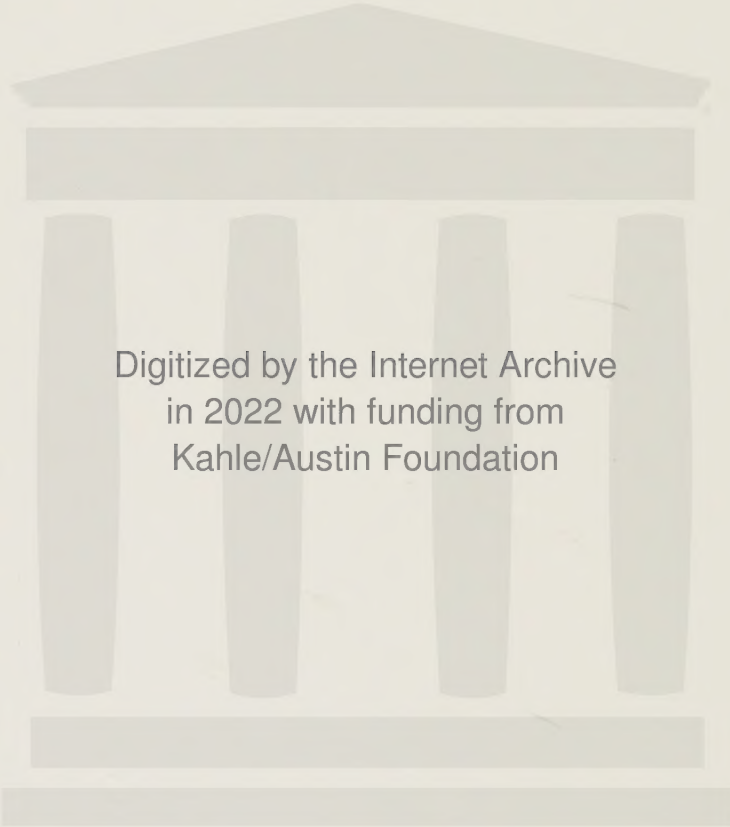


The Oneida Creation Story

Demus Elm and Harvey Antone

Translated and edited by Floyd G. Lounsbury and Bryan Gick



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The Oneida Creation Story

Sources of American Indian Oral Literature

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This series offers new editions of works previously published,
as well as works never before published,
on Native American oral tradition

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Translated and edited by Floyd G. Lounsbury and Bryan Gick

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A DEDICATION

Oneidas have a history as distinguished and tragic as that of any people. Befriending the American colonists in their time of need, we fought and died alongside them throughout the Revolutionary War. Yet, when peace came, we were stripped of our land, forced into poverty, and discriminated against for generations in our own country. Our nation was nearly obliterated. Much of our culture and language was headed toward oblivion.

But there is nothing traditional about poverty and despair. Having tried them for two hundred years, we have decided to try something else. As soon as we built up resources from gaming and other enterprises, we turned back to our cultural heritage strongly committed to preserve and revitalize it. The resurgence of so much nearly lost to us has been a time of great excitement and invigoration, of awakening and of newfound pride in being Oneida.

It is also a time of great responsibility. We in the Oneida homeland today are caretakers of the past for the benefit of the seventh generation to come. We must draw together all we can, hoping to pass on to our children's children what they might ask of us. Our wide-ranging efforts to preserve Oneida culture include reacquiring our sacred land, recording memories of our elders, and repatriating the Oneida past locked away in museums for too many years.

The traditional Oneida language is a vital link to our ancestors and national identity. Our spirit and spiritual values are embedded in it. We work to preserve and strengthen knowledge of the language, enhancing its daily presence in our lives.

We are proud the Oneida Indian Nation can publish this book. Here is the Oneida creation story, the oldest tradition of the *Onyota'aka* (People of the Standing Stone). For the first time, it is published in the Oneida language and it is one of the longest Oneida texts ever translated into English.

It is also a work of great linguistic value which reflects the standards of a legendary scholar, Floyd Lounsbury. He worked with the Oneida language for some sixty years until his death in 1998. While he did many other things (including cracking the code of Mayan hieroglyph writing), the theme of his professional life was the Oneida language first to last. This book was his final work.

We think this publication will be of interest to our Haudenosaunee brothers everywhere and to anyone curious to learn more of Iroquois culture and tradition. In making this available to all, we reclaim it as our own. We dedicate it to our Nation Members and to those who come after us.

NΛ ki? wa,

Men's Council and Clan Mothers, Oneida Indian Nation

Ray Halbritter, Nation Representative, Wolf Clan

Chuck Fougner, Wolf Clan

Keller George, Wolf Clan

Marilyn John, Bear Clan

Brian Patterson, Bear Clan

Ruth Burr, Turtle Clan

Beulah Green, Turtle Clan

Clint Hill, Turtle Clan

Dick Lynch, Turtle Clan

Ken Phillips, Turtle Clan

Iva Rodgers, Turtle Clan

Dale Rood, Turtle Clan

PREFACE

The Oneida Creation Story has never been published in the Oneida language—a situation that many see as desperate in light of the handful of remaining speakers able to recall these vital pieces of oral tradition. The goal of this project has been to produce a complete recorded, transcribed and translated rendition of the Story. While this work represents a relatively major study of text analysis, text and lexicon formatting methods and Oneida grammatical structure, its primary challenge and goal has simply been to provide an easily accessible and readable version of one of the greatest and most ancient pieces of literature of the Americas. If this can be achieved for the benefit of the Oneida people and those interested in learning more about their history, language, traditions and culture, then our work will be complete.

Since he began working with the Oneida people and language in the late 1930s, Floyd Lounsbury has held the Oneidas close to his heart. Late in his life, as his health continued to deteriorate, he lamented with increasing frequency that he would be unable to complete his many Oneida projects. I tried to reassure him, insisting that we had it all in hand—and thanks to the legacy of students of Iroquoian languages whom he taught and inspired, I believe my assertion was mostly true.

Our sincerest thanks are due the Oneida People, the Oneida Indian Nation of New York, Mr. and Mrs. Harvey Antone, and the late Mr. and Mrs. Demus Elm. This work would not have borne fruit without the constant encouragement, prodding and administrative heroism of Tony Wonderley, Oneida Indian Nation Historian, and is

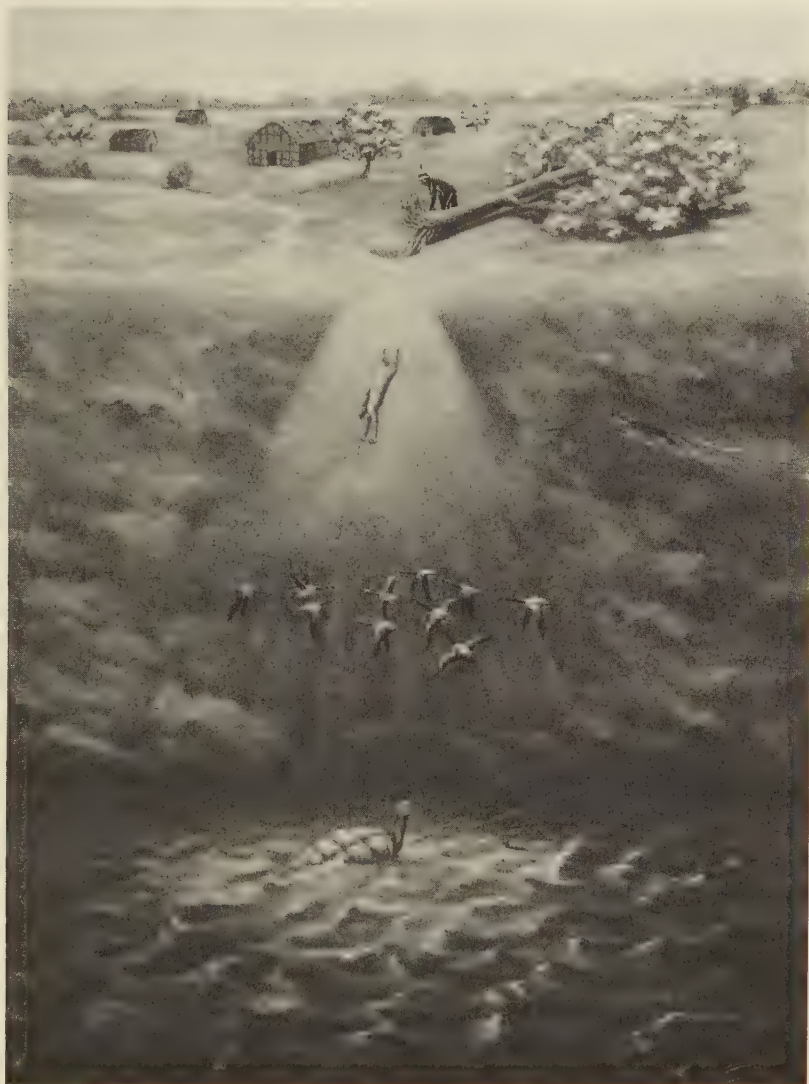
greatly improved by the chapter he has contributed on the early English versions of the Creation Story. Thanks also to Norma Kennedy, Karin Michelson and Cliff Abbott for invaluable consultation and editing help. There are surely many others whom Dr. Lounsbury would thank were he here to identify them. To all of these I apologize, with the assurance that your kindness did not go unappreciated—Floyd was a man filled to brimming with gratitude for anyone from whom he received help or kindness of any kind.

This text was compiled and databased partly using SIL's Shoebox linguistic databasing software, and partly using a lexicography program written in the Forth programming language by Floyd Lounsbury. The remainder of editing and formatting was done using Microsoft Word 5.1 and Word 98 for the Macintosh.

Finally, this work would be far superior were Dr. Lounsbury still here to oversee its final production. The many mistakes that have surely slipped by me to remain in this book would never have escaped his unerring eye and agile mind. I hope the reader will excuse these errors.

New Haven, Connecticut
December 1998

Bryan Gick



A rendition of the Iroquois creation, titled *Sky Woman*, by Seneca artist Ernest Smith (1936). Reprint of painting courtesy of the Rochester Museum & Science Center, Rochester, NY.

PART I

THE ONEIDA CREATION STORY

CHAPTER ONE: HISTORY AND INTRODUCTION

The Oneida Creation Story is one of the great pieces of ancient oral literature of the Americas. As with all such literature, it was handed down from generation to generation since long before the recorded history of any human nation, and is the combined product of the countless authors who passed it down to us. Also as with all such literature, it has seldom been written down.

This written version is just that—a single version. This telling of the Story is no more or less perfect or pure than any of the other repetitions that have ever been spoken by any elder. However, today there is a need to make the Story available to more young people in a more lasting form. For we are now facing the mixed blessing that there are more people who wish to study and learn about the Oneida Creation than there are elders able to retell it. For this reason, this transcription in the Oneida language and translation into English of the earliest and most complete recorded version of the Story known—that of the late Demus Elm—has been produced.

HISTORY OF THIS VERSION

The task of producing this version of the Oneida Creation Story began in 1971, when Floyd Lounsbury recorded the Story from Mr. Demus Elm, then age 96, of Southwold, Ontario. While most of this recording has survived, a large segment of the beginning was lost some time between the original recording and when the first transcriptions were made from the tapes. Thus, this portion of the original exists neither in recorded nor transcribed form.

