
whose fireplaces were abandoned,
where submerged bushes
tremble
in gathering waters
[#604] of rough currents.
Thus the number of your clans:
Wolves,

now you two are Confederacy moiety brothers,
the people stand
they of the cattail place
they of the sand place,
[#605] the Oswego people
thus the number of your clans,
you two Confederacy moiety brothers.
Now your children.

They from Oneida, Standing Stone,
the white one,
and the Cayugas,
thus the number of your clans
of ancient times.
[#606] Then he will quit.”
bushes, for the Few Words to complete them. Now, moreover, my father's kinsmen, you will keep in mind what they will say, the Four Brothers; and this is the wonderful news, that now you have reached us here you, the Three Brothers, who shed great tears, as you were coming on the road. Moreover, you will keep in mind that he passed his hand through his tears, they wiping your tears with this white, soft cloth they use when they wipe your tears."

"Then, moreover, you will look around calmly, and you will see them all about you, roaming around, your nephews and nieces, and then you will see the land again. Thereupon you will begin to think calmly again; moreover for at least one day, you should be thinking peacefully. 'That, perhaps, is how they will do it, the Four Brothers.'"

"Thereupon the wampum will cross over the fire towards the Three Brothers who will grasp hold of it, and continuing on, secondly, he will say, 'My father's kinsmen, thus it happens and it is dreadful that it should happen to one, that repeatedly one's ear becomes plugged so that one cannot hear anymore, moreover, thus it has happened to you, my father's kinsmen. So now they are carefully reopening your ears. Now, moreover, they will be restored, and you will hear them speaking again, those moving about near you, your nephews and nieces. Now, also, you will hear again about how things are going at the settlement. Now, moreover, you will think calmly, and for at least one day you should continue thinking calmly.' That, perhaps, is how they will do it, the Four Brothers."

"Thereupon the wampum will cross over the fire towards the Three Brothers who will grasp hold of it, and continuing on, secondly, he will say, 'My father's kinsmen, thus it happens and it is dreadful that it should happen to one, that repeatedly one's ear becomes plugged so that one cannot hear anymore, moreover, thus it has happened to you, my father's kinsmen. So now they are carefully reopening your ears. Now, moreover, they will be restored, and you will hear them speaking again, those moving about near you, your nephews and nieces. Now, also, you will hear again about how things are going at the settlement. Now, moreover, you will think calmly, and for at least one day you should continue thinking calmly.' That, perhaps, is how they will do it, the Four Brothers."

"Then, moreover, the Three Brothers will say, 'We are removing your tears.' Moreover a handkerchief is what they use, and 'when we wipe your tears, you will look around again, and then you will notice them near you, moving about, your nephews and nieces, and then you will once more see the land, and you will hear again what is going on in the settlement; you will be happy in the future and you will think peacefully for at least one day.' This, perhaps, is the way they will do it, the Three Brothers."

"Thereupon one strand of wampum will go back across the fire, they taking it back, their word, the Four Brothers, and the matter will continue on then he will say,
‘It happens, and it is a dreadful thing, that repeatedly they get plugged, ones ears. Moreover this is what happened to you, for you cannot hear because your ears have become clogged.’ Moreover, the Three Brothers will say, ‘Now we will clear out your ears. Then you will hear them talk as they move about near you, and then you will hear everything that is going on where they live; you will be happy again in the future; moreover, for at least one day you will think peacefully.’ That, perhaps, is how the Three Brothers will do it.”

“Thereupon it will come across the fire, the wampum, the matter will continue on, and thirdly, he will say, ‘Thus it happens, and it is dreadful what will happen to one: repeatedly it may fail, one’s life, for repeatedly it gets clogged up, one’s throat, with grief; that is what happened to you, it got clogged, your throat, with grief.’ So the Three Brothers will say, ‘Now we will remove the grief–caused obstruction from your throats, our uncles, you chiefs of the Four Brothers, and then you will rejoice again, then it will improve, your breathing; your bodies will get strong again and also your mind. Thereupon you shall speak calmly. Thereupon we will thank one another. Moreover, in the time ahead, for at least one day, you shall think peacefully again.’ This, perhaps, is how they will do it, the Three Brothers. Thereupon it will go back across the fire, the wampum. Thereupon he will say, ‘These are the number of words they speak—ohoku’a few words—the Three Brothers, and now I have finished it.”

Thereupon Tekanawita said, “When all of them have found their way back to them, the wampum strings, to the Four Brothers, the bereaved ones, then the speaker will say, ‘Now we have completed the task of reciting the ‘Few Words’, we have rubbed each other down. It is now done, the task of the invitation wampum which leads you towards the Council House where they will seat you and where everything will be completed that remains to us.’

“Moreover the Three Brothers will say, ‘Now we will clear out your ears. Then you will hear them talk as they move about near you, and then you will hear everything that is going on where they live; you will be happy again in the future; moreover, for at least one day you will think peacefully.’ That, perhaps, is how the Three Brothers will do it.”

“Thereupon the appointed ones, the warrior chiefs, [619] these two will lead you there, and seat you where they had gone to prepare a seat for you.”

“Thereupon the Great Hanging Tobacco warriors will cross over the fire, and the two will stand up in front where the other two are standing, the ones who will lead the procession, the singers for the Three Brothers. Thereupon the Four Brothers’ chiefs and the people will go back there towards the appointed place, and when they arrive back in the house, they will sit on one side, the Four Brothers will.

“Thereupon the appointed ones, the Great Hanging Tobacco warriors, then they will say, ‘Let us get started.’ Thereupon the one who followed the path [=recited]. On the journey [Hewitt, SINAA mss. 1634, 3640] will continue on from where he left off in his recitation when they got back to the place where a fire was made for them [near the thorny bushes]; he will continue singing, and say ‘...’ [those names of the chiefs that were not sung before (if the road traversed happened to be too short) are sung now in a complete way].

“When they arrive inside the house, the two leaders, the Great Hanging Tobacco warriors, they will go where seats are prepared, and there they will sit down, [621] the Three Brothers’ chiefs, and there they will stand, the two who lead them by the arm; then they will sit down, the chiefs, on one side of the house where all of them will be seated, all the People of the Three Nations, indeed, as they say, the Mohawk, the Seneca, and the Onondaga.” Thereupon Tekanawita said, “And this one, who is following the path,
walking on the road, now he will[7],621-1 he will repeat from the beginning the narration of the founding of the League[621-2] and he will walk back and forth inside the Longhouse, [622] naming the chiefs of the several nations, the groups of tribal colleagues and of the opposite tribal moieties, and of the Confederacy moieties on both sides of the fire, repeating it in its entirety, naming them all, and ending at the place when the task of establishing the League was completed. Thereupon he will[7],621-1 he will move back and forth inside the house. Moreover, when he gets to the part where he says, 'That used to be the number of you who collaborated,'[622] thereupon the chief, now he will shout, [623] saying, 'yo-he·…' Thereupon all of the chiefs of that Confederacy moiety, now all of them will say, 'i·...ye·…' Then those on the other side of the fire, the Four Brothers', when he gets to the part where he says, 'This used to be the number of you who used to collaborate,'[7]623 the chiefs will shout, saying, 'yo-he······' Thereupon all of the chiefs will say, 'i·...yéæ,' and that is how it will be until he completes[624] the enumeration of their several nations. Thereupon he will sit down again.

Thereupon Tekanawitaˀ said, "I have decreed that a blanket will be strung up halfway between their two sides of the fire, where on one side of the fire sit the bereaved, the Four Brothers, and on the other side of the fire the Three Brothers, the condolers. Thereupon they will put all of the fourteen strands624-3 of the Condolence Wampum up on it.624-4

Thereupon Tekanawitaˀ said, [625] "I decree that they will draft one man from the side of the condolers, the Three Brothers side, and then they will sing the Six Songs.625-2 Moreover, they will draft this one to raise up the song, and, singing alone, he will say:

The Law, I come again to greet it,625-3 completing one song. Thereupon another man will repeat it from the beginning. Thereupon the chiefs, his Confederacy moiety brothers, all of them will sing and these, also, [626] these will say:

The laws,625-4 I come again to greet them.

And they will complete the song. Thereupon the song leader alone will sing again, saying this:

My offspring,626-3 I come again to greet them.

And when he completes the song, thereupon the chiefs then all will sing the same song, saying:

My offspring,626-3 I come again to greet them.

[#627] And they will complete the song. Thereupon the song leader will sing by himself again, saying:

Great Hanging Tobacco warriors, I come again to greet them.

And then the chiefs, all of them, will sing the same song, saying:

Great Hanging Tobacco warriors, I come again to greet them.

Thereupon the song leader, alone, will say:

[#628] My women,628-1 I come again to greet them.
And he will finish the song. Thereupon the chiefs, all of them, will sing this same song, saying:

My women, I come again to greet them.

And they will all finish the song. Thereupon the song leader, now he, again, will sing alone, saying:

They are our grandfathers, I come to greet them.

[#629] And he will complete the song. Thereupon the chiefs, then all of them will sing the same one, saying:

They are our grandfathers, their works.

And they will complete the song.

Thereupon Tekanawita said, “I decree that this is to be the principal one, when they are singing the other five songs to their completion. Thereafter one man, the chief they appointed on the side of the condolers, that one will walk back and forth the full length of the house and that we will call ‘Over the Forest’. Moreover, when he begins it will get raised up, the curtain.

Haih, he is my grandfather, haih, you two should listen, when they seek it, they who are the grandchildren, that which now has grown old, that which you established, the Great Law.

Haih, he is my grandfather, haih, truly, it may happen that one listens again.

Haih, he is my grandfather, haih now, at present, in some way, I may perform it improperly compared to the way he used to do it.

[#632] Haih, he is my grandfather, haih all matters you have taken back with you, into the ground where you are lying again, on your mat, the Great Law.

Haih, he is my grandfather, haih.

[#633] is it not this that you have said:

“This will endure, they shall carry on with it, our grandchildren.”

Haih, he is my grandfather, haih.

Thereupon he will sit down again, and then it will go down again, the curtain. Thereupon the song leader, now he, alone, will sing the sixth song, saying:

[#634] Then all the Lords repeat the song.

You keep listening to them.
You keep listening to them,
You keep listening to them,
You keep listening to them,
They are our grandfathers,
you keep listening to them,
They are our grandfathers,
you keep listening to them,
You keep listening to them,
You keep listening to them, yó-e.

(Then all the Lords repeat the song)\(^{634-2}\)

\[^{635}\] Thereupon it will get raised up again, the curtain."

Thereupon Tekanawita said, “I have decreed that then he will stand up again, the appointed one, and he will move around, chanting, ‘Over the Forest’, continuing on from where he ended, saying:\(^{635-3}\)

‘Haih, he is my grandfather, haih; was it not this that you all said?

“This is what they will use to strengthen the League,
what we have accomplished,
\[^{636}\] our symbols,
the antlers we conferred on the chiefs;
and if, presently,
we are caught yet unaware as we return,\(^{636-1}\)
then this, in fact,
will disappoint us again.”

Haih, he is my grandfather, haih
was it not this that they said?

\[^{637}\] “As to this, as soon as someone is shaking with fever,\(^{637-2}\)
then we will take care of the antlers,
on the inner wall they will place them;
actually, it is prohibited,
for them to lie scattered underground.
Should someone take them back there,
his wearing the antlers in death,
\[^{638}\] if thus it happens,
we perish.
Henceforth it will be the Law
for this to be used to strengthen the League:
We will add other persons to them\(^{638-2}\)
\[^{2}\] \(^{638-3}\)
or perhaps \[^{639}\] one will make a mistake
and one will suffer the consequences
when we extend their body therewith\(^{639-1}\)
near the wall
where it will rest in the dark.”

