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SCHOOLCRAFT'S VOCABULARY OF ONEIDA

by
Henry Rowe Schoolcraft

and
Richard Updike Shearman



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Preface to the 2000 Edition

Historically situated along Oneida Lake, northeast of what is now Syracuse, New York, the Oneidas were one of the five original members of the League of the Iroquois. From the time of the first Iroquoian contact with Europeans until the time of the Revolutionary War, the power of the confederacy was clearly established and well understood: natives and colonials alike “often found their fate rested on an Iroquoian decision” (Tooker 1978).

As a comparatively small nation, the Oneidas were considered a “younger brother” within the League, as opposed to their immediate neighbors, the Mohawks and the Onondagas, who were among its “Elder brothers”. Nevertheless, this did not mean that they were a pawn in League politics. Decisions reached in council had to be unanimously approved by all the members of the League; else, if consensus could not be reached, the council fire was covered, leaving each member to act on their own. During the Revolutionary War, for instance, it was pro-American Oneidas who prevented a consensus being reached on the proper response of the League to the war. The council fire was covered, and against the views of their allies the Oneidas stood resolute in their support for the rebelling Americans, even as far as participating in American military expeditions against Onondaga, Cayuga and Seneca villages (Campisi 1978, Tooker 1978).

Yet at the end of the war, aside from some officers’ commissions and \$5000 of compensation for losses in-

curred, the Oneidas found themselves little better off than the other League tribes who had supported the losing side. The Oneida villages had themselves been burned in 1780, leaving the tribe scattered and starving. They had alienated themselves from their former Iroquois allies by taking up arms against them. And there was bitter division in their own ranks between those who had supported the Americans and those who had supported the British. Even Oneida loyalty to the cause of the patriots did not prevent their sharing in the “Iroquois catastrophe” that followed: since subsequent land sales, dislocations and factionalism prevented their ever rising to their former stature again.

Oneida is a Northern Iroquoian language, most closely related to the languages of the Five Nations and Susquehannock (see the classification table on p. 41). It has proved difficult to subdivide the Five Nations group further, but one subgroup that is fairly well established is that of Mohawk and Oneida—apparently these two continued to share a common development after the split between Onondaga and Seneca (and possibly Cayuga) which is understood to have occurred between A.D. 500 and A.D.1000.

Floyd Lounsbury (1978) has even stated that Mohawk and Oneida might be regarded as “divergent dialects of a single language” due to the high degree of comprehension between the two: one study (Hickerson, Turner and Hickerson 1952) has quantified their intelligibility to 80%. However, Lounsbury is clear to point out that the two also differ substantially, and were always considered politi-

cally distinct nations even prior to recorded history. It is best therefore, to treat Mohawk and Oneida as separate languages.

Henry Rowe Schoolcraft (1793-1864), a one-time explorer, Indian agent and legislator, is best known today for his extensive writings on the Indians of North America, for which we owe him a great debt. He wrote at a time in the mid-nineteenth century when encyclopedic works of scholarship were happily in vogue, drawing upon his many years of residence with Indians on the northwestern frontier.

In 1845, or perhaps slightly before, Schoolcraft collected an Oneida vocabulary from Young Skenando for eventual inclusion in a number of future books. In order to more systematically collect such language data, Schoolcraft had already drawn up a schedule containing common English words whose equivalents were to be elicited.

Schoolcraft's vocabulary was then passed on—incomplete—to Richard Updike Shearman, undoubtedly with instructions to complete the missing portions. On December 16th of 1845, Shearman filled in the missing Oneida equivalents. His informant was described as “one Johnson, a pretty intelligent man, who sometimes acts as interpreter,” residing in Vernon, New York near Utica.

In partial or composite form the Oneida vocabulary was printed three times in the 1840's and '50s. Shearman's portion made the first published appearance in a report to the Secretary of State (Schoolcraft 1846), beginning with word 224 “Alive” and finishing with 325 “I am.” Besides

giving about a dozen words not found in either of the two subsequent printings, this partial edition is valuable for its reproduction of Shearman's letter to Schoolcraft describing his recording of the vocabulary, which is reprinted here on page 9. After word 325 a concluding note by Schoolcraft states "The preceding part of this vocabulary, taken by myself, together with the entire vocabularies of the Onondaga and Seneca, which are necessary to render the comparison complete, are omitted."

