

A
WOODLAND
CREATION STORY



A
Concise Version
By Phyllis E. Wms. Bardeau

Of the
Original Iroquois Creation Story
As told by John A. Gibson in the 1890s

A WOODLAND CREATION STORY

By P. E. Wms. Bardeau

Compiled for The Seneca Nation Language Program

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A Woodland Creation Story

Foreword

The Creation Story is based on life in the Sky-world. It is our beginning from the spirit-world, and it is our ending to the spirit-world. The entire story in itself is very powerful.

This story does not begin when Sky-woman falls from the Sky-world and lands on the turtle's back. There is a history of life in the Sky-world where spirit-beings dwell. This important portion of the story prepares the reader for the journey ahead, when the story transitions from spiritual beings to the created 'real' beings.

The Creation Story is about the cycle of transition and renewal of all living things. Just as the tiniest seed transitions to a sprout and renews itself into a likeness of its parent plant, which matures and itself produces a tiny seed, and a new cycle or a new generation begins. It's about living.

The Creation Story is about conflict and struggle beginning with the birth of the twins, the positive and the negative is evidenced here. These threads of good-minded intentions and bad-minded actions are interwoven throughout the story. When one encounters the other, and how the matter is resolved is a requirement of the power of the mind to choose an appropriate response. It's about life.

In the Creation Story, Sky-holder, time and time again, re-visits the earth's people. At each time he finds that his instructions to keep love, peace, and attention to the Four Sacred Ceremonies diminished more and more. Each time he summarizes his instructions and gives another matter that would help them, like the medicines, and the people's minds are again encouraged and resolved to be strong, attentive, and work together. Then negative forces begin to work upon the psyche of the people. It's about resolve and frailty.

The Creation Story is coupled with the Story of Clanship, because the latter blends into the former. Just as there are various Creation Stories, there are as many variations of how the Clanship came to be. Both stories are generally similar as told by the Five Nations' elders from many, many generations ago. When the earth was new, the Creator instructed the first two human-beings to witness the events that took place there, and that they were to retell these events to the coming generations, for as long as the earth existed. Oral tradition began there.

This Creation Story has been remembered and retold orally for countless generations. It was not until the mid-1800s when this story was dictated by Chief John Gibson and transcribed by J.N.B. Hewitt (which he published in 1926) when it was available in written form. The Hodinöhsö:ni' story tellers continued to retell this wonderful story.

The story has changed a little here and there, basically it is amazingly intact, considering it has been retold from memory for an incredibly long time. Some stories may vary because of interpretation, tweaking for emphasis, adding details for clearer explanations; or the story tellers themselves, some may be dramatic, others not as much. There could be any number of reasons, and there's no harm done to the story with its changes and interpretation(s).

In the various Creation Stories, the narrative speaks of the Real-people as living spiritual beings. IF a bit of genealogy was to be traced, and IF the DNA were to be considered, it would have to start with Elder-woman in the Sky-world. Her daughter, Awëöha'í married Hoda'he'. She was already with child when she was cast out and fell from the Sky-world. She is now known as Sky-woman. Her spirit-child was born on the new earth, then this spirit-child grew to womanhood and married the previously casted out spirit Turtle-man. Then the spirit-woman gave birth to two spirit-boys. She dies from an abnormal birth from the second spirit-son.

The firstborn spirit-son, when grown began to create real earthly plants, birds, and animals (which have spirit too) for his future real people. Then the Creator spirit-son decided to create a male and female from the living earth. He formed the first man and the first woman, then he gave them spiritual elements of himself. They were the first Real-people, Ögwe'öweh. We as Ögwe'öweh are spiritual people, it is in our DNA...

Throughout my childhood, I had heard bits and pieces of a story about a world somewhere in the universe where it was pleasant all the time. When someone passed away, it was said that they were going where they would be reunited with loved ones who had already passed on. Or some would say 'she's gone back to pick strawberries'. Things I heard from Gaiwi:yo supported the part about the strawberries, and the pleasant place as well. I had heard the Gaiwi:yo numerous times, not in its entirety, because to a child those hard benches at the longhouse were distracting, but my gram would tell me parts of it as we walked home.

I remember as late as 75 years ago, folks would talk about the loss of the old story tellers who used to visit homes and where friends would gather there for an evening to hear the story teller. He would tell not just stories from the Creation Story, or how Clans came to be, sections from Gaiwi:yo, or about the Great Law, but also ghost stories, and myths, and news of the serious kind. This was a way information was shared, the oral tradition was still strong at those times.

Throughout the following years, I learned about the Great Law, and more about Gaiwi:yo. Then in 2011, I read John Mohawk's Creation Story and I began to understand that these themes, The Creation Story, the Ganö:nyög, the Clans, the Great Law, and the Gaiwi:yo were interrelated, and finally the bits and pieces came together. I have read and reread John Mohawk's condensed version of the lengthy version of the Iroquois Creation Story as told by Onondaga

Chief John A. Gibson in the 1890s. Each reading offers additional insight, which is supported by the other themes.

Folks today seem to have little time for reading, especially full length books. The John Mohawk condensed version captures all the elements of the original story. However, the book is now very scarce, if not already out of print.

I decided that I would write a concise version of the Creation Story in glossary format, which would appeal to Seneca language learners, and to those with limited time for reading. The narratives by topic follows the story's sequence, it does not take away any of the flow, essence, or spirit of the original power of the universe.

Our Creator, Shögwajënokda'öh-hejöhe' has always said to the people of ancient times to remember the events that took place in that new world, and to continue to retell these events generation after generation for as long as the earth exists. This story continues to be retold.

There are different versions of the Creation Story, read them as you come across them. They are all basically of the same story, though the styles may be different. Names of some of the spiritual beings may be different, or spelled differently.

Here, the language of choice is Seneca. The name for 'Flint' was rather problematic, but of course it would be...

My hope is that my concise version of the Woodland Creation Story will be read and enjoyed for the awesome story that it is. It is a story that offers valuable insights about human nature.

I also hope that this story would generate discussion. And.... it may be that you, also, will look at nature a little differently...

Phyllis E. Wms. Bardeau 2017

Gayanögwad, Deer clan

Ancient times – Onëjhjgo:wa:h (oh-nenh-jeeh-go-wawh)

The story of the Sky-world vaguely hints of an earlier world of spirit-beings. Water-beings and birds say that, they too, were cast out earlier when they saw Sky-woman falling from high above. It could have been during an endless realm of Hoda'he' in the Sky-world. There may have been transformation and renewal also during the most ancient times. When Sky-woman was falling through the darkness, she was caught by the Fire-dragon-spirit who said he too was cast out earlier. Life in the Sky-world is timeless. In spirit time, a day could be a hundred years.

Sky-world – Sgëöyadh (sgenh-onh-yaw-deeh)

It is said there has existed a land far into the universe known only as the Sky-world, where there live human spirit-beings, the spirits of trees, of animals, of rain, of medicine plants, the wind-spirit... all are happy. They live in health, love, and peace. They perform the Four Sacred Ceremonies, they sing and dance, have community feasts, and they play a spiritual game, lacrosse. It is said the beings have incredible power and abilities.

Spirit-beings – De'shodigö:dö' (dayh!-shoh-dee-gon-doh!)

It is believed that Spirit-beings communicate through thought, that they have a unique energy, are all-knowing, omnipotent, and that they also dream.

Celestial Tree – no Seneca name was found.

It is also known as Tooth, as the Tree of Life, and as the White Apple Tree. This tree of fragrant flowers and all types of fruits stands in the center of the community and provides light in the Sky-world.

Keeper of the Celestial Tree – Hoda'he' (ho:daw!-hayh!)

In the story about the Sky-world, the keeper and leader, Hoda'he', is holding yet another community feast, where all resident spirits have been invited; missing was the wind-spirit, the Elder-man, the Elder-woman, and her two children.

Hoda'he' had a vision of his community's transformation and renewal, that he wished to push through the floor of the Sky-world all that was there so that it would transform and renew itself.

The time would be when the conditions were right, and the sign would be when the blossoms on the Celestial tree would have dropped.

Elder-man – Hagëhjih (haw-genh-jeeh)

Brother to Elder-woman, he is raising his sister's son and daughter. He feels they have special powers and are destined for greatness. They must be raised to be pure and good-minded by being secluded from society until adulthood.

A time comes when he becomes ill, and his niece and nephew are now nearly grown. He returns the care of them to their mother, saying, 'Treat them well and continue to protect them, for I will soon depart'. He gives final instruction that he be shrouded in hide and placed at the top of the highest white pine tree near their lodge.

Elder-woman – Yegëhjih (yay-genh-jeeh)

Yegëhjih respects her brother's final wishes. Her son tends to the placing of his uncle up to the tree top. She continues to raise the children in seclusion. One day she is visited by a stranger with a message, urging her and her children to attend a community feast. After a second invitation, she goes to the feast being held by the *Keeper of the Celestial Tree*, Hoda'he'. He asks her, 'Where are your children?'. She says, 'They are at home for they are still quite young'. To which he says, 'I will wait'.

On her return, her son has a message from *their departed uncle* (hodino'sëhgëö') up on the tree, that his niece was to go up to him. Her brother carries her up there. The uncle tells her that she is to go to Hoda'he' and that he would be asking her these questions: Where do you live? Tell him 'at the place of the tall tree'. Why are you here? Say 'I'm here for the feast'. And what is your name? 'You are to say that your name is Awëöha'i' (*Mature Blossoms*)'.

Mature Blossoms - Awëöha'i' (aw-wanh-onh-hah!-eeh!)

Awëöha'i' goes to the feast. Hoda'he' tells her that he is wanting someone to reveal his will, that he has a vision. He wants to bring about a transformation and the renewal of the Sky-world, that someone will be taking away all that is in the Sky-world so that renewal is possible.

As her uncle had predicted, Awëöha'i' is asked the questions and is put through various tests of endurance by Hoda'he'. She was not to talk to anyone. She was not to rest when walking. She was not to express pain when spattered and burned by boiling and popping mush; and the harsh licking dogs. She endured all.

It was a custom that a marriage was confirmed by the mother bringing blueberry bread to her daughter's husband. Awëöha'i' marries Hoda'he'. It was also a custom for Sky-world couples to sleep sole to sole and upon arising, their breaths mingle. After some time, she shows signs of becoming a mother. At which time Hoda'he' announced that he had a dream.

