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A
VOCABULARY
OF
STADACONAN

from the First and Second Relations of
Jacques Cartier

including
A Word-list from Hochelaga



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Preface to the 1999 Edition

The first vocabulary of any North American Indian language was taken from the natives of the St. Lawrence River as a result of the Frenchman Jacques Cartier's explorations of that region in the 1530's. The Indians who spoke this language are called variously the St. Lawrence Iroquoians, the Laurentians, and the Kwedech: the first two terms are taken from their historical location, and the last has been appropriated by some scholars from a Micmac name for an enemy which was supposed to have lived in the St. Lawrence area.

It is not known what the natives of the St. Lawrence called themselves as a whole, or even if they constituted a single tribe in the regular sense. The residents of the town of Hochelaga (modern-day Montreal), differed culturally from those inhabiting Stadacona (modern-day Quebec City) and nearby towns (Trigger and Pendergast 1978). There may have been linguistic differences between these two groups as well, but the condition of the Cartier vocabularies is such that any dialectal subgrouping is impossible at this point.

Cartier's expeditions to America are described in a series of three books, produced independently, and most often referred to collectively as *The Voyages of Jacques Cartier*, or simply the *Voyages*. Each book chronicles a separate expedition: the first in 1534, the second in 1535-1536, and the third in 1541-1542. To avoid confusion be-

tween the actual voyages and their respective literary work-ups, I have reserved the term *Relations* for the latter, following Florio's usage of 1580: i.e. the *First Relation* being the account of the first voyage, *et cetera*.

Modern scholars do not believe that Cartier's *Relations* as they come down to us were actually written by Cartier himself. Barbeau and others have pointed to the "lucid and literary language" therein and questioned whether it was compatible with "the Breton French of a sailor." Rather, it seems that Cartier's ship's log was brought back to France where it was worked up into a more polished literary form. Previous researchers (Barbeau 1949) have pointed toward the author François Rabelais as the ghostwriter, based primarily on circumstantial evidence such as the friendship between Cartier and Rabelais, and similarities between Rabelais' fictional Pantagruel and the actual voyages of Cartier, but this hypothesis has fallen out of favor in recent years.

The particular means by which the *Relations* were written interests us because it helps shed some light on the construction of the vocabularies, which were not all collected by sailors on the spot in Canada, but rather from natives who had been brought back to France by Cartier.

Because of the tangled manuscript and published history of Cartier's *Relations*, the compiler of a vocabulary such as this one is better served using a modern edited version of them rather than any of the versions produced in the 16th century. Henry Percival Biggar's Ottawa edition of 1924 is among the best, and it is his vocabularies

and annotations which are reproduced here. In order to understand Biggar's notations a brief summation of the early history of the *Relations* is required.

Cartier's *First Relation*, documenting the expedition of 1534, was not published until 1556, and then only in an Italian version published in Venice by Giovanni Ramusio (including also the *Second Relation*). In 1580 this Italian edition was translated into English by John Florio, and it was not until 1598 that a French edition had finally appeared. Yet this 1598 French edition was in actuality a back-translation from Ramusio's Italian edition, and not a direct copy of the original French manuscript. A French manuscript copy was later found, however, and published in facsimile (Baxter 1906).

The history of the *Second Relation*, documenting the 1535-1536 expedition, is slightly less complex. This time the French edition came out first, published in Paris in 1545—hence its abbreviation “P” in Biggar. But this 1545 edition did not have Cartier's name on the title page, and only one copy now exists. More typically consulted are three manuscript versions of the *Second Relation*, all kept in the Bibliothèque Nationale of Paris: MS no. 5653 or “A”; MS no. 5589 or “B”; and MS no. 5644 or “C.” There has been some debate about which of these is the original document: Biggar preferring B. The *Second Relation* also went into Ramusio's translation, and hence into Florio's as well.

Biggar's edition of the *Second Relation* is a composite, based primarily on manuscript B, but with additions and variants from the other sources. The *Third Relation* was

not published until 1600: but it contains no linguistic data and is therefore of only tangential concern to us here.

Incidental reference is made to André Thevet's *Grand Insulaire*; this author visited and stayed with Cartier for five months, and presumably met with the Stadacona captives, since he does record Stadacona words in own works. It is unlikely, however, that Thevet could have authored the Cartier vocabularies because the spellings do not match (Barbeau 1961).

