

great feast, and when the ^hOttawawas and Quatoges had a mind to bury their hatchet and to set up a Tree of peace, the French used all their Art to hinder them from planting it, and endeavoured to cut off roots of it, and at last threatened to drive them from their own fires if they would make a Covenant with you, because they fear'd that if you became brethren to those Nations, that then Canada would loose the Trade of the Lakes,^a since the English would be able to supply them with goods cheaper than the French, as long as the path lay open; when they made peace with you they asked Your leave to make Forts at ^bTussachrondie and at Cadarachqui, and when the war broke out again they made use of those places to bring the Indians together and to give them guns and powder, and lead to destroy you, and at the same time they set up trees of peace between these Nations and all their other Enemies, that they might have no flesh to eat but yours, and ^ceven in a time of full peace with you they took forty of Your people who were

h. Tom. II. 231. 239. 294. 321. Tom. IV. 51.

a. Tom. II. pag. 300. Tom. III. 262.

b. Tom. IV. 264. Called by the French Le Detroit.

c. Tom. I. 332.

great feast, and when the ^hOttawases and Gustages had a mind to bury their hatchet and to set up a Tree of peace, the French used all their Art to hinder them from planting it, and endesvoured to cut off roots of it, and at last threatened to drive them from their own fires if they would make a Covenant with you, because they fear'd that if you become brethren to those Nations, that then Canada would loose the Trade of the Lakes,^a since the English would be able to supply them with goods cheaper than the French, as long as the path lay open; when they made peace with you they asked Your Leave to make Forts at ^bTuschrendle and at Sadarochent, and when the war broke out again they made use of those places to bring the Indians together and to give them guns and powder, and lead to destroy you, and at the same time they set up trees of peace between these Nations and all their other Enemies, that they might have no flesh to eat but yours, and ^ceven in a time of full peace with you they took forty of Your people who were

b. Tom. II. 231. 239. 294. 321. Tom. IV. 51.

c. Tom. II. pag. 300. Tom. III. 262.

b. Tom. IV. 264. Called by the French Le Detroit.

c. Tom. I. 332.

great feast, and when the ^Hottawasse and Quetoges had a mind to bury their hatchet and to set up a Tree of peace, the French used all their Art to hinder them from planting it, and endeavoured to cut off roots of it, and at last threatened to drive them from their own fires if they could make a Covenant with you, because they fear'd that if you became brethren to those Nations, that then Canada would loose the Trade of the Lakes,^a since the English would be able to supply them with goods cheaper than the French, so long as the path lay open; when they made peace with you they asked Your leave to make Forts at Brusechronde and at Cedarachou, and when the war broke out again they made use of those places to bring the Indians together and to give them guns and powder, and lead to destroy you, and at the same time they set up trees of peace between these Nations and all their other Kinsmen, that they might have no flesh to eat but yours, and ^ceven in a time of full peace with you they took forty of Your peopls who were

b. Tom. II. 231. 239. 294. 321. Tom. IV. 51.

c. Tom. II. seq. 300. Tom. III. 262.

b. Tom. IV. 262. Called by the French Le Detroit.

c. Tom. I. 332.

great forest, and when the ^hOttawans and Quatoges had a mind to bury their hatchet and to set up a Tree of peace, the French used all their Art to hinder them from planting it, and endeavoured to cut off roots of it, and at last threatened to drive them from their own fires if they would make a Covenant with you, because they fear'd that if you became brethren to these Nations, that their Canada would loose the Trade of the Lakes,^a since the English would be able to supply them with goods cheaper than the French, as long as the path lay open; when they made peace with you they asked Your leave to make Forts at Oneschendie and at Odevercheou, and when the war broke out again they made use of those places to bring the Indians together and to give them guns and powder, and lead to destroy you, and at the same time they set up trees of peace between these Nations and all their other Neighbours, that they might have no flesh to eat but yours, and ^ceven in a time of full peace with you they took forty of Your people who were

h. Tom. II. 231. 239. 234. 121. Tom. IV. 91.

a. Tom. II. 208. 300. Tom. III. 262.

b. Tom. IV. 264. Called by the French Le Detroit.

c. Tom. I. 312.

trading at Fort Goderich, and sent them prisoners to France, only on this pretence that the Sinnenos had robbed some of their traders that had passed thro' their Country.

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At a Conference held at Albany between His Excellency William Burnet Esq^r Cap^t Gen^l and Gov^r in Chief of the Provinces of New York, New Jersey &c: And two Sachies of the Sinnenos named Kinskerighton, and Thonitcorowee, three Sachies of Cayouga named Otteochcoroo, Sefanlaroo and Anjoccorot two Sachies of the Onondaga named Kachjshodowodon and Sodekrooghtie. This 14th day of Sept. 1726.

His Excellency told them that since they had complained against the French incroaching on their land at Niagara by building a Fort there, and since they expected that the King of Great Britain should protect them in the quiet Enjoy^t of their own lands, it would be proper for them to do at this time what they proposed to do 25 years ago, which was to submit and give up all their hunting Country to the King, and to sign a Deed for it, which however has not been done, and perhaps for that reason their proposal at that time has not been so well remembered as it would have been if they had signed such a Deed, therefore His Excellency proposed that they should now sign a Deed confirming that proposal, and likewise submitting and giving up all their land adjoining to the Lake of Cayuga and the narrow Passage between it and the Lake Goder-

trading at Fort Odorochaut, and sent them prisoners to France, only on this pretence that the Sixnokes had robbed some of their traders that had passed thro' their Country.

