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Tehahenteh

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(JM) Eh yakhyatonhserón:ni, tewáhsen wísk
There we made them a book twenty five

onhtí:kehre ní:yoht ní:kon
I think that is how far it is it is I is it not

wa'aì:ron ayakón:ni eh níká:tenhs
she has she has made this thick

tsi ní:yoht kík:ken áhsen tewen'nyá:wen
the way that this three hundred

nikarén:nake eh karén:nare.
songs in there are songs

(T) Ótkon, é:so ki wáhi nen'né:'e wáhi.

(JM) N'ok ó:ni ne kahyatónhsera
And also the book

nen'né:'e na'kahyatónhserò:ten thí:ken onkwehonwe'né:ha
it is that kind of a book that in the way of the original people

kenh kawennotáhkwen.
in that way it has those words.

(T) Enh hen, ne ratina'tónhkwa, yontewennaweyenhstáhkwa.
Yes, it is what they call it, it is used for studying words.

(RM) Yontewennayenhstáhkwa

(T) Ne ken, tkayé:ri ken?
Is it, correct?

(RM) Yontewennayenhstáhkwa.

Ne ki ne ó:ni yeyakohyatónhseren ka'ok nón:we
So then also she has a book somewhere

eh ní:wa akwé:kon
it is this big all of which

kawennarónnyon ó:yente tsi ok

it has words in it wood only

nya'tekayén:take watón:nis ótya'ke nén:
many different woods grows some of them when

yah tetsitewaweyén:te ne aetewanà:ton
not do we recognize that to name

yah, tsyonkwa'nikonrhén:'onh nahò:ten
not, we have forgotten what

ratina'tónhkwa.
they are called.

(T) É:so ní:'i wakhyá:ton ne rakenohá:'a wahahyá:ton, tsi ok nahò:ten yah
Much that I have written it is my uncle he wrote, many things not

ní:'i tekewennayenté:ri oh nahò:ten nen'né:'e.
I do I know these words of what it is.

(RM) Onennóhkara, sateryèn:tare ken,
Do you know

nahò:ten ne ononóhkara ?
what is hickory,

(T) Yah
No

(RM) Hickory

(T) Hickory, onennóhkara.

(RM) Onennóhkara

N'ok ó:ni o'né:ya, maple
And also maple,

(T) O'né:ya

(RM) O'né:ya yoyenta'nétska, that's soft maple
Maple it is soft wood
(beech wood)

Eh kawennarónnyon ki in that book no'k ó:ni
There are the words and also

kontiryo'ta'ó:kon kontinákere akwé:kon
free animals where they live everything

kontihshennarónnyon onkwehonwehnéha
are all their names in the Original Peoples way

nahò:ten ratina'tónhkwa. É:so ní:'i
what the way they name them. Many by me

sewake'nikonrhén:'onh. Shé:kon eh ní:yoht
I have forgotten It is still thay way

ka' ok nón:we kayé:ri niwáhsen
*somewhere four a multiple of ten
(forty)*

kayé:ri yawén:re niyohserá:ke karhá:kon onkyó'ten.
*four over ten that number of years in the bush I worked
(fourteen)*

(T) Ken, akwé:kon shyenté:ri ken?
Really, everything you know?

(RM) Oh é:so kyenté:ri ens
Oh much I recognized

e'thó:ne nok é:so sewakenikonrhén:'enh
at that time but much I have forgotten

né:'e ó:nen sha'kahtén:ti yah nonwén:ton
when I went home not ever

tesewakyóte karhá:kon.
again was I working in the bush.

(T) Énhska wa'ketshén:ri yah tekewennayén:teres nahò:ten sena'tónhkwa ne cedar,
Once I did find it not di I recognize the word what you call it it is

shyenté:ri ken?
do you know it

(RM) Cedar, Yah ki né:'e akwáh ón:we akì:ron
It is not really that I would say

né:'e ne cedar , ne ok ne
it was only the

nikenh Pine akwáh ne yonnara'sé:'a ní:'i kenh
just like they are cousins they are
white pine, yellow pine nè:ne
it is that

ratina'tónhkwa ne o'seronni'kéha,
they call it the they are the ones who made knives
(white people)

nikenh ne' ok é:so ki nè:ne sewake'nikonrhén:'enh
it was they but many of these it is these that I have forgotten

ne' ok ní:yo kahyatónhsera yakón:nis
but the way it is book she makes it

ne kheyateré:'a akwé:kon eh
my neice everything in there are

kontihshennarónnyon ne onkwehonwehnéha
all these names in in the Original Peoples way

nok ó:ni ne o'seronni'kéha nahò:ten
and also in they are the ones who made of what
knives, those people
(English language)

konwatí:ya'ts nok ó:ni nahò:ton
they are called and also of what

ratina'tónhkwa ne onkwehonwehnéha
what they call it in the Originals peoples way

(T) Yah tewakatken'sé:ren ne kenh nón:we, káton eh í:wat ne Cedar.
Not did I check that here located or there is it in

Wahsátken'se ken?
Did you check it?

(RM) Onhtí:kehre, ne ok wa'tsyok
I think so just wait

(JM) Yohshén:nayen ki, ké:yahre ó:nen, nok ne kèn:tho

It has a name this, I rember now, but here

(T) Cedar, kenh kahyá:ton, onen'takwénhton.

here it is written,

(JM) Onen'takwénhton.

(white cedar)

Akwáh ne ki' ohstón:ha

it is this a little bit

yekahwistá:'eks.

it rings a bell.

(RM) Kèn:'en ki wáhi kahyá:ton ne onennóhkara

Here is it not written hickory (shagbark)

(JM) Oh nahò:ten wá:ton

What does it say

(RM) Onennóhkara

(RM) Onennóhkara,

(RM) Ne ok ne white birch tree watena'kehtá:rons, yah ki ní:'i tewakateriyén:tare.

What about

not me do I know.

Watena'kehtá:rons.