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For many years, the Elm tapes remained filed away until, in 1994, Bryan Gick began graduate work in linguistics at Yale. Having hailed from traditional Seneca country (Warren County, in northwestern Pennsylvania), Gick had long been interested in the Iroquois. Being familiar with Dr. Lounsbury's work in Mayan hieroglyphs, Gick eagerly began working regularly on Seneca and Oneida with the retired but still very active Professor Lounsbury. Lounsbury and Gick continued this work together until, in 1996, 25 years after the Elm tapes were recorded, with the help of the Oneida Indian Nation of New York, and assistance from the Phillips Research Fund of the American Philosophical Society, they drove to Oneida, New York. Here, they had the good fortune of meeting Mr. Harvey Antone, a living relative of Mr. Elm and one of the last few fluent speakers of Oneida capable of reproducing the missing portion of the text. Mr. Antone agreed to record the missing portion of the story as he remembered hearing it from Mr. Elm, and to help with the translation of the original tapes. After a number of sessions together, the beginning of the story was recorded and many of the more difficult points in the translation of the Elm tapes were clarified.

Over the next two years, as Dr. Lounsbury faced increasing health problems, Lounsbury and Gick continued to meet regularly to work on transcribing and translating the Creation Story text. During the final months, and following Dr. Lounsbury's death on May 14, 1998, Gick completed the remainder of the translation and formatting of the text. Finally, with the administrative and moral support of Oneida Indian Nation Historian Tony Wonderley, and with his contribution of a chapter on historical English versions of the Creation Story, the original Elm tapes have been reconstructed into a single volume.

THE ORGANIZATION OF THIS BOOK

This book is divided into two parts. Part I focuses on the Oneida Creation text itself, including a discussion of earlier English renditions of the Story contributed by Anthony Wonderley (Chapter two) and the presentation of the Elm-Antone version (Chapter three). Part II contains supporting materials for Part I, including a set of three

lexicons cross-referenced with the Elm-Antone text (Chapters four through six), and appendices containing the original texts of the early English renditions discussed in Chapter two. If the reader wishes to begin reading the Elm-Antone text having a thorough understanding of its historical context, we recommend reading Chapter two and the appendices before proceeding to Chapter three. It may be equally useful, however, to skip ahead to the Elm-Antone text in Chapter three, returning to Chapter two at a later time. We do not intend for the organization of this book to limit the reader to our own approach.

At first, the most confusing aspect of this book will probably be using the lexicons. Arriving at a dictionary format that is both sensible to native speakers and useful to students of the language has been something of a holy grail to Iroquoianists for many years. The reason for this difficulty is that the internal structure of many Oneida words is very complex, involving many prefixes and suffixes, and making it impossible to alphabetize a wordlist in the style of English dictionaries. The structure of Oneida words is discussed in more detail below. The approach developed for this book uses multiple lexicons in parallel as a simple way of organizing this unwieldy information. This is, of course, in no way intended to be a serious Oneida dictionary, but provides the necessary information to allow any of the complex words in this text to be easily located in a stem-based dictionary (e.g., Abbott 1996—see bibliography). A more detailed description of how to use the lexicons is included at the beginning of chapter four of this book.

A NOTE ON THE STRUCTURE OF ONEIDA WORDS

Nouns and verbs in Oneida are, generally speaking, much more complicated than those in most other languages. Often a single Oneida word will translate into an entire English sentence. English and many other languages generally have more-or-less free-standing forms for nouns and verbs. Thus, while English has very involved forms such as *antidisestablishmentarianism* or *decompartmentalization*, the core “stems” of these words can stand alone and be listed in a dictionary, as with the verb *establish*, and the noun *compartment*. Similarly, most Oneida words are complex structures based around a verb or noun stem

(and sometimes both), often embedded in the middle of a rather long word.¹ However, most Oneida stems can not be separated from the rest of the word. There are a very small number of “standalone” nouns and verbs that are exceptions to the complex types, including such examples as *elhal* ‘dog’ and *koskos* ‘pig’.

Oneida complex verbs and nouns are much more simply viewed when broken down into a few basic components: prefixes, stems and suffixes.^{2,3} As discussed above, stems may be composed of a nominal or verbal root, or both. Where both are present, the noun root precedes the verb root.

Prefixes typically include, in the order in which they typically appear in a word: (1) prepronominal prefixes (optional) indicating direction, negation, etc.; (2) modal or tense prefixes (optional); (3) a pronominal prefix (mandatory); and (4) a reflexive or semi-reflexive prefix (optional).

Suffixes may carry a wide variety of forms and meanings, though those most frequently encountered are: (1) “derivational” suffixes, immediately following the verb or noun stem; (2) aspectual suffixes, indicating stative, habitual or punctual action (or, if the word is a noun complex, a nominal suffix); and (3) post-aspectual (or post-nominal) suffixes, usually indicating size or some other such attribute of the word.

The structure of Oneida complex nouns and verbs and its relevance to the use of this book is discussed further in the introductions to Chapters three and four.

¹I shall henceforth refer to these two types of constructions as “complex verbs” and “complex nouns.”

²My use of some of these terms departs slightly from some of the grammatical texts on the language (e.g., the term “stem” typically includes the reflexive prefix, which I here simply include with other prefixes). I do this to simplify as much as possible what would otherwise have to be a lengthy treatise on the grammatical categories of Oneida, better examples of which can be found elsewhere.

³Many of these categories are thoroughly discussed in Lounsbury (1953). For a less technical account, a number of teaching grammars are available.

In addition to the complex nouns and verbs, the other type of word in Oneida is the particle. These are generally short words corresponding to some of the short function words in English, such as "the", "this", "and", etc. Oneida particles can also be combined into complex strings to convey an idiomatic meaning (cf. English *what + ever = whatever*).

THE PRONUNCIATION OF ONEIDA

Oneida has fewer distinctive sounds than English, making it possible to learn to pronounce Oneida reasonably well without much difficulty. It is not necessary to give a complete lesson in pronunciation here, but mentioning a few points will make it easier for those unfamiliar with the language to read the text.

There are six vowels in Oneida, written *a*, *e*, *i*, *o*, *u*, *ʌ*. The first four are pronounced more or less as the vowels in English *hot*, *hay*, *he* and *hoe*, respectively. The last two are "nasal" vowels. The *u* sounds similar to the *on* in French *bon*, and the *ʌ* like English *fun*, but with somewhat more nasality. A vowel followed by a colon (:) should be pronounced long.

All consonants sound similar to English, except as follows: In English, the letter *s* can have an *s* sound, as in *post*, a *z* sound, as in *pose*, or a *sh* sound, as in *passion*. Similarly in Oneida, when the letter *s* is followed by *i* or *y*, it sounds like English *sh*; when it is followed by any other vowel, *l*, *w*, or *n*, it sounds more like English *z*. The Oneida spelling *sh* should be pronounced as *s* plus *h*, as in English *mishear*. Oneida *t* and *k* behave similarly to *s*, so that before a vowel or *l*, *n*, *w* or *y*, they sound more like English *d* and *g*, respectively. Also, the Oneida combinations *tsi* and *tsy* sound like English *j*, as in *judge*, and Oneida *tshi* and *tshy* sound like English *ch*, as in *church*.

Finally, the symbol ? stands for the "glottal stop" sound. This is the stop sound between vowels in English *uh-oh* and *uh-uh*.

CHAPTER TWO: THE ELM-ANTONE CREATION STORY IN COMPARATIVE AND HISTORICAL CONTEXT

by Anthony Wonderley
Historian, Oneida Indian Nation

Iroquoian stories of creation belong to a single mythic tradition extending into the distant past. Parts of the myth are recorded in some forty written versions spanning more than 350 years (Abler 1987). This tradition—"one of the great intellectual display pieces of the New World" (Fenton 1962:283)—is probably the most completely documented view of world origin (cosmology) anywhere in North America. The Elm-Antone account of creation thus joins and enriches a very distinguished company of materials.

In addition to publishing the first cosmology in the Oneida language, Floyd Lounsbury and Bryan Gick wanted to make available earlier Oneida accounts of creation. Two little known but important versions are presented here in the Appendix. The earlier narrative reflects the creation story as it must have been known in the late 1700s. The later account was recorded early in the 20th century. They are natural companions to the Elm-Antone piece. These three comprise most of the Oneida sources telling how the world began.¹

¹ One version, an account by Wisconsin Oneida Aaron House, was documented in 1939 (Ritzenthaler 1950:42-3). Abler cites a creation story by Greene who "heard it on the Six Nations (Grand River) Reserve from 'an old Oneida chief, himself nearly one hundred years old'" (Abler 1987:203; reference to Greene 1971:34-6).

The translators asked me to work up a background study of the Elm-Antone creation story, one providing comparison not only to earlier Oneida versions but also to a larger body of Iroquoian cosmological materials. Myths, like the people who tell them, have their own histories and the Iroquoian tradition of origin is particularly rich in historical potential. This, the resulting essay, takes a historical view of changes and continuities over time.

Changes in the creation story have occurred over the centuries. A fundamental shift in plot becomes apparent during the very early 1800s. Most earlier sources (1600s and 1700s) share features setting them apart from what I consider to be the modern era from the early 1800s through the present.

Prior to the modern era, the major figures of good and evil were the benevolent brother and his grandmother. There was rivalry between twin brothers resulting in the death of one. Their struggle seems to have been concerned with food and subsistence issues including corn, game animals, water and fishing resources. Creation and especially human origins are not explained at all or mentioned in the briefest manner.

The Iroquois version(s) of the story was very sparsely recorded until late in the 1700s. Only at that point do we have several accounts which collectively provide a reasonable picture of themes and episodes then known to Iroquois people. Two were recorded by John Norton (Joseph Brant's adopted son) in a diary dated 1816 (Klinck and Talman 1970:88-97). They are properly considered late 18th century in date because Norton's interest in the subject was longstanding. As early as 1805, he had delivered on talk on Iroquois cosmology and one of his 1816 versions derived from "an Onondaga Chief of near a hundred years old" (ibid.:88, 91).

Complementing Norton's material is the Oneida account by James Dean written sometime before 1815 (Appendix). Very possibly Dean remembered it from his boyhood among the Oneidas prior to 1770. If so, this would be the earliest Iroquois version of creation recorded at any length. Certainly it is the most detailed pre-19th century version available of the key events from Sky-woman's fall to the beginning of our era.

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The Dean and Norton accounts are very similar. Together they provide a window on Iroquois cosmology at a relatively early time. With such a composite story serving as an analytic baseline, one can scrutinize earlier and later creation stories to form an impression of continuity or variability.

Lafitau recorded portions of the creation story probably heard in the early 1700s at Caughnawaga, near Montreal – a community of recent immigrants (chiefly Mohawk) from present New York (Fenton and Moore 1974 1:82, 168).²

The composite late 18th-century cosmogony is astonishingly similar to what was collected by French missionaries among the Hurons (Iroquoian-speaking people of Ontario) in the 1620s-30s. These include texts by Sagard (Wrong 1939:169-72) and Brebeouf (Thwaites 1897 8:117-19, 10:124-39). From about the same time (circa 1644), there exists a fragment of the Mohawk creation story recorded by the Dutch cleric Megapolensis (Jameson 1909:177-8).