A year later the entire Oneida vocabulary was printed for the first time (Schoolcraft 1847) in the second column of a table with other Iroquoian vocabularies gathered from other sources. An explanatory note at the end of the table is given as follows: "By H. R. S. [Henry Rowe Schoolcraft] to the word Cold, p. 398, the remainder by Richard Updike Shearman of Oneida County, N.Y."

Its next printing was in volume II of the "Indian Tribes of the United States" (Schoolcraft 1851-57, p. 482-493), occurring in a table with three other Iroquoian languages. Although most of the words are given, there are also substantial gaps: all of Shearman's numerals, for instance, were omitted. Above the vocabulary occurs only this brief note: "By Young Skenando, Oneida Castle" although a later, equally brief description acknowledges both collectors: "(Oneida) = by H. R. S. and R. U. Shearman, Esq." (Vol. IV, p. 368). "Castle", incidentally, is a term that goes back to the 1600's, designating the largest fortified Iroquoian villages.

For this edition, the Oneida-English headwords follow those in Schoolcraft's *Indian Tribes*; the numbers and some

other terms follow those given in the *Report*. Variant forms that occur in other printings are cited supplementally, although I have not included any variants which are only spaced differently, but not spelled differently. There are a few differences in inter-syllabic spacing in the *Report*; the *Notes* contain barely any inter-syllabic spacing at all.

By the mid 1840's only about 200 members of the tribe were still residing in New York State, mostly in Madison County. Several large Oneida groups had moved to Green Bay, Wisconsin beginning in 1823, and to London, Ontario beginning in 1839. As recently as 1972 an estimated 600 Oneidas lived in New York State, either in Oneida, NY (their historic homeland) or on the Onondaga Reserve to the west (Campisi 1978). Twenty years ago there were 200 total speakers of Oneida in the US and Canada; the language continues to be spoken today but no longer by any significant numbers of children (Mithun 1979; Goddard 1996).

—Claudio R. Salvucci., series ed.

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Letter from Mr. Richard U. Shearman to Henry R. Schoolcraft

Vernon, October 4th, 1845.

SIR : I completed the enumeration of the Oneida Indians some days ago, but delayed sending a return to you to ascertain the Indian names. It doubtless contains all the information you require at this particular time. Several families are included in the marshal's enumeration of the inhabitants of the town of Vernon. The remainder reside in Madison county.

The houses of these Indians are generally much better than the *log* houses of the whites, being constructed of hewn, even jointed logs, with shingle roofs and good windows. There are three good frame houses belonging to them ;—one of these is a very handsome one, belonging to Skenado. I noticed in it some tasty fringed window curtains and good carpets. The Indians whom you met at Oneida were the *flower* of the tribe, being mostly farmers, who raise a sufficiency of produce for their comfortable support. There are several heads of families in my list, who cultivate no land of their own, but gain a subsistence by chopping wood and performing farm labor for others.

The whole number of families, I make, as you will perceive, 31. The whole number of houses I believe is but 28, but in each of these houses I found two families. The number of persons is 15. The count of last winter, which made 180 souls, was made with reference to retaining a certain amount of missionary funds, and Mr Stafford, the

Indian attorney, tells me it was made too high. Skenado says the tribe in this State numbers just 200 souls, of whom 40 are with the Onondagas.

Vernon, December 16th, 1845.

“I have filled up your Indian vocabulary to-day. I wrote down the words as they were given to me by one Johnson, a pretty intelligent man, who sometimes acts as interpreter. My orthography may be somewhat at fault, owing to my limited knowledge of the Indian manner of sounding the letters of the English alphabet. In general, I have endeavored to spell the words according to their sound in English, though the letter *a* is used often as in the English, and often to express the sound of *ah* ! With this exception, and the use of *hon*, *han* and *hun*, to express a sound of which nothing in the English can convey an accurate impression, the spelling accords with the pronunciation. The Indian from whom I obtained the information informs me he knows of no words in his language to express such large numbers as *thousands* and *millions*. I have, therefore, in the cases of those numbers, filled the blanks with the Indian for *ten hundred* and *ten hundred thousand*; that is, in the latter case, *ten hundred ten hundreds*.