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At a Conference held at Albany between His Excellency William Burnet Sec^t Gen^l and Gov^t in Chief of the Provinces of New York, New Jersey &c; And two Sachies of the Sixnokes named Kankarighton, and Thowintourance, three Sachies of Cayouge named Otteuchkooree, Oskenticooree and Anjeweerat two Sachies of the Onondage named Kachjkegorodon and Sedo-keonaghtie. This 14th day of Sept. 1726.

His Excellency told them that since they had complained against the French incroaching on their land at Niagara by building a Fort there, and since they expected that the King of Great Britain should protect them in the quiet Enjoy^t of their own lands, it would be proper for them to do at this time what they proposed to do 25 years ago, which was to submit and give up all their hunting Country to the King, and to sign a Deed for it, which however has not been done, and perhaps for that reason their proposal at that time has not been so well remembered as it would have been if they had signed such a Deed, Therefore His Excellency proposed that they should now sign a Deed confirming that proposal, and likewise submitting and giving up all their land adjoining to the Lake of Oswego and the narrow Passages between it and the Lake Cedar.

trading at Fort Cedarchoqui, and sent their prisoners to France, only on this pretence that the Sinnekes had robbed some of their traders that had passed thro' their Country.

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At a Conference held at Albany between His Excellency William Burnet Esq^r Cap^t Gen^l and Gov^r in Chief of the Provinces of New York, New Jersey &c: And two Sachims of the Sinnekes named Kanakarighton, and Thanintaronnee, three Sachims of Cayouge named Ottsobkoozee, Dakanisoroe and Anjessarat two Sachims of the Onondage named Kachjakedorodon and Sedeksenaghtic. This 14th day of Sept. 1726.

His Excellency told them that since they had complained against the French incroaching on their land at Niagara by building a Fort there, and since they expected that the King of Great Britain should protect them in the quiet Enjoy^{m^t} of their own lands, it would be proper for them to do at this time what they proposed to do 25 years ago, which was to submit and give up all their hunting Country to the King, and to sign a Deed for it, which however has not been done, and perhaps for that reason their proposal at that time has not been so well remembered as it would have been if they had signed such a Deed, Therefore His Excellency proposed that they should now sign a Deed confirming that proposal, and likewise submitting and giving up all their land adjoining to the Lake of Oswego and the narrow Passage between it and the Lake Cedar-

trading at Fort Cadarachqui, and sent them prisoners to France, only on this pretence that the Sinnekes had robbed some of their traders that had passed thro' their Country.

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At a Conference held at Albany between His Excellency William Burnet Esq^r Cap^t Gen^l and Gov^r in Chief of the Provinces of New York, New Jersey &c: And two Sachins of the Sinnekes named Kanekarighton, and Thenintsronwee, three Sachins of Cayouge named Ottschkooree, DeKenisoree and Kenjewecrat two Sachins of the Onondage named Kachjakadorodon and Sadekeenaghtie. This 14th day of Sept. 1726.

His Excellency told them that since they had complained against the French incroaching on their land at Niagara by building a Fort there, and since they Expected that the King of Great Britain should protect them in the quiet Enjoy^{m^t} of their own lands, It would be proover for them to do at this time what they proposed to do 25 years ago, which was to submit and give up all their hunting Country to the King, and to sign a Deed for it, which however has not been done, and perhaps for that reason their proposal at that time has not been so well remembered as it would have been if they had signed such a Deed, Therefore His Excellency proposed that they should now sign a Deed confirming that proposal, and likewise submitting and giving up all their land adjoyning to the Lake of Oswego and the narrow Passage between it and the Lake Cadar-

trading at Fort Cadarachqui, and sent them prisoners to France, only on this pretence that the Sinnekes had robbed some of their traders that had passed thro' their Country.

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At a Conference held at Albany between His Excellency William Burnet Esq^r Cap^t Gen^l and Gov^r in Chief of the Provinces of New York, New Jersey &c: And two Sachims of the Sinnekes named Kanakerighton, and Thanintoronwee, three Sachims of Cayouge named Ottsochkooree, DeKanisorree and Aenjeweerat two Sachims of the Onnondage named Kachjakadorodon and Sadekeenaghtie. This 14th day of Sept. 1726.

His Excellency told them that since they had complained against the French incroaching on their land at Niagara by building a Fort there, and since they Expected that the King of Great Britain should protect them in the quiet Enjoym^t of their own lands, It would be proper for them to do at this time what they proposed to do 25 years ago, which was to submit and give up all their hunting Country to the King, and to sign a Deed for it, which however has not been done, and perhaps for that reason their proposal at that time has not been so well remembred as it would have been if they had signed such a Deed, Therefore His Excellency proposed that they should now sign a Deed confirming that proposal, and likewise submitting and giving up all their land adjoyning to the Lake of Oswego and the narrow Passage between it and the Lake Cadar-

achout, and also all the Land along the said Lake Ojibouchou² thirty miles from the Waters of the said Lake and Rivers directly into the Country so as to leave their Castles out of it, or sixty miles into the Country so as to include all their Castles and Country.

After a Consultation among themselves, they said that they would rather have the said Dred of Surrender and Submission include all their Castles, and that they would then Expect that His Majesty would be pleased to defend them from the Inroads of the French.

His Excellency told them that whilst it is possible His Majesty could use no force against the French, but only require them to stand to the Treaty concluded between the two Crowns, but in time of War that he would protect and defend them against all attempts and Inroads whatsoever to be offered by the French. --

2. The words within in the above Conference are added from the Record in New-York Council Minutes, IV., 86-III. -- Ed.

schqui, and also all the land along the said Lake Oshschqui² thirty miles from the Water of the said lakes and Rivers directly into the Country so as to leave their castles out of it, or sixty miles into the Country so as to include all their Castles and country.