Dream guessing - Gawënihsa:göh (gaw-wenh-nee-saw-gonh)

As was the custom, Hoda'he' needed for the spirit-beings *to guess his dream* (ëöwöwënihsa:g). After many failed guesses, the *Fire-dragon-spirit* (Gaösyöje:ta') guessed it. He said, 'You want the Celestial tree to be uprooted when the blossoms drop'. Then Hoda'he' told the rest of his dream which he saw so clearly, that he and his wife sat eating chestnut mush at the edge of the great opening from the bare uprooted tree, and his wife would depart, taking all that was in the Sky-world down to a new world.

The spirit-beings saw that the tree's blossoms had dropped, and with great effort, they did uproot the tree. Awëöha'i' had cooked *chestnut mush* (onye'sta' ojisgwa'), which she and Hoda'he' ate while sitting at the edge of the opening. Then Hoda'he' stood up, saying that his vision and his dream had come to pass. He pushed Awëöha'i' down into the darkness as per his dream. His wife took all that was in the Sky-world, including any seeds and plants she could grasp, before dropping down into the void below.

Sky-woman – Awëöha'i' (aw-wenh-onh-hawh!-ih!)

Sky-woman finds *herself descending* (yeya'döhje') through the darkness. After a time, she is caught by the *Fire-dragon-spirit* (Gaösyöje:ta'). He told her that he, too, was cast out earlier. He told her he would carry her, but only part-way, and that he had some provisions (dried corn and dried meat) to help her when she reached her destination. Then he would be on his way.

Sky-woman continued to fall. She heard another voice coming from a *Sky-dweller* (Hëö:ya'geo:nö') who had been cast out earlier saying, 'Soon it will become the same down here as it was from where you came up there'. Then again, for a very long time, there was silence, except for the faint sound of the beating of a pumpkin rattle somewhere in the universe.

After some time, she heard the flapping of wings. A type of *duck* (gwi'yugih) was first to see a being falling from high in the sky, and became curious; telling the other water-birds. They all became concerned. A number of the *heron* (jöhshä') decided to fly up to her, and putting their wings together, caught her and suspended her until something firm below was prepared for her to rest upon.

Water-spirit-beings, having been cast out earlier, the loon-spirits, ducks, muskrat, beaver, otter, and turtle-beings knew the woman spirit-being had great power and could make use of the mud below the water. The otter, and then the *duck* (gwi'yugih), volunteered to get soil from the sea's bottom. Both died in their brave attempt, their bodies popping up out of the water. Then the *muskrat* (jinödaga') volunteered to get mud, and after a long time his body floats to the top. The beaver-being finds mud in muskrat's clenched paws. *They looked among themselves*

(ho'tënödadihsa:kö:'), who was strong enough to carry the weight? It turned out that the *great turtle-being* (ha'nowa'go:wah) was the strongest. Soil was placed on the turtle's back. Sky-woman was now supported on the soft soil on the great turtle's *shell* (ga'no:wa').

Turtle Island - Ga'nowa'geh (gawh!-no-wawh!-gayh).

Turtle-being said that he will carry the weight of the soil and the woman-being, and that should the land expand, he will expand with it. The land expanded quickly, becoming an island floating on an endless sea. Sky-woman walked counter-clockwise about and around the ridges of the island. Somewhere she built a small lodge for herself.

Sky-woman as mother – Wa'agoksa'dayë:ndat (waw!-aw-gok-saw!-daw-yan-dot)

Sky-woman, having conceived in the Sky-world, gives birth to a daughter on earth. The Sky-earth child grows rapidly into a lovely *young woman* (ya:gögwe'da:se:'). As was the custom above, the mother must approve of any suitor interested in the daughter. She rejected the 1st suitor. The 2nd suitor, known to be invincible, was approved. The daughter marries Turtle-man. The mother invites him to their lodge. He said he would come, but he would not be living with them. He comes to visit that night, carrying three arrows, two with points and one without. With some deliberation, he places two arrows on his bride's abdomen. One arrow had a point and the other did not. He left with instruction that he would remove them when he returned in the morning. He did so, he left the arrows with her, and then he was gone.

In time, the daughter showed signs that she was to be a mother. As her time to give birth nears, she feels strong activity within her. Then she hears two voices talking, one asked, 'Who is going 1st?'. The other said, 'You are, I am going out a different way'. Before the 1st is to be born by the natural way, his voice said to the other, 'You must not do this, you will surely kill our mother'. Her firstborn is said to have been larger and perfect. The 2nd one, being smaller and imperfect, was born through the mother's armpit, killing her.

Sky-woman as grandmother – Akso:d (awk-soad)

Sky-woman is now grandmother and caretaker to twin boys. She first bundles them tight and puts them under her daughter's bed. Then, she tends to her dead daughter's body. She places her outside the lodge doorway, saying, 'You will arise in ten days'.

The boys grow quickly, soon they could converse with her. It is said she asked each of them the same question: 'Where are you going to go, and what are you going to do with your life?'. The 1st boy born said he was staying on earth to create things which would sustain the human-beings he planned to create. The grandmother said I'm naming you Ha:gëöya'gewa'kö'

(*Sky-holder*). The other boy said that he feels threatened and only thinks about the pointed arrow his father had left him. She said, 'Your name shall be O'ha'a (*Flint*)'.

Sky-holder – Ha:gëöya'gewa'kö' (haw-gay-onh-yaw!-gay-waw!-konh!)

The twins' temperaments were different from one another. Sky-holder was good-minded, and compassionate; Flint was bad-minded, and combative. He had told his grandmother that it was Sky-holder's birth that killed their mother. The grandmother favored Flint. She made a nice bow and many arrows for Flint. He lived and ate with her. She would reserve a few dried bits of scraps for Sky-holder to eat.

But she did, upon his request, make a bow and only one arrow for Sky-holder, which she said would be his only one. After stalking a strange bird and missing it, his arrow drops into the lake. He tried to retrieve it, but he sank into the deep water. Then to his surprise, there was no water, and he saw a lodge near the shore. The being spoke to him, saying 'You should know I willed this to happen, I've wanted to meet you. I also know your grandmother is against you and it may happen that your brother Flint will be against you too. It is time for you to start what you are destined to do. I am ready to help you. I am your father, Turtle-man'.

New World – Yo:ënjase:' (yo-an-jaw-sayh!)

Sky-holder wandered about the new island and soon chose a place for his lodge. He began to plant some seeds his father had given him, some grass near the lodge, and a *sunflower* (awë'öhsa'), saying, 'This sunflower will be a sign to the human-beings when they settle here. It will provide light for the still expanding island'. Then he made the *red willow* (gwëhdä:ë:'ohsehda'). This will be the oldest medicine plant of all. Then the *strawberry* (sesah ojisdönda'shä'), the type growing closest to the earth, and two other types of berries, *mulberry* (osha'a') and the *huckleberry* (oyaji').

Across the island stood the only other lodge, belonging to Flint and his grandmother. Flint caught the scent of *roasting corn* (wade'jëö:dak). He followed the wonderful scent to Sky-holder's lodge. Flint asked what was being roasted. The answer was that it was food which will sustain the human-beings who will live on this earth in the future. That *it will be plentiful* (ë:yodöhöhdö'he't), and all who have need may eat.

Sky-holder again visits his father. Turtle-man warns him that the grandmother intends to destroy his creations. He advises Sky-holder what needs to be done: When Flint comes again for corn, say he can trade his 'substance-of-life', his ability to freeze living things, for some corn. Flint will agree. From his mouth will emerge a flint-looking, weapon-like substance. At that time, pull it. When it is the size of an arrowhead, have him break it off. This will protect you. All this came to pass, and Sky-holder gives two kernels of roasted corn in return.

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Sky-holder continues his work. The trees and shrubs were bearing fruit. He then created the bluebirds, the robin and the pine martin, male and female; telling them that now conditions were right for them to reproduce. They flew away, singing beautifully.

Then he created two of each, male and female, deer, moose, and buffalo. He created two bodies of the *pigeon* (jähgo:wa:'), porcupines, wild turkeys, bears and raccoons. After all his work, Sky-holder returned to his lodge and again began to cook for himself. As usual the scent of roasting corn and sweet fragrances filled the air. The grandmother was very curious and went with Flint to the lodge across the island. She saw many things, asking who made this, and that. Each time, Sky-holder said, 'I did'. He showed her the mulberry, the strawberry, and the huckleberry, explaining that each will ripen at different times. She then asked, 'Can we take some home?'. She was told 'No, they have just been planted, but in time they will be plentiful for all the people'.

Flint – O'ha'a (oh!-haw!-ah)

Flint, upon hearing his grandmother speaking about his brother's great works, said that he also had the power to create. So, he started by going to his brother's lodge and asked what he used to create all the things that grew, ran, and flew. Sky-holder held up a handful of earth and said, 'This earth is living. The things I created are living, and when they die, they will again become earth'.

Flint, satisfied with the answer, began to leave. Sky-holder asked him, 'What kind of thing would kill you?'. Flint replied, 'Just two things, I fear the stone of flint and the antler of the deer'.

As time went on, Flint had a plan to capture all of Sky-holder's animals, big and small, and therefore control them for his and his grandmother's own use. He put the animals in a huge cave in a mountain and placed a huge boulder at the entrance. Turtle-man advised Sky-holder what to do to release the animals. Sky-holder then instructed his creations, that now they would be free, and by their alertness and swiftness, they would now be difficult to catch.

Islands – Gawe:no:dö' (gaw-way-no-donh!)

Sky-holder began to consider separating himself from Flint, that Flint's actions were becoming a distraction to his work. So, he divided the original floating island in two, greatly widening the gap with water. Flint reported to his grandmother that his brother and the captured animals were gone, and an island had appeared. Flint, greatly angered, said, 'I can create an ice bridge anytime I choose, I will not be stopped!'.

Flint resolved that he would create birds and animals as well. He used earth, but his creations were imperfect and were not what he intended. Many were ugly and ferocious, hissing and snarling. Soon Flint's animals were missing. Flint searched the island and then went to his brother's separated island. Sky-holder told Flint to search there, as only he can identify his own creation. Flint was told to look across the water toward the mountain with the huge cavern. He immediately understood, he was a victim of his own plan.