“I hope the table will be satisfactory, and that it may be of aid to you in making the comparison between the languages which you desire.

“Believe me, your friend, &c.

“RICHARD U. SHEARMAN.”

ONEIDA — ENGLISH

A al e os ka, *enemy.*
A di a da weht, *coat.*
A do gun, *axe.*
A do ni ud, *eagle.*
A e tah, *near.*
A gi, *old.*
A gu a kon, *all.* Report **a qua kon**.
Ah ta, *shoe.*
Ah wadj, *bass.*
Ah wa leh, *heart.*
Ail hol, *dog.*
Ak han ol ha, *my mother.*
A nah kan, *above.*
Ans cot, *one.*
Ans cot ta wa ne a wa, *one hundred.*
Ans cot ya wa la, *eleven.*
A oon ha, *she.*
As koont, *bark.*
A so, *many.* (Report)
As waht, *black.*
At lee yos la tay ya go hon let, *the war cry.* (Report)
Ats ta, *without.*
A yul ha na, *tomorrow.*

Da ga na ta wa ne a wa, *two hundred.* (Report)
Da ga na ya wa la, *twelve.*
Da ga nee, *two.*
Das yon unt os, *crying.* (Report)

Da yon unt os, *to cry*. (Report)

Do di ah to, *trout*.

Dul lon goo, *duck*.

Ee, *I*.

E en o lon qua, *to love*.

E esa, *you, ye*.

Ee sa, *thou*.

E e yun, *to walk*. Notes, Report “walking”.

E gon ha, *I am*.

E non, *far off*.

Gas a gi un da, *thunder*.

Gwa gun ha ge, *summer*.

Gwun da dak was, *cow*.

Ha, *yes*.

Ha sha le, *knife*.

Ha son, *three*.

Ha son ne was hon, *thirty*.

Ha son ya wa la, *thirteen*.

Ha uh nu, *bow*.

Hon ka, *who*.

Hoo wis see, *ice*.

Ho sha gweh, *spear*.

Hun a dan lu, *friend*.

Ja dak, *seven*.

Ja dak ne was, *seventy*.

Ja dak ya wa la, *seventeen*.

Ka a da rook, *bread*.

Ka ga, *crow*.

Ka hale, *on*.

Ka hoon we ia, *boat*.

Ka hoon we ia goon, *ship*. Notes **kahoonweiagoo**.

Kah wa nood, *island*.

Kah wish to no lung, *silver*.

Kakekah, *this*. (Notes). Report **kah e kah**.

Ka ko nia, *sky*.

Ka lis, *legging*.

Ka lis tutch, *iron*.

Ka lo nia, *tobacco*.

Ka lon no ta, *to sing*. Notes **halonnota**, “singing”, Report
”singing.”

Ka ne a dal ahk, *lake*.

Ka ne a dal a oko a, *sea*.

Ka ni ya ga ha dus, *shirt*.

Ka nu su da, *house*.

Kats hutst, *strong*.

Ka wan a da, *today*. Report **ka wan da**.

Ka warn, *to tie*. (Report)

Ka we un dus ko, *snipe*.

Ke ho ad’ a dee, *river*.

Kel heet, *tree*.

Ki o wil la, *arrow*.

Ki ya lee, *four*.
Ki ya lu ne was, *forty*.
Ki ya lu ya wa la, *fourteen*.
Klu ne o lux, *bad angel*.
Ko kon hi a gee, *heaven*.
Ko nan a wuh, *pipe*.
Ko wish ton a wuhs, *lead*.
Kul ho an, *forest*.
Ku lug hoo, *hawk*.
Ku milh, *ash*.
Ku na diah, *town*.
Kun a wuk h, *bog*.
Kun e wuh, *small*.
Kung we da heh, *spring*.
Ku nig i o ha a, *stream*.
Kun neix sa da, *infant or child*.
Kunt she, *fish*.
Kus kus, *hog*.
Kwan, *great*.
Kwa sun de gi, *night*.
Kwe nis, *copper*.
Kwon da gi, *day*.