(JM) Tsyohsyó:ri enhs ratia'tónhkwa ne thí:ken

The black Birch they call it it is that

Black birch. Yowhá:rote tókat

It has hair on it if

ohstón:ha tekyattíhen tsi nahò:ten ratina'tónhkwa

*a little bit there is a difference of what they call it
between them*

ne e'thó:ne ne ok kè:yahre tsi rake'nihkénha

at that time only I remember that my passed away Father

wahatkáhtho ken' nikon'tarón:ta thí:ken

he saw this is how the log was that

teyohwhá:rote, yohwarén:ton eh nón:we tsyohsyó:ri wahén:ron

it had hair on it it was at that time the black birch he said

tsi enhsaté:ka'te ne thí:ken yohwharen'tónnyon

when you burn it that there it has hair hanging from it

wa'ó:teke enhs thí:ken wa'karáthen *all over the trees*
as it was burning that it climbed

akwé:kon óntsha'ahte thí:ken yohwhá:rote. *It used to look nice at night.*
all of it was used up that it had hair on it.
Set a match to that that black birtch.

(T) Oh nahò:ten ki wáhi nen'né:'e?
What then is it?

(JM) Tyohtsyó:ri rana'tónhkwa
Black birch he called it

eh ki ní:yoht tsi ikhsennayenté:ri.
that is the way it is the way that I remember the word.

(T) Tsyohhtsyó:ri

(JM) Tsyohhtsyó:ri

(RM) Black birtch

(RM) Black birtch

(T) Tsyohhtsyó:ri, oh nahò:ten nen'né:'e ne karihton?
what is it the

(JM) Karihton.

(T) Oh né:'e na'kayentò:ten. Sewennayenté:ri ken?
What kind of wood is it. Do you know the word?

(JM) Kè:yahre enhs ne ratina'tónhkwa ne ok yah tehskè:yahre
I remember that is what they called it but not I remember

ka'niká:yen ne ó:yente.
which one the wood,

(RM) Red Oak

(JM) Red Oak

(RM) Karihton

(JM) Karihton ne ken ne red oak ratina'tónhkwa.

it must be that is what they call it

Tóhka ok sha'teyononhwentsyà:ke ne oak, there's white oak, there's the
Several are of the same world of red oak, there's the pin oak, there's the
swamp oak, about four oaks different names.

(T) Ne kontinákere kenh nón:we.
They are common at this location.

(JM) Enh hen, ohstón:ha ó:ya na'teyotihseennò:tens yah ki é:so
Yes, a little bit different are the kinds of name they have not much

tha'tekyattíhen.
difference.

(RM) Yah káti ní:se tehsè:yahre.
So then you don't remember.

(JM) Yah tehské:yahre ne ótya'ke, ótya'ke yah tehské:yahre niken
I don't remember some, Some not I remember

(RM) Oh ne':'e na'kerhitò:ten káti ne ratina'tónhkwa wáhta.
What kind of tree is it they call sugar maple.

(JM) Wáhta, hard maple

(RM) Ne ken?

(JM) Hen, Wahta.

(RM) Wahta, that's hard maple because they make sugar out of it.

(RM) Ratihsestón:nis ken?

(JM) Ratishestonnyà:tha ne ki nítewe's ahontihsestón:ni.
It is that from which it was this that it was to make syrup from
they make syrup was there

(RM) Oh káti né:'e na'kerhitò:ten ne ohstonterí:tshera?
So then it is that kind of tree the pine?

Ohstonterí:tshera ne ki nen'né:'e ne Pine.
Pine it is this which is pine.

(RM) Ne ken?
Is it?

(JM) Ohstonteri:tshera.

(T) Ne ken ne akwé:kon ken? Káton

Is it for all? or

(JM) Yah, ótya'ke *there's the black pine, and there's the just pine,*

No, some

(RM) Ohnehta'kó:wa

White pine

(JM) Ohnehta'kó:wa *that means the white pine. There's different white pine, that is the best pine you can get, and then there's of course them other different kind of pines that they grow up there at, what do they call them spruce.*

Ratina'tónhkwa spruce , yah ki tekhsennayenté:ri

They call it not it is that I remember the name of

nè:ne thí:ken rotiyenthóhseron nahò:ten

it was that they planted like crops what

konwatí:ya'ts nonkwehonwehnéha, ótya'ke yah

were their names by the Original Peoples some of them not

tekhsennayenté:ri, kkhennayenté:ri se ne

I know the names of I used to know the names of them

wahón:nise ne ok é:so sewake'nikonrhén:'on

a long time ago but many I have since forgotten

tsi só:tsi wahón:nise e'thó:ne akwé:kon ne

because it was too long ago and then everything was

onkwehonwehnéha ratiwennontáhkwen karhá:kon

in the Original Peoples the way they used to speak in the bush

yonkwayo'te. Milfred é:so skáhne

we worked. quite a lot together

yonkwayo'tén:'onh karhá:kon. Yotká:te

we did work in the bush. Many times

skáhne yakwèn:teron a'é:ren nikanónhses.

together we lived together quite big long house. a couple of women there with us and they were doing the cooking and every night

wa'tyakwatekhwahra'tsheránnhak, *got the hymboooks out*
we did put our chairs around together

wa'tyakwarihwahkwányon, *up till maybe midnight*
we all sang songs,

É:so ki ne o'serón:ni enhs
Many of them were they are the
ones who made knives

wahontáweya'te ronnatahónhsate teyonkwarihwahkwányon
they entered they listened us singing songs

Eddie Jacket. *He used to be with us quite a lot, Milfred and Joe Dixon all them guys*
were old time singers, and there's some good singers.

Eh ki ní:yoht tsi wakatehyà:ron
It was that way as I was growing up
years ago when I first got married I was only fourteen, fifteen years old when I got
married. I could cut wood like a man.

É:so yonkwayentákwen ne ok ó:ni é:so
Much we did take out wood and also many

okonhrétsha' enhs ratina'tónhkwa niken logs
logs they used to call it it was that

ken' nikakonhrétshake enhstáhkote ótya'ke
they were this big the logs you would take out some of them

thí:ken pine kontihnenyé:sen enhs ótya'ke
that they were very tall some of them

wísk ní:kon enhsohará:ko.
five of them you will cut.