Haih, he is my grandfather, haih
was it not this that they said?

“Moreover, what indeed, if it happens
\[^{640}\] that in broad daylight,
someone meddles—
just everywhere
they come from—
perhaps then
one will see it, [?]\(^{640-1}\)
beside the wall
where it rests in the darkness, and perhaps, standing up again, one is extremely frightened, and then, one will ask questions, saying, ‘What has happened here unexpectedly? The near the wall, resting in the darkness, this, actually, one may not understand, and when one asks questions then one will find out, and at once it will twist it in circles, one’s mind. Moreover, this, again will harm us.”

Haih, he is my grandfather, haih; was it not this that they said? “Moreover, thus it will happen, we will uproot a pine tree, it taking much of the earth with it, whereupon we will drop it down into the intensely swift current, which will carry it away, and then we will replace the pine, so that never again should they see it, our grandchildren.”

Haih, he is my grandfather, haih; was it not this that they said? “What we have accomplished, this is what they will use to strengthen the League; thus we all have on symbols of status, we, wearing antlers. Moreover, this is ominous, if presently, we are caught yet unaware as we return, just then we will become quiet again.”

Haih, he is my grandfather, haih; this is what they said: “Thus, moreover, is how we shall do it: We shall extend a pole, we shall hang a pouch there of spotted fawn skin. Thereupon we will drop a strand of wampum there the short strand, for the ones who are bereaved. Moreover, the clearminded ones, this, now, they will remove, and they will take it to the road, walking there, to the place where they are in mourning, and there, at the edge of the ashes, there one will stand up, saying words of sympathy to raise their spirits. At once they will begin to feel relieved, the bereaved, and they will resume the path of mourning.”
of the Great Law.”

Now, moreover, you principal one of the League,
[#649] you Tekenanwita, and his offspring,
it is you two who are the principal chiefs of your nations,
you Ho’tatshehté; and he who is father’s kinsmen to the former,
you are the two principals chiefs of your nations,
you and Thatotaho; and he who is son to the preceding,
[#650] you two are principal chiefs of your nations,
you and Haka’eyuk; and he who is fathers kinsmen to the preceding,
you two are the principals chiefs of your nations,
you and Skanyataiyo; and he who is of the opposite tribal moiety,
you two are the principals chiefs of your nation,
you and Tsha’tekačhyes.
[#651] Now this is what they have considered carefully:
adding to the rafters again.²

Haïh, he is my grandfather, haïh, now they are humbled,
yeah, he is my grandfather, haïh.

[#652] ’Thereupon he will sit down again, the speaker on the side of the clearminded.

When he stands up, that one, resuming the Thirteen Matters, he will say: ’It happens in this way, and it is dreadful that thus it should happen to them, that repeatedly there is a great twisting around within one’s body, there being much bile in addition to the displacement of the organs within the body, and eventually it will fail, one’s spirit and one’s strength. Thus, moreover, it has happened to you, you who are downstream from us, and just so [653] it twists around in circles, your mind, and there is a lot of bile, your organs being displaced within your body.’ Moreover, they have ordained, our ancestors, the principal remedy for this is what they call [?]. Then, moreover, they will pick it up, the Three Brothers. Then, moreover, they will say, ’Now we are pouring in the liquid, the (?).’ Moreover, when the liquid settles down, it will begin to work in your body; it will strengthen your mind, and [654] it will wipe away the widespread jaundice and readjust the twisted organs within your body. Thereupon you will begin to be happy again, and it will come right again, your mind and your future life. Moreover, for at least one day you should keep thinking calmly, you who are downstream from me.’ That, perhaps, is how they will do it, the Three Brothers. Thereupon it will cross the fire, one strand of wampum.

“Then, again, ’It repeatedly happens in this way, and it is dreadful that thus it should be happening to them, [655] that, repeatedly, red marks are forming where one has one’s space.’ Moreover, this has happened to you, red marks have formed at your space.’ Moreover the Three Brothers will say, ’Now
we are wiping off your red marks from where you have your space. Moreover they are using a handkerchief to wipe the red marks from your ceremonial seat. Moreover, now your space will be fine again, and only on certain days will they become divided again, our minds. Moreover, when you get back to where you have your antlers, it will be very peaceful once you take your ceremonial seat. Thereupon you will think calmly in the future. Moreover, for at least one day you should be thinking calmly, you who are downstream from me.

That, perhaps, is the way they will do it, the Three Brothers. Thereupon it will cross the fire, one strand of wampum, and the matter continues on.

"Then another matter. 'It happens, and it is dreadful that it will happen in this way; thus, repeatedly, one loses track of the sun.' That, moreover, is happening to you, my uncle, you the chief, you have lost track of the sun and you can't perceive the movement of the sun.' So then the Three Brothers will say, 'We are restoring the sun to you.' Moreover, the next day when the sun rises, when it moves up over the forest, you will keep watching the sun move along. Moreover, when it is in the center of the sky, the sun, then it will shine all around you, and this, at the same time, will remind you – as it carries it here and there, your mind - you will remember your work for the people's welfare, and then you will think peacefully. Moreover, for at least one day you should continue to think peacefully.' That, perhaps, is how they will do it, the Three Brothers. Then it will come over the fire, one strand of wampum, and the matter continues.

Then, again, there is another matter. 'It happens, and it is dreadful that thus it happens to one. Thus, repeatedly it is there, one's mind, something causing it to roll there, to the place where the grave is located. Moreover, this keeps happening to you, my uncle, you the chief, it having rolled there, your mind, to the grave of the one you used to depend on, and there repose your minds, you of the Four Brothers. Moreover, now you will keep in mind that they are doing it properly, the Three Brothers, when they say, 'Now we are clearing the earth where the grave is,' and they reach out and grab all kinds of vegetation, and throw it there, and
just there they put up a piece of dressed lumber. Indeed, this is to accomplish two things: on the one hand great heat should not penetrate, and on the other hand, great rains should not penetrate, thus, peacefully, his bones will rest there, the one you used to depend on. Now you will think peacefully in future. Moreover, for at least one day peacefully you should be thinking.

That, perhaps, is how they will do it, the Three Brothers. Then it will cross over the fire, the strand of wampum, and the matter continues on.

"Again, there is another matter: 'Every day it threatens us with a pole raised to the level of our heads, the Great Destroyer, who lurks in the darkness near the house, overpowering us with magic, scattering things about. Thus it is doing it, the Great Destroyer.' Then the Three Brothers will say, '[we are restoring your land].'

Moreover, when they jumped away, we gathered up your bones, for this is what they decreed, our ancestors, that it will require the twenty matters. Indeed, when they pick it up, that is what we will use to tie up your bones, the twenty matters. Moreover, you will think peacefully in the future. Moreover, for at least one day you will continue thinking peacefully.' Thus, perhaps, is how they will do it, the Three Brothers. Then it will cross the fire, one strand of wampum, and the matter continues on.

"Again, another matter: 'This concerns your nieces and nephews, the women and the men. Indeed, he intends it, he who has created us, he has ordained, having so decided, that there shall be faithkeepers on earth he saying, "It shall be established as I have decreed," and this is how he has proceeded, the Creator. Moreover, he has given special importance to the women, decreeing that they will busy themselves around the fire, they being in charge of the foodstuffs. And this, especially, he decreed that women will be the source of newly born persons, they being the ones who will take care of raising the children. Moreover it is dreadful if death takes her from her lineage of related women, for it is just this that will create vacancy in ongoing relationship groups. This might have come to pass had things not happened as he had
Moreover, when it dissolves, then they become saddened. [\#671] our mothers' minds. Moreover, there the people are left standing around, the men who were formerly their partners, and who are now depressed in their minds. Moreover, now we, the Three Brothers, say, "Now we are raising their spirits again, those of the women and the men, so that now they may think peacefully again and take in hand again whatever are their responsibilities, for from now on they will be thinking calmly again. Moreover for at least one day you should continue thinking calmly." That, perhaps, [\#672] is how they will do it, the Three Brothers. Then it will cross the fire, one string of wampum, and the matter continues on.

"Then, again, there is another matter: You, my uncle and your two nepotic relatives should continue to listen to one another for, actually, it is a serious matter if it happens thus, that you leave your path from where it ought to lead you, you chief. If this happens, she will look at you, your niece, for, actually, it is a fact that he has given her wisdom. This one, [\#673] you will notice with surprise, standing in front of you, she will speak up, saying, "It is an amazing matter, my uncle, you who are chief, now you are straying from your path and you are not consulting with your colleagues; over there the people are left standing while you are alone, and now you are straying from your path; so I will ask you to return to your path, my uncle, you who are chief," and that is how she will do it, she will warn you and it is a dreadful thing for you to disregard her warning.

"And this man, [\#674] your nephew, he will see you, you who are chief, willingly working toward the extinction of the people. Thereupon you will notice with surprise that he is standing there in front of you; then he will speak up, saying, "My uncle, you who are chief, it is an amazing thing that you are working towards the extinction of the entire group, for you are the one who is alone, you are not consulting them or working together with them for the Great Law. Moreover, I ask you to return to your path, for it is your responsibility towards [\#675] your colleagues." Thereupon he will turn back, for it is a dreadful thing if once he disregards the warning, for then it will be there, over the earth's edge, that all of the people will come to hang their feet. As to that, no one is able to lift them up when it happens in this way, except just this one is able to lift them up, our Father, our Creator, the Ruler.

"Moreover, when [\#676] they see you—your two nepotic relatives—doing the same thing despite both of them having warned you to your face, you who are chief, then trying to cause you to return to your path, and you not having obeyed, thereupon they will summon the Great Warrior; they will all meet and you will notice them with surprise, standing up in front of you, he speaking up, the great Warrior, saying, "It is amazing, my uncle, you who are chief, indeed [\#677] you have not accepted their warning which was spoken by both woman and man, indeed, you have not accepted it. So now I am removing your antlers and handing them back to her, the deaconess of the title name. Moreover, you are free now, and cannot wear antlers again; now you are an ordinary person. Now, moreover, you can go away, wherever you wish to go. Thereupon the people, the number of your followers, now they will notice that you no longer are wearing your antlers, and then [\#678] they will let go of you." Moreover, the Three Brothers, they will say, "You two listen to each other, you and your nephew and niece." Indeed, now, you should be thinking calmly in future days to come. Moreover, for at least one day you should continue to think peacefully." That, truly, is how they will do it, the Three Brothers, and...
then it will cross the fire, one string of wampum, and the matter continues on.

"Then, again, another matter, 'this they will tell about the dreadful thing [§679] that is happening to you, my uncle, you who are chief; don't let it cause you to lose control of your mind. For it is a dreadful thing if it should happen that this will end your sanity. Actually, the earth is immune to magic, but of all the plants growing there, any one of these can kill one. Moreover, that is the reason that then the Three Brothers will say, 'We forbid it, don't do it, for it will cause you to lose control of your minds, those of you who are still [§680] surviving among colleagues and those of your group who depend upon you.' So you shall think calmly from now on, and for at least one day you shall continue to think calmly.' That, truly, is how they will do it, the Three Brothers.