Lake nee ha, *my father*.
Lakt sah yek sah, *boy; girl or maid*.
La noh ah, *they*.
La oon ha, *he*.
La wan ha yun, *dead*.

Lo ai nil, *chief*. Notes **loianil**.

Lo na, *my husband*.

Lo nee, *God*.

Long wee, *man*.

Loon ha, *alive*.

Loy a nah, *his son*.

Lus kan la ge te, *warrior*.

Na gon, *within*.

No gi, *muskrat*.

O din ha duk, *bladder*.

O djis ta, *fire*.

O do ee, *young*.

O dun kwun ha, *sash*. Notes **adunkwunha**.

O gah, *eye*.

O ge noh yah tun, *sinew, vein*. Notes **ojenohyahtun**.

O goos ta, *beard*.

O gun lawsh, *elm*.

O gwah u wen e ho tai jee, *Indian meal*.

O gwi le, *shrub*.

O gwun je ah, *earth*.

Oh na gon noos, *water*.

Oh nait, *pine*.

Oh neet sah, *thigh*.

Oh nun naht, *potato*.

O hoong wah, *windpipe*.

Oh se nah, *leg*.

O je ail, *claw, nail.*
O jeen kwulh, *yellow.*
O jee stok wol a noo, *woodpecker.*
O jun ka, *breechcloth.*
O kan o lah seeh, *rain.*
O kwa e, *bear.*
Ok wais, *partridge.*
O la oon qua, *head-dress.*
O la sag un lat, *goose.*
O leek, *pigeon.*
Ol hooht, *nettle.*
O looh, *blue.*
O na da da gunh, *my sister.*
O nag in i es hoo, *weed.*
O nah gwa lah, *skin.*
O ne ah ta, *snow.*
O ne dus, *polecat.*
O neg wa ta, *red.*
O neg wuh suh, *blood.*
O ne kee, *grass.*
O ne ug we lah, *toe.*
O neu hs, *nose.*
Ong wa hon we, *an Indian.*
On hun tah, *ear.*
On hush, *egg.*
O nia, *stone.*
O ni awl, *neck.*
Onish uh lo nuh, *devil.*

On le tah, *navel*.
O nok wish, *hair*.
O nondj, *head*.
O no wee, *tooth*.
Ont sah qua, *breast*. Notes **ontsahkwa**.
O nunts, *arm*.
O nunxt, *shoulder*.
O nust, *maize or corn*.
O oh ni awkh, *valley*.
O on dak, *kettle*.
O on lat, *leaf*.
O oo za, *basswood*.
O see tah, *foot*.
Os tia, *bone*.
Os tih tshee, *morning*.
Os to ze, *feather*.
Ost wan sah, *liver*. Notes **ootwansah**.
O ta hune, *wolf*.
O tho kno ho ta, *something*.
Otk, *snake*.
O tok uh ha, *oak*.
Ot she noo, *insect*.
Ots ta, *rock*.
O wah lan, *flesh*.
O wal hoo, *meat*.
O we a hoonts, *wing*.
O wen a hoonts, *fin*.
O we und, *beak*.

O wis ka, *white*.

O won lh (la), *green*.

O wu nas, *tongue*.

O ya lee, *ten*.

O ya lee ta wa ne a wa, *one thousand*.

O ya lu ta wa ne a wa-o ya lee ta wa ne a wa, *million*.

O ye o loon dah, *body*.

O yunt, *wood*.

Roh sla gih, *winter*. Notes **kohslagih**.

Rul ha dahk, *plain*. Notes **kulhadahk**.

Run je a goch, *sturgeon*. Notes **kunjeagoch**.

Run un a gih, *autumn*. Notes **kununagih**.

Sa go yeh, *his daughter*.

Ska nun da no, *owl*.

Sko we lo wah, *turkey*.

Sku gah lux, *pike*.

Sku nux, *fox*.

Ta hat qua, *dancing*. (Notes and Report).