(RM) To ní:yens thí:ken?
How long were they?

(jm) Ótya'ke 12, 16 feet tsi nón:we teyotakwarishyónkwen
Some is where the straight parts

eh ki nón:we tensohará:ko ken' nikakonhrétsha
that is where you will cut them off this size of log

é:so ki sewatyé:ren Percy Martin
many of them sometimes

skáhne yakeniyo'tén:'onh é:so sewatyé:rens
together we worked at that time many sometimes

tékeni tewen'nyáwen nikakonhrétshake
two hundred cords

wa'akenihohará:ko sewenhnísera pine.
the two of us would cut up in one day

(T) Ka' né:'e nón:we wahsetshén:ri, kenh nón:we ken?
Where is it located you found it, here located?

(JM) *Different places* A'é:ren niken *Delhi* íhsi nonká:ti
Away far over there passed were

é:so karhakè:ron e'thó:ne. Ótya'ke
many forests at that time. Some of them

thousand acres ní:kon, thí:ken *Hoover McDowel Lumber Company*
that many them

né:'e ki é:so rotiyà:kon, *different places.* Yotká:te ki' ne
it was them many they cut, Quite often it was they

wa'kheyó'tenhse. Takhehnónksa é:so
for whom I worked. I came after them many

ne ronnonkwehón:we ahotiyó'ten, tahatiyéntya'ke
that were the Original to work, to cut wood
People

ne ki enhs wa'kheya'tarò:roke é:so ne tehatirihwáhkwa
it was them that I gathered up many were singers

ohserakwé:kon ka' ok nón:we yeyakwayentákwas.
all year where ever we were taking wood.

(T) Hen ken, oh nahò:ten nen'né:'e ne teyakenihthare, oh nahò:ten sena'tónhkwa ne
Is it so? What is it that two of us talked about, what do you call

thí:ken *phonograph records?*
that

(JM) Phonograph records Waterennótha

(T) Waterennótha

(JM) Hen,

(T) Ne ken,
Is it?

(JM) Waterennótha, ne ki wahón:nise wakathón:te
A music player, it was this a long time ago I heard

“saterennó:ten thí:ken waterennótha íhisi nonká:ti.”
“play the song that music player over there”

(T) Saterennó:ten waterennótha. Oh nahò:ten nen’né:’e ahsì:ron ne guitar?
What is it to say the ...?

(RM) Guitar? O’nó:wa waha’nowakerányon.
Guitar he strummed the guitar.

(T) Waha’nowakerányon ken?

(rm) Waha’nowakerányon guitar wahaterennó:ten. Ótya’ke
Guitar he strummed he played it. Others

ó:ni o’nó:wa wahaterennó:ten, o’nó:wa enhs
also curved back he played, curved back

ratina’tónhkwa akwé:kon thí:ken.
they call it all that

(T) Violin ken?

(JM) Hen, Violin, guitar,

(RM) Is it that a’nó:wa

(JM) O’nó:wa,
Curved back,

(RM) O’nó:wa, ne ok ne guitar ne ratina’tónhkwa
Curved back, it is just that they call it

(JM) Guitar, violin, akwé:kon ne ... they just had one name for o’nó:wa

everything
wahatáweya'te raterennótha tahse'nowénhawe ken?
he entered the player did you bring the curved back ?

O'nó:wa waterennotákhwa. Oh wahón:nise ki
Curved back it plays music. It was a long time ago that

ne ok ó:ni ohonrò:ta rónstha ótya'ke thí:ken
and also a pipe they used others that

kkhsennayenté:ri ne ohonrò:ta raterennótha
I know the names of the pipe he played

(T) Like a horn?

(JM) *A horn, ohonro'ta'kó:wa thí:ken base horn*
the big pipe that

ótya'ke e'tho kenh nityótte.
some of them this much were this high.

(RM) **To ken' i:ken enkonrihwanón:ton'se ken' i:ken**
Allow me this here I will ask you about this

tha'onón:na.
in a little while.

(JM) **Tha'onón:na** *it's soon, like soon, in just a little while*

(RM) **Enskwé:ni káti káti ne:'e ka' ok nón:we**
Can you then then somewhere

tókat nón:wa, ka' ok nón:we yaháhsewe
maybe somewhere you arrived

no'k otya'ké:son sewatyé:ren é:so ne'
but other people sometimes many it was us

eh niyonkwaya'tawén:'enh yonkwa'nihskon'hátie.
that it happened to we arrived late.

(JM) **Yonkwa'nihskon'hátie.**
We arrived late.

(RM) **No'k ne' nè:ne ahsì:ron, I arrived early**
But it is this that you would say.

Tha'onón:na wa'katatyá:thewe, enhskwé:ni ken, ne' ahsì:ron?
Early I got myself here is it possible it to say?

(JM) Yohsnó:re, hen, yohsnó:re, hen, yohsnó:re eh enkatatyá:thewe.
Yes, quickly, yes, quickly yes, quickly there I will arrive .

Tha'onón:na enkatatyá:thewe. Shé:kon né:'e.
In just a little while I will arrive It is the same thing

(RM) Tetyá:ron.
Both of them.

(JM) Hen, tetyá:ron enwá:ton éhnsatste.
Yes both of them it is possible you will use.

(RM) Enh hen, ha'o ki wáhi.
Yes ok then.

(JM) Ahwé:kon sa'teyakwahrónkha.
Everything we understand the same way.

Yah ki só:tsi tewahón:nise ne ok ses
It is not such a long time ago somewhere

tkonyatken'sé:ra. *And I wont be long to come and see you.*
I come to see you.

Know words like that I, of course you take back there now

Ne onkwehón:we akwé:kon ne yawerenhátyen
The Original People all of them never mind

ótya'ke yah tetkawennayé:ri nahò:ten
others it is not the correct words what

wahsì:ron wáhi ne onkwehonwehnéha ne ok
you said is it not in the Original People's way but

roteryén:tare ki nahò:ten sahtharáhkwen.
he knows what you are talking about.