"Then, again, there is another matter: 'Your torch has gone, and it is a dreadful matter that thus it has happened to you.' Then, moreover, the Three Brothers will say, 'Now they should put their two poles together again, and there, on the poles, they should replace the torch, and thus [§681] we are all of equal status. And so it will happen at some time that one will see that which causes our death; then we will take it down, the torch, and, without leaving any traces, one will run throughout the territory of the League, reaching in a short time the Leagues borders, to inform the entire number of the Leagues fireplaces. Moreover, you will think peacefully from now on. Indeed, for at least one day you should continue to think peacefully, you Four Brothers who are downstream from us.' That, truly, is how they will do it, [§682] the Three Brothers. Thereupon the last strand of wampum will cross the fire, the matter continuing, as you listen on, you Four Brothers', and then they are finished with their speech, the Three Brothers.

"Then, moreover, they will tell you about what they have done, our ancestors, the Founders. 'This is what our ancestors have ordained: on either side of the fire there will be a chance that one of the standing tree trunks, the chiefs [§683] will go down, and their will be a vacant space where he used to have his seat, the one who is now dead. Indeed, they have said this is an opportunity to turn his face towards the chiefs and also the people, the one they will raise to replace this one, calling him by the dead man's title name.' Moreover, this is what caused them to come, the Three Brother, that a seat has become vacant where he use to sit, the one they used to depend upon. 'Now as to that, [§684] it has gotten dissolved, his body, and been taken back.' Moreover they will say, the Three Brothers, 'Now, moreover, show us our new colleague. Moreover, we shall keep him in mind that it has happened according to our custom. Moreover, it gets returned, our notification wampum and you will keep in mind that that completes the number of our words.' Now, moreover, the Three Brothers have completed their speech.

"Moreover, you will keep in mind that when they will pick up the cane again, [§685] starting to come back out of the Longhouse, to go to the edge of the forest, where they will crouch down again. [?] [§685] 'Thereupon the Four Brothers' speaker will stand up to say, 'My father's kinsmen, Indeed, be patient for a little while longer.' Thereupon the Three Brothers will sit down again. Thereupon it will get lowered again, the curtain, and the Four Brothers will place in front of them the thirteen [§686] strings of wampum, the words of the Three Brothers. Thereupon the Four Brothers' chiefs will appoint a song leader; this one will raise up a song, and they will sing
the Six Songs. Thereupon the song leader will sing by himself saying,

Singer:  
 haiʔ haiʔ (nine times)  
 The Great Law, they come again to greet me (twice)  
 haiʔ haiʔ (four times)  
 hyeʔ  
 
 Chiefs:  
 
 same song  
 
 [#687]  
 
 (Singer):  
 haiʔ haiʔ (nine times)  
 My father's kinsmen, they come again to greet me  
 haiʔ haiʔ (four times)  
 hyeʔ  
 
 Chiefs: same song  
 
 'The song leader will sing again, saying, 'The Great Law, they come again to greet me,  
 Singer: haiʔ haiʔ (nine times)  
 
 Hanging Tobacco warriors, they come again to greet me (twice)  
 haiʔ haiʔ (four times)  
 hyeʔ  
 
 Chiefs:  
 
 same song  
 
 Singer: hai hai (eight times)  
 
 [#688] The song leader will sing again, saying,  
 'My [women]  
 they will come again to greet me (twice)  
 haiʔ haiʔ (four times)  
 hyeʔ  
 
 Chiefs:  
 
 same song  
 
 Singer:  
 
 aiʔ aiʔ (eight times)  
 
 Our grandparents, their words (twice)  
 aiʔ aiʔ (four times)  
 hyeʔ
Chiefs:

same song

[#689]
keep listening to them,
keep listening to them,
keep listening to them,
keep listening to them,
our grandfathers,
keep listening to them,
keep listening to them,
keep listening to them,
keep listening to them,
hye

[#690] “Thereupon it will get raised up again, the curtain. Thereupon the speaker will stand up, saying, ‘He has made this day, the Creator, the one who made daylight on earth, the one who has fashioned us humans, and as to that the number of us, who will assemble, we and my father’s kin. So now you have finished your speech.’

“So now first they will answer, the Four Brothers, ‘Moreover, this is what you will keep in mind, that we have accepted it, what [#691] you did in completing your words to us. Moreover, this is what they ordained, our ancestors who originated our custom that whichever side of the fire suffers the death of a chief, the clearminded side shall go to the door of the bereaved. This, moreover, is the path you are following, my father’s kinsmen. Moreover, the matter is not one sided, for it happens to both our moieties. Moreover, every day someone falls who is near to you, and they keep dying, [#692] your nephews and nieces and also your grandchildren. So then it continuously twists around, your mind. Therefore they pour [medicine] which settles down there and cures your entire body, and then you will think calmly in future, moreover, for at least one day you will continue to think calmly.’ ‘That, truly, is how they will do it, the Four Brothers.’”

(Then the Four Brothers repeat the thirteen strings exactly as given by the Three Brothers.)

“‘Thereupon the Four Brothers’ [#693] speaker says, ‘Now your words are completed, my father’s kinsmen. Have you not, indeed, acted thus, so that there is an opportunity, here among the people, for them to show his face? From among the people, they will raise him up in front of the chiefs, who will call him by the name of the dead chief when they stand up the other one. Moreover, my paternal kinsmen, you will be aware that it will happen in the way you specified when you said, ‘Now show us our new colleague!’ So now, be prepared, this is the real thing, now you will see him; now we will show you your new colleague.’

“Thereupon they will call him, the appointed one, and they will stand him up there in front of them, and the speaker will say, ‘Now you two, look this way; in front of you is the one they have appointed—they and the deaconess of the titles of their clan—where a seat has become vacant, where the former chief sat. Moreover, as to this one standing in front of you, [#695] they crowned him with the antlers, and he is the one they will rename with the title of the deceased chief.’

“Thereupon the speaker will say, ‘Moreover, now their words will cross the fire, and they are unanimous, the deaconess of the title name, the tribal moiety colleagues, the cousins in the opposite tribal moiety, all
have approved, as well as the Confederacy moiety colleagues, all, have approved unanimously, the nations comprising the Four Brothers.”

“Moreover, now it will pass across the fire, it is on its way, their word, notifying you, my father’s kinsmen, you Three Brothers. Moreover, she is his guardian whom they placed at his back, and they were unanimous about this, all the deaconesses and matrons of the title name, its joint owners, that this is one who will stand side by side at the head of their family’s clan when he stands up to become chief.”

“Moreover, now it will pass across the fire, it is on its way, their word, notifying you, my father’s kinsmen, you Three Brothers. Moreover, she is his guardian whom they placed at his back, and they were unanimous about this, all the deaconesses and matrons of the title name, its joint owners, that this is one who will stand side by side at the head of their family’s clan when he stands up to become chief.”

“Thereupon he will name her (Head Female of the Deceased’s family).”

“Thereupon it crosses the fire, the wampum. Thereupon the Three Brothers will pass it around the group, the wampum, and all of the chiefs will take hold of it, the entire group of them.

“Thereupon the speaker of the Three Brothers will stand up, saying, ‘Now, indeed, the matter is fulfilled: We are looking at the one to whom you have newly given antlers, the chief, and the one who is guarding him, the matron of the title, and both we accept as we were notified by your word. Now, moreover, the Three Brothers confirm you, whom they have raised up. Moreover, now listen well, you whom they newly conferred antlers upon, you chief.’

“First the Three Brothers will say, ‘They thickened your skin which is now seven inches thick, which means that your mind will be strong and it will not let it pass through, a pointed object meant to puncture you when you work for the Good Message, the Power, the Peace, and the Great Law. Indeed, actually now you are the one who protects your family and the various nations.’ Moreover, they will say, ‘You shall be a good person, and, especially, you shall be kind to all of the people, not differentiating among them, the people who are wealthy, and the poor ones, and the good natured ones, and the evil ones who sin readily; all of them you shall treat kindly, and you shall not differentiate among them. And as to your own fireside, never consider only yourself, you must always remember them, the old people, and the younger people, and the children, and those still in the earth, yet unborn, and always you will take into account everyones well being, that of the ongoing families, so that they may continue to survive, your grandchildren. That is the number of words.

“Moreover, the one that guards you, the chief, that one you shall continue to obey. And as to you, you also must never spoil the affairs of the Great One of your family.

“Moreover, you chiefs, be of one mind with the new one who has stood up, cooperating in your work of the Great Law. Moreover, that is the number of words; now they have finished their message, the Three Brothers.”

“Moreover, the one that guards you, the chief, that one you shall continue to obey. And as to you, you also must never spoil the affairs of the Great One of your family.

“Moreover, you chiefs, be of one mind with the new one who has stood up, cooperating in your work of the Great Law. Moreover, that is the number of words; now they have finished their message, the Three Brothers.”

Completed June 30th, 1912

[signed] John A Gibson
[signed] A.A. Goldenweiser
Endnotes

3-1 GG /ka·ha·nayę/; unknown form, see p. 42, note 3, where Goldenweiser gives /tkahá·naye/. Hewitt (SINAA ms. 3580), identifies it as a place name and cites kahanayen ‘its leg lies’; Gibson and Hewitt (1899 Sec.1) have Tkahá·nayę ‘bottom lands’. Lounsbury and Howard Skye have kahá·ná·ye ‘crotch, fork lying there’ [Y shape].

8-5 Literally, the location.
9-3 In Iroquoian mythology, fast growth indicates supernatural origin or powers.
10-1 Literally, located families.


16-1 The verb root –noŋRǫ– signifies a greeting that is at the same time a kind of thanksgiving for the encounter. See Foster (1988:27–33) for an analysis of the meaning of terms based on this root and their importance in Iroquoian ritual and everyday interactions.

17-1 A note in English, in Goldenweiser’s hand, reads “here a section is repeated”.

➤ This is a change in how the name is rendered. I don’t know why but the text at this point is clearly ‘Tekanawita’ vs ‘Tekanawita’.

33-2 Formerly this word apparently referred to the matrilineal lineages of the Iroquois. This social unit has now become merged with the family. (/kahwatsiyetá/) 
34-2 That is, the men.
37-3 GG /thatsayoteythakwe/. Unknown form which Fenton (n.d., Sec. 19) glosses ‘they will not be in danger’.

37-4 GG /o·wiyá/. Unknown form which Fenton (ibid.) glosses ‘it is certain’.

➤ The text clearly does not capitalize “Power” here but perhaps it is a mistake.

42-3 GG /tkahá·nayę/; unknown form see page 3, note 1.

51-2 [MS 41b] is a second version of [MS 41a].

➤ End quote is missing in the text.

➤ End quote is missing in the text.

➤ This appears as “well” in the text but seems obviously a mistake.

60-2 The implication, signaled by the choice of the verb root –atyan̨– ‘be astonishing’, is that the events are supernaturally caused.

61-1 Perhaps this expression refers to the three Great Words of the Good Message, Power and Peace.

➤ The text dropped the “?”.

➤ The “?” is used in Thoihwayei here for the first time.

➤ “?” is in the original text before the “”.

77-2 GG /thnhę/ the bar joining these symbols identifies this as an abbreviation of a group of particles; thus, th often is used by Goldenweiser to abbreviate thohke, n is used as an abbreviation of nę. I cannot interpret the symbols h and ę.

86-2 The use of the verb root –ot– ‘to stick up or out’ and, on the next page, the verb root –niyot– ‘to hang’ as modifiers of –na’tsy– ‘vessel’, implies that the vessel was hanging on a support that was stuck into the ground where the fire had been built. Objects with functions of this sort have been found at Iroquoian archeological sites.