After a Consultation among themselves, they said that they would rather have the said Deed of Surrender and Subjection include all their Castles, and that they would then Expect that His Majesty would be pleased to defend them from the Incroachments of the French.

His Excellency told them that whilst it is peace His Majesty could use no harsh measures against the French, but only require them to stand to the Treaties concluded between the two Crowns, but in time of War that he would protect and defend them against all attempts and Incroachments whatsoever to be offered by the French. --

2. The words within in the above Conference are added from the Record in New-York Council Minutes, IV., 89-111. -- Ed.

schqui, and also all the land along the said Lake Ontario² thirty miles from the Water of the said lakes and Rivers directly into the Country so as to leave their castles out of it, or sixty miles into the Country so as to include all their Castles and country.

After a Consultation among themselves, they said that they would rather have the said Deed of Surrender and Submissi^on include all their Castles, and that they would then Expect that His Majesty would be pleased to defend them from the Incroachments of the French.

His Excellency told them that whilst it is peace His Majesty could use no heret^o measures against the French, but only require them to stand to the Treaties concluded between the two Crowns, but in time of War that he would protect and defend them against all attempts and Incroachments whatsoever to be offered by the French. --

2. The words within in the above Conference are added from the Record in New-York Council Minutes, XV., 86-111. -- Ed.

ochqui, and also all the Land along the said Lake Oterachqui² thirty miles from the Water of the said lakes and Rivers directly into the Country so as to leave their castles out of it, or sixty miles into the Country so as to include all their Castles and country.

After a Consultation among themselves, they said that they would rather have the said Deed of Surrender and Submission include all their Castles, and that they would then Expect that His Majesty would be pleased to defend them from the Incroachments of the French.

His Excellency told them that whilst it is peace His Majesty could use no harsh measures against the French, but only require them to stand to the Treaties concluded between the two Crowns, but in time of War that he would protect and defend them against all attempts and Incroachments whatsoever to be offered by the French. --

2. The words within in the above Conference are added from the Record in New-York Council Minutes, XV., 86-111. -- Ed.

achqui, and also all the Land along the said Lake Oaterachqui² thirty miles from the Water of the said lakes and Rivers directly into the Country so as to leave their castles out of it, or sixty miles into the Country so as to include all their Castles and country.

After a Consultation among themselves, they said that they would rather have the said Deed of Surrender and Submission include all their Castles, and that they would then Expect that His Majesty would be pleased to defend them from the Incroachments of the French.

His Excellency told them that whilest it is peace His Majesty could use no harsh measures against the French, but only require them to stand to the Treaties concluded between the two Crowns, but in time of War that he would protect and defend them against all attempts and Incroachments whatsoever to be offered by the French. --

2. The words within in the above Conference are added from the Record in New-York Council Minutes, XV., 86-111. -- Ed.

Hewitt-

The third publication is interesting chiefly as compilation of texts, notes, comments and quotations rather than as a serious study and analysis of the complex institutions mentioned in the title of the work. Thus, for example, a long list of etymologies is quoted from Morgan, although a large majority of them are worthless; the texts and translations cited from Hale are not revised and corrected, although in very many instances they are misleading or erroneous. The want of accurate knowledge of the languages of the peoples to which the work refers made Dr. Beauchamp the victim of the palpable blunders in translation which his chief informant, the Rev. Albert Cusiok, was prone to make.

Mr. Parker tells us that two main manuscripts form the basis of his publication. He fails, however, to point out the value of either manuscript, or to explain the significance of the serious conflict of statements of essential facts or events between the two; we should have been told the essential fact that the document prepared by the Committee of Chiefs of the Six Nations was prepared as a substitute for the Newhouse document, which the chiefs in council had thrice rejected as faulty in arrangement and erroneous or spurious in many of its statements. We are told that these two manuscripts were "discovered" in 1910 on the Six Nations reserve, Ontario, Canada; it is however a fact that the Newhouse "Constitution," although in much briefer form, (the writer has this copy) had been known since 1880, for in that year a copy of it had been left by its compiler on the Cattaraugus reservation for safe-keep-

ing; the document of the chiefs of the Six Nations was prepared in the early spring of 1900 while the present writer was a guest of the late chief John Arthur Gibson, one of the Committee of Chiefs,

Again, Mr. Parker should have explained also that this document of the Committee of Chiefs, supplemented, however, by a portion of the native matter appearing in Hale's The Iroquois Book of Rites, 1883, had been published as early as 1912, by Duncan C. Scott, F. R. S. C., in the Proceedings and Transactions of the Royal Society of Canada as noted above.

The following comments deal chiefly with the contents of Bulletin 184, by Mr. Parker. The statement that Rev. Albert Cusick was

' employed for more than a month in correcting the Newhouse manuscript until he believed the form in which it is now presented fairly correct and at least as accurate as a free translation could be made "

is contrary to the facts. The Newhouse manuscript has appeared in a number of varying versions, which were one and all originally recorded in the English language. But in 1897--8 the present writer induced Mr. Newhouse to undertake with him the translation of the best of these, after recasting and rewriting certain portions of the various sections. This work was undertaken in order to preserve in Mohawk terms of juridical, governmental, and of ritualistic import, but not for publication in the material as found. So the matter of this document is in no accepted sense a "free translation" of a native text. It is indeed unfortunate that the translated matter quoted by both Dr. Beauchamp

and Mr. Duncan C. Scott from Hale's Iroquois Book of Rites should have been used without radical and essential corrections in the forms and translations of vital portions of the Ritual, for the renderings of entire sections are faulty and misleading, and often quite contrary to the intent of the originals.