The brothers went to the cave and removed the boulder. The ugliest and meanest came forth. Flint said the biggest and strangest were inside but out of sight. Sky-holder suggested that these fierce animals would endanger the human-beings, and should remain contained and concealed. Until some day, when the world was consumed with evil, plagued with disease, and natural and uncommon disasters, then these monsters would find their way out. Flint agreed.

Relationship – Ganö:gshä' (gaw-nong-s-hah!)

Sky-holder decided that more light was needed; daylight for the earth. For this he needed to discuss the plan with his father, Turtle-man. The father reveals a Sky-world relationship. 'Your grandmother's brother is waiting to be remembered, you should invite him here. Do this: Take two pieces of red willow, scrape one for a purifying tea, the other to burn, then you will leap into the smoke. Address him as 'Elder-brother, we must meet'. He will meet you halfway between earth and the Sky-world. He has great power. He and his sister, Awëoha'i', were raised in seclusion by their uncle, who believed they were both destined for greatness'.

Elder-brother, the Sun - Èdeka:' gähgwa:' (anh-day-kawh!—gääh-gwaah!)

Sky-holder saw that the Turtle Island had expanded to a tremendous size, and more islands were planned. The sunflower was now inadequate. When Sky-holder met Elder-brother, he said, 'The world needs more light. My father Turtle-man, *Earth-holder* (Ha:gëöja:wa'kö') advised me how to meet you'. Elder-brother said, 'I have observed you for a long time and I know what all you have created. I am ready to assist. I will place myself at the bottom of the Sky-world, my path shall start and return there every day. Halfway will be my mid-day'. Sky-holder said, 'Then you will rest for a short time, and consider the thoughts occupying people's minds. People of the earth will forever say 'Our Elder-Brother, the Sun'. For the 1st time, tomorrow you will come over the horizon bringing daylight and warmth to the new-world. The sunflower will follow your path'. It will be this way for *as long as the earth exists* (në:yonishet yoë:jade').

Elder-brother then expressed a personal concern. 'I know that your brother Flint killed your mother in childbirth, and that he shot her body with his arrow because she would not awaken. So he destroyed her body and cut off her head. The head of your mother is still at your grandmother's lodge. It is worrisome that Flint is set in undoing all your work. Maybe your

mother could be given a duty in which she and I would work together'. Elder-brother continued 'I am Earthquake, if you ever need me, I will help you. It will come to pass that at the world's end, the earth will shake violently. Then, the people will give me a name...'

Real-people – Ögwe'öweh (Onh-gwayh-onh-wayh)

Upon returning to his lodge, Sky-holder thought about all that he had created for the happiness and well-being of future human-beings. Now the conditions were right to create 'real' human earth-beings. From the living earth he created a male and a female human-being. Into each of the formed bodies, he put portions of his own life; some of this own blood, a portion of his power to think and to speak, and lastly his breath. The human-beings came alive, stood, and faced him.

Sky-holder said, 'See all that I have created here for your happiness and well-being. You are placed here on earth so that you can continue to beautify it. See the sun, it is Elder-brother, who will give light and warmth to you, to plants, and animal life for as long as the world exists'.

To the male-being, Sky-holder said, 'Your name shall be *Odëndö:ni'a* (*Young-tree*); and to the female-being, your name shall be *Awëöniyö:ndö'* (*Inseparable-flowers*). It is my plan that you two shall combine as one, male and female. It will be through your bodies that a new generation will come to be. It will be through your strong efforts that you will both have love and peace of mind. One must not distress the other in any way.

To him, he said, 'It is through your hard work that the family has peace of mind. It is my hope that you two always are of one mind. Support your partner in all things'.

To her, he said, 'You must tend the fire, it is through your hard work that your partner will have a vigorous life. And it may happen that you will experience the suffering of childbirth'.

'Your coming generations will continue to grow up and combine as one. They will unite with only one person. Only death will separate them, and only for the difference in the number of days they have. I have hidden the number of days they walk about the earth. Some will see old age. Some will live not as long. Some will touch the earth not at all. It will be this way for as long as the earth lasts'.

'Now you may see all that I have created for your happiness and well-being. See the orb of light, it is your Elder-brother, *the Sun* (*Ĕdeka:' gähgwa:'*). He will bring warmth and light to you, to the animals and the plants, to live and grow. That too, will be this way for as long as the earth lasts'.

Then, Flint noticed the daylight spread across the earth. He went to Sky-holder's lodge to ask if this was another one of his creations. He said, 'No, it is our great uncle, Elder-brother, the Sun. It was his power that caused this daylight'. Flint reported to his grandmother about

Elder-brother. She told Flint that long ago, when she left the Sky-world, her elder brother said he knew she would be leaving to another world, and that he would someday come to wherever she was. 'Now he is here'.

Dish-bowl game – Gayëndowa:nëh (gaw-yen-doe-wah-nenh)

The grandmother, Sky-woman, has challenged Sky-holder to a dish-bowl game. They would play for the control of all that now exists on the new world, and in ten days they would play the game at his lodge. Sky-holder returned to his lodge and told all who live there: humans, birds, animals... everybody. He explained what was at stake. 'If she wins, she will cause everything that grows and that supports you to cease to exist. If I win, everything that exists here will continue. You two humans are witnesses to what takes place today. You will tell your descendants the story of what happened here for as long as the world exists'.

Then, the grandmother and Flint arrive. Sky-holder greets them and says, 'Ah ha, you are now here to win everything I have created'. Grandmother said, 'I have my bowl and my peach stones for us to use. I will go first'. She set down a wooden bowl with six peach pits, each with one side white and the other side black. Sky-holder said, 'I will use my own pieces'.

He went back toward his lodge and called for six chickadees, saying he needed their help. He needed their black-topped heads. They went to him willingly, singing. Sky-holder returns to his grandmother. He says, 'Let us now begin, we will each throw the bowl only one time, and the outcome will be final'.

Grandmother Sky-woman positions herself for the throw, a bad throw and she scores no points.

Sky-holder says, 'Remove your peach stones. It is my turn to throw'. He then put his pieces into the bowl. The chickadee heads acted as if alive and rolled and rolled inside the bowl. As he shook the bowl, Sky-holder spoke to the pieces, urging them to use all their power, that a win would save all creation! A great sound was heard as all the birds, all the plants, and all the animals, big and small, joined together in a chorus of cheering! The chickadee heads sang as they flew out of the bowl and high into the sky, the thunderous sound following them.

Soon the sound was heard as the chickadee heads were returning. They dropped into the bowl and again rolled and rolled...

Sky-holder and his grandmother were each exerting their power: Sky-holder cheering for a *perfect score now* ('hao' onëh gaëndaëh!) for his creation, and the grandmother shouting 'shaw!'. Suddenly the rolling stopped, all six heads showing blacks up. A perfect score!

Sky-holder said, 'Grandmother, it has come to pass, I have honored your challenge. The stakes were incredibly and critically high. You will no longer try to strip me of all that I have created on

this earth, now the matter is settled’. Sky-holder said, ‘It has also come to pass that future human-beings shall have control of the earth, and the memory of what happened here today will be remembered and retold through countless generations. Grandmother, you will be referred to as *the ancient one* (Yeya’dagëhjih)’.

‘You, Young-tree and Inseparable-flowers shall be your names, and you two shall endure as long as the earth exists. Your names will signify that there will always be new life, always trees and grasses with flowers. The people will remember you and appreciate their beautiful surroundings’.

First Giving of Thanks - Ganö:nyög (gaw-nonh-nyong)

‘We must now give thanks, we have made it so that peaceful minds and well-being will be continued on earth. Young-tree, you will be the 1st ever to give thanks. You will call out three times, and again three times, then everyone will repeat your words. This will signify that all are happy and grateful’. So, it came to pass that Young-tree called out three times, and again three times. All the beings of the forests and lakes called out, following his voice.

Finisher of Our Lives - Shö:gwaya’dihsa’öh (sho-gwa-ya!-deeh-sa!-onh)

Sky-holder, the *Finisher of Our Lives* (Shö:gwaya’dihsa’öh), said to Flint and his grandmother, ‘There is the matter of my mother’s head, you have placed her high up in a tree. I am now in charge of everything, and I have a plan for our mother’. Flint said, ‘I don’t agree that you have the right to decide everything, so to fulfill your plan, you will have to destroy my power’.

Sky-woman, the grandmother, said to Flint, ‘Everything that we have attempted to control on this earth has been lost since we played the great dish-bowl game for the universe. It is time for us to depart’.

Flints and Antlers – Otägwë’da’ koh neh Onö’gä:’ (oh-tää-gwenh!-dawh!—oh-nonh!-gääh!)

Sky-holder said to Young-tree, ‘I have thought how you can help me retrieve my mother’s head. We must first disarm Flint of his power by gathering all the flint and antlers from these two islands and placing them up high. He will then believe that everyone is against him, and he will seat himself in silence inside his lodge’.

When all these items were gathered, Sky-holder and Young-tree went to the tree where the head was placed. Young-tree climbed the tall tree, retrieved the head and started down. He slipped, and slid rapidly downward, breaking branches and stripping the bark along the way. Sky-holder said, ‘This story will be told forever, they will name it the *sycamore tree* (gë:në:s)’.

Flint and his grandmother arrived at the tree. Finding the head gone, she gave out a loud cry, 'The head is gone!'. Every kind of animal called out in a great noise. Flint felt powerless, all the flint and antlers are up high beyond his reach. He told his grandmother she had to go in pursuit.

She followed the footsteps of Sky-holder, Young-tree, and several animal volunteers westward. The grandmother moved swiftly behind them, shouting 'I want that head!'. Fox said, 'I am fast, let me take it'. Black squirrel said, 'I can run on the tree tops, let me!'. Shortly, they arrived where Beaver was waiting in a canoe. Otter and Muskrat both said, 'I will help paddle'. The grandmother shouted from the shore, calling each of them to bring the head back to her. No one replied except for Muskrat, he said 'okay' (nyoh).

Sky-holder spoke to Muskrat, 'Because you were irresponsible and replied, you shall always be humble and travel along the edge of the waters'. Then, they pushed Muskrat overboard. Otter became frightened, he said he would also leave the canoe. Sky-holder said, 'Now and for always you will be shy and hide in the deep waters'. Then, Otter too went overboard.