Roteryén:tare nahò:ton íhsehre ahsì:ron.
He knows what you want to say.

Weather you say it right or not Ótya'ke ó:ni enhyarihwa'será:ko
Some of them also he answer you

wahèn:ron wa'tesateryen'tawénrie ken' se' ní:yoht.
he said you made a mistake it is this way.

(T) Háti ónhka nón:wa teywennayenté:ri, yah tehonhrónkha.
Never mind who now knows the words, not are they fluent.

(JM) Yah tehonhrónkha yah. É:so ki yotká:te ní:'i wa'kehyá:ra'ne
Not are they fluent no. Many often me I remembered

né:'e ne tókat niken ne onkwehón:we ne
that if it was the Original People it is they

ratiweyén:te ahontá:ti onkwehonwehnéha
who know how to speak in the Original People's way

tókat ahonteró:roke yah tehatiweyén:te
if they were to gather together those that do not know how

ne ok áhsen kayé:ri nihá:ti
perhaps three four of them

tahatihtharónnyon onkwehonwehnéha ne ok
to speak with each other in the Original People's way something

nahò:ten tahatihtharónnyon ahonthró:ri tokat nón:wa
of what to speak to each other about they would talk about perhaps

ahontenonhsón:ni tókat ni'
to build a house or

(T) Háti nahò:ten
It does not matter what

(JM) Háti nahò:ten
Anything at all

ka' ok ki nahò:ten ka' ok nón:we
it would be something of what a place to

yahontáhsawen ne ahontá:ti ne
there to begin to speak that of which

ahonthró:ri tsi nihontyérha
they could tell about what they are doing

ne ki kí:ken ratitskó:ten ronatahónsatate

it was this they who are sitting they are listening

ne ok ó:ni ne enwá:ton thí:ken
and also it is possible for that

énhsatste ensewennarahstánnyon nen ki
you will use you will draw the words when

yenshatihawe yohsnó:re ne ok ó:ni
they take it with them quickly and also

(T) Enhshonné:yare nahò:ten ronatkáhthon
They will remember what they have seen

(JM) yah tewahón:nise ne ok ronaterýén:tare
it will not be long before they know

nahò:ten sathró:ri.
of what you say.

Énhska niken, Detroit shikì:teron
Once, Detoit when I lived there

what's his name Doxtator, he has passed on a while back,
Washington Doxtator **Eh tá:rawe tsi tewakahtóntyon**
There he arrived where I lived

wahèn:ron, íkehre ahskerennaweyénhston
he said, I want you to teach me a song

I want you to teach me to sing Indian, **yah tehahrónhkha, wa'kì:ron hao',**
he was not a speaker, I said ok,

ó:nen ki wa'kerén:narahste tekareén:nake
then I drew the song two songs

ne just two songs wa'kerén:narahste wa'tkerì:wahkwe
it was I drew the song of I sang it

ne ok wa'kì:ron akì:ron nentéhsawe wa'kì:ron
and then I said I would say you come back I said
he was a truck driver too, tape recorder **eh watákhes rao'serehtsherà:kon,**
it was running in his vehicle,

waharennó:ten ens thí:ken all week thí:ken
he played the songs that that

nen kenh eh shá:rawe *next Monday night* tetsyá:ron raweyén:te.
so when he got there both of them he knew

all week wahateronnó:ten eh shá:rawe oh ka' ok nón:we
he sang the song he got there about

six months ó:nen eh ya'kará:ta'ne ó:nen wahakwé:ni
when on that subject then he was able

raónha taharí:wahkwe ne ok ó:ni
himself to sing and also

tontakat-*the nor* tahnón *two years every Monday night he came* tahnnon
and and

wahatéweyenhste nahahyá:ton
he studied to write

onkwehonwehnéha, eh ki nón:we nahaweyentéhta'ne
in the Original People's way it was there that he learned

nahahyá:ton enkwehonwehnéha,
to write in the Original People's way,

kareenna'okón:'a karonnarónnyon.
songs that songs were written down.

(RM) Wa'tehtshaterihwáthe'te ken nahò:ten ne'
Did you explain it to him the things that

kèn:ton owenna'ó:kon.
that what it means the words.

(JM) Hen, hen ótya'ke
Yes, yes some of them

(RM) Rotityohkowá:nen enhatikwé:ni tahatirì:wahkwe
There were many of them they are able to they can sing

ne ok ki yah tehonateriyén:tare oh nahò:ten
but they do not know what

(JM) nahò:ten rón:tron.
what they mean.

Shé:kon ens ne o'serón:ni ótya'ke

*Still the ones who made knives some of them
on Tuesday nights*

kenh yakwatskó:ten tsi tkanatáhere eh
here we were sitting at the town on the hill there
(Brantford)

tahonhtén:ti ótya'ke o'serón:ni *you hand them a book*
they came from some of them the ones who made knives

ratitskó:ten ó:nen tóhkara ok nikarén:nare
they were sitting when several of the songs

wa'tyakwarì:wahkwe ne ok á:re eh nón:we
they sang and again there

ó:nen yahontahsónteron wa'onkhiyé:nawa'se
then they added on to they helped us

o'serón:ni yah né:'e tehatiweyén:te
*the ones who made knives they were the ones that
did not know how*

tsyorhenshá:ka akwah ón:we ne tsyorhen'shá:ka
*people from were really the English people
place of rising sun*

hen, né:'e ronwatí:ya'ts ne ratihnakèn:ra,
yes it is they who have the name they have white skin,

tsyorhen'shá:ka nè:ne ne ok o'serón:ni
the English and also the ones who made knives

ra'serón:ni french men ne ra'serón:ni, hen.
*they are the ones they are the ones yes.
who made knives who made knives*

É:so ki ne tape recorder tensenihtharónnyon
Many they are when you will talk with them

kanyen'kehá:ka tsi ok nahò:ten
people of the flint all sorts of things

ensenihrónnnyon akwáh ki tén:kahkwe.
you will be able to say it will really pick it up.