All of this manuscript and publication history can get quite confusing, but it is crucial in producing the most complete and accurate vocabulary, since many of the later editions cannot be relied upon. The English Florio edition, for instance, contains both vocabularies, but with considerable errors and omissions. (A facsimile was published by University Microfilms in 1966.)

Leaving aside the problems with the various editions, the language(s) in the two vocabularies are difficult to accurately define. Although certainly Iroquoian, they do not exhibit the sort of internal consistency which would allow them to be correctly placed within that family. Lounsbury (1978) found phonetic developments that would alternatively suggest kinship (or even identity) with Onondaga, Mohawk, and Huron; he concluded from this that at least three separate languages are present in these vocabularies. Any of these might have been the native language of Stadacona, or they may merely have been the languages of captives held there. Yet "there is a residue of items in the vocabularies that do not fit into any of these

three categories” (Lounsbury 1978) hinting at a fourth language—whether this was the native tongue of Stadacona is still unknown.

Since all the captives brought back to France were of Stadaconan origin, it is apparent that the language of the two lists reflects Stadaconan rather than Hochelagan speech. But in the actual text of the *Second Relation*, Cartier describes his two day stay in Hochelaga and gives six words which may have been taken on-the-spot from residents. If indeed they belong to the native language/dialect of Hochelaga, they would be our only record of it.

Out of these six words seemingly collected at Hochelaga, five are repeated—either exactly or with insignificant changes—in the ostensibly Stadaconan vocabulary which ends the *Second Relation*. These repeats could be Hochelaga words from the narrative merely appended onto the vocabulary, or they could be words collected anew from Stadaconan informants, which happen to look just like those taken at Hochelaga. The latter conclusion would imply that both languages were the same and the two recorders in Canada and France would write what they heard in an almost identical way. The sixth “Hochelaga” word, **esnoguy** = “shell beads”, does not occur at all in the vocabularies, and thus does not help clarify the issue much.

However, it seems more probable that the compiler of the vocabulary merely lifted these words right from the text of the narrative. Despite the fact that only Stadaconans were taken back to France, Hochelaga is specifically included in the title of the second vocabulary: “Here follows

the language of the countries and kingdoms of Hochelaga and Canada, otherwise called New France.”

The question of what the word “Hochelaga” is doing above the second vocabulary vexed Barbeau (1961): “How could an up-river Iroquois be found in France at approximately the same date as the eight Stadacona taken captives by Carter in 1534 and 1536?” He then offers an admittedly tentative hypothesis that further explorations took a Hochelaga (which he identifies with Mohawk) captive back to France. If true, this would help explain the mixed character of the vocabularies, but in the absence of stronger evidence for the taking of more captives, it is more prudent to assume that this is merely a literary convenience to suggest that both languages were the same; or more likely that the compiler was indirectly acknowledging his use of the Hochelaga portion of Cartier’s narrative.

Some have conjectured that the Hochelagans spoke a different Iroquoian language from the Stadaconans, such as Mohawk (Barbeau 1961, p. 224); but this is unlikely. Admittedly, it is difficult to make judgments on the basis of such few words and without rigorous comparative analysis: nevertheless Hochelagans and Stadaconans seem to have spoken the same language, if not slightly varying dialects thereof.

Whatever the identity of the St. Lawrence Iroquoians, in the interval between the mid-1500’s and the early 1600’s when the region was again explored, they had mysteriously vanished. A natural assumption is that they were dispersed or destroyed by an enemy, perhaps the Five

Nations Iroquois to their south. Some archaeological and historical information has been cited to bolster the notion that remnants of the St. Lawrence Iroquoians found refuge among neighboring tribes including the Mohawk, Huron, Algonquins or Abenaki (Trigger and Pendergast 1978). Perhaps a remnant of their tribe can be connected with some isolated name that has come down to us, such as the Iroquoian-speaking and otherwise unknown Conkhandeenrhonons of 1635 (Thwaites 1896-1901), but such connections are always difficult to establish.

The disappearance of the Laurentians anticipated the defeat and disruption of many inland eastern tribes during the 1600's at the hands of an increasingly powerful Iroquois confederacy. Most of these tribes would be dispersed before European explorers learned very much about them, and their languages are for the most part unknown today. So although the inhabitants of the St. Lawrence River were among the very first casualties of North American history, we should be grateful that they were also the first whose language and customs were recorded for future ages to study, long after their passing from the continent.

— Claudio R. Salvucci, series ed.

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Of another Nation of Indians and of their Customs, Manner of Life and Ways of Clothing themselves.