Ta kah ha sioun, part. (Report)

Ta ka lon, *eight*.

Ta ka lon ne was, *eighty*. Notes **takalonewas**.

Ta ka lon ya wa la, *eighteen*.

Ta tan, *yesterday*.

Tatnejahloo, *we*. (Notes and Report).

Tau de na ga lun tun ha, *sheep*.

Ta was ha ta wa ne a wa, *two thousand*. (Report)

Ta was hon, *twenty*.

Ta won li kal a was, *lightning*.

Ta yunt qua, *to dance*.

Tay ya go hon let, *to shout*. Also **ta ya go hon let**.

(Report)

Ted hu gal las, *darkness*.

Teh iah da non dal, *my brother*.

Teh ned lon, *my wife*.

Ti un dah lon dak we, *scalp*.

Toekuh, *that*. (Notes and Report).

To ga no nah, *perhaps*.

To ween, *otter*.

Tsh e da, *bird*.

Tshe sug a lun, *mouth*.

Tsh o neeht, *beaver*.

Tsh oon kol lo, *hare*.

Tsh uk we loh, *squirrel*.

Tsh u nis ka gwa lond, *toad*.

U dek ha, *to burn*.

U gall os nih, *evening*.

U no wul, *turtle or tortoise*.

Us ko nont, *deer*.

U we lon do, *wind*.

Wa a ee ha ya, *to die*.

Wa a gon lek, *to strike*.

Wa gon wa lew, *to kill.*

Wa ha day go, *the retreat.* (Report)

Wa han da don, *to give.* (Report)

Wa heel kh, *bad.*

Wa hon ta de, *to go.*

Wan da, *light.*

Wa ont kot, *to see.*

Wa tlon, *nine.*

Wa tlon ne was, *ninety.*

Wa tlon ya wa la, *nineteen.*

Wa wiz on de, *hail.*

Wisk, *five.*

Wisk ne was, *fifty.*

Wisk ya wa la, *fifteen.*

Wlah eet h, *bad.*

Woh ne da, *moon, sun.*

Ya dak na, *to run.* Report **yah dak ha.**

Ya day lon, *to sit.* (Report)

Ya god ha la, *to speak.*

Ya go dus kwa he le, *lodge.*

Ya gon ha, *to be or exist.*

Ya goont shah ga, *knee.*

Ya go sa dus, *horse.*

Ya go tas, *to sleep.* (Report)

Ya got hon da, *to hear.* Notes **yagothonday**, Report **yah got hon day.**

Yah a ta non, *nothing.*

Yah go yas hon, to laugh. (Report)
Yah na kee lah, to drink.
Yah ten, no.
Yah yak, six.
Yah yak ne was, sixty.
Ya tho la, cold. Report **yut ho lah**.
Ya wa gon, sweet.
Ya wuh a yah, death.
Ya yah ya wa la, sixteen.
Yayhawe, to carry. (Notes and Report).
Ya yo yo gis, sour.
Yee shoonht, back.
Yee snoon ga, hand.
Ye goonks na, face.
Ye lah da ne, heel.
Ye ya da gooh, insides.
Yong wee, woman.
Yonnon ton nion ha, to think. (Report)
Yo nond, mountain.
Yon ta ke non ne, to eat. Notes **yontakehunne**.
Yoont sa da, forefinger.
Yud ji oont, flower.
Yu gis to kwa, star.
Yu gun ig il e aht, meadow.
Yu na hoont, oats.
Yun ha, life.
Yun le oh ta qua gan hi uh, war-club. Notes
yunleohtakwaganhiuh.

Yu non doos, *hill.*

Yu ta le han, *hot.* Report ta yo yo gis.