91-1 GG /tsikųsą́sę̨/; Hewitt (Gibson and Hewitt 1899, Sec. 24) spells the name / Tsikųhäsę̨/. The name is usually glossed ‘Fat Face’.

91-2 Tekanawita’ accuses the woman of responsibility for the warfare taking place in the vicinity of her home (p.c., H. Webster.)
Note that this is the first time a chief has been described with a term that is based on the root –yane–; although modern speakers are no longer certain about the referential differences of the various terms describing chiefs, their distribution in the present text supports an hypothesis that the term based on the root –yane is reserved for the chiefs whose titles were conferred by ‘Tekanawitaˀ’, the so called peace chiefs, Tsiku̓hsahse’ is in many texts described as the mother of the Iroquoian people.

Close quote is missing.

The importance of convincing the Great Warrior of Tekanawitaˀ’s message is that he has the power to initiate wars (p.c. H. Webster).

This is the second [Mohawk] title of the League Chiefs; Tekanawitaˀ is bestowing the title upon the chief who has just finished speaking and who is the first of the chiefs to have accepted his message. The name Haye̓hwahtaˀ has been anglicized as Hiawatha in the literature.

Note that the Haye̓hwahtaˀ bears a close resemblance to the form hoye̓hwahtaˀ ‘it keeps him awake’.

“go” is not capped.

Proper name; it is the first Mohawk title in the roster of Confederacy chiefs.

Footnote 4 of page 126, for the translating section, not the finished English text, says: GG /sa’tekaiaihwâ-teʔ/ proper name; this is the third Mohawk title in the roster of Confederacy chiefs.

That is to say, the title will remain heritable among male members of the title-owning matrilineage.

The referent is the Great Law.

An Oneida settlement.

GG /thó/ these symbols are joined by a bar, a mark employed by Goldenweiser to indicate a cluster of commonly occurring particles.

Literally, she’s no longer alone.

The form is uninterpretable. The chief’s version (Scott ed., p. 206) has Mohawk “The-yoh-ronh-yoh-ron (a high flying bird which pierces the skies)”. Fenton (n.d. Sec. 52.) glosses it ‘the color of clouds’. In Gibson and Hewitt (1899 Sec. 118) Hewitt transcribed teyowêhyô-wih (Mohawk:teyorûhiroû) ‘between the skies (clouds intervene)’.

This is, presumably, the same form that is discussed in, note 3 despite the difference in Godenweiser’s spelling. Fenton’s gloss (ibid.) is ‘the cloud-colored (bird) [name of bird]’.

GG /teyu̓e hyô·wi/; this is, presumably, the same form that is discussed in, note 3 despite the difference in Godenweiser’s spelling. Fenton’s gloss (ibid.) is ‘the cloud-colored (bird) [name of bird]’.

GG /wa̓kateyaʔtiʔtaʔ/; uninterpretable form. Fenton (n.d. sec. 53) glosses it ‘I am deeply disturbed’.

Here we recognize a form of wampum and its typical display at the Condolence Council.

Note that earlier on the wood was identified as sumac; in the chief’s version (Scott, ed. p. 207) the sticks are identified as elderberry.


Internal evidence (see p. 153-3-5 and p. 165-6–7) suggests that Chief Gibson misspoke and the person he is referring to is Haye̓hwahtaˀ. The mistake is an interesting on in the light of the identifications made between these two persons in other versions of this story.
158-1 GG /hayohya'esty/; the metaphor of the council fire with its column of smoke rising to the sky which indicates that a council is in session and hence the Good Message has been accepted, recurs throughout the text. I follow the chiefs' version of the League Tradition (Scott:1912:219,223,etc) and Hewitt (1944:76) in glossing the phrase 'the smoke rises, piercing the sky'.

162-2 See page 114, note 5, which says 'GG /eyakohê'kwik/ which is noted in the text as 'they will use it to live by'.

165-1 'This is the name of an Oneida settlement.

168-2 GG /teyowe'hyôwih/; see page 137 notes 3 and 4.

170-3 GG /wa'kateya'ti'ta/; unrecognized form. Fenton (n.d. Sec.56) glosses it 'I have betaken my body (?)'. See page 138,7 and, note 2 for another occurrence of the term and compare Fenton's glosses.

174-3 A Seneca settlement.

193-2 GG /ho'tatshê'te/; the name contains the root -tatshR– 'quiver' but is otherwise obscure; it is glossed 'Quiver on Back' by Fenton (n.d. Sec.68). The title is the first Oneida title in the roster of League chiefs.

194-1 About here /kainithé/ is written into the margin of the manuscript. This probably represents the phrase kae nithé 'where he comes from' but it is not clear where the phrase is to be inserted in the text.

196-1 GG /hanu'kwëýô-tu/; the second Oneida title in the roster of League chiefs; it can be glossed 'rooted' or 'Growing Corn Cobs'.

198-1 GG /teyohakwê'te/; this is the third Oneida title in the roster of League chiefs. It can be glossed 'Opening in the Forest/Bush'.

199-2 The term has two senses: Narrowly, it refers to parent and child jointly; in the present context it is used to refer to the two sides [moieties] of the League jointly.

202-3 GG /tianu-to-wa-ne/; this is the name of a Seneca settlement.

202-5 i.e., the inhabitants of the settlement.

210-3 That is to say, these three Mohawk chiefs are to form a deliberative group within the League Council.

210-4 See page 199, note 2; the term here refers to the two groups of chiefs: the group of Mohawks which has just been enumerated, and the group of the Oneidas in the opposite [Confederacy] moiety about to be enumerated.

212-1 Literally, 'They of the Great Pipe', a name which is sometimes used to describe the Cayuga Nation.

215-1 GG /shanya-taiyo'/; the title 'Handsome Lake' is the first Seneca title on the roster of the League Chiefs.

217-4 GG /sa'xtekae-hiis/; this is the second Seneca title in the roster of League chiefs. Fenton (n.d. sec.77) glosses it 'Even (level) Skies'.

219-1 Probably 'Flint [People]'.

219-2 The term is used here in an extended sense to refer to the nation as a whole.

219-5 'Standing Stone' [People]

220-1 This is a request to know Shonunawe'tonas title name.
220-2 GG /ha-ka'Ɂ-yukh/; the first Cayuga title in the roster of League chiefs. Fenton (n.d., Sec.79) glosses it 'he wonders, the wonderer'; Gladys Williams [Woodbury, field notes] glosses it 'he sees things';

221-1 'Great Mountain People'

222-1 GG /eshe-twaya'rakatá-kwa/; the word is uninterpretable as cited by Goldenweiser. Fenton (n.d., Sec.80) glosses it 'let us restore his body (transform)';

227-1 The choice of the inclusive first person pronomial prefix indicates that Tekanawita includes the Great Witch as one of those who will cooperate.

228-4 That is, they have achieved unanimity.

231-3 i.e., the League's Wampum Keeper (Fenton, ed., 1968:20)

231-4 Fenton (n.d., Sec.87) glosses the form 'great civil chief (Lord)'.

234-1 tsha' ni-yot ne' ū-kweh, literally, in the manner of the human being.

235-2 ► this footnote is listed in the text but does not exist. However 235-1 marks the same spot in the translating section of the text and says:

GG /kahe'ni'sék/h; the form is uninterpretable; Fenton (n.d., Sec.87) translates the phrase containing the word 'then his face at the temple'.

236-3 GG /on'i'ta'téih/; the form is uninterpretable.

237-1 In the chief's version (Scott 1912:219) the "chief warrior" and Tsikuhsahse place the antlers on Thatoaho.

239-3 That is, the woman Tsikuhsahse

250-2 The name Onondaga is an Anglicized version of this word.

251-2 The Five Nations are divided into moieties [or sides] which, in the Confederacy Council, sit on opposite sides of the Council fire. The two sides are related as 'father' and 'son'.

252-1 The kinship term ḡatate'kē' they are (younger and elder) brothers' is used to describe the relationship between nations who are members of the same Confederacy moiety or fireside.

253-1 Tekanawita is organizing the tripartite seating arrangements customary at Confederacy meetings.

254-1 That is, they will take up the issue.

258-1 The parentheses appear in the manuscript. Both the parenthesized word and the word preceding it name the Oneida Nation.

265-2 i.e., the Great Peace.

269-1 i.e., the Confederacy Council.

271-2 i.e., he submitted it to Thotahoh's consideration.

272-2 i.e., the Confederacy Council

273-2 This is a reference to the Invitation Wampum of more recent times.

276-2 i.e., the set of short strands.

278-2 The narrator perhaps misspoke, substituting Tekanawita for Hayehwatha.

280-1 The phrase ne' ó-ya' hëtsyohé-'nha' may be glossed 'day after tomorrow', however, in contexts like the present each day refers to a year.

284-2 i.e., 'our warriors'.

288-1 That is, the meeting is fully attended.

296-2 Note that this is a short version of the Thanksgiving Address.

297-1 'Great Tall Tree Trunk'
'Great Long Leaf'  

'Great White Root(s)'  

'Great Tall Tree'  

The form is only partially interpretable. It is said to refer to carpeting of soft thistle down (Chief Jake Thomas, p.c.). Fenton (n.d., Sec. 104) has 'Great White Wampum Belt [Mat of the Law]'; the chief's version (Scott, ed., 1912:224) has 'great white Wampum Belt' which is parenthetically cited in Mohawk as Ska–no–dah–ken–rah–ko–wah; Hewitt (1917:435) cites Mohawk Ska–no–dah–ken–rah–kowah 'the very great white mat (foundation)'. He notes that it is erroneous to gloss the head noun of this construction 'belt'. Gibson and Hewitt (1899, Sec. 232) have /Skənətä<tahtokəwah/ 'Great White Mat of the Law'.

The form is only partially interpretable. Fenton (n.d., Sec. 106) glosses it 'The Great Long Wing'; in the chief's version (Scott, ed., 1912:224) there occurs an apparently different form, Ska–weh–yeh–she–ko–wah together with that gloss.

GG /šə’né·tsi/; unknown form. Fenton (n.d., Sec. 107) glosses it 'long rod (staff)'. In the chief's version (Scott, ed., 224) there again occurs a, seemingly, unrelated form, Ska–nah–ka–res which is glossed 'this rod'.

Fenton (n.d. Sec. 115) identifies this as slippery elm; the Chief's version (Scott, ed., 1912:223) has, "And we shall now floor the doorway with slippery elm bark...", but does not cite the word in any of the Iroquoian languages; Zeisberger 1887:65 cites ohóshera 'Elm Tree white'; Harry Webster (Woodbury, field notes) glosses the word 'white elm' as well. Gibson and Hewitt (1899, Sec. 229) gloss the word 'slippery elm'.

i.e., 'Great Black Door'.

i.e., 'Great White Mat', see page 298, note 3.

i.e., those who are not yet born.

Missing end quote.

The 'white objects' presumably are shells which eventually became used for the manufacture of wampum.

The text had a double 'is'.

i.e., Thatotaho'

Missing end quote

Actually, the three Mohawk chiefs Tekaiokenę, Hayę<hwathə, and Tsha<tekihwate', who were already horned during the first session of the council, belong to the Turtle clan. The remaining Mohawk clans are the Wolf and the Bear clans. Probably Gibson means here to refer to the Wolf clan. See page 348ff.

The extended meaning of this kinship term in the context of the tribal council of the Cayuga, is obscure. Because they are "father and son", they should be members of opposite moieties in this matrilineal society. However, they seem to constitute a class of two in the council and thus must be assumed to sit on the same side of the council fire.