Being certain that there was no passage through this bay, we made sail and set forth from St. Martin's cove on Sunday, July 12, in order to explore and discover beyond this bay; and we sailed east some eighteen leagues along the coast, which runs in that direction, as far as cape Pratto. And there we found an extraordinary tide, shallow water, and a very rough sea. And we deemed it advisable to hug the shore between that cape and an island, which lies about one league east of it, where we dropped anchor for the night. And the next morning, at daybreak, we set sail with the intention of following the coast, which ran north-north-east, but there arose such a head-wind that we deemed it prudent to put back to the spot whence we had set out. We remained there that day and night until the following morning, when we set sail and came abreast of a river that lies five or six leagues to the north of cape Pratto. And when we were off this river, the wind again came ahead, with much fog and mist, and we deemed it advisable to run into this river on Tuesday the fourteenth of the said month. We remained at anchor at the mouth of it until the sixteenth, hoping for fair weather and to set forth. But on the said sixteenth, which was a Thursday, the wind increased to such an extent that one of our ships lost an anchor, and we deemed it prudent to go farther up some seven or eight leagues, into a good and safe harbour, which we had al-

ready explored with our long-boats. On account of the continuous bad weather with over-cast sky and mist, we remained in that harbour and river, without being able to leave, until the twenty-fifth of the said month. During that time there arrived a large number of savages, who had come to the river to fish for mackerel, of which there is great abundance. They numbered, as well men, women, as children, more than 300 persons, with some forty canoes. When they had mixed with us a little on shore, they came freely in their canoes to the sides of our vessels. We gave them knives, glass beads, combs, and other trinkets of small value, at which they showed many signs of joy; lifting up their hands to heaven and singing and dancing in their canoes. These people may well be called savage; for they are the sorriest folk there can be in the world, and the whole lot of them had not anything above the value of five sours, their canoes and fishing-nets excepted. They go quite naked, except for a small skin, with which they cover their privy parts, and for a few old furs which they throw over their shoulders. They are not at all of the same race or language as the first we met. They have their heads shaved all around in circles, except for a tuft on the top of the head, which they leave long like a horse's tail. This they do up upon their heads and tie in a knot with leather thongs. They have no other dwelling but their canoes, which they turn upside down and sleep on the ground underneath. They eat their meat almost raw, only warming it a little on the coals; and the same with their fish. On St. Magdalen's day, we rowed over in our long-boats to the spot on shore where they were, and went on land freely

among them. At this they showed great joy, and the men all began to sing and to dance in two or three groups, exhibiting signs of great pleasure at our coming. But they had made all the young women retire into the woods, except two or three who remained, to whom we gave each a comb and a little tin bell, at which they showed great pleasure, thanking the captain by rubbing his arms and his breast with their hands. And the men, seeing we had given something to the women that had remained, made those come back who had fled into the woods, in order to receive the same as the others. These, who numbered some twenty, crowded about the captain and rubbed him with their hands, which is their way of showing welcome. He gave them each a little tin ring of small value; and at once they assembled together in a group to dance; and sang several songs. We saw a large quantity of mackerel which they had caught near the shore with the nets they use for fishing, which are made of hemp thread, that grows in the country where they ordinarily reside; for they only come down to the sea in the fishing-season, as I have been given to understand. Here likewise grows Indian corn like pease, the same as in Brazil, which they eat in place of bread, and of this they had a large quantity with them. They call it in their language, *Kagaige*. Furthermore they have plums which they dry for the winter as we do, and these they call *honnesta*; also figs, nuts, pears, apples and other fruits, and beans which they call *sahé*. They call nuts, *caheya*, figs, *honnesta*, apples... If one shows them something they have not got and they know not what it is, they shake their heads and say, *nouda*, which means, they have none of it

and know not what it is. Of the things they have, they showed us by signs the way they grow and how they prepare them. They never eat anything that has a taste of salt in it. They are wonderful theives and steal everything they can carry off...

—Jacques Cartier, 1534

STADACONAN — ENGLISH
from the First Relation

Achesco, *sword*.

Aganie, *sail*.

Agedoneta, *mackerel*. (Thevet gives **agedoneda**)

Agescu, *arm*.

Agetascu, *nails*. [fingernails/toenails —ed.]

Agoheda, *knife*.

Agonazé, *head*.

Aiagla, *night*.

Aignetazé, *latten*. (Thevet gives **aignetase**)

Aionasca, *skin*. (the original probably had **aiouasca**)

Alouedeché, *ill*. (Ramusio's -v can be read as -n)

Ame, *water*.