In the modern era, the good-evil polarity is occupied by the good and bad twins. Their rivalry is very largely the story of the good brother ordering the world for the benefit of mankind while the bad brother counters such actions in a variety of ways. Prominent among the good brother's acts is the creation of human beings, a deliberate process accomplished in a specific fashion.

These changes became evident in the first account of creation written by a native person: Tuscarora David Cusick in 1825 (Beauchamp 1892:1-5). Other important early 19th-century sources include Seneca versions reported by Henry Dearborn in 1838 (Dearborn 1904:72-4), written by Benjamin Williams about 1840 (Abler 1982), and discussed by Asher Wright prior to 1859 (Fenton 1957:305-7). Lewis Henry Morgan did not document a particular

²Two texts dating from about the 1670s may include some information about the creation as known to Iroquois people. One is by Hennepin, the other is by a "friend of the Abbot Galinee" (Thwaites 1903 2:450-3; Margry 1876 1:360-2). Both are problematic sources. Neither is clear as to which people are being discussed; neither is a demonstrably first-hand account (cf. Richter 1992:290).

version but he characterized important features of the cosmology as known about mid-century (Morgan 1962:153-6, 163).³

A great proliferation of recorded versions occurred after 1870 (see Abler 1987 for a list of these sources). Easily the most important compilation is Hewitt's *Iroquoian Cosmology* containing four creation myths rendered in the native tongue and in English translation (1974). The publication includes brief versions by Seneca John Armstrong (Cattaraugus, 1896) and Onondagas John and Joshua Buck (Six Nations or Grand River Reserve, Ontario, 1889-97). It also includes substantial accounts by the great Iroquois codifiers and encyclopedists active at turn-of-the-century Six Nations Reserve, Seth Newhouse (Mohawk, 1896-7) and John Arthur Gibson (Onondaga, 1900).

Gibson's creation text is the lengthiest and most systematically conceived version ever committed to paper. It was the primary source for Fenton's influential study of cultural themes expressed in the creation story (1962; page references also given to a revised version, 1998).

The second Oneida creation story presented in the appendix is that of Anthony Day, recorded at the Oneida Reserve of the Thames, Ontario, in 1912. Day's is an important contribution for expanding the regional-tribal coverage of turn-of-the-century accounts.

The complete Iroquois narrative of creation comprises three main sections corresponding to epochs. "The first describes society of the Sky-world; the creation of the Earth upon Turtle's back forms the second cosmical epoch; and the third is the World of Sapling [the good twin], the period of primitive human society" (Fenton 1962:289; 1998:39).

The second epoch—from the fall of Sky-woman to the acts of the twins setting our world in order—is the focus of this article. It is the only portion of the plot described in all three Oneida accounts considered here and is the most important for comparative purposes.

3At least one other version of the early 19th century is provided by Schoolcraft (1851 1:316-17). Its source is not given and it seems to me derivative and possibly confused. Schoolcraft also repeated Cusick's 1825 account without attribution (Schoolcraft 1975:36-7).

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“The second episode in the longer versions is the core of the creation myth; it is found in all the longer versions and forms the basis of the fragmentary ones” (Tooker 1991:152).

The commentary below analyzes blocks of text as cited by phrase numbers given in the Elm-Antone narrative.

1. The story opens in a world above and preceding ours, a land in the sky inhabited by human-like beings. It is a place of plenty providing all that is needed. Its people are happy and do not know death (phrases 1-5).

The idea of a world above and prior to ours is mentioned in the earliest accounts of creation recorded by Europeans. As Brebeuf noted among Hurons in 1636:

[T]hey think the Heavens existed a long time before this wonder [fall of a woman from heaven]...They suppose, even, that above the arches of the Sky there was and still is a land like ours, with woods, lakes, rivers and fields, and Peoples who inhabit them (Thwaites 1897 10:127).

In the first detailed Iroquois description of the sky world (that of Dean; Appendix), the sky world is as Elm-Antone defined it two centuries later:

At this time, the human family dwelt in a country situated in the upper regions of the air, abounding in every thing conducive to the comfort and convenience of life. The forests were full of game; the lakes and streams swarmed with fish and fowl, while the earth and fields spontaneously produced a profusion of vegetables for the use of men. An unclouded sun enlivened their days, and storms and tempests were unknown in that happy region. The inhabitants were strangers to death, and its harbingers pain and disease, while their minds were free from the corroding passions of jealousy, hatred, malice, and revenge, so that their state was perfectly happy.

2. Sent to fetch her rich husband some water, a woman first offers a drink to a sweaty lacrosse player. The angry husband

believes this act cancels their marriage. He directs his servants to pull out a white pine and push the woman through the resulting hole (phrases 6-30).

The earliest 17th-century accounts state that it was a pregnant woman who fell from the sky (Huron in 1635, Thwaites 1897 8:119; Mohawk circa 1644, Jameson 1909:178). By the early 1700s, she was hurled out for sexual improprieties (Fenton and Moore 1974 1:82), a circumstance consistent with more detailed versions available from the late 1700s.

In late 18th-century Iroquois accounts (especially Dean but basically the same in Norton's second version; Klinck and Talman 1970:91-7), the husband is a chief in the sky world who sinks into melancholy and begins to waste away. Asked to account for his depression, he requests a white pine be uprooted and that he and his pregnant wife be placed near the yawning hole. After pushing his wife through the hole, the husband announces he will recover his health having dealt in this fashion with his wife's presumed adultery.

In Day's account of 1912 (Appendix), the idea of a man exiling a pregnant woman for infidelity is retained. However a brother and sister replace the more frequently mentioned husband and wife. The Elm-Antone account preserves the expulsion of the wife by the husband. But there is no more than a hint at adulterous conditions and the woman is not pregnant.

The specific circumstances mentioned by Elm-Antone most closely resemble those of John Arthur Gibson's epic creation account of 1900. In that, a chief's young wife witnesses a lacrosse game and gives water to one of the players. The incident apparently increases the chief's suspicion of the woman's infidelity. Ultimately, in fulfillment of a dream, the chief causes a tree of light to be uprooted, then pushes his pregnant wife through the chasm (Hewitt 1974:476-80).

3. As the lady falls from the sky world, she is able to grab strawberry and tobacco plants to take with her (phrases 31-34).

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These specific details may be unique to the Elm-Antone version but are closely related to two ideas commonly expressed in creation stories recorded since the early 1800s.

First, plants especially valuable or sacred are described as deliberate creations intended for mankind. However these plants are created in this world long after the descent of the lady (who is Sky-woman). In accounts by Seth Newhouse and John Arthur Gibson, for example, the good twin creates maple and apple trees, sunflowers, strawberries and probably tobacco (Hewitt 1974:301-2, 491, 544).

Second, Sky-woman arrives in our world with substances useful to humans. In Hewitt's turn-of-the-century accounts, these are not strawberries and tobacco but corn, deer meat, and various objects connected with food preparation (ibid.:176-7, 223-4, 481).

4. Far below in muddy waters, a muskrat notices something flying down. Other aquatic animals identify it as a falling human being and wonder who can support the woman. Turtle, it is agreed, will do so. Loons fly up and bring the woman down safely on Turtle's back (phrases 35-70).

Aquatic animals inhabiting our place take counsel about the falling human. Deciding to help, they construct a platform on Turtle's back to support Sky-woman. This must be another pre-European part of the creation story because it is summarized as early as 1636 among the Hurons:

Now, as she fell, the Turtle, happening to raise her head above water, perceived her; and, not knowing what to decide upon, astonished as she was at this wonder [Turtle is female in this account], she called together the other aquatic animals to get their opinion. They immediately assembled; she points out to them what she saw, and asks them what they think it fitting to do. The greater part refer the matter to the Beaver, who, through courtesy, hands over the whole to the judgment of the Turtle, whose final opinion was that they should all promptly set to work, dive to the bottom of the water, bring up soil to her, and put it on her back. No sooner said than done, and the woman fell very gently on this Island (Thwaites 1897 10:129).

Aquatic animals clearly included mammals and birds associated in any fashion with water and possibly fish. Over the years, there is considerable variation in describing which aquatic animals do what. Dean's late 18th-century account identifies loon as the animal who first sees the falling human. The aquatic animals then ask themselves, how to support her? Turtle will do it. How then, to procure earth? Mink agrees to dive into the depths but floats upward dead. However a small amount of earth discovered in his paws is placed on Turtle's back to become land.

Day's 1912 narrative is in rather close agreement. Loon observes a woman falling and readies a platform. Turtle will furnish support and is tested for his suitability to the task. Mink dives, dies, but brings up earth for Turtle's back. The motif of the earth diver (turtle, mink, and muskrat are among those named in different accounts) retrieving soil from the bottom is absent from the Elm-Antone version.

5. Three animals volunteer to support the falling woman but only the third, Turtle, is up to the task (phrases 52-58).

A common device or habit of oral delivery is to offer a series of similar events which are variations of the same incident. Typically it is a patterned repetition of tasks or tests conveyed in identical format and using many of the same phrases. We often find, for example (as in the Elm-Antone account) that several animals, each identified, competed to support the world and it was the last contestant who succeeded. Several animals then dove to the ocean bottom trying to bring up earth but only the last accomplished this, and so on.

The clearest example of how this would have worked in an Oneida oral delivery is conveyed in Day's version of the suitors seeking the hand of Sky-woman's daughter. The Dean account does not specify the details within each series but it does indicate where such a series was understood to occur: "Several others in succession presented themselves," "Several of the most expert divers went in quest of it," "She was then solicited in marriage by several animals" and so forth.

In Oneida versions of the modern era, the number of tasks or tests comprising such a series is three. In Day, that is the number of suitors and the number of times the good twin encounters his father. In Elm-Antone, it is the number of animals seeking the honor of supporting the earth and, apparently, the number of days Sky-woman experiences expansion of the earth (phrases 71-82). As Oneida Lydia Doxtader noted in 1917, things always happen three times in Indian stories (Allen 1944:281).

6. With Sky-woman safely landed on Turtle's back, the land begins to expand. One plant growing on the landscape was the red willow (phrases 71-88).

Does the land expand by itself? This issue is barely touched on in early accounts. A problematic version of the 1670s states, "In time the Filth of the Sea gathering and settling [settling] about the Tortoise by little and little, form'd a great extent of Land, which at present is that we call America" (Thwaites 1903 2:452). Lafitau, in the early 1720s, notes: "When she [Sky-woman] fell, the turtle received her on his back, on which the otter and fishes, digging up clay from the bottom of the water, formed a little island which increased little by little and extended into the form in which we see the earth today" (Fenton and Moore 1974 1:82).

Dean's account is clear on the matter. The earth indeed grew by itself, then put forth "spontaneous productions," including willow, which Sky-woman required for her survival:

The mink at length took the dangerous plunge, and after a long absence arose dead. By a critical examination, a small quantity of earth was discovered in one of his claws, which he had scratched from the bottom. This being carefully preserved was placed on the back of the turtle. The earth had already grown to the size of a man's foot, when she [Sky-woman] stood covering one foot with the other. Shortly after she had room for both feet and was soon able to sit down. The earth continued to expand and soon formed a small island, skirted with willow and other aquatic shrubbery, and at length stretched out into a widely extended plain, interspersed with views and smaller

streams which with gentle current moved forward their tributary waters to the ocean.

She repaired to the seashore, erected a habitation, and settled in her new abode. Not long after, she became the mother of a daughter and was supported by the spontaneous productions of the earth until the child arrived at adult years.