(T) Enh hen ne ní:'i kátstha thí:ken é:so enkyé:nawa'se né:'e wakatahónsate
Yes it is that I use that a lot it helps me it is that I listen to

tsi niyó:re enwakítá:wha
until I will go to sleep

(JM) É:so ki ensayé:nawa'se thí:ken
Much it will help you that

ne ok ó:ni tókat ensaterennó:ten tahserì:wahkwe
and also when you will play a tune when you sing

tekeniyáhsonhkwe teyonkeniyá:tase kenh *they come every other Tuesday there were two females the two of them were here*
here and then they go to the old age home

niken ya'teyakwarihwáhkwa
there we sang hymns

every other Tuesday night they come here and they are telling me they said we learn, they go to school, I don't know where, they go to school to talk Mohawk someplace

ka' ok nón:we yekenéhta
somewhere located the two of them regularly attend school, and they said when we come here we learn to read the different songs. They said we learn how to read the Indian and then after a while we get so we understand what the words says, just by singing it. So that one woman, she is a pretty good singer too,

wa'aì:ron niken
she said

she said, when I am going to school she said that singing Indian really helps me a lot, because you know, she learned how to say the words in Indian. So it just comes natural.

(T) Sénha watyé:sen ahseweyentéhta'ne.
More easy to learn

(JM) Sénha watyé:sen ne ayontá:ti.
More it was easier to speak.

Two three years ago, well they just come here for about four years, and their sister Darlene, she died about a year ago, Darlene Jamieson

Yah othé:nen teyeweyén:te ne onkwehonwehnéha
She really did not know the Original People's way

ne ok ki

it was only a couple before she died, boy she was getting right in there.

Táhnnon yakoren'há:on thí:ken

And she became accustomed to that

organ and piano. She was really a good person. She used to come, bring a pie, bring something, you know, a lot of times I'd make corn soup or else make chili or something, Tuesday night when they are singing here.

(T) Shé:kon ken, teserihwáhkwa ken?

Still, do you sing hymns?

(JM) Enh hen é:so tekerihwáhkwa yawerenhátyen só:tsi

Yes very much I sing even though much

tewakatswa'tón:ni kenya'tón:ke yah ki

it bothers me in my throat not about that

tewakateriyén:tare ne ok oh nenyá:wen'ne

do I know but what will happen

tokat nón:wa another year yah thaón:ton

perhaps it will not be possible

thaonsakeri:wahkwe, kheweyenhstén:ni ki

to sing agian I am teaching them these

ó:nen é:so ratiweyén:te tahatiri:wahkwe onkwehonwehnéha.

now many they know how to sing in the original way.

Thí:ken Art Porter ne ó:ni teharihwa'hkwa.

That one he also he is a singer.

(T) Art Porter, riyenté:ri ónhte í:kehre nen'né:'e, nithoyén:ha.

I know him must be I think is the one, he is young.

(JM) Hen, nithoyén:ha he comes George Martin. É:so ki kheweyenhstén:ni

Yes, he is young

Many of them I taught them

ne ok ó:ni tape

and also

sewatyé:rens wa'konnyánnyon give them a tape so tenhatiri:wahkwe I got a lot of

sometimes I made

they would sing

tapes so

Akwé:kon ki rotiyenawá:ses nahò:ten
All of this helped them in what

tenhatirihwahkwányon ne ok ó:ni né:'e
they will sing of songs and also it is that

enhonterennó:ten ne ok ki aseweyentéhta'ne
they will sing the songs but it is that what you would learn

nè:ne onkwehonwehnéha tahseri:wahkwe
in the Originals peoples way to sing songs

ne ok ó:ni tsi ni tsi kahyá:ton
and also the way that it is written

ne o'seronni'kéha, yah né:'e thaseweyentéhta'ne
*in the way of the ones in that way you would not learn it
who made knives*

é:so ó:ya na'tekawennò:ten.
it is very different the way the words are.

Yah ok nehshá:ka té:ken ne ok ó:nen ki
They are not the same at all and also that

ótya'ke e'tho ok sénha ok nehshá:ka yah
some of it are almost still yet the same not

akwé:kon té:ken ótya'ke é:so tehskyatyé:ren.
all are some of them very much resemble each other.

Tókat nen kenh náhe tenhseri:wahkwe
If this long you will sing

nen ki enwá:ton
it is then possible

ensewennará:ko e'tho tsi ok nahò:ten
you will choose the words there different things

ensahró:ri nahò:ten, nahò:ten kén:ton, ~~~ ne ok ó:ni ahshá:ton
it will tell you what what it means and also to write

onkwehonwehnéha. Thí:ken ki ónhte wáhi ne Doxtator
in the original way. That then must be

that is two years he used to come here want me to tape,

ó:nen ya'káhewe ráonha enhs wahátyen wahahyatónnyon, ráonha thó:ha
now it is time he he sat he wrote it down, he almost

raweyén:te
knows how

tsi tsi ní:'i. Yah ní:'i é:so tekeweyén:te ne akhyá:ton onkwehonwehnéha.
the way I do. Not I much know how to write in the original way.

(T) Í:'i ó:ni wakeweyentehtá:'onh, ó:nen ní:'i wa'katáhsawen ne akhyá:ton.
I also I have learned now I I have started to write.

(JM) Harry ne ní:'i enhs akwah ón:we raweyén:te ne ahahyá:ton
to me seems quite really he knows how to write

onkwehonwehnéha.
in the original way.

(T) Só:tsi tekyattíhen tsi thiwakatkáhton tsi ok ónhka akwé:kon
So much it is different the odd way I have seen each of them all

tekyattíhen tsi ní:yoht rontá:tis.
are different the way in which they speak.