Amet, *sea*.

Amocdaza, *dead*.

Anoudasco, *legs*. (the original probably had **anondasco**)

Anougaza, *almonds*. (Thevet **anougasa**)

Anscé, *the forehead*.

Asconda, *figs*.

Asogné, *a hatchet*.

Assegnaga, *phallus*.

Atta, *shoes*.

Cacacomy, *bread*.

Cacta, *an arrow*.

Caheya, *nuts*.

Cahoneta, *red cloth*.

Camet, *the heavens*.

Canut, *wind*.

Casaomy, *ship*.

Casmogan, *moon*.

Conda, *earth*.

Conguedo, *throat*.

Cudrani, *God*. (Thevet)

Enrasesco, *woman*.

Estogaz, *sand*.

Gadogourseré, *codfish*.

Haueda, *green tree*. (here again Ramusio's **-v** should be **-n**)

Heché, *mouth*.

Hehonguesto, *nose*.

Henryosco, *gold*.

Hesangué, *teeth*.

Hochosco, *hair*.

Honesta, *apples*.

Honnesta, *figs, plums*.

Hontasco, *ears*.

Isnez, *the sun*.

Kagaige, *Indian corn*. (Ramusio has **kapaige**)

Nouda, *they have none of it and know not what it is*.

(Ramusio has **nohda**)

Ochedasco, *feet*.

Onnoscon, *rain*.

Ouscozon uondico, *a skin to cover the private parts*.

Quesandé, *good to eat*.

Sahé, *beans*. (Ramusio has **sahu**)

Suroé, *star*.

Undaco, *an earthen dish*.

Undo, *man*.

Yca, *that one*.

Yco, *a feather*.

Ygata, *eyes*.

ENGLISH—STADACONAN

From the First Relation

Almonds, *anougaza*.

Apples, *honesta*.

Arm, *agescu*.

Arrow, an, *cacta*.

Beans, *sahé*.

Bread, *cacacomy*.

Cloth, red, *cahoneta*.

Codfish, *gadogourseré*.

Corn, Indian, *kagaike*.

Dead, *amocdaza*.

Dish, an earthen, *undaco*.

Ears, *hontasco*.

Earth, *conda*.

Eyes, *ygata*.

Feather, a, *yco*.

Feet, *ochedasco*.

Figs, *asconda.*, *honnesta*.

Forehead, the, *anscé*.

God, *Cudrani*. (Thevet)

Gold, *henyosco*.

Good to eat, *quesandé*.

Hair, *hochosco*.

Hatchet, a, *asogné*.

Head, *agonazé*.

Heavens, the, *camet*.

Ill, *alouedeché*.

Knife, *agoheda*.

Know, they have none of it and know not what it is,
nouda.

Latten, *aignetazé*.

Legs, *anoudasco*.

Mackerel, *agedoneta*.

Man, *undo*.

Moon, *casmogan*.

Mouth, *heché*.

Nails, *agetascu*. [fingernails/toenails —ed.]

Night, *aiagla*.

None, they have none of it and know not what it is,
nouda.

Nose, *hehonguesto*.

Nuts, *caheya*.

Phallus, *assegnaga*.

Plums, *honnesta*.

Rain, *onnoscon*.

Red cloth, *cahoneta*.

Sail, *aganie*.

Sand, *estogaz*.

Sea, *amet*.

Ship, *casaomy*.

Shoes, *atta*.

Skin, *aionasca*.

Skin to cover the private parts, *ouscozon uondico*.

Star, *suroé*.

Sun, the, *isnez*.

Sword, *achesco*.

Teeth, *hesangué*.

That one, *yca*.

Throat, *conguedo*.

Tree, green, *haueda*.

Water, *ame*.

Wind, *canut*.

Woman, *enrasesco*.