The specific description of spontaneous growth of earth and generation of vegetation is most similar in the modern era to Seth Newhouse's version at Six Nations Reserve, 1896-7 (Hewitt 1974:288-9). In some accounts, Sky-woman or, more commonly, the good twin is linked to the creation of vegetative life. However, as the good twin explains (in Gibson's 1900 account), he can create life from earth because "this earth is alive" (Hewitt 1974:498). The miraculous growth of our world results from the generative power of "our Mother," the earth (Hewitt 1974:138). It must be an ancient Iroquoian conception of creation faithfully preserved by both Day and Elm-Antone.

The Day and Elm-Antone passages on this subject are remarkably similar, even including the detail of a red plant. It is willow according to Elm-Antone and red osier dogwood in Day. John Arthur Gibson named the red willow as the eldest medicine (Hewitt 1974:491, 544), a plant interpreted by Fenton as the red osier dogwood (1962:293; cf. 1998:44).

7. Sky-woman becomes pregnant (phrase 89). No lover is named.

The three late 18th-century accounts agree that Sky-woman, already pregnant when arriving in this world, bears a daughter who grows up and marries. The husband, who visits Sky-woman's daughter only once, places two arrows on the young lady which causes her to conceive twin boys (Klinck and Talman 1970:88, 95). Dean, who provides the most details of this incident, notes that Sky-woman's daughter is courted by a succession of suitors culminating in the choice of Turtle. The daughter conceives after Turtle crosses two arrows on her chest. The temperaments of the coming twins are prefigured in the arrows: one tipped with flint, the other with bark.

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The earliest recorded version of these events (Huron, 1636) is scanty on details. Sky-woman bears a daughter who becomes pregnant through means unclear to the European scribe (Thwaites 1897 10:129). Arrows as the agency of insemination are mentioned in an otherwise different version of the creation from the 1670s (Margry 1876 1:361), and again by Seth Newhouse and John Arthur Gibson in 1896-1900 (Hewitt 1974:291-2, 485).

The Day account of 1912 preserves the essential details of Dean. Sky-woman's daughter is courted by three suitors. The daughter marries the third, Turtle, who visits her only once and deposits two arrows.

Nothing is said in Elm-Antone about Sky-woman's daughter because Sky-woman herself is the mother of the twins. This plot variation may be of considerable antiquity (cf. Thwaites 1903 2:452). However, foreshortening the genealogical chain by deleting the daughter is a rather common characteristic of Iroquoian creation stories in the modern era beginning with Cusick in 1825 (Beauchamp 1892:1-5).

8. Twin boys are born. One leaves the womb normally, the other bursts through his mother's body killing her. They were all alone. One was named *Thaluhyawaku*, the other *Tawiskalu* (phrases 90-95).

The names date to pre-European times. They are widely distributed among Iroquoian groups and have remained unchanged for over 350 years. The *Thaluhyawaku* of Elm-Antone is Day's *Talohiawa'GO* and Dean's *Taulonghyauwaugoon*. First recorded among the Mohawks in about 1644 (as *Tharonhijouaagon*), the name means, according to Samuel Kirkland, "Upholder of the Skies or Heavens" (Pilkington 1980:364). He is the good mind, the good twin hereafter called Sky-holder.

The name of the other twin, *Tawiskalu*, was translated as flint in 1636 and again over 150 years later (Thwaites 1897 10:131; Klinck and Talman 1970:88-9). He, of course, is the evil-minded brother rendered by Dean as *Thanwiskalaw* and Day as *Dawisga'L* (and hereafter referred to as Flint).

The late 18th-century accounts agree that, prior to birth, the twins were heard to debate the means of exit from their mother. In Dean, Flint intends to murder his mother by bursting through her body, "thus giving the first evidence of his malignant disposition." All four of Hewitt's turn-of-the-century accounts agree on this incident and Day retains it also, specifying that Flint came out his mother's side.

The idea that the twins were orphaned at birth can be traced to at least 1825 (Beauchamp 1892:2). However, the late 18th-century accounts indicate that the twins (especially Flint) are raised by their grandmother (Sky-woman). Sky-holder subsequently interacts with his father, Turtle. Both grandmother and Turtle are major characters in Dean. They continue to be important in the creation as related by John and Joshua Buck, Seth Newhouse, and John Arthur Gibson at Six Nations Reserve, 1889-1900 (Hewitt 1974:183-9, 293-301, 484-531). Day knew approximately the same about grandmother and Turtle among the Oneida of the Thames in 1912.

9. Sky-holder, soon to create humans, wants to order the world for the benefit of mankind. Flint, being of an opposite mind, always tries to alter Sky-holder's plans.

Sky-holder creates rivers flowing in two directions at once. Flint, objecting that this will make it too easy for people to travel around, counters by constructing impediments. Sky-holder accepts Flint's changes but places portages at all rapids.

Sky-holder creates game animals so people will be able to eat meat. Flint locks them up, substituting in their place his own creations—beasts who can kill humans. Sky-holder agrees to the presence of some dangerous animals but releases the game animals to roam freely (phrases 96-136).

The two incidents have ancient and presumably pre-European roots. As early as 1636, the Huron good twin is responsible for rivers and credited with having freed game animals from a cave (Thwaites 1897 10:135-7). In citing these incidents within the context of the twin's creative rivalry, Elm-Antone is very close to other modern

accounts, especially the turn-of-the-century versions by Day and Seth Newhouse (Hewitt 1974:255, 339).

The theme of sibling rivalry dominates the creation story familiar in modern times (Fenton 1962:292; 1998:44-5; cf. Morgan 1962:156; Tooker 1991:154; Wallace 1972:90-1). The world as we know it resulted from the brothers' creative contest played out in a series of symmetrical, contrapuntal acts. Sky-holder creates some aspect of the earthly environment for the benefit of mankind. Flint responds with a corresponding destructive or negative action intended to spoil Sky-holder's creation.

A struggle between brothers apparently always played an important role in the creation story. Chroniclers of the 17th through early 18th century noted that the evil brother, ineffectually armed, was killed by the good brother equipped with antlers (Thwaites 1897 10:129-31; Jameson 1909:178; Fenton and Moore 1974 1:82).

When the story comes into more detailed focus late in the 18th century, Flint is said to be the successful hunter (presumably because of Turtle's flint-tipped arrow) and his grandmother's favorite. Sky-holder, in contrast, interacts with the twins' father and receives from Turtle the gift of corn. Turtle tells Sky-holder that the evil brother must die to make human life possible. He then counsels Sky-holder about the upcoming showdown with Flint.

Exchanging information about the substances which will harm each of them, Sky-holder deceives Flint by claiming vulnerability to some plant substance. Flint truthfully names deer horns and flint stones as his bane. The brothers battle and Sky-holder kills the improperly armed Flint. (These specifics are from Dean although all three late 18th-century accounts are similar.) The 18th-century versions show little concern with competitive, consciously realized acts of creation.

Elm-Antone does not mention the physical battle between the brothers. In common with most accounts of the modern era, however, Elm-Antone presents the sibling rivalry as an actively creative process which defines the suitability of the world for human life.

10. Sky-holder creates a man and a woman from clay, giving them dominion over the earth and intending their lives to be

easy. Flint imitates the creative act in clay producing a monkey and an ape. When he then tries to make people from foam, Sky-holder cooperates and brings them to life. (phrases 137-170).

Neither Dean nor Day describes these events. However, the manner in which Elm-Antone addresses the subject of human creation is typical of creation stories told in the modern era. During the 19th and 20th centuries, creation usually is described as an act of conscious intent. Further, the creation of humans tends to be mentioned, and the means by which people were created is made explicit.

Early 19th-century native accounts by Cusick (1825) and Benjamin Williams (1830s-40s) not only address creation as a concept to explain, they make it clear who made humans and how that was done (Beauchamp 1892:3; Abler 1982:82). The creation of humans from earth or clay is almost certainly what is described in all three of Hewitt's accounts from the Six Nations Reserve at the turn of the century (1974:209, 320, 511, 520).

The earliest statement known to me of these ideas is found in one of the late 18th-century versions, Norton's second account:

Teharonghyawagon began to form man. He made the aboriginal natives of America out of earth which, breaking as he formed them, gave him great difficulty in the creation. This is alleged as the reason of their numbers being small. The Europeans he composed of the foam of the ocean, which is the cause of their fairness (Klinck and Talman 1970:97).

Iroquois explanations of racial differences occurred earlier, but possibly not as part of the creation story. The traveler Timothy Dwight, for example, claimed to have heard the following story from Samuel Kirkland, "delivered to him, as he told me, in a solemn assembly of the Oneida Sachems and some other of their principal people." Presumably the incident occurred early in Kirkland's mission to the Oneidas which began in 1766:

Before Man existed, there were three great and good Spirits; of whom one was superiour to the other two, and is emphatically called the

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great Spirit and the good Spirit. At a certain time this exalted Being said to one of the others, "make a man." He obeyed and taking chalk formed a paste of it, and moulding it into the human shape infused into it the animating principle, and brought it to the great Spirit. He, after surveying it, said "This is too white."

He then directed the other to make a trial of his skill. Accordingly taking charcoal he pursued the same process, and brought the result to the great Spirit; who after surveying it, said, "It is too black."

Then said the great Spirit, "I will now try myself;" and taking red earth he formed a human being in the same manner, surveyed it, and said, "this is a proper (or perfect) man." These three, as you will naturally anticipate, were the original ancestors of all the white, black, and red men of our race (Dwight 1822 4:189-90).

The incident in which Sky-holder brings the foam-being of Flint to life is also reported in the creation epics of Seth Newhouse (Hewitt 1974:323-6) and John Arthur Gibson. Gibson is the only one of the three to make clear that this explains racial differences: the foam-derived humans are white people distinct from earlier creations who are native people (ibid.:523-5).

Monkeys and/or apes are mentioned from Cusick to Gibson, 1825-1900 (Beauchamp 1892:3-4; Hewitt 1974:523-5; Abler 1987:208). It seems likely these concepts are Old World in origin. If so, they must have been communicated to native people early on. Prior to 1650, the Mahicans (eastern neighbors of the Mohawks) had a sachem whose native-language name was said to mean little ape or monkey (Dunn 1994:245).

It is also possible that the Iroquois knew of monkeys prior to the arrival of Europeans. Several motifs of the Iroquoian creation story—such as the twin brothers—are widespread throughout the continent (Fenton 1962:285, 289; 1998:38-9). The classic Maya creation myth of Guatemala, to cite one example, relates the beginning of our world to hero twins, one of whose creative activities resulted in the appearance of monkeys (Tedlock 1986:120-1). Conceivably, knowledge of monkeys was transmitted from southern climes to Iroquois country by native people or, alternatively, such similarities might derive from an older mythological stratum common to both regions of the Americas in the more distant past.

11. Sky-holder and Flint share control over the figure made from foam—either of the brothers may take it over (phrases 171-195).