Note the similarities between the Cayuga's tribal council and the Confederacy Council.
The passage refers to the grouping of chiefs in the Confederacy Council.

The root \( \text{̕seR} \) designates related groups of various orders, e.g. genera, species, varieties, etc., and is extended to designate groups that are formed on the basis of kinship rites, actual or presumed, such as lineages and clans. In this section ‘Tekanawita’ is using clan organization to establish groupings of chiefs in terms of their duties in the Confederacy Council; thus the chiefs belonging to a given nation are divided into subgroups and these reach consensus on a question separately before all of the representatives of a nation together reach consensus (see page 251ff.). These subgroups are referred to as “phratries” or “committees of chiefs” or “classes” in the Iroquoian literature (see, e.g. Shimony 1961:101; Tooker 1978:426).

That is, after all of the chiefs have been ‘horned’ and given titles.

Two female offices are associated with each chief's title, that of the 'deaconess' associated with a particular title whose duties include the selection of a successor, and the 'matron' who cooks for special feasts such as that following the Condolence Council (Shimony 1961:247). In Onondaga both of these are referred to as eya:\( \text{̕} \)takewé·ní·yo. The terms 'matron' and 'deaconess' are used at Six Nations Reserve to refer to them in English.

Fenton (n.d., sec. 138) translates the passage as follows: 'Now that completes the five clans of your phratry and of your cousin Dehabodaho'.

Fenton (n.d., note 62) states that this passage refers to the Tutelo and Saponi who lack League titles.

That is, we will adopt these tribes.

Jacob Thomas glosses the form 'mucky lans' and says it refers to a group of Cayugas who live with the western Senecas. Fenton [Sec.139 and 195(14)] glosses the form 'mound of earth' and 'several clans combined'.

That is, after all of the chiefs have been 'horned' and given titles.

Fenton [n.d., sec. 131] glosses it 'it shall be clear'.

Close quote missing.

Two female offices are associated with each chief's title, that of the 'deaconess' associated with a particular title whose duties include the selection of a successor, and the 'matron' who cooks for special feasts such as that following the Condolence Council (Shimony 1961:247). In Onondaga both of these are referred to as eya:\( \text{̕} \)takewé·ní·yo. The terms 'matron' and 'deaconess' are used at Six Nations Reserve to refer to them in English.

Fenton (n.d., sec. 138) translates the passage as follows: 'Now that completes the five clans of your phratry and of your cousin Dehabodaho'.

Fenton (n.d., Sec.140) identifies the eponymous animal as "Turtle, the long kind (with hump)."

Literally: a snipe of the sand = sandpiper.

i.e., someone has attached already antlers to Kanù\( \text{̕} \)hki\( \text{̕} \)tawi and Teyonihnhoka\( \text{̕} \)we (see below); note, however, that this is actually the first time the narrator mentions that these two received antlers.

i.e., the deaconesses.

The Bear Clan chiefs make up on tribal moiety, the 'Turtle and Wolf clan chiefs are their cousins in the other tribal moiety.

Three pages of the manuscript, pages 339, 340, and 341, are missing.
Manuscript page 343 is only partially filled. The following pages, which should be numbered 344 through 353 are missing from the manuscript. The topic after the gap concerns the methods the chiefs should use to reach consensus at meetings of the Confederacy Council. The fragmentary passages on manuscript pages 342 and 343 which precede the consensus discussion, appear to concern the division of the tribal groupings of chiefs into their tribal (as distinct from Confederacy) moieties.

The passage refers to the Onondaga who have two different functions on the Confederacy Council. They are, tiebreakers in consensus discussions, and as such sit alone at the head of the fire, separated from the four other tribes, which divide into two firesides. For other purposes, e.g. the Condolence Council, they sit with their moiety colleagues, the Mohawk and Seneca. It is this complex organization that 'Tekanawita' is creating at this point in the text.

Fenton (n.d., Sec. 146) glosses the form 'they are [his] father’s kinsmen (Agadoni) on both sides'; Shimony (1961:110) states that she was informed that "this chief has two uncles [on father’s side] and the two clans (or fireplaces)." 

This is because he has the deciding vote among the Onondaga and hence of the entire League (see Shimony 1961:110).

While the literal meaning of this form is ‘at two fireplaces’, it should be kept in mind that the name of one of the two Onondaga tribal moieties is teka’taęké ‘Two Fireplaces’. The speakers I consulted were not sure which meaning the narrator may have intended. Fenton (n.d., Sec.146) glosses the form ‘the two clan sides (both fireplaces?)’ [question mark by Fenton].

That is, when the League meeting begins.

That is, the Mohawks and Seneca in one moiety, and the Oneidas and Cayugas in the other.

Since this section deals with the way tribal groups are to be arranged around the council fire as Confederacy moieties—contrasting this with the intratribal moieties—the subdivisions of the tribal groups into committees are, for the most part, ignored. Note that here nine chiefs are said to be hutën [-te] while on pages 379-381 (see also pages 549-553) it is stated that the Mohawks are divided into three sets of hutën [-te] of three members each. The distribution of the term in various contexts throughout the text, shows that the same term describes two entities: the set of all the chiefs of the same tribe sitting on the League council, and certain subsets of these tribal groups who form committees on that council.

See pp. 583-588 where it is stated more specifically that the Seneca chiefs enumerated here are grouped into four committees consisting of two chiefs each and that the two chiefs belonging to a committee are in opposite tribal (as opposed to Confederacy) moieties.

This is a term used by the ‘Three Brothers’ side to address the ‘Two (Four) Brothers’ side. At Six Nations, nowadays, it refers to the ‘lower Cayugas’ (p.c. Jacob Thomas); Hale (1883:60) cites konyennetaqhkwen ‘my offspring’, noting that the speaker of the elder side uses this term to address mourners on the younger side. Hewitt (SIAA ms. 856:2.19 and 4.58, translated in Hewitt 1944:70 and 71) cites /ko-ye-nétáhkwe/ ‘thou whom I have held in my bosom’ and /ko-ye-nétáhkwe/ ‘my weanling’, respectively.

i.e., the Onondaga.

i.e., the Mohawk.

i.e., the Seneca

i.e., the three moiety colleagues on one side of the fire.
Goldenwieser transcribes the two occurrences of the form on this page variably as /skanota'kæ·ta'kó·na/ and /skanotake-ta'kó·na/. See page 298, note 3.

See page 299, note 1.

Goldenwieser transcribes the two occurrences of the form on this page variably as /skanota'kæ·ta'kó·na/ and /skanotake-ta'kó·na/. See page 298, note 3.

See page 299, note 2.

See page 299, note 2.

Goldenwieser transcribes the two occurrences of the form on this page variably as /skanota'kæ·ta'kó·na/ and /skanotake-ta'kó·na/. See page 298, note 3.

i.e. they will open a meeting of the Confederacy Council.

i.e., the Onondaga.

According to Fenton (n.b., fn.68) this is a reference to the white wampum string which symbolizes the League fire.

The passage alludes to the Thanksgiving Address which forms the opening ritual of all longhouse ceremonies (Foster 1988:27; see Chafe 1961; Foster 1974).

i.e., the Mohawk.

The organization described here is the tripartite one consisting of the Mohawk and Seneca on one side of the fire, the Onondaga and Cayuga on the other side, and of the Onondaga—the firekeepers—who, although members of the Mohawk-Seneca moiety, act as tie-breakers and therefore function as a third group in this situation. Thus the fundamental organizing principle of the council which involves the dual organization of the moieties dissolves into a tripartite system during the deliberative process. Note, however, that the same word is used to describe the groups making up each of these systems, honaæ'seshę', literally, 'they are cousins'. Since anthropological usage has it that moiety organization refers by definition to dual organization, the Iroquois usage presents a translation problem which I solve by referring to the Onondaga as 'cousins' in those contexts where they act as an independent third group.

i.e., the Onondaga, who are both namebearers and firekeepers.

(continued)

The phrase ú·kwe kó-yos means, literally, people killer; it kills people.

That is to say, removal of the chief from his duties is obligatory (R. Henry, p.c.). Hale (1883:69) points out that the Confederacy Council has jurisdiction in a case of murder committed by a chief.

See page 451, note 2.

See page 451, note 2. (again)

GG /tešhatikhe/. The reference of this form is uncertain. Fenton (n.d. Sec.157) glosses it "to cover" and conjectures (note 71) that "[t]his may refer to reclothing another in the name and place of the dead."

The passage appears in Scott, ed. (1912:233) as follows: "... we will claim him into our midst and confer upon him the title of self-made (or Second) Chief (Eh-ka-neh-deh..."; in other words, unlike the League chiefs whose titles are heritable within a lineage, the title Pine Tree Chief is achieved by the individual holder.

i.e., the chiefs.

i.e., rank.

Literally, for them to move them up.

Literally, he has great power.

GG /ekutniyoshek/; unknown form; Fenton's translation (n.d. Sec.165) suggests to Reg Henry that the form may be ekụtiniyohshek 'they will continue to grow wild'. The segmented version relies on the correctness of Fenton's gloss.

Note the parallels between this section and the Thanksgiving Address in terms of the hierarchical arrangement of spirit forces enumerated here (see Foster 1974).

This is an allusion to the story of creation in which the present world of the Iroquois was created as an island on the back of a turtle.
482-2 In the equivalent passage in Scott, ed., (1912, p. 229) the chiefs identify the tree as a "great swamp–elm" but cite the Mohawk word A-ka-rah-ji-ko-wah which is not cognate with the Onondaga word appearing here. Gibson and Hewitt (1899, Sec.355) have /kahuka-'ko-nah/ which Fenton and S. Gibson gloss Great Rock Elm.

486-2 The phrase hatiye-hótú·nyu’ hatiyé-tsí’ refers to the chiefs.

487-3 The word hutchnu-té? in this passage probably refers to the group of chiefly colleagues who represent the sick man’s own nation on the Confederacy Council; when these confer together as members of the Council, they are grouped into committees which in turn are referred to with the same word.

487-5 If the chief dies, the dark wampum will become the invitation wampum for the Condolence Council see (text breaks footnote into two pages here united) p. 491f. See Shimony (1961:258) for a discussion on the color of the wampum string to be hung above the head of a mortally ill chief.

489-3 The dark wampum is used to announce the chief’s death and as the ‘Invitation Wampum’ to the Condolence Council mourning his death. See Beauchamp (1901), Plate 3.

490-1 i.e., a chief who is a member of their group will die.

490-2 i.e., any one of the Mohawk chiefs.

490-3 i.e., any one of the Seneca chiefs.

491-1 That is, any one of the Onondaga chiefs.

491-2 See Foster (1985:104) on invitation wampum. Invitation wampum often has a notched “tally stick” attached which indicated the date of the meeting (Beauchamp 1907:350 and figures 2–4).

492-3 In other words, he must make the announcement to one of the chiefs of the opposite moiety on the Confederacy Council (cf. Shimony 1961:357).

493-3 That is to say, the entire ‘clearminded’ moiety of the Confederacy Council.

496-2 i.e., the wampum

496-3 i.e., the remains of the deceased, see p. 518.6–7, below.

497-2 Cf. the almost identical words used to end the graveside ceremony of rank and file Iroquoians (Shimony 1961:244).

498-1 Fenton (n.d., Sec. 174) glosses the term ‘they will enter by the door’; Hewitt (SINNA ms. 1634) cites / chattinhokaënya/ ‘they will open the door [of the ritual].’