Yut ska lot, *bitter.*

Yut staht, *scale.*

Yu yon leh, *good.*

Yu yust tung, *handsome.*

ENGLISH — ONEIDA

Above, *a nah kan.*
Alive, *loon ha.*
All, *a gu a kon.*
Am, I, *e gon ha.*
Angel, bad, *klu ne o lux.*
Arm, *o nunts.*
Arrow, *ki o wil la.*
Ash, *ku milh.*
Autumn, *run un a gih.*
Axe, *a do gun.*

Back, *yee shoonht.*
Bad, *wa heel kh.*
Bad, *wlah eet h.*
Bark, *as koont.*
Bass, *ah wadj.*
Basswood, *o oo za.*
Be, to, *ya gon ha.*
Beak, *o we und.*
Bear, *o kwa e.*
Beard, *o goos ta.*
Beaver, *tsh o neeht.*
Bird, *tsh e da.*
Bitter, *yut ska lot.*
Black, *as waht.*
Bladder, *o din ha duk.*
Blood, *o neg wuh suh.*
Blue, *o looh.*

Boat, *ka hoon we ia.*
Body, *o ye o loon dah.*
Bog, *kun a wuk h.*
Bone, *os tia.*
Bow, *ha uh nu.*
Boy, *lakt sah yek sah.*
Bread, *ka a da rook.*
Breast, *ont sah qua.*
Breechcloth, *o jun ka.*
Brother, my, *teh iah da non dal.*
Burn, to, *u dek ha.*

Carry, to, *yayhawe.*
Chief, *lo ai nil.*
Child, *kun neix sa da.*
Claw, *o je ail.*
Club, war, *yun le oh ta qua gan hi uh.*
Coat, *a di a da weht.*
Cold, *ya tho la.*
Copper, *kwe nis.*
Corn, *o nust.*
Cow, *gwun da dak was.*
Crow, *ka ga.*
Cry, to, *da yon unt os.* **Crying**, *das yon unt os.*
Cry, the war, *at lee yos la tay ya go hon let.*

Dance, to, *ta yunt qua.*
Dancing, *ta hat qua.*

Darkness, *ted hu gal las.*

Daughter, *his, sa go yeh.*

Day, *kwon da gi.*

Dead, *la wan ha yun.*

Death, *ya wuh a yah.*

Deer, *us ko nont.*

Devil, *onish uh lo nuh.*

Die, *to, wa a ee ha ya.*

Dog, *ail hol.*

Drink, *to, yah na kee lah.*

Duck, *dul lon goo.*

Eagle, *a do ni ud.*

Ear, *on hun tah.*

Earth, *o gwun je ah.*

Eat, *to, yon ta ke non ne.*

Egg, *on hush.*

Eight, *ta ka lon.*

Eighteen, *ta ka lon ya wa la.*

Eighty, *ta ka lon ne was.*

Eleven, *ans cot ya wa la.*

Elm, *o gun lawsh.*

Enemy, *a al e os ka.*

Evening, *u gall os nih.*

Exist, *to, ya gon ha.*

Eye, *o gah.*

Face, *ye goonks na.*

Far off, *e non.*
Father, my, *lake nee ha.*
Feather, *os to ze.*
Fifteen, *wisk ya wa la.*
Fifty, *wisk ne was.*
Fin, *o wen a hoonts.*
Fire, *o djist a.*
Fish, *kunt she.*
Five, *wisk.*
Flesh, *o wah lan.*
Flower, *yud ji oont.*
Foot, *o see tah.*
Forefinger, *yoont sa da.*
Forest, *kul ho an.*
Forty, *ki ya lu ne was.*
Four, *ki ya lee.*
Fourteen, *ki ya lu ya wa la.*
Fox, *sku nux.*
Friend, *hun a dan lu.*

Girl, *lakt sah yek sah.*
Give, to, *wa han da don.*
Go, to, *wa hon ta de.*
God, *lo nee.*
Good, *yu yon leh.*
Goose, *o la sag un lat.*
Grass, *o ne kee.*
Great, *kwan.*