Gibson said virtually the same thing about shared control over the humans of foam (Hewitt 1974:524). More generally, the Elm-Antone account characterizes the twins as ethical opposites in competition to influence human life. That view was fully developed in Cusick's creation narrative of 1825 (Beauchamp 1892:4-5). By 1850, Morgan summarized the nature of the brothers' struggle in these terms:

According to the legend of their finite origin, they were brothers, born at the same birth, and destined to an endless existence. The Evil Spirit, in a limited degree, was ascribed creative power. As the Great Spirit created man, and all useful animals, and products of the earth, so the Evil Spirit created all monsters, poisonous reptiles, and noxious plants. In a word, while the former made everything that was good and subservient, the latter formed everything that was bad and pernicious to man. One delighted in virtue, and in the happiness of his creatures, to which end he exercised over them his unceasing protection. The other was committed to deeds of evil, and was ever watchful to scatter discord among men, and multiply their calamities (Morgan 1962:156).

Throughout the 19th century, Flint often is described as a devil-like figure. Presiding over wickedness in human affairs, he personifies the opposite of Sky-holder's virtues. Each of the brothers, Morgan emphasized, "ruled an independent kingdom" (ibid.:156). "All the agencies of evil were brought into existence by, and held under the dominion of the Evil-minded. To counteract their machinations, the efforts of the great Spirit and his spiritual host were incessantly put forth" (ibid.:163).

The twins always played a role in the Iroquoian creation story. Earlier in time, however, the dyad of good and evil active in human affairs was not the twins but the benevolent grandson and the wicked grandmother.

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Sagard documented this principle among the Hurons in about 1623:

The general belief of our Hurons (although they understand it themselves very imperfectly and speak of it in very different ways) is that the Creator who made the whole world is called Yoscaha [Huron name of the good twin]...and he has also a grandmother named Ataensiq...They say that they live far away...and that his house or lodge is made like theirs, with plenty of corn in it and everything else necessary to maintain human life. He sows corn, works, drinks, eats, and sleeps like others. All the animals on earth belong to him and are like servants of his. By nature he is very kind, and makes everything grow, and all he does is done well, and he gives us fine weather and everything else good and advantageous. But on the contrary his grandmother is spiteful, and she often spoils all her grandson has done ...

They believe that souls are immortal, and that when they leave the body they go at once to dance and rejoice in the presence of Yoscaha and his grandmother Ataensiq, taking the route and way of the [Milky Way](Wrong 1939:169-70, 172).

Hennepin alludes to the evil woman and good male (calling them mother and son) in about the 1670s (Thwaites 1903 2:450). In the early 1700s, Lafitau encountered the importance of Sky-holder and the grandmother among the Iroquois of Caughnawaga:

This woman is the grandmother of Tharonhiaougou, their God...but she was quite different from her other grandson, who seeks to do only good; she was of a very evil nature; she subsisted only on the flesh of serpents and vipers; she presided at death; she likewise sucked the blood of men, causing them to die of illness and weakness. She is the Queen of the Shades to whom they must pay the tribute of everything that has been buried with their bodies; and she forces them to divert her by dancing before her (Fenton and Moore 1974 1:168).

Thus, a dualistic notion of malicious grandmother and kindly disposed grandson is one of the most consistent features of Iroquoian creation accounts throughout the 17th and early 18th centuries. The documentation indicates that grandmother and the good brother lived

on after Flint's death, that they personified good and evil, and that they governed or intervened in human affairs.

Dean's late 18th-century narrative preserves this older idea of the grandmother and Sky-holder (not Sky-holder and Flint) promoting good and evil in human affairs:

[S]he gave up the hope of destroying the whole human race at once, and determined to wreak her vengeance upon them in a manner which although less violent, would be more efficacious. She has ever since been employed in gratifying her malignant disposition by inflicting upon mankind all those evils which are suffered in the present world. Taulonghyauwaugoon, on the other hand displays the infinite benevolence of his nature by bestowing on the human race the blessings they enjoy, all of which flow from his bountiful providence.

Conceptually transitional, Day's 1912 account mentions both sets of polarities but does not clearly define either.

12. The man made from foam is placed in the Garden of Eden. The Creator removes a rib from him to create a woman. The two are forbidden to touch a fruit tree growing there. Nevertheless, a snake (apparently Satan) convinces them to try the fruit. The couple becomes ashamed of their nudity. The Creator sends an angel to banish them from the garden for having broken a commandment. Now living will not be easy. The woman will bleed and the man will sweat to get food (phrases 196-247).

As Elm recounts the Adam and Eve incident of the Book of Genesis, he seems to indicate he is citing the Bible (phrases 208-211). Perhaps Elm felt the biblical allusion was appropriate to the story of the foam-created man.

Deliberate or not, there are other suggestions of Christian influence in the Day and Elm-Antone creation stories. In Day, Sky-holder perishes but apparently comes back to life promising he will be seen on the world's last day. Perhaps something from Christianity is visible in the idea of resurrection (also mentioned in the case of the twins' mother) linked to a judgment day. In Elm-Antone, one

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wonders whether the human right to have dominion over the earth or the creation of humans from clay are not biblically derived concepts.

Certainly some Christian influence would not be surprising since Oneidas have been exposed to active Christian proselytization for centuries. At about the time of the earliest Oneida-derived written account (Dean), the Oneidas were experiencing a wave of Protestant missionaries including Samuel Kirkland (see comments above, item 10).

Sir William Johnson noted in 1771 how French Catholic missionaries introduced, more than a century previous, "inventions which the present generation confound with their ancient ceremonies," and that the Iroquois "who from their having been next to our settlements for several years, and relying solely on oral tradition for the support of their ancient usages, have lost great part of them, and have blended some with customs amongst ourselves" (O'Callaghan 1851 4:431-2).

Although Johnson was speaking of the Mohawks, his allusion to earlier Catholic efforts held true for the Oneidas also. French priests (Jesuits) resided among the Oneidas for over twenty years beginning in 1667. At that time, two thirds of the Oneida people were said to be adopted Algonquins and Hurons (Thwaites 1899 51:123), many of whom were Christians before they arrived in Oneida country.

13. The plot switches back to Sky-holder's humans of clay. When Sky-holder finds them doing nothing, he encourages them to start a family. Sky-holder demonstrates drumming and dancing in a circle, thus teaching people the Thanksgiving Dance as the way to keep their spirits and minds active. Sky-holder apparently leaves and the human condition is reiterated: people have control over everything on the earth but they will have to work for a living and put up with the occasional dangerous animal (phrases 248-268).

This final passage takes the creation story into Fenton's third epoch, a time when, according to Gibson, Sky-holder (or some avatar of Sky-holder) visits the humans four times (Fenton 1998:46-8). Responding to chaotic conditions, Sky-holder instructs people in

proper living on each occasion. As far as I can determine, this third epoch of the creation is not documented prior to the 19th century but it forms a logical and seamless transition into the next great historico-mythic event in the Iroquois oral tradition: the formation of the League.

CONCLUDING REMARKS

Sky-woman's identity as grandmother is lost in the creation narrative of Elm-Antone. Her role as evil presence is taken over by Flint and she plays no part in the twins' rivalry.

The twins' competition, according to Elm-Antone, assumes a symmetry of action in which Sky-holder ordains the world for human benefit while Flint objects to such easy living. Positive creation provokes negative response, or one act counters or negates another. Sky-holder disposes rivers to flow in two directions, then Flint spoils the arrangement. Flint imprisons animals, Sky-holder frees them.

Sky-holder creates humans from clay. Flint's imitation in foam does not work until Sky-holder supplies the living spark. The brothers will share a competitive custody over the race of foam-derived (and apparently white) people.

All of these incidents are consistent with the creation story as it has been related in modern times. That doesn't mean they are brand new; they have been typical of Iroquoian perspectives for nearly two centuries.

Other elements in Elm-Antone may reflect Christian influence post-dating European presence. Here again, there is nothing particularly new or even nontraditional in the incorporation of foreign elements. Morgan observed 150 years ago that the Iroquois had adopted "such thoughts of the missionaries as could be interwoven harmoniously with their own creed, while at the same time they firmly and constantly excluded all those beliefs which were inconsistent with their own religious system, as a whole" (1962:169).

Although Flint replaces grandmother in Elm-Antone and most versions of the past two centuries, the duality itself is far older. An opposition of figures personifying good and evil characterized the Iroquoian creation story more than 350 years ago.

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Indeed, much in the Elm-Antone account is demonstrably ancient including these details and incidents:

The nature of the sky world;
A woman expelled from the firmament on the suspicion of adultery;
Aquatic animals in our realm receiving the woman;
The land expanding spontaneously;
The birth of twin boys named Sky-holder and Flint;
The twins' mother dying in birth;
The competition of the twins involving game animals and water.

Elm-Antone speak for a tough and remarkably stable tradition extending into the precolumbian past (cf. Fenton 1962:285; Hewitt 1974:137).

CHAPTER THREE: THE ONEIDA CREATION STORY

This chapter contains the text and translation of the of the Oneida Creation Story as read by Demus Elm in 1971 (phrase numbers 47-268) and Harvey Antone in 1996 (phrase numbers 1-47). Oneida text is arranged in a column on the left side of each page, with corresponding English translations directly to the right of each phrase.

When preparing a text, one must always make a surprising number of decisions as to the format and structure of the final version. A number of factors contribute to such decisions, such as the anticipated audience and intended use of the text, as well as the nature of the text itself. Thus, the format of this text has been chosen for a variety of reasons. First, although there are a variety of ways to write Oneida, the writing system used for the Oneida transcriptions in this book is the current standard used in Oneida classrooms. This choice of orthography is intended to allow as many speakers and students of the Oneida language as possible to be able to use this text.

On a similar note, many texts show markings to divide Oneida words into their component parts (see section of Chapter one on the structure of Oneida words), or show multiple lines of text with words broken into smaller pieces. In this text, we have chosen not to use these methods. While they may be very useful for analytic purposes, we feel that they reduce readability and flow of the text—and as this text is being published primarily because of its literary and cultural position rather than its linguistic interest, every effort has been made to maintain the flow of the text. The method we have developed to achieve this maintenance of flow while still

including important information has been to use multiple lexicons. The lexicons are included in Chapters four through six, and they contain much of the analytic information described above, as well as word-by-word definitions. The use of these lexicons is briefly described in Chapter one, and again in more detail in Chapter four, at the beginning of the first lexicon.

Editors' comments in the text are in square brackets [], and speakers' comments in parentheses (). Underlining at the ends of some words indicate that the underlying sounds are voiceless, or produced by moving the mouth but with no vocal sound. A colon (:) following a vowel indicates that it is long.

Finally, as you proceed through the texts, you may notice that there are slight differences in the way the two speakers use the language. For example, where Mr. Elm uses *wah^hlu?* for 'he said', Mr. Antone usually uses a reduced form *wah^h*. Such differences simply indicate the two speakers' different ways of storytelling, or of speaking in general.

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Oneida text

English translation

1 Né: thiká tshikeksá:, wakathuté:
kas (lotiks-) luthlolyányu?
lotikstahokúha?, tsi? niyawáu tsi?
tyotáhsawá? yenákle? ukwé tsi?
yuhwatsyaté:.

When I was a child, I used to
hear the old people tell stories
about how it came to pass that
people began to live on the
Earth.

The Sky World

2 Kátsha? ok yaká? nú:
thatinákle? thiká, kwah iká
lotkanuní.

Once there lived people in a
certain place, among whom there
was a very rich man.