(JM) Hen, wakhyatonhserá:yen ohyatonhseraká:yon
Yes, I have a book an old book

nè:ne akwáh ón: tsi ní:yoh tsi
it is that that really the way that

tekawennakhánnyon nè:ne tahserí:wahkwe
the words are put together the way that you sing them

o'seronni'kéha ne ok ó:ni o'seronni'kéha
in the way of the ones and also in the way of the ones
who made knives who made knives

on one side and the other side is Mohawk ne ok just thirteen alphabets but

róntstha ne kanyen'kehnéha
they use the way of the people of the chert

ne ok ó:ni akwé:kon the sounds watyé:sen ki ne
and also everything is easy it is

ahsataterihónnyon, tókat ohstón:ha seweyén:te
to teach yourself if a little you know how

ahsataterihónnyon. Yah othé:nen thasanó:ronhse ahsataterihónnyon.
to teach yourself. In no way at all will it be difficult for you to read.

No'k ó:ni yah tewahón:nise ne ok enwá:ton
And also it will not be long before it is possible

enhshyá:ton.
to write.

(T) Enwá:ton enhshyá:ton, yah tehotihyá:ton nón:wa, tká:konte akwáh
It is possible you will write, not have they written now, necessary really

ahsatéweyenhste tsi rotihyá:ton tsi niyó:re enhskwé:ni ahsì:ron oh nahò:ten eh
to study the way they wrote it until you will be able to say what there

kahyá:ton.
Is written

(JM) Yah ki ní:'i nonwén:ton tekátstha.
I never use it.

(T) Yah tehónstha thí:ken Y any more. Ne thí:ken I.
Not do they use the Y It's that I.

(JM) É:so ki ohstón:ha ki tekyattíhen ótya'ke tsi ni tsi,
Quite a little bit it is they are different some the way that

ótya'ke tsi ni tsi ratihyá:tonhs,
others the way that they write,

eh ki ní:yoht wahahyá:ton tsi ní:yoht tsi
that is the way that he wrote the way that

í:rehre nè:ne yekawennayé:ri.
he wanted it was the correct words.

Ne ok yah ki eh té:yoht tókat nón:wa
But that is not the way it is perhaps

akwah ón: ensatkáhtso tsi ní:yoht tsi
really you will see the way that

kontihyá:ton *200 years ago, in that book I got, it is about, I don't know how*

they wrote old it is, but it is an old book **akwé:kon** **enseweyénhston** ne
everything it will teach you
lettering you know how to write, sounds it all comes by sounds

(T) **Énhska wa'ketshén:ri, Kanehsatà:ke yé:ke'skwe, kahyatonhseratokénhti**
Once I did find, OKA I was there it was a bible

nen'né:'e kahyá:ton ta' nón:wa, wahnónise'kénha, tsi enhsatkáhtho yah
it is it is written perhaps, a long time ago, as you will look not

thahskwé:ni ahsewenná:note só:tsi akwé:kon eh
is it possible to read it too much there

(JM) **Ya'tekónteron tsi enhsewennakhányon**
The space between the way you put the words together

(T) **Hen tká:konte tenhsekhányon tsi niyó:re enhskwé:ni**
Yes it is necessary to put it together until you are able

(JM) **Ótya'ke tékeni ótya'ke áhsen**
Some two others three

(T) **táhnnon ó:ya thí: rónstá** figure eight, **'W' nen'né:'e, eh ní:yoht rotihyá:ton,**
and different that they use it is, in that way they have written it

ó:ya thí:yoht nen'né:'e.
odd way it is.

(JM) **Watyé:sen ki ahataterihónnyon**
Easily it is for him to teach himself

ne karén:na tókat, tókat tkayé:ri
the songs if if it is right

tsi ní:yoht tsi kahyá:ton. I got a book here someplace.
the way that it is written

(T) **Oh ní:yoht ahsí:ron ne fertilizer?**
How would you say

(JM) **fertilizer, Yah ki ni' tewakateryén:tare nahò:ten**
Not for me about it, I do not know what

takená:tonhkwe ne fertilizer ne ok ne
to call it the fertilizer about that

no'k ne wakathón:te enhs ne wahón:ni'se
this is the way I used to hear it a long time ago

rakso tkénha rá:ton í:kehre akenenhoksakaré:ni.
my Grandfather he said, "I think for me to transport who has passed on manure".

Kanenhóksera that is manure enhanenhokserakaré:ni niken
It is manure he will transport manure that is

enhó:ti ne onhwentsyà:ke. Ohóhsera, niken
he would throw it on the ground. Manure that is

ensenenhoksakaré:ni. *That means you are drawing manure you will transport manure.*

(T) Táhnnon ne ki wáhi, yah ní:'i teké:yahre nahò:ten
And so is it not, not I do I remember what

(JM) Enhsenenenhohserakaré:ni ne ki wakathón:te
You will transport manure it is that which I heard

rakso tkénha tyótkon tókat nón:wa *you went to clean your barn yard out*
my Grandfather always if when
that has passed on

enhanenhohserakaré:ni *the wagon was there* **nenh ní:'i**
he will transport manure when I

wahó:ti yah tehó:yen ne tewatokwáhtha
he threw he did not have a spreader

eh ki yaható:ri kahéhtakon ó:nen ki
there he drove in the field then this

karón:ware wà:ratste wa'thatókwahte.
fork he used to spread it with.

É:so ki ní:'i wakenhnhahataró:roke tsi náhe
Quite often I I gathered limbs during the time

watkeróntya'ke.
I cut wood.

(RM) Oh ne na'kaya'tò:ten ohká:ra ká:ti.
What is this wood chips then.

(JM) Óhskawe

(RM) Ohká:ra
Wood chips

(JM) Ohká:ra hen, tesahká:ro'ke' *we used to run the saw into the tree you know and notch it out.*

tesahká:ro'ke' *notch it out* tesahká:ro'ke' *notch that tree out* chop it out

óhkare wa'kontityé:seke
it is a wood chips scattering

tsi nón:we wa'kakehrón:ton.
the place where they all landed

(RM) Óhkare
Wood chips

Ohká:ra *that is the chips that come off*
Wood chips

(T) Oh nahò:ten ahsená:tonhkwe tókat *if you just take a slice of the tree you know?*
What would you call it if

Oh nahò:ten nen'né:'e ahsená:tonhkwe?
What is it would you call it?