These editors were apparently quite unaware of the serious blunders in translation and statement they were unconsciously diffusing as sources of further error. A specimen of the untrustworthy character of much of the material in question may be cited here. The provision for a private visit of condolence and sympathy to the death-lodge three days after the burial of the body of a dead chief (Duncan C. Scott, op cit., Parker, op. cit., 109) is to the point; this visit is to be made by a delegation from the "cousin" Sisterhood of Kribes, for the purpose of comforting the bereaved family and kindred with the substance of eleven (not thirteen) of the Fourteen Themes (Ne' Adon'dakshh) of the Requickening Address; what follows is intended to be the caption of this hearthside address and is in the words following:

"The beginning of the Condolence Ceremony used immediately after the death of a chief (or Lord) and which is subsequently followed by the thirteen ceremony called "At the Wood's Edge."

It is clear that the thirteen sections of the address cited here are for the formal public function and so are not at all in the form suitable for use at the private lodge hearthside. Besides there is no such

thing as a thirteen Ceremony called "At the Wood's Edge." Mr. Parker quotes eleven strings of wampum, although he cites thirteen sections just as does Mr. Duncan G. Scott; (op. cit., Parker, op. cit., 109) but the interpolated remarks in section 3, to wit:

"The foregoing part of the Condoling Ceremony is to be performed outside of the place of meeting. Then the bereaved will appoint two of their chief warriors to conduct the four brothers into the place of meeting,"

should have been a loud hint to the editors that they were quoting wrong matter. This is a confusion of a private visit with a public function. Careless proofreading permitted an undue number of inexcusable misprints to appear. Skanawatih's (9 and 13) or Skanawita's (30) is evidently printed for Dekanawida's. Abbreviations show in these errors of proofreading; SPW (pp. 52, 53, 54 and elsewhere) evidently should be LPW. Too much credence is placed in the authenticity of the so-called Passamaquoddy wampum traditions, which are of course concerned with the activities of the "Iroquois" settled at Caughnawaga and elsewhere on the St. Lawrence, Canada, and so have little or no bearing on the early history of the "Five Nations" of New York.

The number of federal chiefs was not fixed at fifty. This is an unhistorical number which is known only within the last century; it arose from a misinterpreted tradition concerning the episode in which one Bearfoot was a chief figure. The first traditionally authentic number is 47, to which in later times were added two Seneca chiefs, making 49 as the highest authentic roll of official titles of federal chiefs. Authentic tradition is silent as to the original number. It is usually found by adding together the several tribal lists.

It is not traditional nor historical to say that for "many generations" the knowledge of "each law or regulation" of the League had been "preserved" by means of "a collection of wampum belts and strings," as the traditions published along with this statement clearly show, for these inform us that the founders of the League knew apparently little, if anything symbolic, about wampum, but rather something definite about "elderberry twigs" and "quills." Hence, the further statement (p.8) that "Several of the wampum belts in the New York State Museum are Constitutional belts or memorials" seems indefensible, if it is desired to suggest that they were used by the founders of the League. Dr. Beauchamp (New York State Museum Bulletin, No. 41, vol.3) has reached conclusions in accord with this remark.

The statements on page 13 concerning the use of the word "Longhouse" are based on misinformation and superficial observation. In no Iroquois tongue does the native name of the League signify "Longhouse." There is, therefore, never any confusion between the native names for the "Long House," the usual place of assembly, and that for the Institution, called the League or Confederation. Trustworthy and discriminating interpreters and informants would so translate these native terms as to emphasize this important difference. The native name of the League is Ganoⁿ /ni^{syon} (with initial K in some dialects) and signifies "The Extended Lodge," i. e., the Lodge that is Extensive; that is, spread out far, especially lengthwise. But the native name for the ordinary public

assembly lodge is Gancⁿ⁶/ses (in some dialects the last e becomes an i) and means "The Long Lodge," commonly shortened to "Long-house"; and so there is no reason for confusion here. So it is a gratuitous remark to say that Handsome Lake destroyed "the old religious system," for there is nothing to show its truth; the great religious festivals, all antedating the time of Handsome Lake, are today still in vogue on the Grand River reservation and elsewhere.

The references (p. 14 and elsewhere) to the "Crooked Tongues" are due to hazy ideas about the facts in the matter. There is no historical or traditional evidence, known to the present writer, showing that the Neuter Nation, so-called, ever had lands lying northeast of Lake Ontario, or that a Huron village called Kahanayon was situated on them. The land in question was probably Huron territory for Dekanawida's date. Evidently, the name "Crooked Tongues" is used as a substitute translation of the Huron and Neuter name Attiwendaronk (Hatiwendaronk) which signifies "Their speech is awry," i. e., "They speak a language slightly different (from the norm of ours)." The source of the utter confusion of names and places probably arose from misunderstanding certain information which the present writer many years ago gave to Mr. Newhouse concerning the early inhabitants of what is now Ontario, Canada. This information contained the suggestion that Dekanawida was very probably a naturalized Huron captive among the Iroquois. Singularly, the Huron tribes do not figure in the traditions relating the events leading to the formation of the League. So the comments on page 15 concerning

Dekanawida's troubles with his own people are probably fiction and especially so is the alleged conversation carried on with Mohawk people; the Mohawk did not know the Wyandot (Huron) as the "Crooked Tongues," as the statement on page 14 implies. After crossing the Lake, Dekanawida was not in Mohawk hunting ground, but in that of the Oneida or Onondaga, being a long distance from the Mohawk villages.