3 Kwah akwekú nyehotiyá: tsi?
nahte? tehonatuhwatsyoní;

They had everything that they
needed there;

4 yah oh nahte? thonató:ktanihe?;

nothing was ever lacking;

5 thó niyolé: nihonatunháhele?
sheku kanuhwaktáhsa? yah
kanika? yah uni? uhka? n
aayaiheye?.

they were so happy that there
was no sickness, and no one ever
died.

6 Nok tsi? lonha?tslaká:te? kwah
tsi? ok nihonatyelá
tehuwa?nikuhlawályehe? yaká? n
thiká;

It is said that this rich man had a
lot of servants who always kept
him entertained;

7 ká:lahse? tehuttsihkwá:eks.

they were playing lacrosse.

8 Ne thiká n loné: yaká? thó
ní:tlu? lonatló:lu,
tehuttsihkwá:eks ka.

The man and his wife were
sitting and watching them play
ball.

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|---|---|
| <p>9 Yusashakotányehte? wahá: yaká? "aahsetsyá:na?, ikélhe? aakhnekíhla."</p> | <p>He sent her off, saying, "Would you go and get some water, I want a drink."</p> |
| <p>10 NΛ kwi thó wá:yahte? tsi? tyohnáwelote?.</p> | <p>So she went to the spring.</p> |
| <p>11 Wa?ehnekakó:na? ne?n, oyá: thó tá:lawe? tehattsihkwá:eks.</p> | <p>She went to get water, and one of the ball players came along.</p> |
| <p>12 Kwah iká tehote?túkhwale? tehattsihkwá:eks;</p> | <p>He was very sweaty, that ball player;</p> |
| <p>13 nΛ kwi wahá yaká? "yah kΛ thautú: í: ni aakhnekíhla."</p> | <p>and he said, "Couldn't I have a drink?"</p> |
| <p>14 NΛ kwi tahuwayú: wahahnekí:la? né:n, tsi? níku wahohnekáhtane?;</p> | <p>So then she gave him something to drink, enough that he drank his fill;</p> |
| <p>15 nΛ, oyá: sayehnekatá:ne? thó ne? yusayá: tsi? thá:tlu? loné:.</p> | <p>then she refilled the water and took it back to where her husband was sitting.</p> |
| <p>16 Né:n wahá yaká? "oh nahtalyá: tsi? oyá: tahetshatyeláhte? tsi? ní: niyót í:se?;</p> | <p>He said, "Why did you put another before me?;</p> |
| <p>17 yekuyatányéhtu (aashne-) aashnekakóhna."</p> | <p>I sent you to get water."</p> |

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|---|---|
| <p>18 Waʔí: yakʌ? "só:tsi? kwi
tehoteʔtúkhwale? thikʌ n,
wahitʌle?;</p> | <p>It is said that she replied, "He
was so sweaty, I took pity on
him;</p> |
| <p>19 nalyá: laulhá: wahihnekánute?,
tehattsihkwá:eks nʌ? né:."</p> | <p>that is why I gave the water to
him, because he was playing
ball."</p> |
| <p>20 Wahʌ: yakʌ? "né: ki? oyá:
tkuhlolí tsi? yah thó
thaayawʌ:ne? oyá: ahsʌnʌ
aahatukóhtahkwe? naʔtetyátle?.</p> | <p>He said, "I told you before that
you should never let another
man come between us.</p> |
| <p>21 Nʌ kwi waʔtéshyahke? tsi? niyót
tsi? yukyatlihwísu?.</p> | <p>But now, you have broken your
promise to me.</p> |
| <p>22 Né: kati? ʌkalihwayelí:ne? tsi?
niyót tsi? teyolihwayʌtá:u.</p> | <p>Now we will have to fulfill what
we agreed upon.</p> |
| <p>23 Kánhke? thó nʌyawʌ:ne?
tʌtyatʌʔnikuhlaká:tshi? kwah ki?
otokʌ:u akte? nyaʔtʌteh<u>ne</u>."</p> | <p>For if ever our minds become
separated, then we will truly go
our different ways."</p> |
| <p>24 Neʔ thó neʔ yakʌ? n thikʌ
yaʔshakóhʌle? thikʌ n oyá:shu?
lotiyaʔtahnilú:se?;</p> | <p>Then, it is said, he called to some
strong men;</p> |
| <p>25 wahʌ: yakʌ? "né: thikʌ ísi?
nukwá kalutóte? tsohtehtlotsiʔkó;</p> | <p>saying, "that tree over there, the
one with the long root (the white
pine);</p> |
| <p>26 né: ʌsnilutotakó: thikʌ.</p> | <p>uproot it.</p> |
| <p>27 Thó yʌyetshiyá:tʌhte? kaʔikʌ;</p> | <p>Throw her down there;</p> |

The Oneida Creation Story

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| <p>28 né: tsi? na né:, na né:
wa?tetyatekháhsi?."</p> | <p>because now we are divided."</p> |
| <p>29 Né: kati? thiká thó
wahatilutotakó: thiká;</p> | <p>At that, they uprooted the tree;</p> |
| <p>30 na se? ok thó yashakotskwá:la?
tsi? yoká:late?, yashakó:leke?;</p> | <p>he sat her down on the hole and
pushed her;</p> |
| <p>31 ná ká nutayeyéle? ká (tsi?
nukwa ye-) tsi? nukwá
yewyatehtáhkwa;</p> | <p>then she reached out to her right
side;</p> |
| <p>32 thó tayeyená: awáhihte? ohúte?,
né: tayehawíhte? thó nukwá;</p> | <p>there she grabbed onto a
strawberry plant, and carried it
along with her;</p> |
| <p>33 khale? elá nukwá oyu?kwahuwé
yaká? né: thó;</p> | <p>and with the other hand, it is
said, a tobacco plant;</p> |
| <p>34 (ta-... taye-...) né: né:
tayehawíhte? thiká
tshya?yá:tane? thiká oshuwáku.</p> | <p>and so these are the things she
brought with her when she fell
into the hole.</p> |

The Earth

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| <p>35 Yeya?tútye? thó yeya?tútye? yah
... khale? tutayó:kalawe? thó
tyeya?tútye? ... kwah ki? ok ...
yeya?tútye?;</p> | <p>Down and down she falls, and as
she is enveloped by darkness, she
keeps falling down and down;</p> |
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The Oneida Creation Story

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| <p>36 khale? oná thiká wa?utyelá:
kwa? nyoh tutawáté: ne tsi?
nukwá: nya?akawenuháti.</p> | <p>then, at last, a light suddenly
appears in the direction towards
which she is falling.</p> |
| <p>37 Né: na né: thó tháné: tsi?
ka?iká tsyok nahte? awáke
lané:se?.</p> | <p>There were already creatures
living down there, different kinds
of creatures living in the water.</p> |
| <p>38 Tsi? yah te?yuhwa?syaté: kwah
nok onawá:tste?.</p> | <p>There was no earth, just muddy
water.</p> |
| <p>39 Na kwi thiká anó:ki yaká?
thiká thó ya?tehakánle?;</p> | <p>Then one of these, a muskrat
they say, was looking up;</p> |
| <p>40 wahá: yaká? "náhte? né:n a?é:
takátye? é:nike?"</p> | <p>he said, "What's that way up
there, flying this way?"</p> |
| <p>41 Na kwi tsi? ya?tehatiká:nle?
thiká;</p> | <p>So then they were all looking up
there;</p> |
| <p>42 kwah tsyok náhte? thiká tsi?
ya?tehatiká:nle? thiká;</p> | <p>the different creatures were all
looking up;</p> |
| <p>43 khale? oná wahutkátho ...
náhte? ok thó takátye?;</p> | <p>and finally they saw something
flying down;</p> |
| <p>44 na kwi tsi? ya?tehatiká:nle?
thiká tehatiká:nle thiká.</p> | <p>and they kept looking and
looking up there.</p> |
| <p>45 Khale? oná otsi?táhá: sa thó
lané:se? thiká wahuthalatáte? tsi?
wa?thatitá;</p> | <p>There were also birds living
there, and they went flying up;</p> |

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| <p>46 thó shahatú wahá: yaká?: "ukwé thó tayéti?, ukwé thó tayeya?túti?."</p> <p>End of Harvey Antone's text, beginning of Demus Elm's</p> <p>47 Né: kati? oná wa?thohaléhte? ka?iká né:n awá:ke lané:se? kutílyo?</p> <p>48 (yah né: thaakkwení: aakathlolí: aakí:lu? ká na?kaya?tóhta;</p> <p>49 nók tsi? thó ki? niyawá:u)</p> <p>50 wa?thohaléhte? ka?iká, laté:, "taatsyatla?natákt tsi? níku n awá:ke ísnehse."</p> <p>51 Tá², ne? thó ne? tahutla?natákte? ki? wáhe?, ná wahali?wanutú: uhka? uhte náhte? aahakwení: aashakoya?takalatáte? ukwé se? tayétye? ka?iká é:nike.</p> | <p>the one in front said, "It's a human coming down, it's a human coming down!"</p>
<p>It was then that one of them called out, one of the animals that live in the water</p> <p>(I am not able to say what kind of animal it was¹;</p> <p>but that's what happened)</p> <p>this one called out, saying, "Come close together, all of you who live in the water."</p> <p>Then, when they had come together, he asked who might be able to hold up this woman who is falling through the air from above.</p> |
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¹According to H.A., this is the muskrat.

²This word, *ta*, is never used conversationally in Oneida, and is part of the more traditional narrative style used by D.E.. F.G.L. suggests that this may be a borrowing from Onondaga or Cayuga.

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| <p>52 Tá, tsyok na?kaya?tó:tá?
wahatya?tá:klahkwe?, wahá:lu?,
"í: aakkwení:
aakheya?takalatáte."</p> | <p>Then, some animal that was floating on the water said, "I can hold her up."</p> |
| <p>53 Wahá:lu?, "yáh thaaskwé<u>ni</u>."</p> | <p>He replied, "No, you're not able to do it."</p> |
| <p>54 Né: kati? thó niyót thiká oyá:
ok náhte?, oyá: ok
sahatya?tá:klahkwe?, wahá:lu? "í:
aakkwení: aakheya?takalatáte?
úkwé."</p> | <p>So then another one of them, another kind of animal that was also floating there said, "I can support the human."</p> |
| <p>55 Wahá:lu?, "yáh thaaskwé<u>ni</u>."</p> | <p>But he said, "No, you're not able to do it."</p> |
| <p>56 Né: kati?, khale? oná thiká
a?nowál thó wahatya?tá:klahkwe?,
tó ok niha?nowá:, wahá:lu?, "í:
aakkwení: aakheya?takalatáte? n,
ukwé;</p> | <p>Then it was that the turtle that was floating there, who had a big enough back, said, "I would be able to support the woman;</p> |
| <p>57 aakkwení:, ke?nowé:ne
taayetáh<u>ne</u>."</p> | <p>I would be able to do it, she could stand on my back."</p> |
| <p>58 Ne? thó ne? wahá:lu?, "tokáske?
ki?, isé: askwé<u>ni</u>."</p> | <p>So he said, "Yes, indeed, you will be able to do it."</p> |
| <p>59 Ne? thó ne? ná, né: núwa?
sahá:lu?, "úhka? kati? né: náhte?
aahakwení: taashakotlahtá:na?,
ukwé se? tayétye? é:nike?"</p> | <p>Then, the next thing he said was, "Who is there that would be able to go and meet the woman as she comes down from above?"</p> |

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| <p>60 Tá, ahowá:³ yaká? né:, thó wahati?tlátáne? thiká né:, né: wahá:lu?, "í: né: aakkwení: taakheyatlahtá:na? ukwé, aakkwení:;</p> | <p>Then, it is said, one of the loons that sat there said, "I would be able to go and meet the woman;</p> |
| <p>61 tsi? yakwátýe?, thó tuutayetá:ne?, oskanáha? ehtá:ke tatyákwehte."</p> | <p>as we fly together, she could stand on us, and we will slowly come back down."</p> |
| <p>62 Wahá:lu?, "tokáske? ki? askwení:."</p> | <p>He said, "Yes, truly you will be able to do it."</p> |
| <p>63 "Ná ki? wáhe?, ukwé se? tayétye? é:nike, né: kati? teyethiyatlahtáh<u>na</u>."</p> | <p>"Now then, the woman that is coming down from above, let's go and meet her."</p> |
| <p>64 Tá oná kwí: wa?thatitá: thiká, wa?thuhkwataséhu? tsi? wa?thatitá:, yotluhkwa?tstalátýe ki? wáhe?.</p> | <p>Thereupon, they flew up, going around and around in circles, screaming as they flew.</p> |
| <p>65 Né:n, kwáh ok thyahotiwánanuwiléhte?, yáh uni? náhte? thyuusahuwatiká: tsi? niyolé: é:nike nyahá<u>ne</u>.</p> | <p>Then they went up so high that their voices could no longer be heard, and nothing could be seen of them.</p> |

³Quote from D.E.: "This bird, *ahowá*, at night when they're flying around they cry, like a little baby crying, crying "ohowá, ohowá, ohowá." That's how they give themselves the name *ahowá*."