(JM) Aki:ron ní:'i niken *what I'am to think is what how you say wheel*
I would say that this

Okahkwèn:ta
wheel

Ehskahkwen'tonnyáhnyon, tehsoharón:ko ken' ok
You make wheels, you cut them in slices this only

nikatén:son ens enskahkwen'tonnyáhnyon. *That means you are making wheels.*
thick you will make these wheels

(RM) No'k né'e nón:we eh nénhshyere enskwé:ni ken ne
But when you do it this way you will be able to

(JM) eh nénhshyere.
do it that way.

(RM) Né:'e eh nón:we eh sáhso thí:ken nahò:ten
When you colour it that thing

wahsì:ron, enskwé:ni káti' né:'e nahò:ten
you said, you will be able to then of that thing

í:kehre akì:ron. Ahshíken ken, nahò:ten
I want to say. We will see if what

kanonhtónnyon. Raónha enhaterihwahní:rat
I am thinking. He he will confirm

tókat ihsehre ahsató:kenhse to nityó:yen
if you want to find out how old

thi:ken kérhite.
that tree.

(JM) Thí:ken oweró:hon ká:rote.
That

(RM) Enhs nénhshere.
You will do it this way.

(JM) Enhshá:rate thí:ken to ní:kon teyotihwáhnhen.
You will count them how many rings they have wrapped around.

(T) teyotihwáhnhen

(RM) Ne ok nè:ne ahsì:ron yokahkwen'tarónnyon
But what if you were to say there were these wheels/circles

(JM) Yekahkwen'tarónnyon. Akwé:kon karahstánnyon
They have all these circles. All of them are evident/visible/drawn

ne kérhite. Aweryahsà:ke entewatáhsawen
in the tree. In its heart it will start

you start from the heart eh nón: we entewatáhsawen ó:nen every year
there is where it will start when

énhska watewa'thwe'nón:ni eh ní:kon
one it makes a complete circle that is how much

tsi yotehyahróntyeh ehs ki' ní:kon, nahò:ten
that it is growing up it is that much of what

wa'kì:ron, wa'kakakwen'tonnyáhnyon e'thó:ne niken
I said it to itself made varying circles then

enhseróntya'ke ne ok tenhshá:rate
you will cut a tree and you count

kenh ki nityó:yen kí:ken wahseróntya'ke.
this much is its age this tree that you cut.

(T) Ó:ya sithetén:re wá:kya'ke éhnska tókat nón:wa kenh ní:wa *how big is that*
Other it was yesterday I cut one perhaps this big

(JM) Oh tókat nón:wa tyohsí:ta nikarón:ta
that big a tree perhaps that is

(T) tyohsí:ta
One foot

(JM) tyohsí:ta *that means one foot*

(T) Like I counted it Oh nahò:ten enkì:ron
How do I say it

(RM) Wa'ká:rate

(T) Wa'ká:rate to niyokahkwén:take táhnon thó:ha tsyá:ta
I counted how many wheels and almost seven

niyohserá:ke nityó:yen thí:ken, kenh niyá:ka
years it is old that this size

(JM) tsyohsí:ta nikarón:ta tókat nón:wa niken
One foot size tree perhaps

kayé:ri yawén:re ok nikarón:ta *fourteen inches*
four over ten only that big a tree

tókat tenshá:rate to ní:kon teyokahkwen'táhnnyon
if you will count how many circles it has

ensahró:ri to nityó:yen.
it will tell you how much its age.

(T) Nahò:ten ahsì:ron ne pine cone?
How would you say

(JM) Pine cone? Ken' niyón:sons yohren'tónnyon

This such length they are hanging everywhere

(T) Yonkwawén:nayen ken, nen'né:'e?

We have a word ?, for it?

(JM) Yohsén:nayen ki ne ok yah tehské:yahre.

There is a word except not do I remember.

Ake'nihsténha né:'e akonónhkwa thí:ken
My mother it was that her medicine that

nahò:ten sena'tónhkwa, yonerahtón:ton
thing what you call it by, it has leaves hanging down from it

sewake'nikonhrhén:'onh nahò:ten yena'tónhkwa
I have forgotten what she called it

thí:ken ken' niyón:senhs yahren'tónnion né:'e ens
that this much are this long they are hanging it was this

akonónhkwa, ne tókat yonkwathoryáhserenhse
her medicine so when if we had a cold

né:'e ki ya'akoharón:ko niken
it was that she would cut them off from there that is

awén:ke ken' ni kanà:tsya eh ya'akó:ti
in the water this big a pail there she threw it in there

wa'tyehnekóntyehste tsi niyó:re eh nika'sátste
she boiled it until it was that strong

yah ta'ón:ton ahsnekí:ra e'thó:ne nón:we
not possible to drink and then

wa'ekón:watste e'thó:ne nón: háti eh
she steeped it and then even when

ya'akó:ti *she stirred it up, that is what I want to say*
there she threw it

(RM) wa'tyewén:rye

she stirred it up

(JM) Enh hen, wa'tyewén:rye, wa'tyewén:ryehte

Yes, she stirred it, she stirred it

tsi ní:yore akwé:kon watkóntyehste
until all of it was mixed up

enhsate'nyén:ten to ni tókat shé:kon
you will try it how much if still

yohskara'sátste yoská:ra, shé:kon ki eh yesahsáweron.
it was strongly bitter bitter still in it you pour.

(T) Ne ken thí:ken niyén:sons ken?
Is it those long ones?

(JM) Enh hen *pine* Énhka ok tkérhite
Yes One only tree

(RM) Oh nahò:ten wa'kì:ron ó:ya shitetenre'shón:'a? ~~~ ne ken wa'kì:ron?
What did I say other when it was yesterday is that what I said?

(T) No, ó:ya nahò:ten nen'né:'e wahsì:ron.
Something else it is you said.