STADACONAN—ENGLISH

The Second Relation

Absconda, *figs.*
Achidascoué, *go and fetch someone.*
Achidé, *tomorrow.*
Adassene, *my sister.* (P. **adhoasseue**)
Addé, *a trail.*
Addegesta, *a boy.*
Addegué, *eight.*
Addhaty, *my father.* (P. **addathy**)
Addogué, *a hatchet.*
Adegahon, *the day.*
Adgnyeusce, *many thanks.*
Adhadguyn, *my brother.* (P. **addagnin**)
Adhanahoé, *my mother.*
Adhothuys, *a species of fish.* (A. **adhotuis**, C. **adhotthuys**)
 [beluga, according to Biggar —ed.]
Adotathny, *cinnamon.* (P. **adhotathny**, C. **adothathny**)
Aesquesgoua, *bush fruits.* (C. **aesquesgoa**)
Aganyscon, *the hair.* (C. **aganiscon**)
Agedascon, *the nails.*
Agenoga, *the fingers.*
Aggayo, *a dog.*
Aggoascon, *the stomach.* (P. **aggruascon**)
Aggondée, *an exclamation.*
Aggonosy, *the head.* (C. **agonozy**; P. **aggourzy**)
Aggonsson, *hair of phallus.*
Aggouetté, *a woman.* (P. **agrueste**)
Aggousay, *ugly.* (C. **aggousey**)
Agguenda, *to cry.*

Agnascon, *phallus*. (P. **aynoascon**)

Agyaquesta, *a girl*.

Agochinegodascon, *the knees*. (P. **agochinegodasion**)

Agojuda, *bad and treacherous; traitors and rogues*.

Agondesta, *when a person is so old that he can no longer walk*.

Agonhon, *the throat*. (P. **agouhon**)

Agougasy, *the sea*. (P. **agogasy**, C. **agogasi**)

Agouguenhondé, *the legs*. (C. **agouguenondé**)

Agouhanna, *chief*.

Aguehan, *a man*.

Aguiase, *my friend*. (C. **aguyase**)

Aguo, *my child*. (or **agno**)

Ahena, *a bow*.

Ahontascon, *the ears*.

Aiaga, *seven*.

Aigay, *good day*.

Aignoascon, *the hands*.

Aissonné, *the sides*.

Aista, *silence*.

Ajonuesta, *a stag*. (or **ajonesta**, P. **aionnesta**)

Ajounesta, *stags and other animals*. (C. **joumesta** or **jouniesta**)

Ajunehonné, *a whale*. (P. **ainnehonne**)

Ame, *water*.

Amé, *fresh water*.

Angau, *the evening*.

Anhena, *the night*.

Anigoua, *shirts*. (or **anigona**)

Annedda, *a tree*.

Asche, *three*.

Asigny quadadya, *come and speak to me*.

Asista, *fire*. (P. **azista**)

Asnodyan, *shut the door*.

Asquenondo, *does*. (A. has: they speak of does as sheep
and call them **Asquenondo**)

Asquenondo, *stags and other animals*. (P. **asquenoudo**,
C. **asquemindo**)

Assem, *ten*. (C. **assen**)

Assomaha, *the moon*. (C. **assommaha**)

Atha, *shoes*.

Athau, *cold*.

Ayaiascon, *the arms*.

Cabata, *a dress*.

Cahezem, *to laugh*. (C. **cahezen**)

Cahona, *the wind*. (P. **caho**)

Caignetdazé, *copper*.

Caiognen, *a squirrel*. (P. **caiognem**)

Camedané, *so and so is dead*.

Canada, *a town*.

Canada undagneny, *whence come you?* (or **undagneuy**)

Canonotha, *clover*.

Canysa, *the snow*. (P. **canisa**)

Carraconny, *bread*.

Cascouda, *the seed of cucumbers and melons*. (or
casconda)

Casnouy, *a canoe.*
Castrua, *a cap.* (or **castona**)
Cazigahoatte, *come for a paddle.*
Chastaigné, *the womb.*
Coda, *sea waves.*
Cohena, *an island.*
Conda, *wood.*
Coza, *a doublet.* (P. **coioza**)
Cudonaguy, *their god.* (P. **cudragny**)
Cudouagny, *their god.* (P. **cudragny**, A. **cudonagny**)

Damga, *the earth.* (C. **daniga**)

Escahé, *the mouth.*

Eschehenda, *the belly.*

Esgneny, *an eel.* (or **esgueny**)

Esgongay, *the teeth.* (P. **esgougay**)

Esnache, *the tongue.* (P. **osuache**)

Estahagao, *small.* (C. **estahagoua** or **estahagona**)

Estahezy, *big.*

Exiasta, *a small child.*

Hanneda, *common plant.*

Hebbehin, *the chin.*

Heccon, *feathers.*

Hedgagnehanyga, *good-bye.* (C. **sedgagnehanyga**)

Hegata, *the eyes.* (C. **hetgata**)