The Oneida Creation Story

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| <p>66 Tó ok náhe? thiká, thó niyót,
yáh náhte?
te?shotiwáñake?tótha?;</p> | <p>Thus it was for some time that
their voices did not become
audible again;</p> |
| <p>67 oná ale? tutahotiwáñaké:tohte?.</p> | <p>and then once more their voices
could be heard.</p> |
| <p>68 Oná ehtá:ke tutahonehtuháti.</p> | <p>Then they were coming back
down.</p> |
| <p>69 Tá, tsi? niyolé: thó sahanéwe?
thó yetátye? n ukwé tsi?
latitye?.</p> | <p>Thus they came, with the woman
standing on them as they flew.</p> |
| <p>70 Kwáh oskanáha? thó
ya?shakonatká:lahte? tsi? nú
yeho?nowa?kélha? a?nowál.</p> | <p>Very slowly, they left her on the
back of the turtle that was
floating there.</p> |
| <p>71 Thó nú ya?tyetá:ne?;</p> | <p>There she stood;</p> |
| <p>72 kwáh nók tsi?
wa?tyulahsi?taneká: tsi?
niha?nowá: thó wa?tyetáh<u>ne</u>.</p> | <p>the back of the turtle was only
big enough for her to stand there
with her feet together.</p> |
| <p>73 Tá né: thó niyót, tó ki? ok wí:
niwáhnisló:ta tsi? niyolé:
ya?akó:kalawe?;</p> | <p>So it was, for some time there
was daylight, and then darkness
fell upon her⁴;</p> |
| <p>74 okhna? thó niyuhwátsya? utú:
wa?uláte?;</p> | <p>by that time, the Earth was of
such a size that it was possible
for her to lie down on it;</p> |

⁴At this point in an English version by H.A., the water animals dive down to get mud from the bottom, from which the Earth grows.

The Oneida Creation Story

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| <p>75 thó yaʔteyakolahsí:tateʔ tsiʔ
yeyotuhwátsyateʔ, khaleʔ elá
nukwá, thó né: yeyekuhá: tsiʔ
yeyotuhwátsyate;</p> | <p>her feet were at one end of the
Earth, and in the opposite
direction, her head was resting on
the other end of the Earth;</p> |
| <p>76 thó niyuhwátsyaʔ, utú: waʔuláte.</p> | <p>that is how big the Earth was, it
was possible for her to lie down
on it.</p> |
| <p>77 Tá, tsiʔ niyolé: waʔakólhaneʔ,
okhnaʔ kaʔ niyuhwátsyaʔ, utú:
thó waʔtyutawáli.</p> | <p>So it was until dawn came upon
her, and then the Earth was of
such a size that it was possible
for her to walk around.</p> |
| <p>78 Tá, tsiʔ niyolé:
yusayakó:kalaweʔ, ná tsiʔ núwaʔ,
yuhwátsyowaná wí: n;</p> | <p>And so it was until darkness fell
again, and then, at this time, the
Earth was large;</p> |
| <p>79 oná núwaʔ wateʔshaniyó tsiʔ nú
naʔuláteʔ, na waʔakotáhwe.</p> | <p>now this time it was comfortable
in the place where she lay down
to sleep.</p> |
| <p>80 Oyá: sayakólhaneʔ, oná núwaʔ
sáhaʔ yuhwátsyowaná.</p> | <p>Then another dawn came upon
her, at which time the Earth was
still bigger.</p> |
| <p>81 Thó niyót
tayuhwátsyowanháhsle.</p> | <p>That is the way the Earth kept
getting bigger and bigger.</p> |
| <p>82 Khaleʔ oná yáh teʔyakokwényuʔ
akwekú naʔtutayáhteʔ tsiʔ
niyuhwátsi.</p> | <p>And now she was no longer able
to walk over all of it, so big was
the Earth.</p> |

The Oneida Creation Story

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| <p>83 Tá, thó nú oná, né:,
waʔthoʔnikulhalá: kaʔiká, tsiʔ
kwáh yáh náhteʔ wí: teʔyotuní
tsiʔ yuhwatsyáte.</p> | <p>Now, at that time, it bothered
him⁵ that nothing was growing
on the Earth⁶.</p> |
| <p>84 Né: katiʔ tékni tsiʔ náhteʔ
tyotyeláhtu yotuní:u, né: kaʔiká,
onikwáhtalaʔ nikakwiló:ta, khaleʔ
yáh né:;</p> | <p>And thus it was that the first two
things that came to be growing
were the red willow and</p> |
| <p>85 thaakkwení: uusakehyá:lʔ oh
náhteʔ n, tékni tsiʔ náhteʔ
tehotkahlá:tu;</p> | <p>(I can't remember what the
second one was that he put
there)⁷</p> |
| <p>86 tyotyeláhtu yotuní:u tsiʔ
yuhwatsyáte.</p> | <p>these were the first growing
things on the Earth.</p> |
| <p>87 Úskah wiʔ ok kwí: né: núwaʔ
onikwáhtalaʔ nikakwiló:ta kaʔ
ok kwí: niyoskawés ká;</p> | <p>One of them now was the red
willow and the other was a kind
of small bush;</p> |
| <p>88 né: tyotyeláhtu utuní: thiká tsiʔ
yuhwatsyáte.</p> | <p>these were the first things that
grew on the Earth.</p> |

⁵D.E. does not specify who it is who is bothered by the lack of vegetation on the Earth. H.A. suggests it may be the woman's former husband in the sky-world.

⁶This line suggests that D.E.'s version did not include the strawberry and tobacco plants, as does H.A.'s version (see phrases 32-33 above).

⁷D.E. later (at the time of transcription in 1973) remembered the names of the plants: *tyohsaʔá:nhuʔ* and *tyawalú:*. These, he said, were so named by the two brothers.

The Twins

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| <p>89 Tá, tó ok nikalí:wes, yáh
skaná: te?yakúnhe? ka?iká thó
wa?tyetá:ne? uhwałtsyá:ke.</p> | <p>Then, some time later, she
became pregnant, this one who
stood upon the Earth.</p> |
| <p>90 Ná ki? wáhe?, khale? oná
ya?káhewe? tsi? niyakunhó:ta, na
wahanáklate? shayá:tat, tkayelí;</p> | <p>And then, when her term had
come, one male child was born
the right way;</p> |
| <p>91 wahanáklate? tsi? niyót ukwé
aayunáklate.</p> | <p>he was born the way a person
should be born.</p> |
| <p>92 Shayá:tat só:tsi? né:
tehohslíhahse? aahayaká:ne?,
kwáh ok yeya?té:ne thó
tahayaká<hu>ne;</hu></p> | <p>But the other one was in such a
hurry to come out that he came
out right through her body;</p> |
| <p>93 washakólyo? né:n lotinulháh.</p> | <p>he killed their mother.</p> |
| <p>94 Tá oná ki? wáhe?
ya?thotiyá:tiste? ka?iká
tehyatahnutéle? tehníkh<u>a</u>.</p> | <p>So then they were all alone,
these two twin brothers.</p> |
| <p>95 Tá né:, wahuwaná:tuhkwe?
shayá:tat Thaluhyawá:ku okhale?
shayá:tat né:n Tawískalu?</p> | <p>The name of one of them was
Thaluhyawaku, and the other,
Tawiskalu.</p> |
| <p>96 Tá, thó niyót thiká oyá: tsí:
na?tehoti?nikuhló:ta.</p> | <p>The way they were, they had
different kinds of minds.</p> |

The Oneida Creation Story

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| <p>97 Khale? oná, kwáh tsi? kwí:
náhte? n, kwa?nyóh
uutaha?nikuhlotá: ka?iká n
Thaluhyawá:ku, akwekú ki?
tahalihwá:lihte? ka?iká n
Tawískah<u>lu</u>.</p> | <p>And now, whatever this
Thaluhyawaku would think of
doing, Tawiskalu would change it
to the opposite way.</p> |
| <p>98 Né: kati? tsi? niyót tsi?
tehoya?tolehtuhátye?;</p> | <p>And thus, the way he
[Thaluhyawaku] was planning
it—</p> |
| <p>99 wahá:lu? ukwé yunakláthe?
ka?iká ká:tho;</p> | <p>he said people were going to be
dwelling here—</p> |
| <p>100 né: kati?
wahawhy^hhayelunitstányu? ka?iká
uhwa^{ts}syá:ke, akawhy^hhatényuke.</p> | <p>he planned that the rivers here
on the Earth should be changing.</p> |
| <p>101 Né: tsi? niyót tsi?
wa?thaya?toléhte? kánhke ná
áyuhtá: áyuhnawáhte? ki?
wá<u>he</u>.</p> | <p>The way that he planned it,
whenever someone would set out
on a journey, they would go
downstream.</p> |
| <p>102 Ahsáná, elá nukwá
nya?teyonenú tsi? nikawhyá<u>ha</u>.</p> | <p>The streams were such that the
halves were going in opposite
directions.</p> |
| <p>103 Né:n, thó niyót tsi?
wa?thaya?toléhte? tó ok niyolé:
ná tátyúhkete?;</p> | <p>So, the way he had planned it,
one could go a ways for a visit;</p> |
| <p>104 kwáh nók tsi? elá nukwá
átyutukóhtahkwe? áyuhnawáhte?
á<u>le</u>.</p> | <p>and then to come back, they
could just go to the other side
and go downstream again.</p> |

The Oneida Creation Story

<p>105 Yáh kati? thaayakoluhyakáhake?⁸ tsi? teyutawálye? n ukwé yunakláthe.</p>	<p>So it would not be too hard for the people who would be dwelling here to travel around.</p>
<p>106 Tá né: thó niyót wahakwatakó: thó nalyohtúhake?⁹;</p>	<p>That's the way he arranged that it should be;</p>
<p>107 ki? wáhe?, wahatolish<u>Δ</u>.</p>	<p>and then he rested.</p>
<p>108 Né: né: ka?iká n, Tawískalu?, wahatkátho? tsi? niyót kawhy_Δhatényu? ákte? nya?teyonenú ohnekánus tsha?tewahsán<u>Δ</u>.</p>	<p>Now this Tawiskalu, he saw the way the streams were running, with the waters going in opposite directions, divided in the middle.</p>
<p>109 Né: wí:, só:tsi? watyesá;</p>	<p>That way would be too easy;</p>
<p>110 ukwé teyutawálye? kátsha? niyolé: ny_Δh_Δyá: _Δyuhnawáhte? ki? wáhe;</p>	<p>a person travelling a ways would go downstream;</p>
<p>111 ná tát_Δy_Δ? ok elá nukwá _Δtyutukóhtahkw<u>ē</u>?</p>	<p>and when they return, the would take the opposite side.</p>
<p>112 Né: né: wa?oswá:t_Δ? tsi? niyót tsi? wahakwatakó:, kwáh ok thya?thahnekawáli;</p>	<p>It was not to his liking, the way that he [Thaluhyawaku] had arranged it, so he stirred up the waters;</p>

⁸This word is used both for pains of sickness and for those of difficult hard work.