(RM) Yohwatstarónnyon ónhte í:kehre wa'kì:ron, yah ki ní:'i tewakateriyén:tare
..... must be I think I said, not do I know

nahò:ten akwáh shé:kon wa'kì:ron, ne káti ó:ni né:'e wakì:ron, ok thontsyá'ktsi
what quite still I said, so then also it is I said, suddenly

shakayá:kenhte, é:so ó:ni nè:ne raónhha róhtare enhs
something caused it to leave, often also it is him talking

thí:ken, ok thakatyé:renk ok nahò:ten ens ne wahèn:ron ~~~~
that, to my surprise something he said

tsi nahe'kénha né:'e wakathonté:'onh wáhi
in a time long past it is what I have heard is it not

(T) Shonké'nikónhrhen ó:ni oh nahò:ten wa'kì:ron. Yah ní:'i teké:yahre, yah
I forgot also what it was I said. Not I rember, not

tewakateriyén:tare ka' ok nón:we wakhyá:tonh thí:ken.
Do I know someplace I did write it that.

(RM) Tókat nón:wa yah tesahyá:ton.
Perhaps not have you written it.

(T) Tókat nón:wa.

Perhaps

(JM) To ní:yenhs ne sa-tape?

How long is

(RM) Wá:tons 60 minuits.

It is possible

(T) Tókat nón:wa tsi niyohsnó:re

Perhaps it is fast

(RM) Tókat nón:wa ok nahò:ten aón:kon.

Perhaps something I should have said.

(T) Yoyó'te

It is working

(RM) Ó:nen ontatatihshon.

Now it has finished itself.

(JM) Wé:ne wa'ontó:kten.

It appears it has come to the end.

Wé:ne wa'ontó:kten. Yah ken?

Did it not?

(RM) Yah ken shé:kon? Satkáhtho, wakè:ron káti né:'e enkaná:non akwé:kon

Not still (more)? You look, I thought then it is will be full everything

né:'e, yah té:wehre ayoyó'ten. ~~~

it is, not does it want to work.

(RM) Nahò:ten ens ne akì:ron enkatewennátken.

What is it when I say

(JM) Enkatewennáhton.

I will loose my language.

(RM) Enkatewennátken nahò:ten né:'e kén:ton?

what does it mean?

Eh ken, né:'e tkayé:ri tsi nahò:ten niyonkwatyé:ren

Is it it correct of what we are doing

ó:nen í:'i í:kehre ya'katewennátken ne ken?

when I I think it is that?

(JM) Yakatewennáta

I put my voice into it

(meaning a telephone call)

(JM) yakatewennáhta

(RM) akatewennáhton, newén:ton ken né:'e sathonté:'on.
have you ever heard that

Ne kèn:ton eh niyonkwáthtare wáhi.
That means there we are conversing does it not.

Yakatewennáhrho ó:ni ní:'i *I want to talk too*
also I

(JM) Oh ya
Oh yes

(RM) Yakatewennáhrho ki wáhi, yah ken' né:'e?
is it not, is that not it?

(JM) Akatewennárhon ó:ni ní:'i *you want to join in*
I would join in speaking as well

(RM) Tkayé:ri ken nahò:ten wa'kì:ron?
Is it correct what I said

(JM) Wa'katewennáhton

(RM) Ya'katewennáhrho í:kehre ní:'i akì:ron.
I think it was that I would say.

Ka'niká:yen tkayé:ri? Í:kehre í:'i ó:ni
Which one is correct? I think I also

yakatewennáhrho.

(JM) Í:kehre í:'i ó:ni aeseawathón:teke tsi nahò:ten
I want me to would you hear of what

akihrónnyon *explains the same thing, it is just like one night we were sitting here and I couldn't think how to say cake, sweet bread or sweet cake* **teyona'taratsikhé:tare** *I couldn't remember how to say it, I tried and I couldn't remember*

(RM) O éhnska'ok ki wáhi nón:we nón:wa
It is once as is it not when now

enkonrihwanón:ton *how do you say welcome.*
when I will ask you.

I welcome you into my house, you are welcome to come over any time.

(JM) Háti ki kátke entehsenatá:ra.
any time at all you will visit.

Háti kátke entehskenentahren'sé:ra, *if you want.*
Any time you will come to visit with me.

(RM) *But it is that welcome I want*

(RM) Newén:ton ken ne sathonté:'onh ónhka ne ayai:ron.
Have you ever heard anyone that to say.

(JM) *Welcome skén:nen as far as welcome goes yawerenhátyen ki káti tsi enskenentahren'sé:ra skén:nen it could be anytime, your welcome skén:nen covers a lot of different, if you say how are you, you say Skén:nen and that means I am alright, I am fine.*

(T) *Oh nahò:ten í:se sena'tónhkwa ne orange? Oh niwahsohkò:ten ne orange?*

(JM) *Orange, khé:re nen otsí:nekwar káhi there is a name for it like a peach teyohwharanéhta. They call that there fuzz around it .*

(T) *Ne thí:ken whats colour?*

(RM) *Ohsóhkwa*

(T) *Ohsóhkwa*

(JM) *Ohsóhkwa,*

(T) *Né:'e tewakatonhwentsyó:ni thí:ken. Oh niwahsohkò:ten.*

(JM) *Otsí:nekwar ki ónhte wáhi.*

(T) *Otsí:nekwar, yellow ki wáhi nen'né:'e.*

(JM) *Yellow, well orange is something like that.*

(T) *Sa'nikonhrayén:ta's ken tókat akì:ron, katsinakwénhtara?*
Onekwéntara *tekayéhston ne onekwénhtara.*

(JM) *Enh hen, that could catch on, that word.*

(T) Ne nón:wa kenh nón:we thatínákere ne ratina'tónhkwa, yah tewakaterýéntare tókat shyenté:ri ne thí:ken Mrs. Maracle táhnon Ima Johnson, táhnon Vina Loft, nè:ne rón:ton otsinekwahón:tsi. Ne ok ní:'i

(JM) Otsinekwahón:tsi.

(T) Kahón:tsi nen'né:'e yah né:'e

(JM) Kahón:tsi se

(T) Tókat téhshshehste ne otsí:nekwar táhnon kanhón:tsi tókat téhshshehste, to niwahsohkò:ten that's thóha, thóha eh niwahsohkò:ten thí:ken óhonte *dark green* thí:ken.