There is also confusion between an alleged "immutability" in contradistinction from the asserted "continuity" of the institutions of the League. Amendments to already existing laws are monotonously frequent in the traditions. Again, it is not true that the term ongwe^t/hoñwe^t implies any notion of peculiar "originality" of descent or of "superiority" of race. This compound term signifies "native man," and is a limitation of the general term on^t/gwe^t "man-being," i. e. any living being having human attributes, the man of myth, to the "native" strictly human man. The Indian knew no race other than his own, for this term is also applicable to the Eskimo. Any other view is untenable.

There is no justification for the substitution of the words, "the soft, white, feathery down of the globe thistle," for the original false translation, "The Great Belt of White Wampum," of the native term Jono-dakenrahkowa, of the Newhouse manuscript of 1898, for these terms in no sense correct the incorrect rendering, and they wholly miss the expressive symbolism of the native expression ^{the Great-White-Mat}. The unhistorical character of the list of fifteen "original" clans, appearing in section 42 on page 42, in which seven are spurious, is clear to any careful student of the early clans of the Five Nations, for even one of the most important--the Wolf--has been suppressed without comment. The last three probably owe their

existence to otosis--originating in the mishearing of names. The so-called "Ball" clan is a Hawk clan; the "Opposite-Side-of-the-Hand" is a Wolf clan; and the "Wild Potatoe" is a "Tuber Duck" clan; or is possibly due to the mishearing of a dialectic pronunciation of the name for Plover.

The Mohawk text first published by Hale in his Iroquois Book of Rites, then by Rev. Dr. Beauchamp, and finally by Dr. Scott (op. cit., p. 238) gives no warrant for the astonishing statements (Bulletin, No. 184, pp. 27-28) concerning the clan towns, namely, "Now the party passed through these places" and "All these places are in the Mohawk country." The native text already mentioned states that some of these towns belong to the Wolf clan, some to the two Turtle clans, and some to the Bear clan. It would have been thus unnecessary for the 'party' to march through these towns, for they were evidently not all in "the Mohawk country" but dispersed among all the tribes there represented; and the clans-people present are severally addressed as coming from these several towns, and it is further stated, and this is important, that these four clans made up the number of clans "in ancient times." The last statement bears on what has been said about the clan list in section 42.

In article 63 the words "two sons", which occur several times, represent a wrong translation of a native term of relationship which signifies, in this place, "parent and offspring", usually translated, "Father and Son," or "Mother and Daughter." *(i. e., the Father Tribal Side and the Mother Tribal Side)* Section 19 is scarcely more than an expansion of section 18, and its provision for an independent "Council

of War Chiefs" is unhistorical; too many councils of coordinate jurisdiction would result from it. Sections 55, 56, and 57 are confused and so in their present form unhistorical. The alleged provision for the dissolution of the League is indefensible; the provisions of Sections 56 and 57 are inconsistent one with another, and these in turn are traversed by the ordinances set forth in the second paragraph on page 103 (which is a part of the Committee's document).

The song set forth in Section 105 is certainly not what its caption, "The Installation Song," represents it to be; there is, indeed, no such song. This song was personal to the first Wathatotarho (Adodarho), and so it is not an installation song of to-day. The first line should have been translated, "I possess a fine thing," instead of "It is good, indeed."

On page 91 the statement is made that circumcision was practised on one of the founders of the League. This statement of course is inaccurate, as the Iroquois performed no such rite. The native words have quite a different and symbolic meaning.

The expressions, "white lion," "fire dragon of discord," and "white panther," on page 103 are attempts at translating native words which together are the name of one of the primal man-beings of Iroquoian myths of creation who was therein the personification of Discord. The literal meaning of his name is "the white-bodied meteor or flying-dragon." He brought about discord in heaven (the sky-world) which resulted in the complete metamorphosis of beings. So to translate his native name by the words "white lion" is erroneous, for it does not express the ideas intended in the text.

The original manuscript in 1900 contained the words "white lion" at this point. So the present writer pointed out that such a rendering was inaccurate because the early Iroquois did not know the lion but did know the meteor. And he suggested further that as the "Master or God of Discord" was here intended, the better expression in English would be "the white-bodied meteor, the white-bodied fire-dragon or panther, of discord"; the suggested correction was approved by Chief Abram Charles and the late Chief John Arthur Gibson of the Canadian Six Nations, to whom the suggestion was made. The native term in note 3 on page 103 signifies "Death, or the Destroyer," a very different idea from the one sought to be expressed in the text.

In regard to the ownership of land, the latter part of Section 42 contradicts Section 44. The two main documents (compare pp. 11 and 12 with 98 and 47, respectively) disagree flatly as to usage in color symbolism. And both are in error in regard to the meaning of the native term "Ska-no-dah-ken-rah-ko-wah," which signifies "the very great white mat (foundation)", for both erroneously translate "belt" where they should render "mat". They differ entirely as to its color; the Committee's statement being the correct one. The statement of the Committee's document (p. 103, 2d paragraph) in regard to the community of hunting-grounds is correct; but the Newhouse assertion (p. 45, Sec. 57) is of course inaccurate, because it limits the right to the "one bowl" containing "a beaver's tail" (i. e., the common game preserve) to the "Lords of the Confederacy." His use of the term "cooked" beaver's tail, shows clearly that he has still to learn the meaning of this wise and benevolent provision of the founders

of the League.

Sections 99 to 104 do not belong in a work of this kind. And Sections 105 and 106 are wrongly labeled and are not a part of the Constitution of the League. Section 107 does not belong here; many things naturally were taken for granted as well-known common law. Sections 108 to 117, private "Funeral Addresses," do not form any part of the Constitution of the League, and so are out of place here; their crudity and naivete should have excluded them from consideration.