498-4 i.e., the one who cooks the food for the feast (see p.502, below); this person, usually called the ‘matron’ at Six Nations Reserve, is to be distinguished from the ‘deaconess’ associated with the chiefly title who is in charge of selecting a successor to the deceased chief (Shimony 1961:247). See also p. 628, note 1, below.

499-3 i.e., the deaconess of the title name; see Shimony’s description (1961:80–1) of this office.

499-4 That is, all of the chiefs of the deceased’s tribe must reach consensus. They do so by deliberating in smaller groupings; the chiefs of the deceased’s (and, thus, the deaconess’) own clan pass on her choice first.

499-5 The deaconess selects the successor to the deceased chief in consultation with other female members of her lineage and clan (see Tooker [1978:424] for a description of the process of selection).
According to Shimony (1961:257) the shift of the Condolence Council from the third to the tenth day after death is thought to have been instituted by Handsome Lake. The Condolence Council is the chiefly equivalent of the Tenth Day Feast which is held at the death of a rank and file member. However, since the 1920's the Condolence Council was often postponed for much longer periods of time, and as a consequence Chiefs came to be mourned at Tenth Day Feasts and at Condolence Councils if the latter, indeed, were held at all (ibid., p. 99).

Gibson refers to 13 strings eight times in this text; only once (p.624.7) does he refer to 14 strings. However, as the text proceeds, he actually enumerates 15 strings, as does Hewitt (1944) in his definitive work on the 'Wiping their Tears' ritual; Shimony (1961:258–9) lists 15 strings (text breaks, note across two pages joined here) but in her discussion she only alludes to recitations of 14 strings. The burdens associated with each string differ somewhat in each version. (See discussion on Condolence in Introduction.)

That is the 'Two Brothers' side of the Confederacy Council.

i.e., their chiefs.

See p. 487, notes 4 and 5.

The stroking ritual described here is also a part of the Wood's Edge Ritual (see p.593-617).

That is to say, to any one of the leading chiefs on the Three Brothers side.

That is, they are to proceed according to the rules laid down in the Great Law.

Missing the beginning quotes.

That is, the women have decided upon a successor.

That is, they will consider the recommendation.

See page 498, note 1. above.

See page 498, note 4. above.

The white wampum string is associated with the title name and legitimizes it (Shimony 1961:256).

Fenton (n.d., note 82) states that the body is temporarily places on branches that are laid across the grave's opening.

That is, the choice of a successor is up to the matron.

This is a tripod like arrangement on which the death wampum is hung (p.c. J. Thomas).

GG tsyonhù'toyêʼa/. Unknown form. Chief Jacob Thomas pronounces it tsi'nhùhtohyéʼa and glosses it 'spotted fawn'. Fenton (n.d. 190 and fn.84) glosses the form 'small rodent' and adds, "Wampum strings were kept in a pouch of a small squirrel–like rodent which was hung on a pole horizontally." Hewitt (1927:246), in reciting the 15th burden of 'Wiping their Tears', refers in the following way to this item: "Now, we, Three Brothers, again suspend the Pouch of the Skin of /Tsi'nhùhtohyé'ah/, of indifferent fur, over the Small Horizontal Pole..." Hewitt (1944:78) glosses this form '[the small pouch] of an (unknown) animal' [my brackets, Hewitt's parentheses].

GG /a·tu·tákshæ/; the form is opaque; it refers to the wampum strings used during the 'Wiping their Tears' (Requickening) ritual (p.c. J. Thoas). Hewitt (1944:68) cites atu·tákshæ and glosses it 'the attestations'.

GG tsyu·hu·toyêʼá/; see page 534, note 3.

Fenton (n.d., n. 85), quoting Simeon Gibson, notes that the expression refers to the place where "the clearing surrounding a house meets the grass."
There is disagreement among speakers about the exact referent of this term, that is to say, whether it refers only to the Installation rituals or to the Condolence Council as a whole, as Fenton (n.d., sec. 191) has it.

Fenton (n.d., fn. 86) quotes Simeon Gibson: “In a condolence, whichever side are clearminded shall return thanks; the mourners don’t say anything.”

Not all modern speakers know the referent of this term—two men from each moiety who act as messengers and ushers during the Condolence Council—and no one I have consulted knows its exact meaning, hence the gloss presented here is speculative. Goldenweiser spells the term /oye’ku’tu/ /oye’ku’tu’ko-na/, (continues on next page in text as follows) and /oye’ku’ta/ in different sections of the text. Fenton (n.d., Sec. 205) glosses it ‘warrior chief’; Hale (1883:64) has oyenkondonh ‘warriors’ and notes that it is obsolete. Gibson and Hewitt (1899, Sec. 131) have /oye’ku’tu’ko’nah/ ‘Great Tobacco Pouch’ and cite /oye’ku’ta/ ‘tobacco hanging’ as a comparison form. I accept Hewitt’s analysis of the term, a fact reflected in my gloss.

The evidence cited below suggests that in modern Onondaga the word would, if known, be pronounced /t(e)yohnyu’kwá’kta/ consisting of the dualic t(e)-, the indefinite patient pronominal prefix –yo–, the noun root –hnyokwaR- of unknown meaning, the verb root –akt– ‘be near’, and the stative aspect –a‘; Fenton (n.d., Sec. 193) glosses the word ‘at the Woods edge’ [n] ear the thicket; [c] loseby [sic] the smoke’; Hewitt (ms. 915) cites tiyohnyu’kwá’kta’; Hewitt (1944:68–9) glosses it, ‘...beside–the–thorny–shrubs’; Hale (1883[1965]:49) cites Mohawk teyohnyu’kwá’kta’ ‘at the edge of the forest’; Michelson (1980:28) cites modern Mohawk yohnyu’waru’túnyu ‘prickly bushes’ which contains the noun root –hnyo’war- ‘pricker’.

Fenton (n.d., sec. 194) notes that at this point the scene shifts back to the council house of the clearminded who are about to set out for their walk through the forest.

That is, he will act as singer or chanter.

This man is appointed to shout each time after a chief’s name has been mentioned by the chanter (Hewitt, ms.915).
Fenton (n.d., 194ff.) glosses this term 'my nephews'; Hewitt (1915:325-6) glosses the term 'my offspring', and discusses two senses of the term in two contexts: the family and the Confederacy Council. In its familial sense the term describes affinal relationships. It contrasts, in the kinship terminology, with its reciprocal, akat ūnih, 'my father's kinsman or kinswoman'. In this same context the term kheyáˀtawěh refers to the children of a person's male relative (and, by a common extension, in which a person adopts the terminology of this or her spouse, the term may designate a person's spouse's male relative's children). In the Iroquoian system this means that a woman glosses the term 'my nephews or nieces' and a man glosses it 'my offspring'. In the context of the Confederacy Council, the meanings of these two reciprocal kinship terms have been extended to describe the relations between the two Confederacy moieties. Thus the Two Brothers (Oneida and Cayuga) call the Three Brothers (Mohawk, Onondaga, Seneca) akatų́n̄i 'my paternal relatives' and the Three Brothers kheyáˀtawěh 'my offspring'.

There follows (pp.546–92) the Condolence Council's first ritual, 'On the Journey' (the Roll Call) (see discussion pp. xxxili and 1). It is transcribed in verse form in the manuscript and that the method is followed here except for the placement of the call haih haih. The location of the haih haih sequences is uncertain. Chief Jacob Thomas, himself a performer of the chant, sees the call as preceding each line (Thomas p.c.); I follow him in this. Goldenweiser places the sequence at the end of each line starting at line three of 'On the Journey'. Fenton (n.d., fs. 90) quotes Simeon Gibson, “Haíhai precedes each word”. Hewitt (SINAA ms. 890), a typed version of SINAA ms.3082, places it at the ends of lines beginning with line 3. The handwritten version does not indicate the line structure. I divided 'On the Journey' into stanzas, using the repetition patterns of the call, haih haih as a guide. Hale (1883:128–9f) omits the sequence but see his end, note 29 (p.153).

The original of this and latter song lyrics was on wide margined paper, for two column layout some long lines were wrapped and indented by the transcriber.

The dual form may be selected to index two individuals or two groups. The two ancestral moieties of chiefs probably are addressed in this line. Other examples occur at pp. 668.4 and 694.5.

That is, much time has passed.

Hale (1883:128–9,29) cites the cognate Mohawk form yetisewanonwardaryon '[t] here ye have taken your intellects with you'.

Hale (1883:128–9,29) glosses the cognate Mohawk term Kayanerenhkowah the Great League

The speaker addresses these words to the ancestors, the living chiefs, and the clan mothers (J. Thomas, p.c.).
See page 545, notes 1 and 2. (➤ 545, n. 1 here: GG /kheyá’tawe·—·—/; the lengthened final vowel and dashes following the word no doubt indicate the prosodics of 'calling out' which I represent phonologically with two raised dots following the vowel to be lengthened. In a neutral context the word is pronounced kheyá’tawe.)

Lines 549.6 and 550.1–3 are repeated each time the last member or a committee is enumerated. In a Mohawk text transcribed by Hewitt (SINAA ms. 890) marked "John A. Gibson, informant 'Pacification of Newhouse,'" line 549.8 and its repetitions does not occur, and line 550.3 and its repetitions is treated as part of (text continues on next page) line 550.2. and its subsequent repetitions. Both terms are omitted in Hale's version of the ritual (1883:128–39). Hewitt does not group the lines into verses as I have done. Fenton (n.d. sec. 195[2]) glosses line 550.3 'Hail Grandfathers!'

This is an allusion to Oneida chiefs on the basis of nihatiyeˀtáˀkó·na 'they of the Great Tree', the official name of the Oneida (Jacob Thomas, p.c.).

i.e., the Onondaga are fathers' kinsmen to the Oneida; the prefix includes the translocative and repetitive which, together, function as a textual device marking a relation to a previously mentioned referent. Hale (1883:132–336) has Mohawk Eqhyesaotonnihsen 'those were his uncles' with misglossed pronominal reference which is third person dual/plural agent and second person singular patient. See page 545, note 2.

i.e., the Onondaga's moiety.

Lines 566.1–3 do not occur in Hale (1883).

Hale (1883:134–5:38) has Mohawk yeshotonnyh 'those were is uncles'; see page 545, note 2.

Note that this is also the name of one of the Onondaga moieties, Hale (ibid.) has Mohawk Tekadarakehne 'of the two clans'.

Hale (1883:134–5:40) has Mohawk Shinhonadewiraratye '[t]hey had their children'.

Literally, 'blue in it'. Fenton (n.d. Sec. 195[13]) has '[i] t bears the blue marks'; in Hale (1883:136–7:40) the line occurs immediately after my line 571.1, where he gives the partially cognate Mohawk form wahhoronghyaronnyon '[this] put away the clouds'.

I am unable to identify the underlying shape of the verb root, hence the gloss is uncertain: Fenton, (n.d., Sec. 195[13]) glosses the line 'His other self (His body divided);' Hale (1883:136–7:40) omits my line 1 above, cited a line that occurs earlier on in the present text (see n.2, p.572), and adds two lines that do not occur in the present version. He gives Mohawk Ras er h a q h r h o n k! / Eth o w a h h o r o n q h y a r o n n y o n : / R o q h s k e n r a k e q h d e k o w a h , / Rakwoanenh,/ Tehhotyatakarorenh,/ which he glosses '… Sahhahwih!/ This put away the clouds:/ He was a high chief–/ Acting in either office…/. [Slashes are added to indicate line structure].

This is a reference to an appointed chief (Jacob Thomas, p.c.). Note that at the beginning of this text (e.g., p. 16.4) which deals with the events preceding confederation, this term, rather than hahseˀnówá·ne is the one used to refer to a chief.