Green, *o won lh (la).*

Hail, *wa wiz on de.*

Hair, *o nok wish.*

Hand, *yee snoon ga.*

Handsome, *yu yust tung.*

Hare, *tsh oon kol lo.*

Hawk, *ku lug hoo.*

He, *la oon ha.*

Head, *o nondj.*

Head-dress, *o la oon qua.*

Hear, to, *ya got hon da.*

Heart, *ah wa leh.*

Heaven, *ko kon hi a gee.*

Heel, *ye lah da ne.*

Hill, *yu non doos.*

Hog, *kus kus.*

Horse, *ya go sa dus.*

Hot, *yu ta le han.*

House, *ka nu su da.*

Husband, my, *lo na.*

I, *ee.*

Ice, *hoo wis see.*

Indian meal, *o gwah u wen e ho tai jee.*

Indian, an, *ong wa hon we.*

Infant, *kun neix sa da.*

Insect, *ot she noo.*

Insides, *ye ya da gooh.*

Iron, *ka lis tutch.*

Island, *kah wa nood.*

Kettle, *o on dak.*

Kill, *to, wa gon wa lew.*

Knee, *ya goont shah ga.*

Knife, *ha sha le.*

Lake, *ka ne a dal ahk.*

Laugh, *to, yah go yas hon.*

Lead, *ko wish ton a wuhs.*

Leaf, *o on lat.*

Leg, *oh se nah.*

Legging, *ka lis.*

Life, *yun ha.*

Light, *wan da.*

Lightning, *ta won li kal a was.*

Liver, *ost wan sah.*

Lodge, *ya go dus kwa he le.*

Love, *to, e en o lon qua.*

Maid, *lakt sah yek sah.*

Maize, *o nust.*

Man, *long wee.*

Many, *a so.*

Meadow, *yu gun ig il e aht.*

Meal, **Indian**, *o gwah u wen e ho tai jee.*

Meat, *o wal hoo.*

Million, *o ya lu ta wa ne a wa-o ya lee ta wa ne a wa.*

Moon, *woh ne da.*

Morning, *os tih tshee.*

Mother, my, *ak han ol ha.*

Mountain, *yo nond.*

Mouth, *tshe sug a lun.*

Muskrat, *no gi.*

Nail, *o je ail.*

Navel, *on le tah.*

Near, *a e tah.*

Neck, *o ni awl.*

Nettle, *ol hooht.*

Night, *kwa sun de gi.*

Nine, *wa tlon.*

Nineteen, *wa tlon ya wa la.*

Ninety, *wa tlon ne was.*

No, *yah ten.*

Nose, *o neu hs.*

Nothing, *yah a ta non.*

Oak, *o tok uh ha.*

Oats, *yu na hoont.*

Old, *a gi.*

On, *ka hale.*

One hundred, *ans cot ta wa ne a wa.*

One thousand, *o ya lee ta wa ne a wa.*

One, *ans cot.*
Otter, *to ween.*
Owl, *ska nun da no.*

Part, *ta kah ha sioun.*
Partridge, *ok wais.*
Perhaps, *to ga no nah.*
Pigeon, *o leek.*
Pike, *sku gah lux.*
Pine, *oh nait.*
Pipe, *ko nan a wuh.*
Plain, *rul ha dahk.*
Polecat, *o ne dus.*
Potato, *oh nun naht.*

Rain, *o kan o lah seeh.*
Red, *o neg wa ta.*
Retreat, the, *wa ha day go.*
River, *ke ho ad' a dee.*
Rock, *ots ta.*
Run, to, *ya dak na.*

Sash, *o dun kwun ha.*
Scale, *yut staht.*
Scalp, *ti un dah lon dak we.*
Sea, *ka ne a dal a oko a.*
See, to, *wa ont kot.*
Seven, *ja dak.*

Seventeen, *ja dak ya wa la.*
Seventy, *ja dak ne was.*
She, *a oon ha.*
Sheep, *tau de na ga lun tun ha.*
Ship, *ka hoon we ia goon.*
Shirt, *ka ni ya ga ha dus.*
Shoe, *ah ta.*
Shoulder, *o nunxt.*
Shout, to, *tay ya go hon let.*
Shrub, *o gwi le.*
Silver, *kah wish to no lung.*
Sinew, *o ge noh yah tun.*
Sing, to, *ka lon no ta.*
Sister, my, *o na da da gunh.*
Sit, to, *ya day lon.*
Six, *yah yak.*
Sixteen, *ya yah ya wa la.*
Sixty, *yah yak ne was.*
Skin, *o nah gwa lah.*
Sky, *ka ko nia.*
Sleep, to, *ya go tas.*
Small, *kun e wuh.*
Snake, *otk.*
Snipe, *ka we un dus ko.*
Snow, *o ne ah ta.*
Something, *o tho kno ho ta.*
Son, his, *loy a nah.*
Sour, *ya yo yo gis.*