In time, they returned from where they had started, successful in their mission. Sky-holder spoke to *Beaver* (nögönya'gö'), 'You helped us greatly. From this time forward, you shall have power. The power to control the flow of water, and the power to use earth to dam up water for yourself. It is to be exactly as you planned'.

Grandmother Moon - Soeka:' gähgwa:' (soy-kawh! gääh-gwaah!)

A discussion began about what should be done regarding the retrieved head of the twins' mother. The grandmother thought it should be hung up high, so she could be remembered by travelers. Sky-holder thought she should be brought back to life and given a duty in the sky. Flint thought she should be placed up high, but not in the sky. Sky-holder said that while their thoughts would be pleasing to them, the idea would not be of benefit to anyone else.

Sky-holder said, 'She will be an orb of light at night, a *night time sun* (soeka:' gähgwa:'). It represents our mother, and a grandmother to the people in the future. She will assist our Elder-Brother, the *daytime sun* (ëdeka:' gähgwa:'). When darkness comes, she will cause it to be light. The people on earth will always respect her'.

Sky-holder decided to make his mother whole again, restoring her body and powers, saying, 'My brother Flint caused you to be the first victim on this earth, your name shall be *Ye:ënde'* (She leads)'.

'Mother, it has been my plan that you have a duty. You shall tend to the earth, the grasses, the forests, the humans, and the animals. There will be seasons. When the earth begins to warm and the frozen waters melt, it will change and become springtime. The plant life will begin to

grow until they mature. Then, it will be cold again. You and Elder-Brother will assist each other. You will also cause dew to fall and gently refresh the plant life’.

‘When people send their words to you, they will say ‘Our Grandmother Moon’. And words to the sun, they will say ‘Our Elder-Brother, the Sun’. I have provided the *real-tobacco* (oyë’gwa’ö:w eh) to carry their words. The tobacco will be tossed into the fire, and the smoke will rise upward carrying their words to you’.

‘You will also assist your grandchildren, the humans. As the moon, all humans will know your power. For human women this will begin the very 1st time they see you, their grandmother, the moon. They will become aware that when a change in their life has occurred, and as they see you become new, it will be a sign that the ‘substance-of-life’ they already carry has been enjoined and renewed, starting the formation of a new human being’. Sky-holder said, ‘From now on and forever, the moon and the birth of humans will be associated together’.

‘The length of time the moon completes her journey will be constant, twenty-eight nights. Her form will change from new, to fuller, to full, to thinner, and to new again. The conditions for conception is one day prior and one day after the fourteenth night, counting after she has *seen her moon* (godähgwa:nye:h)’.

Then, Sky-holder prepared the red willow and caused it to smoke upward. ‘Now, my mother, you will jump into the smoke and depart. You will ascend to your appointed place among your stellar relatives’.

Young-tree and Inseparable-flowers observed the moon for three nights. She realized that what was promised by Sky-holder had come to pass. She immediately went to Sky-holder to tell him his promise had come to pass, and a new human being was on the way.

Sky-holder said, ‘This is as it should be, from now on Grandmother Moon and the birth and life of people shall always go together. Now this is complete’.

Face - Hadu’i (Haw-dew!-eeh)

Now it happened, that Sky-holder was heading toward a far-off mountain when he met a being similar to a human who asked, ‘Where are you from?’. Sky-holder answered, ‘Far from here is an island, where are you from?’. He said, ‘I come from the West, I have created this world’. Sky-holder asked, ‘*Who are you?* (söh nis?)’. The being said, ‘I am called *Hadu’i*, the Face. Who are you?’. ‘I am Sky-holder, I created all beings on this earth’.

Sky-holder said, ‘Let’s see who has the power’. Face vigorously shook his turtle rattle, frightening the animals nearby. Sky-holder said, ‘Let’s see who brings that far mountain here’. Face said, ‘We will face away from it, tell it to ‘come here’, then hold our breaths awhile, then

see if it moved'. Face called first, they waited, then they looked... the mountain had just moved a little.

Now it was Sky-holder's turn to call the mountain. Before it was time to look, Face felt something touch his back, so he turned to look, and he was struck on his nose and mouth by the ridge of the mountain. Hadu'i said, 'It is you who has greater power, but I have power, too. I will humble myself, I can help you. I can aid the humans who will be on the earth. It will happen that people will become sick, or they will become victims of bad medicine. Some may have visions, I believe I can help them'.

'I also believe that your brother Flint is very envious and has strong and unending hatred of your abilities, of having created everything on this earth. He plans to ruin all your work, and make people suffer physical and mental anguish. He wants to have control of people's minds and he wants to end the days of human-beings' time on earth'.

Hadu'i said, 'People can make masks resembling me from the trunk of the white pine tree. They must honor the living tree for giving part of its self to be used to impersonate me. As they speak, words are carried with the smoke of the wild tobacco. It will be like I, Hadu'i, being there, doing the healing. I can be called for healing any time of the year'.

'The Society of the Masks must bring wild tobacco and burn it. I will inhale the smoke and it will be a custom that ashes will be taken from the embers and be used to be blown repeatedly over the ill person's body. Then, the illness or pain will cease or be eased. To avoid injury to the healer's hands, care must be taken that no female *on her moon* (godähgwa:nye:h) be in attendance during the healing'.

'When someone calls to me for healing, there should be a kettle of *parched corn meal mush* (oshöwë:'), a favorite of mine. When people remember me, they will call me *Great Grandfather* (Hakso:tgowa:h), and I will call them *My Grandchildren* (Gwade'). This is how it will be for as long as the earth exists'.

Sky-holder said, 'You have clearly stated your duties for the good of our people on this earth forever'. Then each went on their way...

Stars – O:jihsö'da' (oh-jeeh-sonh!-dawh!)

Sky-holder considers that when the moon is new, there is total darkness. He decides to create stars to provide some light to assist the moon when she is invisible, the new moon. He goes to the lodge of his father to talk over his plan:

'First, I want a star whose duty is to announce each new day; the first to appear, even before Elder-brother, the Sun. His name shall be *He Brings the Morning With Him* (T'ädë:tawi:ta'). My

father, no one has ever seen you. You should be the one who brings in the day. People will see you as the Eastern star, and give thanks for yet another day. Moreover, you have provided all the thoughts that inspired all of my works on this earth’.

‘I plan on creating a star that will provide guidance to people who are traveling, its name shall be *Earth marker* (Yoëjade’ gayanö’ta’), the Northern star’.

‘There will be a cluster of seven stars (the seven dancers) to be known as the *Pleiades* (Oditgwa’da:’). The appearance of this cluster directly overhead will be a signal to the hunters to return from their hunting sites, and to the *Faith-keepers* (Honöndi:ön) to prepare for the Mid-winter ceremonies’.

‘All the spirit-beings who have been given a special duty will continue to provide for the needs of the world. They will be responsible for the coming of the day and the night, and for the waters to cleanse and nourish the earth’.

‘The *Thunderers* (Hadiwënodaje’s) will be coming from the West, signaling their arrival with powerful sounds that a new growing season is near. And that they and the waters are responsible for keeping the ferocious creatures in the cave. The people will acknowledge the Thunder-beings in thanksgiving’.

Sky-holder said, ‘There will always be *Sky-world beings* (Deyökiyë’nyadö’) high above the earth, providing, protecting, and guiding the first *real humans* formed from the living earth, the Ögwe’öweh, for as long as the earth exists’.

The Great Battle - Wa:diyohsyohwanëh go:wa:h (waw-dee-yoh-show-waw-nenh-go-wah)

Sky-holder goes to his grandmother to tell her that it is time for her to return to the Sky-world. She is hesitant because Flint is not there, and he would be angry. Sky-holder says she should go to his lodge and wait, that he would stay until Flint returned. Flint returns, and his grandmother has left. He becomes very angry. He finds a pile of flint stones near where he sits.

He becomes frantic, feels fear for his life, abandoned, and that he must defend himself. He says, ‘I can be happy only if I have control of everything, including control of people’s minds. A signal of my success is when all people will hate you, Sky-holder’.

Sky-holder said, ‘Why are you so hateful and miserable? It was you who killed our mother. She has come back to life and will now live forever as the moon’.

‘It will be a custom from now and for all time that anyone who kills a human-being will never be forgiven’.

Flint said, 'I want the power of people's minds to help destroy everything you created, including destroying themselves! I will have pity for no one!'

Sky-holder said, 'What you want to do is evil and wrong, you will have to destroy me first'.

Flint said, 'I will use the power of the Darkness and the waters, even the power of the mind'. Sky-holder said, 'I will use the power of the Daylight, and the mountain. I will not trick you'.

Flint waved his flint tipped arrow, shouting 'I have already killed one person, and I will kill another!'. As Sky-holder took hold of the arrow, a loud and thunderous sound was heard. It suddenly became dark from black clouds and it became extremely windy! Sky-holder dropped the arrow and threw a mountain where Flint stood. Flint freed himself and ran. Sky-holder threw the mountain several times, and each time Flint emerged from underneath it.

Sky-holder called on Daylight, 'Earthquake! NOW is the time to help me!'. The land began to heave and roll and shook violently! Thunderous sounds of rumbling and crashing was heard throughout the earth. Fearsome lightning continued to streak and zigzag across the skies while lightning bolts plummeted the earth!

Flint cried out 'STOP! I've had enough! You have the power!'. All became calm once again. Flint continued, 'I will now be quiet, all I want to keep is the power of my mind'.

Sky-holder said, 'Agreed, but I don't believe you should remain here, you need to go to another world. I also think all the dreadful creatures that you created should stay well concealed and confined below the earth and in the deepest of waters'.

Flint replied, 'I would agree to that only if I can remain here on earth'. Remembering Turtle-man's advice, Sky-holder said, 'That would not be possible. The reason I have decided to separate the people and all that I have created from all that you have created is that you and I are leaving this earth. We are returning to the Sky-world'.

Flint said, 'Before we leave, I would like to travel once again upon this island and see all that has been accomplished since we first arrived'. This too was done.

Sky-woman Departs – Sayöhdë:di' (saw-yonh-dan-dee!)