That is, the Cayuga are sons to the Onondaga; Hale (1883:136–7:41) has Mohawk Yeshohhawak '[t]hat his son' and omits lines 574.8 and 575.1–7.

The reference is to nations that were adopted since confederation.
See above page 401, note 5: Fenton (n.d. Sec. 139 and 195[14]) glosses the form 'mound of earth' and 'several clans combined', respectively.

That is, the Seneca are father's kin to the Cayuga. Hale (1883:136–7.45) has the Mohawk cognate Yeshottonnyh which he glosses 'then his uncle'. See, note 2, p. 545 above.

Hale (1883:136.46) lists the title Satyenawat in this position.

Hale (ibid., 138.47) lists the title Kanokarih in this position.

Hale (ibid., 138.47) lists the title Nisharyenen in this position.

Fenton (n.d. Sec. 195[21]) glosses the form, 'And they appointed two for the entry'.

Literally, ... in some direction ... I passed through it improperly.

It is kindled by a brand from the bereaved's council fire. (Hewitt 1944:68).

GG /hatiye’nyuŋwá·kta/; see p. 542, n. 1.

Fenton (n.d., Sec. 196 n. 100) notes that the following section is chanted. He calls it "Long Words". Goldenweiser marks extra length on the vowel of the last syllable of each phrase [which I mark with two raised dots], presumably to indicate the prosodies of the chant. In contrast to Goldenweiser, I transcribe the ritual in lines, using phrase final vowel length as an indicator of line-endings. This is the second trial of the Condolence Council, Near the Thorny Bushes (the Welcome at the Woods' Edge) (see discussion, pp. xxxvii and li).

GG /hatiyénainyu/; it is uncertain whether Goldenweiser intended the form cited above or whether it should be hatiyé·naŋyu', a verb stem which incorporates the noun -wye- 'track', instead of -yan- 'track, print'. Compare a similar form (595.7 and, note 2), where Goldenweiser seems to have transcribed the form with -yan-. Hale (1883:116–17.1) cites Mohawk ratiyanarenyon 'footmarks'. See also Michelson et al. (1980:27) who cites modern Mohawk ratiyanarúnyu. Michael Foster (p.c.) recognizes a cognate form from a Cayuga version of the Condolence Council which contains the noun root -wayen- 'trace' which is cognate with Onondaga –wyen–.

i.e., they left traces of their former presence behind; Fenton (n.d. Sec. 196) glosses the form 'there the traces of their works ... (village sites)'.

That is, the places where they used to deliberate.

Fenton's translation (n.d., Sec. 196) is, 'That which did sustain our minds...' Hale (1883:116–7.1) cites Mohawk yonkwankonghtagkwenne 'on whom we depended'; cf. Michelson, et al., (1980:27.6) who re-elicitied that form as tyukwa’nikuhratukahkwe:ne 'on whom we depended', but, note that Hale's form seems closer to the modern Onondaga form occurring here.

The speaker for the Four (Two) Brothers addresses the Three Brothers as akátú·ni; in Hale this speech is delivered by the Three Brothers' side, and they address the Four (Two) Brothers as jonyennetaqhkwen 'you are my offspring' (Hale 1883:116–7.1); Michelson et al. (1980:38 n.5), note the term is not used in modern Mohawk. The term is cognate with Onondaga kwenetáhkwe 'you who are downstream from us = our offspring'. See, note 1, p. 431 above. The term is equivalent to kheyá·taweh in its reference to the Four Brothers' moiety.
Fenton (n.d., Sec. 196[2]) translates the line 'We our two parties are both drawn up separately.' Hale (1883:116–7.2) cites Mohawk denighroghkwayen 'let us smoke the pipe together'. In K. Michelson et al. (1980:27) Hale's form is re-elicited as teninerō:kwaycū 'we are huddled [together]'. Hewitt (SINAA ms. 856:2.26 translated in Hewitt 1944:70) has /hwa'titwathëhkwanëkë/ 'we, thou I seat ourselves side by side'.

GG /tekūtinkyaté-nyú/; Hale (1883:116–7.2) has Mohawk deyunennyatenyon 'hostile agencies', which in K. Michelson et al. (1980:27) is reelicited as teyonehratényų 'people are standing in lines'.

GG /tʰyᵘwatë-nyų/; the form is unrecognizable. Fenton (ibid.) glosses it 'Where thorns are always ready to prick'. Hale (ibid.) has Kenyutyonkwaranonyon 'thorny ways' which is reelicited in K. Michelson et al. (1980:28) as këʔë yohnyuwaruñuyu 'prickly bushes'.

GG /teyo’nyų’kwá-ktã/ 'at the wood's edge'; see p. 542 n.1.

601-4 Fenton (n.d., Sec. 196[3]) glosses the form 'with the rare words'; Hewitt (SINAA ms. 3360) cites /oihokũ’ah/ = /owenó-kuʔ/ 'wampumless, bare words, few words' [the two words differ in that the first incorporates -Rihw- 'matter' and the second -wên- 'word']. Hale (1883:118–9.4) cites orighokonha 'few words'. The word seems to refer to the first three burdens of the 'Wiping their Tears' ritual which are recited just after Near the Throny Bushes. Although all available native language texts and observer accounts state that wampum is sent across the fire with each of these burdens (see pp. 608, 610–11, Hewitt SINAA ms. 856:1–6, translated in Hewitt 1944:70–2; Hale 1895:52; Fenton 1946:114, G. Michelson 1988:68), the sense 'wampumless' is supported by Hewitt (1944:69) that wampum is often omitted for the first three burdens and that this omission is referred to as oihokũ’ah. But the evidence is from native language versions is that the word is used even when wampum is used. Foster states (185:107) that when messengers have delivered invitation wampum to prospective participants at a treaty council, and returned home—here he cites the equivalent Cayuga term, owéñoskoḥ —'[with] the word alone', this means that the invitees accept, the invitees keep the wampum to indicate their acceptance. Foster (ibid., n. 3) states that wampum is used to accompany the burdens of the Condolence Council's Requickening ('Wiping their Tears') ritual, but not when the ritual's first three burdens are performed for a treaty council. K. Michelson et al. (1980:29) reelicited Hale's orighokonha 'few words' as Mohawk orihwa’okúʔa 'public matters', but that ase is probably not a cognate form.
GG /yutan’etshinė’ta/; this refers to invitation wampum (272.8–273.1 above). Hale (1883:118–9.4) has yenyontatenonshine ‘thither shall they be led by the hand’; cf. K. Michelson et al. (1980:29) (note continues across page) yeyutan’etshinhen ‘they will go hand in hand’.

i.e., they will soothe their pain by performing ‘Wiping their Tears’. Note that on p. 618, below, the expression is used to refer to the first three burdens of the ritual, which are performed at the fire kindled by the mourning outside the council house.

GG /kahe·kwa·ˀ keh/; this and the next two lines may refer to the Onondaga, Mohawk, and Seneca, respectively. Fenton (ibid. notes 105, 106) identifies them as place names, adding, ‘the ‘sand [place]’ is a reserve along the St. Lawrence near St. Regis.’ See also Hale (1883:50 and Appendix, Note E, pp. 183–6) on Iroquois towns.

Hale (1883:118–9.6) has Kaneqhsadakeh ‘On the hill side’; cf. Michelson et al. (1980:30) ka’nesatà·ke ‘On the sand (present–day Oka, Quebec)’. i.e. The Two Brothers moiety.

Here begins the first part of ‘Wiping their Tears’ (the Requickening) (for discussion see pp. xxxix and li). Hale’s text includes a condensed version (1883:120–1.9–12); it omits the clearminded’s answer, but includes the burden regarding blood stains (burden #5) (ibid., 122–3.13–14), which, in other versions is a part of the set recited inside the longhouse. Hale’s version lacks this latter set and the breaved’s [sic, read “bereaved’s”] responses to it. Hewitt (1944:70) claims that the condolers are the first to recite the first three burdens, but that is contrary to his own evidence and all evidence from other native language texts.

i.e., the Creator.

GG /eyo’niyu’kwà·kta/; see page 542, note 1.

See, note 1, p. 431.

i.e. the strings of wampum which have crossed the fire.

The form is obsolete Fenton (n.d. Sec.202) glosses it ‘clean cloth’. Hewitt (SINNA ms.3586) cites /kanya’taiyoh/ ‘handkerchief’.

i.e., their wampum.

Fenton (n.d., n. 114) quotes Simeon Gibson as follows: “Both sides have their own Condolence strings. So he means to their wampum goes back to the owners who first sent it across the fire.”

Fenton (n.d., n. 115) quotes Simeon Gibson as follows: “The string goes over the fire at the end of each speech. [The a]ppointed man carries [the] wampum across the fire, and when delivered, he returns and sits by the speakers again. At the end of the article, the speaker hands him another string. His job is only for the duration of the rite.”

Hewitt (SINAA ms. 1634) notes that the term ‘uncle’ applied to a Confederacy chief does not imply a familial relationship.

See, note 5, p. 601 above. (➤ There is no note 5 on page 601 printed in the text. However, note 4, included above, is specific to the form “few words”.)

This is the end of the Ceremony at the Wood’s Edge.

Fenton (n.d., n. 118) quotes Simeon Gibson as follows: “It is now set for the two ushers to lead you to the principle place and seat you there where the rest of the business will be transacted.”

GG/oykwatûkó·na/; see page 540, note 1.

See page 540, note 1.

GG /teyo’niyu’kwâ·kta/; see page 542, note 1.
620-2 Given in English by Goldenweiser as a part of the text. It refers to 'On the Journey', which may not have been completed, earlier. On the way to the Longhouse 'On the Journey' is continued on from where it was interrupted by the rituals performed at the welcoming fire. Once the door of the longhouse is reached, a new singer from the condolers' side is appointed, who repeats the Roll Call from the beginning (Fenton 1946:115; Michelson 1988;70).

621-1 GG/etşakonu’te’ta’/; unknown form; Fenton (n.d. Sec. 208 & n.120) glosses it ‘he shall walk back and forth’, but the pronominal reference is inaccurate. He quotes S. Gibson: “Two benches are prepared face to face in a corner of the building away from the door. This is the northwest corner at Onondaga. Chiefs occupy these benches and the rest range around the wall. The Three Brothers always sit toward the Creek and the Four Brothers occupy the south end on Onondaga. At Lower Cayuga, [the] Three Brothers occupy the east... and the Four Brothers to the [west] ...At the South Springs [sic] the same. Seneca Longhouse is not used...”

621-2 i.e., 'On the Journey'.

622-1 GG/etşakonu’se’te’ta’/; see note 1, p.621; Fenton glosses this second occurrence of the form ‘he is...performing the rite’.

622-2 The line occurs each time all the members of a committee have been enumerated.

623-1 GG/honúha’/; the form is unknown; Fenton (n.d., Sec. 208) glosses it ‘individual ... himself’.

624-3 Previous, and again below, e.g. p. 504.2, p. 652.3, the Condolence Wampum is said to consist of thirteen strands.

624-4 A note in Goldenweiser’s hand states: “A cane is put across between [?] of the chiefs seated on facing benches near speaker and on his stick all the 14 Condolence strings are laid out in order.” [?] marks an illegible form.

625-2 For discussion see pp. xlii and lli.

625-3 Fenton (n.d., n.125) quotes Simeon Gibson: “The songs have the same tune throughout;” see page 16, note 1, on the meaning of –nohR9–‘greet/thank’.