Hegay, *my cousin.*

- Hegouascon**, *the face*. (C. **hegouscon**; P. **hogouascon**)
- Henondoua**, *stockings*. (C. **henondoa**)
- Hetguenyascon**, *the forehead*.
- Hetnegoadascon**, *the thighs*. (P. **hetnegradascon**)
- Hetnenda**, *the armpits*.
- Heuleuzonné**, *turtles*. (or **heulenzonné**; P. **heuleuxime**,
C. **heulonzonné** or **heulouzoné**)
- Hoatthe**, *large rats in their country, the size of rabbits,*
which smell of musk.
- Honga**, *leaves*. (or **houga**, P. **hoga**)
- Honnacon**, *four*.
- Honnesca**, *the ice*.
- Honnesta**, *plums*.
- Honocohonda**, *olives*.
- Houcquehin**, *thin*. (C. **hocquehin**)
- Hougauda**, *large*. (C. **hougneuda**)
- Judaié**, *six*. (C. **judayé**; P. **indahir**)
- Odayan**, *hot*. (C. **odaian**, P. **odazan**)
- Ogacha**, *a mountain*.
- Ondacon**, *a salmon*.
- Ostoné**, *the beard*.
- Ouchidascon**, *the feet*. (P. **onchidascon**)
- Ouyscon**, *five*.
- Ozaha**, *grapes*.
- Ozisy**, *corn*. (P. **osizy**, Ramusio **ofizi**)

Quahetan, *an arrow*. (P. **quahetam**)
Quaheya, *nuts*.
Quahouachon, *flesh*. (C. **quahoachon**)
Quanehoesnon, *where has he gone?*
Quanocha, *a house*. (P. **canocho**)
Quasigno caudy, *let us go and bet*. (P. **casigno**)
Quasigno donassené, *let us go hunting*. (P. **donassent**)
Quasigno quasnouy, *let us go to the canoe*. (P. **casnouy**)
Quasigno, agnydahoa, *let us go to bed*. (P. **casigno**)
Quatgathoma, *look at me*.
Quazahoa aggoheda, *give me a knife*.
Quazahoa quascahoa, *give me breakfast*.
Quazahoa quatfream, *give me supper*. (P. **quatfream**)
Quazohoa quea, *give me a drink*.
Quea, *smoke*.
Quea quanoagné egata, *the smoke hurts my eyes*.
Quedaqué, *walk along*.
Quejon, *fish*.
Quemhya, *the heavens*. (C. **quenheya**; P. **quenhia**)
Quyecta, *the plant which they use in their pipes during the winter*. (C. **quiecta**)

Sadeguenda, *geese*.
Sagithemmé, *go and fetch water*.
Sahauty quahonquey, *that's no good*. (or **quahouquey**)
Sahé, *beans*.
Sahonigagoa, *a hen*. (P., C. **sahomgahoa**)
Segada, *one*.

Signehoan, *the stars*. (P. **siguehoham**)
Sodanadegamesgamy, *keep that for me*.
Sonohamda, *a hare*. (P. **sourhamda**)

Taquenonde, *give that to someone*.

Thegnehoaca, *to sing*.

Thegoaca, *to dance*.

Thodoathady, *run*.

Tigneny, *two*.

Undaccon, *the earthen pot*.

Undegnesy, *a snake*. (P., C. **undeguezy**)

Undegonaha, *small nuts*. (or **undegocaha**)

Wadellon, *nine*. (P. **madellon**)

Xista, *the testicles*.

Ysaa, *my wife*.

Ysnay, *the sun*.

Yuadin, *my nephew*.

Zisto, *a lamprey*.

ENGLISH—STADACONAN

The Second Relation

Animals, stags and other, *ajounesta, asquenondo.*

Armpits, the, *hetnenda.*

Arms, the, *ayaiascon.*

Arrow, an, *quahetan.*

Bad, *agojuda.*

Beans, *sahé.*

Beard, the, *ostoné.*

Bed, let us go to, *quasigno agnydahoa.*

Belly, the, *eschehenda.*

Bet, let us go and, *quasigno caudy.*

Big, *estahezy.*

Bow, a, *ahena.*

Boy, a, *addegesta.*

Bread, *carraconny.*

Breakfast, give me, *quazahoa quascahoa.*

Brother, my, *adhadguyn.*

Canoe, a, *casnouy.* **Let us go to the canoe**, *quasigno quasnouy.*

Cap, a, *castrua.*

Chief, *agouhanna.*

Child, my, *aguo.* **A small child**, *exiasta.*

Chin, the, *hebbelin.*

Cinnamon, *adotathny.*

Clover, *canonotha.*

Cold, *athau.*

Come and speak to me, *asigny quadadya.*

Come for a paddle, *cazigahoatte*.
Come, whence come you?, *canada undagneny*.
Copper, *caignetdazé*.
Corn, *ozisy*.
Cousin, my, *hegay*.
Cry, to, *agguenda*.