Sky-holder then said, 'Grandmother, it is time for you to leave this earth and return to where you came from so long ago. You left the Sky-world with a purpose, and you have fulfilled all that was required. You will again be as you were then'.

Then Sky-holder went to pick some red willow branches and prepared scrapings of bark for the fire. He said, 'Grandmother, soon you will return to the place where you acquired the power of thought'.

‘In ten days, as long as my brother and I continue to agree, we will be returning there also. When I return to the place above, I will create rains to fall upon the earth so that all living things on earth will continue to be refreshed and renewed’.

And as he threw the red willow bark on the fire, the smoke drifted upward. Sky-holder said, ‘Grandmother, throw yourself into the smoke and begin your journey homeward’. And so it happened, Sky-woman arose upward, returning to the Sky-world.

Sky-holder’s Words - Sa:snye’syö: (saws-nyayh!-syonh)

To Young-tree and Inseparable-flowers, Sky-holder said, ‘You two have witnessed my grandmother leave this earth, to return to her place in the Sky-world, carried upward by the smoke of the red willow, the first plant I created on this earth’.

‘From now on and forever, only the word and the thought of the mind can ascend skyward. I have created the *native tobacco* (oyë’gwa’ö:weh) for the *Real-people* (Ögwe’öweh) of the earth for their use. The smoke will carry the words and thoughts upward as if the person who is burning the tobacco is himself ascending skyward with his words and thoughts to me. From this time forward and forever, no one will have the ability to ascend upward in the smoke’.

‘The sacred tobacco is here for when the people remember me. I will hear you, and all those who I’ve given special duties. The sun, the moon, and all the others will hear your words, too. There will be nothing to cloud their ability to see the earth’.

‘My brother Flint and I will have left our footprints on a path which will be clearly seen by the people at nighttime. This will be the path people will take when they have met their number of days on this earth’.

‘I have allotted each and every person a certain number of days to walk about on this earth. I have hidden the number of days to all. Some will live to see old age, others not as long. Some will leave the earth while they still yet creep, and some will touch the earth not at all’.

‘I have made shiny *sprinkles of stars* (gajihö’sö:da:nöhöh) throughout the skies. From this day forward and forever, it shall be that those who have been kind and just throughout their lifetime will ascend and be among the countless stars. It will be possible that some animals will also be visible as stars. As long as the earth exists, the number of stars will continue to increase. In time, it will not be possible to count the stars’.

‘Always remember that once I was here on earth, that my power came from its own sources. I had a bow and arrow and here is the tree from which it was made. Here grows the yellow sunflower, the red willow, and also the great bluebird. The yellow, red, and blue were the first

three colors. The *rainbow* (o'ha:od) is a symbol, so that when it rains and a rainbow appears, you will remember me. This will be as long as the earth exists'.

'However, it may come in the far-off future that a rainbow will straddle the sky from the East to the West, from the sunrise to the sunset. This will be a signal that the end of the earth is near'.

'Continue to be observant, you will hear the loud voices of the Thunderers (*Hadiwënodaje's*) coming from the West. It is their duty to speak to the people at appointed times. When you hear their thunderous voices coming from the East, that is a sign that the earth is nearing its end. Remind all your descendants, they must be aware of the signs'.

'My father, Turtle-man, told me that there will be a pathway which will be visible on a clear night's sky, that it will be plain to see a divided path on the *Milky Way* (*Atai:nö'geh Taënja:de'*). This will be a sign to the people on earth that I and my brother Flint's minds continue to differ. All humans will know that now there are two minds that have come to be on earth here below, as well as the world above'.

'One path will be taken by those who have been kind and just, and the other path will be taken by those whose minds have been influence by evil. When people have lived the number of their days on earth:

Those who have followed my brother's way of evilness and wrongdoing will take the path to his lodge. There they will see the utmost of suffering forever. He has said, 'I will have pity for no one'. It is here where they will die twice.

Those who have followed the good mind, promoted peace, love, and respected one another will take the path to the place where they will see me, and where the Four Sacred Ceremonies are forever in progress'.

'I will return when there are many, many families'. Then the brothers ascended skyward.

Sky-holder Returns – Sa:yö' (*saw-yonh!*)

After some time, there became many, many people on earth. Sky-holder had said he would be returning at that time. When he returned, what he saw was neglect. There was no care for the plants and flowers, no thoughts of thanksgiving for the beauty and life-giving abundance he had left for the people.

Sky-holder said, 'I intended that all people who live upon this earth have an equal share to those things I created for their sustenance and happiness, as well as the responsibility in maintaining it. I have in mind a matter I consider to be of great importance for you'.

WOODLAND CREATION STORY

'I am leaving for you the *Four Sacred Ceremonies* (Geih Niyoihwa:ge:h). These ceremonies will be the same on earth as those in the Sky-world. They are the *Great Feather Dance* (Ostowä'gowa:h), the *Personal Chant* (Adö:wë'), the *Thanksgiving Drum Dance* (Gone:ö'), and the *Great Bowl Game* (Ganë:hwë'go:wa:h)'.

'By observing these ceremonies at a designated place and at appropriate times, you will assemble. Then one, as one voice for all, will acknowledge and give the *Thanksgiving Address* (Ganö:nyög) for all those growing and living things that support your lives here on earth. This is to be done at the beginning and end of each day's events'.

'There will be many songs of thanksgiving, and each appropriate for the different ceremonies. There will always be those among you who will have special gifts: as speakers, singers, healers, and *he yells* (Doe:ta'). There will also be those appointed, known as *Faith-keepers* (Honöndi:ön). Their sole responsibility is to make certain that the annual ceremonies are held in natural time'.

'You will dance in a circle around a bench where the singers sit. Your right shoulder will be to the outside, as the Sky-woman did when she walked around the turtle's back, causing the land to expand. So does the circle of dancers expand as more dancers join in'.

'Each ceremony will end at mid-day. At which time, a kettle of hot soup has been made, enough for all attending. An assistant will ladle the soup into containers brought by families and friends. The closing of the ceremony is then signaled by the Ganö:nyög'.

'Be alert to other conditions for which the *Thanksgiving Address* (Ganö:nyög) should be given, for when Elder-brother again begins to warm the earth for planting, for when the Grandfathers signal their renewal of the land with their nutritious rain, a time when people will share their seeds for planting...'

'When winter begins to break, the maple trees, the givers of sweet sap, will begin to produce life-giving juice. This is a time to gather and express thanks to the *Maple tree* (Wahda') for its continued annual duty to provide a healthy source of food for the people on earth'.

'When the *wild strawberry* (sesah ojisdöda'shä') ripens, it is cause for all to gather and celebrate; to acknowledge its continuation in bringing health and happiness. The berry juice will be distributed to all by two young people, a boy and a girl, who are on the threshold of adulthood (when his voice is changing and when she begins to deny herself of certain things). As each person partakes of the juice, they'll voice their personal words of gratitude for their life and well-being to the strawberry, and to me, your *Creator*, Hojënokda'öh'.

'Harvest time, the end of the season, and all types of plants: the beans, the corn, and the squashes have matured. Now is when vegetables from gardens are collected and made into

soup which everyone will enjoy, and the ceremony to rejoice and give thanks for good crops starts. The Great Feather Dance will begin, and everyone will feel a strong sense of happiness when they hear the 1st song of the Creator's dance. And you will think '*I am grateful* (agö'eshas) that *I have again seen* (ae' sagatgahto') *this important ceremony* (nëgëh oeowanëh odiwade')'.

'Before the conclusion of the Harvest ceremony, an announcement is made that ceremonies will now be suspended until mid-winter. There is an interval of several months for hunting. It is said that as the seasons change from warm to cold, the flesh of the animals change also. That the warm climate weakens their flesh, but the flesh becomes renewed and fine again as the cold weather leads into winter. The hunters are reminded to be aware of the placement of the cluster of stars, known as the seven dancers. That when this cluster Pleiades appears directly above them, that it is time to head home for the start of the Mid-winter ceremony'.

Able-bodied hunters and some *wives* (yo'shö') prepared to leave their homes to hunting areas far into the forests. The women stayed there in temporary *pine branch huts* (ho'tënödosgaë:dö:') and dressed the bears and deer as hunters brought them in. They too, observed the Pleiades as the signal when preparation for departure would be complete.

Stirring the Ashes - Dewa'gë:nye:h (day-wah!-ganh-nyay)

Now Sky-holder said, 'There will be a ceremony called the *Great Prized Ceremony* (*Ganöhwai:wih*). This will take place at your lodges. A fire is made to create ashes. As you stir the ashes you will say, 'I am thankful for my life and good health, and that I have again been able to be part of this ceremony'. As the ashes are stirred with a paddle, one sings, accompanying the stirring, and then all rejoice'.

'Then you will begin that part of the ceremony I greatly prize'.

'The people being of my father's clan will proceed to sacrifice a type of pure white spotless dog, the white symbolizing my clothing. The person casting the body onto the fire will toss tobacco onto the fire, saying, 'Sky-holder, hear us, you see how many have come to honor you and to send to you that which you prize'.

Giving of Thanks – Ganö:nyög (gaw-nonh-nyong)

'Now all here will turn their minds in continuous giving of thanks to you, our Mother Earth, upon whom we stand. Thanks also to our Elder-Brother Sun, and to our Grandmother Moon. We thank our Grandfathers the Thunderers and the Sky-dwellers who protect us. Each of you have a duty appointed by our Creator, and others who have duties to maintain the earth, plants, trees, waters, wind, and stars. And thanks to the people and the animals for their gifts,

and to the delightful birds. Thanks to our Creator who provided everything for our happiness and well-being. For all from the earth upward to the sky, we as one voice thank you greatly.'

Sky-holder Departs a Second Time

As Sky-holder prepares to leave the earth to his Sky-world home, the people assure him that the ceremonies will continue, and that he will be the beneficiary of all thanks expressed by the people. During the *Great Feather Dance* (Ostowä'gowa:h), a song will be sung in his honor and he will be thanked repeatedly. When the song of the *Thanksgiving Drum Dance* (Gone:ö') begins, one will have been selected, who will pause the singing and give thanks for all that has been created, beginning from the grasses and upward to the stars, for the happiness and well-being of those who dwell on the earth. On the day of the *Chanting Ceremony* (Adö:wë') individuals will give to him their personal thanks for their own, as well as their family's good health and peace of mind. They said that 'On the day of the Great Betting Game Ceremony, each will wager something of personal value, and we will maintain the gleeful cheering which amuses your mind'. It is said that what you valued and lost in the game will be yours again in the Sky-world.