626-1 cf. 625.5.

626-3 Hale (1883:122–3.15) cites Mohawk Kheyadawenh ‘the kindred’.

626-3 ▶ (Repeated.)

628-1 GG /ake’sè-ni/ or /aki’sè-ni/; unknown form; Fenton (n.d. Sec. 211) glosses it ‘womankind’; his, note 141 reads, “The key word is age’sen:’ni’ [sic], the ‘cook’, according to Jemima Gibson. Each chief has a female cook (godihont), an official, who is appointed in her own maternal family, at the same time that the chief is raised; she serves for life and is replaced at death by another. She is not the same as goyanego·nah. Her duties are to cook ... in making a new chief...At a special council, if special meals are needed, the chief may call on ... [her] ...” Hale (1895:63) cites Mohawk wakonnykih ‘the women’; Hale (1883, p. 123–4.15) cites Mohawk Wahonnyh ‘women’ and (ibid., p.64), notes that the term is obsolete but “signifies the womanhood,” or all the women of the people with whom the singer condole.”


629-1 The manuscript shows the word /teskhenu’hê’ne/ struck out and /hoti-hwa’keh/ just above the struck out word, cf. p.628.7; and the bereaved moiety's version of the song, p. 688.9.
My translation of this sentence is not certain. Fenton (n.d. Sec.212) translated it "when Deganawii'dah said, this too I have ordained, that this much shall be the principal part when they have gone over five (verses)."

Here begins the first chant of the ritual called 'Over the Forest' [for discussion see pp. xlv and liv; cf., Fenton (1946:117); G. Michelson (1988:70); the line structure is reproduced as given by Godlenweiser. Hale (1883:122–9) presents 'Over the Forest' as prose.

i.e., you two moieties of chiefs (see page 546, note 2).

Cf. a similar passage in the preface to 'On the Journey', lines 546.7–547.4.

Part two of 'Over the Forest' follows (Fenton 1946:117–8; G. Michelson 1988:70; Hale (1895:55; 1883:67ff), calls it "the chant of the Laws of the League."

The line alludes to accidental death (see p. 486 and p.543.3–6). Fenton (n.d. Sec. 214[5]) glosses the form 'You would not recognize us.' Hale (1883:124–5) cites the [partially cognate] Mohawk forms Aqhs’n unhvénhëyevnqhsaeke 'scarcely shall we have arrived at home'.

That is, when a chief is near death.

Fenton (n.d. Sec. 214[6] ) translates the form 'that you shall replace one person with another'; Hale (1883:124–5.24) has kenenyondataydawenqhdote "if anyone should be murdered"; the passage refers to the rule of succession.

GG /t’yë’ti’yún/; the form is unknown; Fenton (n.d., Sec. 214[7] ) glosses it 'the body lying'; Hale (1883:126–7.25) cites a related Mohawk form, kenderyerontyonny, which he glosses '(corpse) is lying'; see also, note 1, p.639, and, note the formal relationship between this form and those on p.639.3 and 641.8.

The passage refers to the disposal of weapons of warfare (see pp. 446–8 above).

GG /tsyonhu’toy’ë/a/; see page 534, note 3.

Hale (1883:126–7.27) glosses the cognate Mohawk form which he spells yenjonthahida, 'they will conform'.

Cf. 'On the Journey' (p. 548) in which Tekaihoke is listed as principal Mohawk chief (see G. Michelson 1988:70–71).

GG /héshawah/; the prefix hes– has two interpretations in this context, a textual one which can be glossed 'the former', and a lexical one which gives the meaning 'son's son' for this form. Hale (1883:127.28) glosses the form 'his son' [but see, note 3, below] and Fenton (n.d. Sec. 212[11] ) 'with your son (progeny)'.

Hale (ibid.) has "yeshodonnhy his uncle" [Hale's emphasis].

Hale (ibid.) has yeshodonnhy 'his uncle'[Hale's emphasis].

In this passage the founding ancestors are informed that a replacement for the dead chief has been agreed on.

See page 431, note 1.
653-1 GG/tsyawekahó’te/; The form is unknown; Fenton (n.d., Sec. 215) glosses it 'decoction of Sweet Flag (Water of Pity)'; Hewitt (1944:72) glosses it 'Water-of-pity'; in (SINAA ms. 3580) he cites /ne’ tsyawekahó’te/ soothing drought; Foster (1985:106) cites the cognate Cayuga form tsyawekahó’teh and glosses it 'walking medicine.'

653-1 ➤(Repeated.)

655-1 Cf. the root glossed ‘red’, –tkwehtar– and the root glossed ‘blood’, –tkwehs–; Fenton (n.d. Sec. 216) glosses wa’tkatkwehtar– and otkwehs– respectively; Hewitt (SINAA ms. 3580) has /ne’ wa’katkwehtar– ‘blood stains’ and ‘red stains’ respectively; Hale (1883:122–3.14) has wa’kwanekehrouchye /streaks of red/; Halé (1883:122–3.14) has wa’kwanekehrouchye ‘bloodmarks’.

655-2 This expression is used to refer to one’s bed as well as to one’s habitual seat.

655-4 See page 613, note 1.

655-5 Hewitt (SINAA ms. 856:8.128 transl. in Hewitt 1944:73) cites a related form /onikota/ ‘sit cross-legged’.

661-2 Hewitt (SINAA ms. 856:12.191 translated in Hewitt 1944:74) has, ha’twæskahawíhsu ne’sa’nikúhæu ‘thy mind [will] resume its wonted moods’.

664-2 ➤(Repeated, see above.)

664-3 GG /wa’kyü’wetsya’-n’a’nha/; form unknown; Hewitt (ibid., p.13.209, transl. in Hewitt 1944:75) has /wa’kyü’wetsya’-n’a’nha/ ‘we restore thy land’ (analysis: wa’–kwa–ohwetsya’-n’a’nha? FACT–1EXP/2p-earth–?–PUNC).

665-1 Fenton’s gloss (n.d. Sec.221) is: [they] bound the bones around the waist; this 10th burden deals with murder; 20 strings of wampum are the penalty for that crime (Tooker 1978:438). The tenth string of Condolence wampum is passed from the condolers to the mourners, but is not returned by the latter (note continues on next page in original) (Fenton 1946:120; G. Michelson 1988:71; Shimony 1961:258). According to Hewitt (1944:68) the tenth burden is omitted altogether when the chief’s death is due to natural causes. In the original Onondaga of that version (SINAA ms. 856:13.212–222) the section on murder is included with the ninth burden. However, in translation, (1944:75) Hewitt treats it as a separate burden. Shimony (ibid.) states that the Twenty Matters burden is recited only at a chief’s installation and never at a condolence for a rank and file member.

666-1 See page 664, note 1. ➤See here: It was impossible to elicit adequate comparison form to give a certain analysis of this construction. Fenton (n.d. Sec. 221) glosses the form, ‘it is continually aiming’. Hewitt (SINAA ms. 856.2.33, translated in Hewitt 1944:70) has /ote’nhúyá-tye’s/ ‘its weapon uplifted’.


666-2 ➤(Repeated, see above.)

667-1 ➤(Repeated, see above, 664–2.)


667-4 According to Hewitt (1944:75) and Asher Wright (1916:38) the ‘firebrands’ refer to the Confederacy chiefs.

668-1 i.e., you two moieties of chiefs.
670-5 Fenton states (ibid., note 134) "If a woman should die young, it makes that much empty space in the future for the family that she did not bear." (– the ibid. goes to Fenton n.d., Sec. 222)

670-4 GG /wa’tiye’tūtye/; unknown form; Fenton (ibid.,) glosses it (')wherever her ghost is departed; Hewitt (SINAA ms. 856:17.272 trans. In Hewitt 1944:76) has /wa’tiye’tūtye/ 'She floated away'.

672-3 i.e., your nephew or niece. The kinship terms that describe the relations between an uncle and his nephew or niece are extended to a chief and his "subjects", thus the people refer to their chief as 'uncle' and he refers to them as 'nephew' or 'niece'. Special cases of 'niece' and 'nephew' are the deaconess associated with a chief's title and her deputy, one of whose functions is to oversee the chief's conduct. S. Gibson (Fenton n.d., note 110) confirms this interpretation, as does Shimony (1961:80–1) and Hewitt (1944:77). This burden, (continued across pages in original) (the 13th in this version) is treated as a part of the 12th burden in SINAA ms.856 and its translation (Hewitt 1944). The present version is more details than the earlier one.

674-1 i.e. the deaconess' deputy.

679-1 GG /a’we nụ hwa’tú’ta/ and /cwẹnụ’wa’túta/ see lines 2 and 8, respectively. Hewitt (SINAA ms. 856:18.297 and 304, translated in Hewitt 1944:77 and SINAA ms. 1634) has /cwẹnụhwa-hụ’ta/ 'you will become insane'.

679-5 Fenton (n.d., note 138): "Some plants are medicine, but included among them are some poisonous ones that will kill a person, should he lose his head (mind) and fool with the poisonous plant, (onasen':?) (Cicuta masculata L.)." [Matter in parentheses by Fenton].

683-1 GG /c’shụwakụ’ska-hà-te/; the word refers to the portion of the ritual in which the deaconess presents the dead chief's successor to the other chiefs and to the people generally; Hewitt (SINAA ms. 915) has /c’tụyụtkụsa-hà-te/ 'she will show (hold up) his face to them'.

685-1 GG /tụ sahụ the’kwà’kwa/ or /tụsahụthi’kwà’kwa/; unknown form. Fenton (n.d., Sec.227) glosses the form 'they go out as a group'; in, note 140 he adds: "Here the chiefs sit, get their hats and canes, and make as if to go. Some stand, but the speaker for the Mourners, will say, 'Stay a few minutes', and they await orders. The runner goes after them."

Fenton (1946:121, n. 8) observes that this is an enactment of "the old custom to retire and await summons to hear the reply of the home council."

687-1 GG /o’ye’kụty/; see page 540, note 1.

687-1 ➤ (Repeated.)

688-1 GG /ake’seníh/ or /aki’seníh/; see page 626, note 1.

692-1 Material in parentheses as given by Goldenweiser. See page 665, note 1. Fenton (n.d., Sec. 229) heads the following passage 'Installation'.

693-3 See page 683, note 1.

694-3 The reference is to the two moieties.

695-2 This refers to the white wampum string associated with, and legitimating, the chief's title (Shimony 1961:81 and 256; Fenton 1946:123).

696-2 Fenton (n.d., note 145) states, "The matron of the maternal family chose a lady to stand there and be guardian over the chief. She is his cook for the feast. She will lead the maternal family."

696-1 Phrase in English by Goldenweiser.
Fenton (n.d., note 146) states, “Each chief has his own string which is called ‘his guardian’ and this goes over the fire. Each chief handles it as it passes among them, and then it is returned across the fire with a speech.” In the margin of the manuscript itself a, note in Fenton’s hand states, “taking hold of the string is consent.”

The addressee of the paragraph is the deaconess, according to Fenton (ibid., Sec. 231).

The addressees of this sentence are the chiefs who are already members of the Council.

Notation in Goldenweiser’s hand. In the margin of the manuscript appears a notation in Fenton’s hand: “Oct. 14, 1943, S. Gibson, Wm. F.” Fenton (n.d., note 77) states that October 14, 1943 was the date on which he finished taking the translation of pp. 428–525 of the manuscript from Simeon Gibson, John A. Gibson’s son. These pages comprise the portion of the text dealing with the Condolence Council.