Section 64 is certainly not a law or ordinance; Section 72 is merely an expansion of 71; Section 73 is contradicted by 57; Sections 19, 59 and 98 deal with the same matters and so in their present form are un-historical, and so is the last part of Section 79. Sections 74 and 77 are unauthentic; 87 is largely a duplicate of 83; and Sections 82 and 89 are not parts of the "Constitution," so-called. And Sections 85 and 88 are entirely contrary to the basic principles of the League as founded by Dekanawida. Sections 93 to 95, having been translated from Lafitau's Moeurs, etc., by the present writer for Mr. Newhouse, are not traditionally parts of the "Constitution."

Of the footnotes on the pages from 65 to 107, thirty-three are erroneous and misleading.

It is noteworthy that the Secretaries of the Committee of Chiefs of the Six Nations Council admit that the traditions which they recorded have been "much modified" by several causes. But these annalists failed to detect in some notable instances the elements which have been assimilated

by the League traditions from their mythic and other tales. Such, for example, are the following: the notion of "the white stone canoe" or the "marble canoe," and the "Ohsinoh" incidents. Now, the "stone" or "flint" canoe belongs to the cycle of stories which relate to the Winter God whose means of travel on water is a block of ice, which is poetically transformed into a "canoe." So this episode does not belong to the Dekanawida legend. Mr. J. V. H. Clarke (Onondaga, I, 1849) records the Dekanawida story, but he writes "white canoe" only; the original Dekanawida canoe was probably a birchbark canoe. But tradition has expanded "white" into "white stone" as suggested above. Moreover, Clarke mentions one Ho-see-noke as "A kind hearted, merry chief" who in behalf of the Council comforted the vexed mind of Hiawatha; but it is found that the Newhouse story makes this man whose name is in slightly different spelling, thus Ohsinoh (Osinoh) page 18, "a famous shaman" who destroys Hiawatha's daughters by "evil magic arts." Here we find a complete transformation of a man and his deeds.

It is to be noted that an extra verse has been unwarrantably added to the well-known "Six Songs" (Duncan C. Scott, 239 p.), which derive their common name from the fact that just "six" verses constitute this chant; it is also quite erroneous to say, following Hale, "the Hymn called "Hail,"" for this designation rests on a mistranslation of the native name and on a worse misapprehension of the real import of the chant. *"Hail" should be*
"Jewawale," Other misprints are Jiknossheh (p. 91), Djikonssee (p. 90), and

Djikonsa'se' (p. 71), for Djigo^{n'}sa'se^{n'}. It may be said here that there is no evidence that this person, the so-called Peace Woman, was in any sense a character "in Iroquois mythology." An examination of the provisions of Section 91 shows that they are in serious conflict with those of Section 59.

The inept and wholly whimsical comments on the pictographs published on page 111 indicate that there the editor was the dupe of cocksure but ignorant informants. The utterly fanciful character of these comments is indeed emphasized by the remarkable fact that this page of pictographs and comments appears as an inset in a misnamed and badly garbled summary of the "Re-Quickening Address of the League Ritual of Condolence and Installation." These pictographs from number 4 refer serially to the paragraphs of the summary beginning with number 1 on page 110, although the editor seems unaware of this interesting fact. It is to be noted that this Address deals with the tribes of the League but not with the clans of the League; the printed comments are incorrect in this respect.

The two pictographic groups of parallel lines respectively refer to the 'Father' and 'Mother' side of the League structure--the four representing the 'Mother' side and the three, the 'Father' side; the four lines represent the Oneida, the Cayuga, the Tuscarora, and the Delaware, the so-called 'Four Brothers'; and the three lines, to the Mohawk, the Seneca, and the Onondaga, the so-called 'Three-Brothers.' The prostrate figure indicates that the 'Three Brothers' are the mourning side, and the first erect figure shows that the 'Four Brothers' are the celebrant

side according to the Ritual and so are not mourning in the ritualistic sense,--a needful distinction.

Then the pictographs marked 4, 5, and 6 represent the three Acts or Words spoken "At the Wood's Edge," the key words being respectively "wipe away the tears," "clear out the ears," and "remove the choking from the throat"; these acts are mentioned in paragraphs marked 1, 2, and 2 on page 110. Figure 7 (4 on p. 110) does not hold a "sun" as here stated, but "a cup," containing "the waters of pity"; figure 8 (5 on p. 110) does not denote "a bench with four legs," but rather the "seat" or "the reed mat," said to be stained with blood; figure 9 (6 on p. 112) denotes "the darkness" of grief; figure 10 (7 on p. 112) denotes "the loss of the sky" from grief; figure 11 (8 on p. 112) denotes "the loss of the sun" from grief; figure 12 (9 on p. 112) denotes "the grave," i. e. "the upturned earth"; figure 13 (idea not on p. 112) denotes "20 strings" as the price exacted for a homicide, which is the circle of protection for the two groups of parallel lines; figure 14 (11 on p. 112) denotes "the reverence due the person of the woman"; figure 15 (wanting on p. 112) denotes "The malific powers of the earth", figure 16 (wanting on p. 113) denotes "the obligation of mutual respect and service"; figure 17 (wanting on p. 113) denotes "the torch of announcement or of notification"; and figure 18 (wanting on p. 113) denotes "the doorway," i. e. the "end of the address." These brief strictures show how much real harm is done by the rush to publish unstudied material, no matter by whom.