Dance, to, *thegoaca*.
Day, the, *adegahon*.
Dead, so and so is, *camedané*.
Does, *asquenondo*.
Dog, a, *aggayo*.
Door, shut the, *asnodyan*.
Doublet, a, *coza*.
Dress, a, *cabata*.
Drink, give me a, *quazohoa quea*.

Ears, the, *ahontascon*.
Earth, the, *damga*.
Eel, an, *esgneny*.
Eight, *addegué*.
Evening, the, *angau*.
Exclamation, an, *aggondée*.
Eyes, the, *hegata*.

Face, the, *hegouascon*.
Father, my, *addhaty*.
Feathers, *heccon*.

Feet, the, *ouchidascon.*

Fetch, go and fetch someone, *achidascoué.* **Go and fetch water,** *sagithemmé.*

Figs, *absconda.*

Fingers, the, *agenoga.*

Fire, *asista.*

Fish, quejon. **Fish, a species of,** *adhothuys.* [beluga?]

Five, *ouyscon.*

Flesh, *quahouachon.*

Forehead, the, *hetguyenyascon.*

Four, *honnacon.*

Fresh water, *amé.*

Friend, my, *aguiase.*

Fruits, bush, *aesquesgoua.*

Geese, *sadeguenda.*

Girl, a, *agnyaquesta.*

Give that to someone, *taquenonde.* **Give me a drink,** *quazohoa quea.* **Give me a knife,** *quazahoa aggheda.*

Give me breakfast, *quazahoa quascahoa.* **Give me supper,** *quazahoa quatfrea.*

Go, where has he gone?, *quanehoesnon.* **Let us go and bet,** *quasigno caudy.* **Let us go hunting,** *quasigno donassené.* **Let us go to the canoe,** *quasigno quasnouy.*

Let us go to bed, *quasigno agnydahoa.*

God, their, *udsonaguy, cudouagny.*

Good day, *aigay.*

Good, that's no, *sahauty quahonquey.*

Good-bye, *hedgagnehanyga*.

Grapes, *ozaha*.

Hair, the, *aganysson*. **Hair of phallus**, *aggonsson*.

Hands, the, *aignoascon*.

Hare, a, *sonohamda*.

Hatchet, a, *addogué*.

Head, the, *aggonosy*.

Heavens, the, *quemhya*.

Hen, a, *sahonigagoa*.

Hot, *odayan*.

House, a, *quanocha*.

Hunting, let us go hunting, *quasigno donassené*.

Ice, the, *honesca*.

Island, an, *cohena*.

Keep that for me, *sodanadegamesgamy*.

Knees, the, *agochinegodascon*.

Knife, give me a, *quazahoa aggheda*.

Lamprey, a, *zisto*.

Large, *hougauda*.

Laugh, to, *cahezem*.

Leaves, *hongga*.

Legs, the, *agouguenehondé*.

Look at me, *quatgathoma*.

Man, a, *aguehan*.

Moon, the, *assomaha*.

Mother, my, *adhanahoé*.

Mountain, a, *ogacha*.

Mouth, the, *escahé*.

Nails, the, *agedascon*.

Nephew, my, *yuadin*.

Night, the, *anhena*.

Nine, *wadellon*.

Nuts, quaheya. **Small nuts**, *undegonaha*.

Old, when a person is so old that he can no longer walk,
agondesta.

Olives, *honocohonda*.

One, *segada*.

Paddle, come for a, *cazigahoatte*.

Phallus, *agnascon*.

Plant, common, *hanneda*. **Plant which they use in their
pipes during the winter**, *quyecta*.

Plums, *honnesta*.

Pot, the earthen, *undaccon*.

Rats, large rats in their country, *hoatthe*.

Rogues, *agojuda*.

Run, *thodoathady*.