Sky-holder reminded the people that when they assemble they are to give greetings and thanks to all that's just been mentioned. He said, 'It is each person's duty to be happy. You have the power to be grateful and to comfort each other. You will greet each other with the thanksgiving "Nya:wëh sgë:nö'" when you meet another on the path, or at one's lodge. All have an equal share in everything I have created. Of utmost importance is that there be happiness and a peaceful mind. Remember this, you will greet one another, and greet me, with thanksgiving'.

'The time when my brother and I will disagree is coming closer. If it should happen again that people forget the importance of peace of mind, you and your children will be unable to live in peace. There will be disagreements among families. There will be divisions and disputes everywhere. There will be no peace and I will be forgotten. People will kill one another, and blood ties among families will be no more. Observe the Milky Way, you will see the path has divided because now there are two minds among the people'.

'It will come to pass that I will return, and it may be that my brother has failed in his plan to control everything. I will hear when people send their words to me. I have left things which will help people live'. Then Sky-holder left.

Divisions Begin – Sa:watga'tsi' (saw-wat-gawh!-cheeh!)

Again, Sky-holder's instructions were carried out by Young-tree and his wife by having the ceremonies at the proper times, trying to bring about peace of mind and giving thanks for all of those things that sustained them. Then they saw the visible divided path on the Milky Way!

After a time, they all began to have disagreements between them, to such a point that the Four Sacred Ceremonies could not continue. Young-tree spoke to the people, reminding them of Sky-holder's warnings, and the consequence of negligence regarding the value of peace and the effects that it could have on their life. The people ignored Young-tree's words.

People's minds continued to be divided, and they took opposing sides on all matters. Then people began to notice that strange things started happening. Sometimes someone would disappear, or someone would kill a neighbor. It happened that there was an eclipse of the sun, as well as an eclipse of the moon. There was no peace any longer, children would often be missing without a trace...

Then a loud, long, resounding, thundering noise was heard by the people. The sound came from the West. With it came fearful lightning and pouring rain for three long days. The people became fearful. The rain stopped as quickly as when it started. The people saw a rainbow extending from the earth to the sky, in colors never seen before.

People gathered at Young-tree's lodge, asking, 'What did this mean?'. They were told that Sky-holder's instructions were ignored, and that he may have returned as he said he would when the minds of the people were being influenced by Flint's evil plan of destruction to themselves and all creation.

Sky-holder arrives, unrecognized - Dëöwöyënde'ö:' (danh-ohn-wonh-yen-dayh!-onh!)

Sky-holder said, 'I have seen trouble among you. You have seen the divided path in the sky. And you have been told that when you become of two minds, your good-mindedness and the evil-mindedness of my brother will cause you misery. There will dwell within your mind a struggle, and the struggle will affect your life. Now you have disagreed among yourselves and divided. This will lead to continued discord. If you continue on this course, the path on the Milky Way to my brother's lodge will await you. Furthermore, you have seen the rainbow, a symbol of my power. At some time in the future you will see a rainbow spanning from the sunrise to the sunset. This will be the end of life as you have known it'.

Sky-holder reviewed for the people all that has taken place, from the first time he began to create, to when he gave them the Four Sacred Ceremonies and all the instructions relating to how these ceremonies are to be conducted. He said, 'I am leaving an important task for you, and that is Love. It is important that you all love one another, so that there will be peace. I will return to visit the earth again at some point in the future'.

Then, he was gone...

WOODLAND CREATION STORY

The people did carry out the ceremonies for some time, and they did put a great effort into treating one another in a good-minded way with love. But once again the people began to be generally disagreeable, specifically when it came to how the ceremonies were to be conducted. Some decided that their way was the right way. For a long time, some did things as they pleased, if the ceremonies were even held at all.

What they had been warned about happened. They were told by Sky-holder that when the degree of Flint's influence was such that people were beginning to lose control of their minds on the side of evilness, that Flint's monsters will have escaped from the cave and begin to roam the earth. The people began to see strange, ugly animals they had never seen before. People traveled through the forests, and it became common that monsters killed people traveling the trails. The people were now constantly living in fear and grief. It was a great surprise when Sky-holder appeared again.

Shögwajënokda'öh-hejöhhe' (Shoh-gwa-janh-nok-dawh!-onh hayh-jonh-hayh!)

Sky-holder said, 'This is the last time I will have come to earth, and it will be for a brief time. From this time forward, the people will know only my name, *Shögwajënokda'öh-hehjöhe'*. My coming now is to tell you that my brother Flint has increased his efforts to destroy my creations and to fully control the minds of humans. He has begun to release his deadly creatures. He has always wanted, more than anything, to ruin all things I have created. Flint has said that a sign that he has succeeded with his plan was when all humans hated me'.

'It would be good for you if you were all to continue to treasure the Four Sacred Ceremonies. Also, that you continue to love and respect one another, work to keep peace among you, and keep a good mind at all times. And always, always remember me day after day, and night after night'. And with these final words, he departed...

Generations - Dadigöhsoda:je' (daw-dee-gonh-so-daw-jayh!)

Much time had passed. Generations upon generations of families had retold the stories about the Sky-world, Sky-woman, the birth of twins, Sky-holder and his creations, and the Four Sacred Ceremonies. They even retold the times Sky-holder returned during times of social chaos on earth to remind people the importance of maintaining love and peace among themselves, conducting the Four Sacred Ceremonies, and always giving thanks for all that was created for their happiness and well-being.

The stories varied a little through time and the retelling. But the emphasis regarding the struggle between the good mind and the bad mind didn't seem to diminish through time. People, when revisited by Sky-holder, would be strongly encouraged and begin to practice kindness, to value love and peace again. In time, the influence of the bad mind would gradually

enter and erode the good intentions of the people. The hateful influence is undoubtedly strong in spite of *Shögwajënokda'öh's* warnings regarding the path to Flint's lodge.

Now, not only were people being attacked and killed by fierce creatures as they traveled through forests from one village to another, but strange diseases came, causing death to children and adults alike. Some became so disoriented that they became insane, others became murderous. Many were consumed with hatred and antagonized neighbors and those within their families. There was no peace anywhere. The Four Sacred Ceremonies had not been performed for some time. Then someone who had been watching noticed that season after season the amount of ripening fruits was decreasing. An old story was remembered that a time would be coming when food, plants, and animals would begin to become extinct, that the Creator would be *gradually drawing back his creations* (dëto:jëöhtwëö:je').

Time was now at a critical stage. Predictions were coming into being. It was rumored in the village that *Shögwajënokda'öh* had been seen. No one actually believed it, and instead continued with their usual behavior.

Shögwajënokda'öh called the people to gather. He said, 'You must know what has happened here. No one here respects or loves anyone else at all. There is so much discord among you. You seem to not know who has caused this misery and suffering among you. It is my brother, Flint, who causes this discord among you'.

'He has said that he has only one plan in mind, and that is to ruin everything I have created. I have created you and everything to sustain you. He is working hard to ruin you. He uses his mind to enter your mind. You encourage his effort by becoming bad-minded yourselves. You help him by antagonizing each other. It may come to pass that you will destroy yourself'.

'Flint has often said that he would not be happy until he controlled the earth and all the people, and that his success would be measured when all people on earth hate me. You must finally understand what I have been trying to tell you. You must again respect one another, you will be able to do this. You must also restore love and peace among you and everyone. You have the power of love to succeed'.

'Now, you have a difficult duty before you. You must work hard to succeed, and no longer allow the bad mind to again overtake your good mind. Do not allow your mind to fail you. If you do, Flint will gladly lead you down the divided path to his lodge of hardship when the end of your days come. Remember the other path is taken by those who have followed the way of love and peace. They will arrive at the place where the Four Sacred Ceremonies forever continue'.

Medicine – Onöhgwa’shä’ (oh-noh-gwah!-s-hääh!)

‘I have again come to give you something that would be of use to you, this is medicine. It will help you to live should disease strike you. Disease is spreading over the earth. My brother has caused this killer disease which will end many people’s lives. These medicines may be a preventive’. He said, ‘Bring to me one of each of the many kinds of plant life’. So the people went to all areas of the woods, meadows and wood lines and collected all types of grasses, trees, and shrubs.

When they returned, *Shögwajënokda’öh* began to show a plant and said, ‘This type will help to counteract a few of the diseases’. Then he realized that only a few remembered the correct names of a few of the plants brought forth. He told them that from now on there will be those few people who will have the gift to know the medicine plants and how they can help those ill in body, spirit, and mind.

‘Now the medicine plants and the tobacco plant will work together. You will know who among you have the ability to be healers. When someone gets sick, they will take some dried tobacco to the healer and say, ‘I have become ill. I am aware of your knowledge regarding the many medicinal plants, their locations, and their preparation. I am asking for your help. I have brought oyë’gwa’ö:wëh which you will need’.

The person needing help will explain to the healer the extent of their condition. It may be an unfamiliar debilitating illness, a lingering infection, wounds, or other injuries. The healer would then decide which medicinal plant(s) and type of application would be best: as a tea, poultice, salve or some other application. Some tonics and tinctures require a combination of plants according to their particular properties.

The healer will go to the location where the *medicine-plant* (onöhgwa’shä’) grows, taking the tobacco with them. They will then address the plant, ‘I am here on behalf of (clan-given-name of the ill person), who has come to me for help. In turn, I am asking you and your healing power to help this person’. The healer then builds a small fire and begins to burn the tobacco, giving thanks for the creation of medicinal plants and their powers to encounter the effects of disease or injury to the named person. Then the healer takes from a second plant that part of the plant needed (leaves, root, or bark). The healer concludes by giving thanks to the Creator for providing the plant’s healing power to people in need.

Shögwajënokda’öh said, ‘I bring to your attention another matter of great importance. You must take note when the earth again becomes warm, that this is a time when things grow. You have the corn, the beans, and the squashes as your sustenance. You must make a habit of planting these seeds. You have ceremonies that accompany the stages of these plants’ growth from the seeds, to the sprouts and to maturity. You will be using these ceremonies to express

your gratitude for their life-giving produce. People will be uplifted by the ceremonies' songs, dances, soups, and berry juices; also by the *personal giving of thanks* (Adö:wë'), and the group giving of thanks by one voice (Ganö:nyög)'.