But to enumerate the redundancies, the contradictions, and the misconceptions in Mr. Parker's Bulletin would require a volume larger

than the publication in question. It is most unfortunate for the cause of historical truth that great institutions insist on publication at the expense of study and accuracy. It may be mentioned that this publication of Mr. Parker has been most unfavorably reviewed by Dr. Goldenweiser in volume 18, no. 3, pp. 431--436, of The American Anthropologist. I have purposely not given out this unfavorable estimate of Mr. Parker's recent work until it had been reviewed by one whose motive Mr. Parker might not question.

J. N. B. Hewitt

Deed in Trust from three of the Five
Nations of Indians to the King.

To ALL People to whom this present Instrument of Writing shall Come WHEREAS the Sachims of the five Nations did (on the 19th Day of July in the year of Our Lord one Thousand Seven hundred And one. in a Conference held at Albany Between John Nanfan Esq^r late Liev^t Govern^r of the Province of New York) Give and Render up all their Land where the Deaver Hunting is which they won With the Sword then Eighty Years ago to CORACHKOO our Great King Praying that he might be their Protector and Defender there. For which they desired that their Secretary might then draw an Instrument for them to Sign & Seal That it might be Carried to the King as by the minutes thereof now in Custody of the Secretary for Indian Affairs at Albany may more fully and at Large appear. WE Kenakarighton & Thenintseronwee Sinneke Sachims, Ottsoghkoree Dekanissoree & Aenjeweeratt Cayouge Sachims, Kachjahadorodon & Sedegeenagh-tie Onnondege Sachims of our own Accord free and Voluntary will Do hereby Retify Confirm Submit and Grant and by these Presents do (for our Selves our heirs and Successors and in behalf of the whole nations of Sinnekes Cayouges & onnondagés) Retify Confirm Submit and Grant unto Our Most Sovereign Lord GEORGE by the grace of God King of great Brittain France and Ireland Defender of the Faith &c his heirs and Successors for Ever. all the Said Land and Deaver hunting to be Protected

& Defended by his Said Majesty his heirs & Successors to and for the use of us our heirs & Successors and the said Three nations. AND we Do aliso of our own Accord free and Voluntary will Give Render Subait and Grant and by these presents do for our Selves our heirs & Successors Give Render Subait and Grant unto Our Said Sovereign Lord King GEORGE his heirs and Successors for Ever All that Land Lying and being Sixty miles distance taken Directly from the water into the Country Beginning from a Creek Call'd Onnahooque on the Lake Osweego, all along the said lake and all along the narrow passage from the said Lake to the Falls of Oniagare Called Cahaquaraghe and all along the River of Oniagare and all along the Lake Cedarachquis to the Creek Called Sodoms belonging to the Senekes and from Sodoms to the hill Called Tegerhunkserode Belonging to the Cayouges, and from Tegerhunkserode to the Creek Called Cayhunghage Belonging to the Onnondoges all the Said Land being of the Breadth of Sixty English miles as aforessaid all the way from the aforessaid Lakes or Rivers Directly into the Country and thereby Including all the Castles of the aforessaid Three Nations with all the Rivers Creeks and Lakes within the said Limits to be protected & Defended by his Majesty his heirs and Successors for Ever To and for Our USE our heirs & Successors and the Said Three Nations IN TESTIMONY whereof We have hereunto Sett our Marks and Affixed our Seales in the city of Albany this fourteenth Day of September in The

(3)

thirteenth year of his Majestys Reign Annoq^e Domini 1726.

KACHJAKADORODON

OTTISOGHKOREE

KANAKARIGHTON

SADEG FENAGHTIE

DEKANISOREE

AENJEWESRATT

THANINTSARONWEE

Signd Seald and Deliverd in

the Presence of us.

PHILIP LIVINGSTON

PIETER VAN BRUGH

MYNDERT SCHUYLER.

LOURENS CLAESSEN.

Endorsed --

RECORDED in the Secretarys
Office of the Province of New
York this Ninth day of Novem-
ber One Thousand Seven hundred
and Twenty Six in a Book of
patents N^o 13.

In Testimony whereof I have
hereunto Set my hand the day
and Year abovesaid

Is. Robin D. Seery

(Footnotes) ---

1. Of the Tribe of the Deer. 2. Of the tribe of the Wolf.
3. Of the tribe of the Bear. 4. Of the tribe of the Wolf.
5. Of the tribe of the Turtle. 6. Of the tribe of the Plover.
7. Of the tribe of the Beaver. The above Deed included
the country East from Cleveland, Ohio, to Salmon River, in
Oswego county, N. Y. --- Ed.

Deed in Trust from three of the Five
Nations of Indians to the King.

To All People to whom this present Instrument of Writing shall Come WHEREAS the Sachims of the five Nations did (on the 19th Day of July in the year of Our Lord one Thousand Seven hundred And one. in a Conference held at Albany Between John Nanfan Esq^r late Liev^t Govern^r of the Province of New York) Give and Render up all their Land where the Beaver Hunting is which they won With the Sword then Eighty Years ago to CORACHKOO our Great King Praying that he might be their Protector and Defender there. For which they desired that their Secretary might then draw an Instrument for them to Sign & Seal That it might be Carried to the King as by the minutes thereof now in Custody of the Secretary for Indian Affairs at Albany may more fully and at Large appear. WE Kanakarighton & Thanintsearonwee Sinneke Sachims, Ottaoghkoree Dekanissoree & Aenjeweeratt Cayouge Sachims, Kechjahadorodon & Sedegeenagh-tie Onnondage Sachims of our own Accord free and Voluntary will Do hereby Ratify Confirm Submit and Grant and by these Presents do (for our Selves our heirs and Successors and in behalf of the whole nations of Sinnekee Cayouges & onnondages) Ratify Confirme Submit and Grant unto Our Most Sovereign Lord GEORGE by the grace of God King of great Brittain France and Ireland Defender of the Faith &c his heirs and Successors for Ever. all the Said Land and Beaver hunting to be Protected