Salmon, a, *ondaccon*.
Sea waves, *coda*.
Sea, the, *agougasy*.
Seed of cucumbers and melons, *casouda*.
Seven, *aiaga*.
Shirts, *anigoua*.
Shoes, *atha*.
Shut the door, *asnodyan*.
Sides, the, *aissonné*.
Silence, *aista*.
Sing, to, *thegnehoaca*.
Sister, my, *adassene*.
Six, *judaié*.
Small, *estahagao*. **A small child**, *exiasta*.
Smoke, *quea*. **The smoke hurts my eyes**, *quea quanoagné
egata*.
Snake, a, *undegnesy*.
Snow, the, *canysa*.
Someone, go and fetch someone, *achidascoué*.
Speak, come and speak to me, *asigny quadadya*.
Squirrel, a, *caioغن*.
Stag, a, *ajonuesta*. **Stags and other animals**, *ajounesta,
asquenondo*.
Stars, the, *signehoan*.
Stockings, *henondoua*.
Stomach, the, *aggoascon*.
Sun, the, *ysnay*.
Supper, give me, *quazahoa quatfreen*.

Teeth, the, *esgongay.*

Ten, *assem.*

Testicles, the, *xista.*

Thanks, many, *adgnyeusce.*

That's no good, *sahauty quahonquey.*

Thighs, the, *hetnegoadascon.*

Thin, *houcquehin.*

Three, *asche.*

Throat, the, *agonhon.*

Tomorrow, *achidé.*

Tongue, the, *esnache.*

Town, a, *canada.*

Trail, a, *addé.*

Traitors, *agojuda.*

Treacherous, *agojuda.*

Tree, a, *annedda.*

Turtles, *heuleuzonné.*

Two, *tigneny.*

Ugly, *aggousay.*

Walk along, *quedaqué.*

Water, ame. Go and fetch water, *sagithemmé.*

Whale, a, *ajunehonné.*

Whence come you?, *canada undagneny.*

Where has he gone?, *quanehoesnon.*

Wife, my, *ysaa.*

Wind, the, *cahona.*

Woman, a, *aggouetté.*

Womb, the, *chastaigné.*

Wood, *conda.*

Numerical Table

- | | |
|-------------|-------------|
| 1. Segada | 6. Judaié |
| 2. Tigneny | 7. Aiaga |
| 3. Asche | 8. Addegué |
| 4. Honnacon | 9. Wadellon |
| 5. Ouyscon | 10. Assem |

A WORD-LIST
FROM HOCHELAGA

How we reached Hochelaga; and of the reception the people gave us on our arrival.

During this interval we came across on the way many of the people of the country, who brought us fish and provisions, at the same time dancing and showing great joy at our coming. And in order to win and keep their friendship, the Captain made them a present of some knives, beads and other small trifles, whereat they were greatly pleased. And on reaching Hochelaga, there came to meet us more than a thousand persons, both men, women and children, who gave us as good a welcome as ever father gave to his son, making great signs of joy; for the men danced in one ring, the women in another and the children also apart by themselves. After this they brought us quantities of fish, and of their bread which is made of Indian corn, throwing so much of it into our long-boats that it seemed to rain bread. Seeing this the Captain, accompanied by several of his men, went on shore; and no sooner had he landed than they all crowded about him and about the others, giving them a wonderful reception. And the women brought their babies in their arms to have the Captain and his companions touch them, while all held a merry-making which lasted more than half an hour. Seeing their generosity and friendliness, the Captain had the women all sit down in a row and gave them some tin beads and other trifles; and to some of the men he gave knives. Then he returned on board the long-boats to sup and pass the night,

throughout which the Indians remained on the bank of the river, as near the long-boats as they could get, keeping many fires burning all night, and dancing and calling out every moment *aguyase* which is their term of salutation and joy.

Agojuda, *bad people*. (P. agouïonda)

Agouhanna, *ruler and chief*. (B. agohanna, elsewhere agouhanna)

Aguyase, *their term of salutation and joy*.

Caignetdazé, *copper*. (A. & B. caignedazé)

Carraconny, *corn bread*.

Esnoguy, *shell beads which have the same use among them as gold and silver with us*. (A. enogny, P. esurgny)

CLASSIFICATION OF THE IROQUOIAN LANGUAGES

NORTHERN IROQUOIAN

Tuscarora-Nottoway

Tuscarora

Nottoway

Huronian

Huron

Wyandot

Laurentian

Five Nations-Susquehannock

Seneca

Cayuga

Onondaga

Susquehannock

Mohawk

Oneida

SOUTHERN IROQUOIAN

Cherokee

Sources: Lounsbury 1978, Mithun 1979, Goddard 1996.