Shögwajënokda'öh again reminds the people that 'those who have abided by my instructions to live in love, peace, and respect for others and self, and who have followed and greatly valued the Four Sacred Ceremonies, will be taking the path to the Sky-world and me'. He says, 'In that world there is no want or need for anything, a place where there is only peace, and the Four Sacred Ceremonies are continuously in progress'.

He also reminded the people about the other path leading to his brother Flint's lodge, where they will experience great suffering like no other. He said, 'I have used his great anger to build an extremely hot fire, far hotter than any other ever known on earth'.

Shögwajënokda'öh said, 'I have told you about the divided paths, whichever path one chooses, will be'.

'It may happen that you will again forget to live in peace, love, and respect for one another. I will send a messenger to help you to recover peace and order. Some time will pass, and again I will send to you a second messenger who will carry my instructions and help the people to restore respect, love, and peace; and strengthen the year's cycle of Ceremonies'.

'But before the *earth's end-days* (ë:wöndoëhjokdë'), you will notice that things that grow no longer grow well, and eventually no longer grow at all. There will be coming less and less of birds and animals, which were always abundant, less passenger pigeons, less whip-poor-wills. These birds and animals will become extinct. There will in time be no food. People remaining on earth will become destitute. Flint will seem to have control of the people's minds. Natural patterns will be changing and unpredictable'.

'When the third messenger appears, you will witness powerful earthquakes. There will be unending natural catastrophes, floods, and fires. Flint's unbelievably fierce creatures will roam the earth, devouring everything'.

The Path – He:yohtai:nöh (hay-yo-tie-nonh)

'Now, I have given my final words. I will be returning to the Sky-world. I will mark my path on this earth. At the end of my path, one will find an open grave beside a mound of corn, bean, and squash plants. When you see the three sisters, address them as "Our Mothers" because they will be who will care for you until the end. Choose two young people, a male who is just changing his voice, and a female who has just started denying herself. They are to go to where I have gone. At the path's end, they will see the open grave and the plants. She will take the corn

and the bean plants, he will take the squash. Once done, they will understand the meaning of the grave, that this is what is at the end of every human-being's path from this earth. Those still remaining will continue to keep earthy things in order. I hide from you your number of days, the path, and the place where I have gone'.

'I will keep watch on your ways of thinking. I will hear if one thinks of me and greets me in thanksgiving or asks something of me'. Then, he vanished.

The elders chose two young people to follow *Shögwajënokda'oh's* plainly seen path leading westward. At the end were the open grave and the plants. The young man said, 'This must be where he lies, his head to the West and his feet to the East'.

They Return - Sa:ni:yö' (sa:nee-yöh!)

The two young people return to an awaiting assembly. The elders said, 'You have completed a great thing, you have brought "Our Mothers" here. We are all here to greet you. You have told us your story and we thank you'.

'Now, with one voice, we give thanks. It is our plan that we will follow the annual ritual cycle "Our Maker" has set for us. We should assist one another with the planting, cultivating, and harvesting, for we have equal share to the food. And we will give thanks continually to him who has given all things for our happiness and benefit'.

So, the people worked hard planting and hoeing through the seasons, doing the appropriate ceremonies, picking of berries for juice drinks, providing soup kettles, just doing all the things *Shögwajënokda'öh* had taught them down through the ages. And for a long time, the people lived in peace.

Tragedy - Ho'tgayë'hid (hoh!-tgaw-yenh!-heed)

Then it happened that tragedy struck the communities. People were dying, some seemingly for no cause at all. People were being buried frequently, families were in continuous grief. So much so that the elders became alarmed. There was no more normalcy in anyone's life, and the ceremonies could no longer be performed fully.

A meeting was called to find an answer to this problem. A young man, known to be generally very quiet, arose and said that he may have a suggestion to be considered. He said, 'You have noticed the different types of plants: the grass, the daisy, the fern, but all together they are plants. You have seen the many kinds of birds: the robin, the eagle, the humming bird, but altogether they are birds. We could as a people do the same, and form a set number of clans for the purpose of helping another clan who is in grief, as a sisterhood'.

‘This is my thought to you to be considered’.

The elders did consider the idea as given by the young man. They could see how it could be arranged. There would be two sisterhoods, one helping the other. Beyond this, they decided to give power to the young man to plan the clans belonging within the two sisterhoods.

Clans – Ga’sä:denyö’ (gawh!-sää-day-nyoh!)

The young man told the people that he will make arrangements so that there would be clans. He said the oldest women of the nations will bring their entire families here tomorrow. ‘We will all go to the river’. The people followed him to the river, each grouped in their female-side families. It was late afternoon when they arrived. The young man pulled down a long grape vine hanging from a huge tree at the river’s edge and flung it across the river. He said, ‘Follow me as quickly as you can’. As soon as the sun had set, the vine broke and drifted away. He then said, ‘We have people on each side of the river. We will set camp for the night, and early in the morning the oldest woman from each camp will arise and go to the edge of the river for water.

Early next morning, the elders and the young man went to each camp and asked the oldest woman what they saw at the river early that morning. One reported she had seen a deer, another had seen a bear, one said she saw an eel, and another had seen a snipe. The young man said, ‘The animals you have seen were created by our Creator. The animal that each of you saw is now the name of your clan. You of the Deer, Bear, Eel, and Snipe clans are as brothers and sisters. You will address the clans on the opposite side of the river as cousins’.

Again, the young man pulled down a long grape vine from a big tree on his side of the river and he and the people re-crossed the river. The oldest women there were asked what they had seen early that morning at the river’s edge. One said, ‘I saw a wolf’. Another said she had seen a beaver, and the next one said she had seen a turtle, and one said she had seen a bear cub. The young man said, ‘You of the Wolf, Beaver, Turtle, and the Bear Cub clans are as brothers and sisters. You will address the clans who are on the opposite side of the river as cousins’.

The young man said, ‘Now we have a Bear clan and a Bear Cub clan. There should be only one Bear clan. This unfinished matter needs consideration from both sides to decide which one will be crossing the fire’.

Then the people took their seats according to clans, each two cousins on opposite sides of the fire. It must be decided which of the Bear clan is joining the other. A council of the Bear clans was held, and the decision was that since the adult bear habitually roams, and the bear cub remains in the den, that the bear would go across the fire and join the Bear Cub clan. Then the elders said, ‘What about the family across the river who was not asked what they saw early this

morning?'. The young man then went to find the oldest woman and asked her what she had seen. She said she had seen a hawk. He then announced, 'You are of the Hawk clan'.

Then the young man addressed the entire group of people. He said, 'Just as the waters flow in a certain direction, and just as the sun follows a certain path, it will be that your families will value the name of your clan so much that they will forever say, 'We are of the Deer clan', 'We are of the Bear clan'...'We are of the Heron clan'... Now, remember that the clanship follows the female line. The women are the leaders. It is in the women that human-beings are formed. Give all your children names specific to the clan. Your clan will have available names'.

He reports- Sai:wi: nyö't (saw-ee-wee-nyonh!-t)

The young man announced to the elders, 'You had given me power to arrange a system of mutual support among the people. It was at a time when death and grief was rampant throughout the communities. The clan-system will answer many needs. It answered the original need, if one clan of the same side is in grief, the entire side is in grief. The opposite side of four clans take complete charge and tend to all details required, and lend encouragement and comfort to the grieving family'.

'A principal of condolence to the family is the wiping away of tears so that they may see clearly again, to clear their throats so that they may speak again, and to help the family to heal from the time of loss to the tenth day'.

'The clans will be so strong that it will last as long as families exist, as long as grasses and trees continue to grow, and as long as the rivers flow.'

Then the young man said, 'It is now done'.

His Mind Is Great - Ho'nigo:wanëh (hoh!-nee-go-waw-nanh)

An elder man of the Wolf clan stood and spoke to the people. 'This young man has completed that which we have asked him to do. He has given us Clanship, which will govern our lives with rules, bringing unity and a stronger sense of support in various areas of family and community affairs'.

'We have become brothers and sisters in each of our own clans. We have become cousins to the four clans on the opposite side of the fire. There will be many opportunities when this relationship will benefit the people, not only in times of grief, but with ceremonies, community gardening, and mutual support of all kinds. I now speak on behalf of all the people. We, members of all the eight clans, honor you and thank you'.

'We name you Ho'nigo:wanëh.'

**GLOSSARY
OF
SKY-WORLD
AND
EARTHLY
TERMS**

WOODLAND CREATION STORY

- Antler – onö'gä:' (oh-nonh!-gääh!
Arrow – ga'nö' (gawh!-nonh!)
Ashes – ogë:ë' (oh!-genh-enh!)
Assembly – honö:joehgöh (ho-nonh-jo-ay-gonh)
Awe-inspiring – oiwanä:gwad (oh-ee-waw-nää-gwad)
Be both of good-mind – dësní'ni'göyoak (danh-snee!-neeh-gonh-yo-ak)
Berry bread – dewayayesdöh (de-waw-yaw-yays-donh)
Bluebird – jinyo:wae' (jee-nyo-waw-eeh!)
Bow – ga'ë:nö' (gawh!-anh-nonh!)
Burning tobacco – gayë'göntwëh (gaw-yenh!-gon-twenh)
Celestial tree – no Seneca term was remembered, other than Tooth, no further explanation.
Chasing the bear – Nyagwai' - hadishe' (Naw-gwa-eeh! haw-dis-hayh!) [constellation]
Chestnut mush – onye'sta' ojisgwa' (oh-nyayh!-s-dawh! oh-jis-gwah!)
Clans – Ga'sä:denyö' (gawh!-sää-day-nyonh!)
Constellations – oditgwa'dëönyö' (oh-deet-gwah!-danh-onh-nyonh!)
Daily – ha'dewënishähge:h (hawh!-day-wanh-nees-hää-gay)
Deer antler - neogë' onö'gä:' (nay-oh-ganh!- -oh-nonh!- gääh!
Denying herself - godasknöhsdë'seh (go-daws-knonh-s-danh!-sayh)
Dream guessing - ëöwöwënihsa:g (anh-oh-wonh-wanh-nih-sawg)
Duck, a type of - gwi'yugih (gwih!-youh-gih) {1st to have seen Sky-woman falling.}
Dust with ashes - ë:nö'geohsäh (anh-nonh!-gay-oh-sääh)
Earthly – yoëhja'geka:' (yo-enh-jawh!-gay-kawh!)
Earthquake – ë:yöënjö:da:t (anh-yonh-anh-n-jonh-dawt)