& Defended by his Said Majesty his heirs & Successors to and for the use of us our heirs & Successors and the said Three nations. AND we Do also of our own Accord free and Voluntary will Give Render Submit and Grant and by these presents do for our Selves our heirs & Successors Give Render Submit and Grant unto Our Said Sovereign Lord King GEORGE his heirs and Successors for Ever All that Land lying and being Sixty miles distance taken Directly from the water into the Country Beginning from a Creek Call'd Canahogue on the Lake Oswego, all along the said lake and all along the narrow passage from the said Lake to the Falls of Oniagara Called Cahaquaraghe and all along the River of Oniagara and all along the Lake Cadarachquis to the Creek Called Sodoms belonging to the Senekes and from Sodoms to the hill Called Tegerhunkserode Belonging to the Cayouges, and from Tegerhunkserode to the Creek Called Cayhunghage Belonging to the Onnondages all the Said Land being of the Breadth of Sixty English miles as aforesaid all the way from the aforesaid Lakes or Rivers Directly into the Country and thereby Including all the Castles of the aforesaid Three Nations with all the Rivers Creeks and Lakes within the said Limits to be protected & Defended by his Majesty his heirs and Successors for Ever To and for Our USE our heirs & Successors and the Said Three Nations IN TESTIMONY whereof We have hereunto Sett our Marks and Affixed our Seales in the city of Albany this fourteenth Day of September in The

(3)

thirteenth year of his Majestys Reign Annoq^e Domini 1726.

KACHJAKADORODON

OTTSOGHKOREE

KANAKARIGHTON

SADEGRENAGHTIE

DEKANISOREE

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THANINTSARONWEE

Sigad Seold and Deliverd in
the Presence of us.

PHILIP LIVINGSTON

PIETER VAN BRUGH

MYNDERT SCHUYLER.

LOURENS CLAESSEN.

Endorsed --

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York this Ninth day of Novem-
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and Twenty Six in a Book of
patents N^o 13.

In Testimony whereof I have
hereunto Set my hand the day
and Year abovesaid

Is. Robin D. Secry

(Footnotes) --

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3. Of the tribe of the Bear. 4. Of the tribe of the Wolf.
5. Of the tribe of the Turtle. 6. Of the tribe of the Plover.
7. Of the tribe of the Beaver. The above Deed included
the country East from Cleveland, Ohio, to Salmon River, in
Oswego county, N. Y. -- Ed.

Deed in Trust from three of the Five
Nations of Indians to the King.

To All People to whom this present Instrument of Writing shall Come WHEREAS the Sachins of the five Nations did (on the 19th Day of July in the year of Our Lord one Thousand Seven hundred And one. in a Conference held at Albany Between John Nanfan Esq^r late Liev^t Govern^r of the Province of New York) Give and Render up all their Land where the Beaver Hunting is which they won with the Sword then Eighty Years ago to GORAMKROO our Great King Praying that he might be their Protector and Defender there. For which they desired that their Secretary might then draw an Instrument for them to Sign & Seal That it might be Carried to the King as by the minutes thereof now in Custody of the Secretary for Indian Affairs at Albany may more fully and at Large appear. We Kamskarighton & Manintaronwee Sianoke Sachins, Ottsoghkorae Dekantassoree & Kenjeweeratt Cayouge Sachins, Kachjehadorodon & Sedeegeenagh-tie Onnondage Sachins of our own Accord free and Voluntary will Do hereby Ratify Confirm Submit and Grant and by these Presents do (for our Selves our heirs and Successors and in behalf of the whole nations of Sincakee Cayouges & onnondages) Ratify Confirm Submit and Grant unto Our Most Sovereign Lord GEORGE by the grace of God King of great Britain France and Ireland Defender of the Faith &c his heirs and Successors for Ever. all the Said Land and Beaver hunting to be Protected

& Defended by his Said Majesty his heirs & Successors to and
 for the use of us our heirs & Successors and the said Three
 nations. AND we Do aliso of our own Accord free and Volun-
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miles distance taken Directly from the water into the Country
 Beginning from a Creek Call'd Canahogue on the Lake Oswego,
 all along the said lake and all along the narrow passage from
 the said lake to the Falls of Oniagers Called Gohoquaraghe
 and all along the River of Oniagers and all along the Lake
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 of the aforesaid Three Nations with all the Rivers Creeks and
 Lakes within the said Limits to be protected & Defended by his
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 whereof We have hereunto Sett our Marks and Affixed our Seales
 in the city of Albany this fourteenth Day of September in The

(3)

thirteenth year of his Majesty's Reign Annoq^e Domini 1726.

KACHJAKADORODOR

OTTOSONKOROS

KANAKARIGHTON

SADGEGENACHTIE

DEKANISORSE

AENJEWEEERATT

THANINTSAROTSEE

Signed Seald and Delivered in
the Presence of us,

PHILIP LIVINGSTON

PIETER VAN BRUGH

WYNDERT SCHUYLER,

LOURENS CLAESSE.

Endorsed --

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 of the aforesaid Three Nations with all the Rivers Creeks and
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KACHJAKADORODON

OTTSOONKOREE

KANAKARIGHTON

SADDEGENACHTIE

DEKANIGOREE

AEMJEECHATT

THAMINTSANOWWEE

Signed Seald and Deliverd in
the Presence of us.

PHILIP LIVINGSTON

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WYNDERT SCHUYLER.

LOURENS GLAESSEN.

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