Speak, to, *ya god ha la.*

Spear, *ho sha gweh.*

Spring, *kung we da heh.*

Squirrel, *tsh uk we loh.*

Star, *yu gis to kwa.*

Stone, *o nia.*

Stream, *ku nig i o ha a.*

Strike, to, *wa a gon lek.*

Strong, *kats hutst.*

Sturgeon, *run je a goch.*

Summer, *gwa gun ha ge.*

Sun, *woh ne da.*

Sweet, *ya wa gon.*

Ten, *o ya lee.*

That, *toekuh.*

They, *la noh ah.*

Thigh, *oh neet sah.*

Think, to, *yannon ton nion ha.*

Thirteen, *ha son ya wa la.*

Thirty, *ha son ne was hon.*

This, *kakekah.*

Thou, *ee sa.*

Three, *ha son.*

Thunder, *gas a gi un da.*

Tie, to, *ka warn.*

Toad, *tsh u nis ka gwa lond.*

Tobacco, *ka lo nia.*

Today, *ka wan a da.*
Toe, *o ne ug we lah.*
Tomorrow, *a yul ha na.*
Tongue, *o wu nas.*
Tooth, *o no wee.*
Tortoise, *u no wul.*
Town, *ku na diah.*
Tree, *kel heet.*
Trout, *do di ah to.*
Turkey, *ske we lo wah.*
Turtle, *u no wul.*
Twelve, *da ga na ya wa la.*
Twenty, *ta was hon.*
Two hundred, *da ga na ta wa ne a wa.*
Two thousand, *ta was ha ta wa ne a wa.*
Two, *da ga nee.*

Valley, *o oh ni awkh.*
Vein, *o ge noh yah tun.*

Walk, *to, e e yun.*
War-club, *yun le oh ta qua gan hi uh.*
War cry, *the, at lee yos la tay ya go hon let.*
Warrior, *lus kan la ge te.*
Water, *oh na gon noos.*
We, *tatnejahloo.*
Weed, *o nag in i es hoo.*
White, *o wis ka.*

Who, *hon ka.*
Wife, *my, teh ned lon.*
Wind, *u we lon do.*
Windpipe, *o hoong wah.*
Wing, *o we a hoonts.*
Winter, *roh sla gih.*
Within, *na gon.*
Without, *ats ta.*
Wolf, *o ta hune.*
Woman, *yong wee.*
Wood, *o yunt.*
Woodpecker, *o jee stok wol a noo.*

Ye, *e esa.*
Yellow, *o jeen kwulh.*
Yes, *ha.*
Yesterday, *ta tan.*
You, *e esa.*
Young, *o do ee.*

Numerical Table

- | | |
|-----------------------|--------------------------------|
| 1. Ans cot | 17. Ja dak ya wa la |
| 2. Da ga nee | 18. Ta ka lon ya wa la |
| 3. Ha son | 19. Wa tlon ya wa la |
| 4. Ki ya lee | 20. Ta was hon |
| 5. Wisk | 30. Ha son ne was hon |
| 6. Yah yak | 40. Ki ya lu ne was |
| 7. Ja dak | 50. Wisk ne was |
| 8. Ta ka lon | 60. Yah yak ne was |
| 9. Wa tlon | 70. Ja dak ne was |
| 10. O ya lee | 80. Ta ka lon ne was |
| 11. Ans cot ya wa la | 90. Wa tlon ne was |
| 12. Da ga na ya wa la | 100. Ans cot ta wa ne a wa |
| 13. Ha son ya wa la | 200. Da ga na ta wa ne a wa |
| 14. Ki ya lu ya wa la | 1,000. O ya lee ta wa ne a wa |
| 15. Wisk ya wa la | 2,000. Ta was ha ta wa ne a wa |
| 16. Ya yah ya wa la | |
- 1,000,000. O ya lu ta wa ne a wa-o ya lee ta wa ne a wa

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.