WOODLAND CREATION STORY

- Eastern Star – T'ädë:tawi:ta' (tanh-danh-taw-wee-tah!)
- Elder-brother – De:hadöwëji:ëndö:s (Day-haw-doe-wen-jee-ehn-donhs) [earthquake]
- Elder-brother, the Sun – ëde:ka' gähgwa:' (anh-day-kawh!—gääh-gwaah)
- Elder-man – Hagëhjij (haw-genh-jeeh) [he sees far and clear]
- Elder-woman - Yegëhjij (yay-genh-jeeh) [she sees far and clear]
- Embers – oji:sda' (oh-jees-dah!)
- Encouragement – gae:jëönyö' (guy-jan-oh-nyonh!)
- Evil – gaiwane'akshä' (gaw-ee-waw-nay-awk-shääh!)
- Extinction – Dëto:jëöhtwëö:je' (danh-toe-janh-tweoh-jayh!), [Creator removes..]
- Face - Hadu'i (Haw-due-eeh)
- Finisher of Our Lives – Shögwaya'dihsa'öh (shonh-gwaw-yawh!-deeh-sawh!-onh)
- Fire-dragon-spirit – gaöhsyöje:ta' (gaw-onh-syoh-jay-tawh!) [a.k.a. comet, meteor]
- Flint – O'ha'a (oh!-hawh!-ah) [a.k.a. Spirit of winter, Dawiskaron – ice, or crystal]
- Flint-stone - otä:gwë'da'-ga'sgwa:' (oh:tää-gwenh!-dawh!-gawh!-sgwaah!)
- Four Sacred Ceremonies – Geih Niyoihwa:ge:h (gay-eeh—nee-yo-ee-waw-gay)
- Four-protectors – Deyökiyë'nyahdö' (day-yoh-kee-yanh!-nyaw-donh!)
- Generations - dadigöhsoda:je' (daw-dee-gonh-so-daw-jayh!) [their faces rising from the earth]
- Giving-thanks – Ganö:nyög (Gaw-noh-nyong)
- Good-mind – ga'nigöi:yo:h (gawh!-nee-goh-ee-yoh)
- Grandfathers, the Thunderers – E:tiso:d, Hadiwënoda:je's (ay-tih-soad,-haw-dee-wen-no-daw-jayh!-s)
- Grandmother, the Moon – Akso:d, soe:ka' gähgwa:' (awk-soad-, soy-kawh!-gääh-gwawh!)
- Great Prized Ceremony - Ganöhwai:wih (gaw-nonh-why-weeh)

WOODLAND CREATION STORY

Greeting – Nya:wëh sgë:nö' (nyaw-wanh—sganh-nonh!)

His mind is great – Ho'nigo:wanëh (Hoh!-nee-go-waw-nenh) [he organized Clanship]

Huckleberry – oyaji' (oh-yaw-jeeh!)

Hunting (they go) - waënödowä:ta' (wa-anh-noh-doe-wää-tawh!)

I am Bear clan - Age:jöni'ga:' (aw-gay-jonh-nee!-gawh!)

I am Beaver clan - Age:ge'gega:' (aw-gay-ganh!-gay-gawh!)

I am Deer clan - Age:nyögwai:yo' (aw-gay-nyonh-gwa-e-yoh!)

I am Hawk clan - Age:swë'gaiyo' (aw-gay-swenh!-gay-e-yoh!)

I am Heron clan - Aga:daë'öga:' (aw-gah-daw-enh!-onh-gawh!)

I am Snipe clan – Age'nihsi:yo' (aw-gayh!-nee-see-yoh!)

I am Turtle clan - Age:nyahdë:h (aw-gayh-nyawh-danh)

I am Wolf clan – Aga:taeyö:nih (aw-gaw-tie-yonh-nee)

Inseparable-flowers - Awëöniyö:ndö' (aw-wah-oh-nee-yon-donh!) [1st woman]

Keeper of the Tree – Hoda'he' (ho-dawh!-hayh!)

Large animals - ganyo'dowa:nës (gaw-nyoh!-doe-waw-nenhs)

Love – ganoöhwashä' (gaw-no-onh-gwah-shääh!)

Love each other - dë:snyadahnoöhwag (danh-snyaw-dah-no-onh-gwaag)

Medicine – onöhwä'shä' (oh-nonh-gwah!-shääh!)

Menses – godähgwa:nye:h (go-dääh-gwah-nyay)

Milky Way – Atai:nö'geh Taëja:de' (ah-tie-nonh!-gayh ta-anh-jaw-dayh!)

Mulberry - osha'a' - (ohs-hawh!-awh!)

Nightly – ha'dewahsönda:ge:h (hawh!-day-wah-sun-dah-gay)

North star - Yoëjade' Gayanö'ta' (yo-an-jaw-dayh! gaw-yaw-noh!-tah!)

Not long after - da'aönishe'ö:' (dah!-aw-on-nees-hayh!-onh!)

WOODLAND CREATION STORY

- Noticed (she) - wa'ëninö:ndo:k (wah!-anh-nee-nohn-doak)
- Oral tradition - daënöndö:je' (daw-anh-non-donh-jayh!)
- Pine branch huts - ho'tënödosgoë:dö:' (hoh!-ten-nonh-dos-go-enh-donh!)
- Pleiades - Oditgwa'da:' (oh-deet-gwah!-dawh!)
- Pumpkin rattle - o:nyöhsowanëh gasdöwë'shä' (oh-nyoh-so-wa-nenh os-doh-wanh!-s-häh!)
- Rainbow - o'ha:od (oh!-haw-ode)
- Real-people - Ögwe'öweh (Onh-gwayh!-onh-wayh)
- Red willow - gwëhdä:ë:' ohsehda' (gwenh-dää-anh! oh-sayh-dawh!)
- Remember me - ësgashä:'se:g (enh-sgus-hääh!-sayg)
- Renewal - ëswahse'het (enh-swah-she!-hayt)
- Respect - ojënönishä' (oh-jan-nonh-nees-hääh!)
- Sky-dwellers - Hadiöya'geo:nö' (Haw-dee-onh-wah!-gay-oh-noh!)
- Sky-holder – Ha:gëöya'gewa'kö' (Haw-ganh-onh-yaw-wa-köh!)
- Sky-holder - Shögwajënokda'öh-hejöhe' (shonh-gwa-janh-nok-dah!onh - hay-jonh-hayh!)
- Skyward - gëöya'ge:gwa:h (ganh-onh-yawh!-gay-gwah)
- Sky-woman - Awëöha'i' (aw-wenh-onh-hawh!-ih!)
- Sky-woman's daughter - Ye:ënde' (yay-ahn-dayh!)
- Small animals - neganyo'da's:a: (nay-gaw-nyoh!-dahs-a-a)
- Stars - ojihsö'da' - (oh-jeeh-sonh!-dawh!)
- Sunflower – awë'öhsa' (aw-wenh!-onh-sawh!)
- Sunrise – da:gähgwi:tgënt (daw-gääh-gweed-tgant)
- Sunset – ho'gähgwë't (hoh!-gääh-gwent)
- Sycamore tree - gë:në:s (ganh-nanh-s)

WOODLAND CREATION STORY

Thanksgiving Address - Ganö:nyög (gaw-nonh-nyong)

Three sisters - Jöhehgöh (jonh-hayh-goh)

Tobacco - Oyë'gwa'ö:weh (oh-yanh!-gwah!-onh-wayh)

Transform - dëwöhde:ni' (danh-wonh-day-nee!)

Turtle Island - Ga'nowa'geh (gawh!-no-wawh-gayh) [Upon the shell. ga'nö:wö' - turtle shell]

Turtle-man - Ha:gëöja:wa'kö' (ha-gan-onh-jaw wawh!-konh!) He holds the earth.

[yöëja'geh - on the earth]

Turtle-man - T'ëdë:tawi:ta' (tanh-dan-taw-wee-tawh!) [He brings the morning.

aka Eastern star]

Unrecognized – dëwöyënde'ö:' (danh-onh-wonh-yan-dayh!-onh!) [Creator unknown]

Virgin – yeya'dase:' (yay-wah!-daw-sayh!)

Voice change - hadwënöde:nyöhs (haw-dwen-nonh-day-nyonhs)

Wild potato vine – onönö'da'ö:weh o'ö'sa' (oh-noh-noh!-dawh! o'ö'sa')

Wild strawberry - sesah ojisdöda'shä' (says-awh—oh-jis-doh-dawh!-s-hääh!)

Work in partnership – dësnīye:nö:' (danh-snee-yay-nonh!) [you two hold together]

World-wide - tiyoënjagwe:göh (tee-yo-an-jaw-gway-gonh)

Younger sister - Awëöha'i' (Aw-wan-onh!-he!) [aka Mature Blossoms - Sky-woman]

Young-tree - O:dëndö:ni'a (Oh-den-donh-nee!-ah) [aka Sapling, 1st man]

RESOURCES

WOODLAND CREATION STORY

Resources

Creation Stories:

The original **Story of Creation** dictated by John Arthur Gibson, Onondaga chief 1890s

Transcribed and titled as Iroquois Creation Story by J.B.Hewitt 1890s Published as

Myth of the Earth Grasper by J.B.Hewitt, Bureau of American

Ethnology, 32nd Annual Report 1926

Cosmology by Chauncy Abrams, Tonawanda Reserve. Oct. 1896

Creation Story Seneca version by John Armstrong, Catt, Res. 1896

Creation Story Mohawk version by Seth Newhouse, Grand River, Canada 1896-97

Creation Story Onondaga version by John Buck, Grand River, Canada 1889

Myth of the Earth Grasper Re contextualized by Rick Hill 2001

Myth of the Earth Grasper Edited by John Mohawk 2005

Gramma Said, Creation Story by Tom Porter 2006

Four Directions Teaching.com by Tom Porter 2007

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