⁹This word was supplied by H.A. to replace an unintelligible word on the original tape.

The Oneida Creation Story

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| <p>113 thó niyót tekahnekatasés kwáh
tsi? ok nú tsi? lóhsu?
akawhyahatényuke.</p> | <p>that way, there were swirling
rapids wherever he
[Thaluhyawaku] had made rivers.</p> |
| <p>114 Oná tshahatkátho? tsi? niyót
tsi? lokwatákwa;</p> | <p>When he [Thaluhyawaku] saw
the way it was, what he had
arranged—</p> |
| <p>115 tsi? shotkashatýe? tsi? niyót
tsi? lokwatákwa;</p> | <p>he was going back to see how it
was, what he had created—</p> |
| <p>116 wahatkátho niyót tekahnekatasés
kwáh tsi? ok nú.</p> | <p>he saw that there were whirling
rapids everywhere.</p> |
| <p>117 Tá, wahá:lu?, "thó ki? uhte wí:
nayohtúhake;</p> | <p>Then he [Thaluhyawaku] said,
"That is the way I guess it will
have to be;</p> |
| <p>118 nók thiká núwa? niyót
tekahnekatasés, né: né:
lohsa?áhtu, ukwé thó aayakólih."</p> | <p>but the way it is now, the
whirling rapids that he
[Tawiskalu] created might kill a
person."</p> |
| <p>119 Wahá:lu?, "awatú: né:
ayuhkwatase: thiká, thó nú yáh
thaayakoyená: thiká tsi?
tekahnekatasés."</p> | <p>He said, "It must be possible for
one to go around it at those
places, so that they may not
take those ways where there are
rapids."</p> |
| <p>120 Tá, né: kati? thó niyót tsi?
lokwatákwa.</p> | <p>So that is the way he arranged it.</p> |

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| <p>121 Tá oná, tó ok náhe?, ná né:
núwa? tshahakwatakó:,
washakoya?tunyánu?;</p> | <p>So then some time passed, and at
that time he prepared to create
beings;</p> |
| <p>122 wahatya?tunihslunyánu? tsi? ok
na?kaya?tó:tá? ka?iká n, autú:
aaye?wá:lake? wí: n, úkwę.</p> | <p>he made figurines of different
kinds of animals so that it would
be possible for humans to eat
meat.</p> |
| <p>123 Né: né: thiká
wahatnaskunyánu?¹⁰, né: kwí:
washakotká:lahte? né: ná
teyonatawálye? tsi? yuhwatsyáte.</p> | <p>Those animals that he had made,
he let go to wander on the Earth.</p> |
| <p>124 Tá, wahatkátho? ale? né:n
tehyatáhnutéle? tsi? niyót tsi?
lokwatákwa;</p> | <p>Then his brother saw it also, the
way he had prepared it;</p> |
| <p>125 washakonhotú: né: ka?iká tsi?
kayá: lotnaskwísu? aaye?wá:lake?
kwí: úkwę.</p> | <p>so he [Tawiskalu] locked them
up, these animals that he
[Thaluhyawaku] had created for
humans to eat.</p> |
| <p>126 Laulhá: sahatnaskunyánu?, kwáh
né:n kalyo?táksáhse?, aayakólyo?
kwí: úkwę.</p> | <p>He created other animals, the
dangerous animals that would kill
people.</p> |
| <p>127 Né: né: shakonhotú: né: tsi?
kayá: n Thaluhyawá:ku lóhsu?
autú: aaye?wá:lake?;</p> | <p>And so it was that he locked up
the ones that Thaluhyawaku had
created so that people could eat
meat;</p> |

¹⁰The noun root *-nask-* here indicates domesticated or captive animals or slaves rather than wild animals.

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| <p>128 washakonhotú: naʔné:, nók
tetyonatawályeʔ kalyoʔtáksahseʔ
aayakólyoʔ kwí: úkwę.</p> | <p>he locked them up so that the
only ones that were left
wandering were the dangerous
animals that would kill people.</p> |
| <p>129 Tá né:, né: kaʔiká tsiʔ ok
naʔkayaʔtó:taʔ wí: n, othahyuni
sáh, takoʔskó, kwáh tsiʔ nikú n,
kalyoʔtáksahseʔ aayakólyoʔ n
úkwę.</p> | <p>Now these different kinds of
animals were the wolf, the
wildcat, and all the dangerous
animals that would kill people.</p> |
| <p>130 Nók tetyonatawályeʔ thiká na
shotkaʔsehátih.</p> | <p>Those were the only ones left
wandering when he
[Thaluhyawaku] was looking
over what he had made.</p> |
| <p>131 Né: áleʔ né: wahá:luʔ, “wé:neʔ
kwí: tsiʔ thó naʔyohtúhakeʔ”;</p> | <p>Then, again he said it looks as if
this is the way it is going to be;</p> |
| <p>132 sashakonhotukó: kaʔiká n tsiʔ
kayá: laulhá: shakoyaʔtísuʔ;</p> | <p>and he unlocked the ones that he
himself had created;</p> |
| <p>133 na kwí:, thó kwí:
teyonatawályeʔ akwekú
kalyoʔtáksahseʔ ok né:n ʌwatú:
ʌyeʔwá:lakeʔ n úkwę.</p> | <p>now they could all run free, the
dangerous animals along with the
ones that the humans could eat.</p> |
| <p>134 Wahá:luʔ, ʌyakotitshahníhsekeʔ
né:n ukwé;</p> | <p>He said that they would still be
afraid of them;</p> |
| <p>135 nityoléhaʔ úhte naʔné:
aayakólyoʔ kalyoʔtáksahse.</p> | <p>but only seldom would the bad
animals kill anyone.</p> |

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| <p>136 Tá oná kwí: thó niyót tsi?
wahakwatáko.</p> | <p>So now that is the way that he arranged it.</p> |
| <p>137 Tó ok nikalí:wes, né: núwa?,
sahatya?tunihsluní: úkwe.</p> | <p>Then, after some time, he made another figurine, a human.</p> |
| <p>138 Tetsyalú: washakoya?tuní: lukwé
khale? yakúkwe.</p> | <p>He made both man and woman.</p> |
| <p>139 Onawá:tste? wahlúnyahte.</p> | <p>He made them out of clay.</p> |
| <p>140 Tá waháhsane? ne? thó ne?
wahá:lu?, "tsyatkétsko", okhna?
né: tutahnitá:ne?, wahyatúnhete.</p> | <p>And when he had completed it, then he said "arise, you two," and so the two of them stood up and came to life.</p> |
| <p>141 Tá oná, oná tshahyatúnhete?
ne? thó ne? washakolíhu?
ΛhyathwatsilahtÁtyehte.</p> | <p>And then, when they came alive, then he gave them permission to start raising a family.</p> |
| <p>142 Tá, ka?iká kalyo?táksΛhse?
teyonatawÁlye?
aahuwatitshahníhseke? na? né::</p> | <p>And these dangerous animals that were wandering around would fear them;</p> |
| <p>143 khale? thó teyonatawÁlye? tsi?
kayá: Λwatú: n, aaye?wá:lake?
ukwé, thó ki? na? né:
teyonatawÁli;</p> | <p>and also there were those wandering around that humans would be able to eat;</p> |
| <p>144 né: kwí: né: Λye?wá:lake? tsi?
kayá: n thó washakoya?túni.</p> | <p>those are the edible ones of his creation.</p> |

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| <p>145 Tá ne? thó ne? nÁ,
washakoya?takwe?niyóste? tsi?
niyót tsi? uhwa^{tsyá}te.</p> | <p>Then it was that he gave them
dominion over whatever was on
the Earth.</p> |
| <p>146 Lonulhá: Athyanúhtu, akwekú;</p> | <p>They themselves would control
everything;</p> |
| <p>147 lonulhá: Akalihway^{Atahkwá}hake?
tsi? niyót tsi? wahawy^{Anatá}:ne?
tsi? uhwa^{tsyá}te;;</p> | <p>they would be responsible for
whatever he created on the
Earth;</p> |
| <p>148 ok yáh kánika? teshakowí: n
aahotiyotÁ: tsi? taahnúnheke.</p> | <p>and he gave them nothing that
would make them have to work
for a living.</p> |
| <p>149 Kwáh thó nikú tsi? thó kwí:
washakotkÁ:lahte? kutílyo?, né:
né: Ahnunhehkwáhake.</p> | <p>All the animals that he left for
them would be what the two of
them would live on.</p> |
| <p>150 Tá onÁ, tehyat^{ahnuté}le?
wahoskaneká:se? tsi? na?awÁ:ne?,
wahatya?tunihslúⁿⁱ, wahyatúnheté.</p> | <p>Then his brother [Tawiskalu]
wanted to copy what had
happened, the figures that he
[Thaluhyawaku] had created that
had come to life.</p> |
| <p>151 OnÁ uni? né:, wahatya?tunihsluní:
uni? né: onÁ;</p> | <p>So now he too made a figurine;</p> |
| <p>152 né: kwí: í:lelhe? ukwé tsi? niyót
tsi? wahatya?tunihslúⁿⁱ.</p> | <p>he wanted a human, as he [his
brother] had made.</p> |
| <p>153 Né: né: thikÁ, tsyakawehsakíha?
a?é: nih^{Atá}hses;</p> | <p>But it was a monkey, with a long
tail;</p> |

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| 154 né: né: wahoya?tuní: ka?ik <u>Λ</u> . | that is what this one was that he made. |
| 155 N <u>Λ</u> tshahatúnhete?, ne? thó ne? yáh teho?nikuhliyó tsi? nihaya?tó:t <u>Λ</u> . | And when it came to life, he was not satisfied then with the way it looked. |
| 156 Wah <u>Λ</u> :lu?, "kalhakú nisé: ny <u>Λ</u> h <u>Λ</u> hse?; | And he said, "You will have your home in the forest; |
| 157 thó nisé: nú n <u>Λ</u> hsnák <u>le</u> ke." | that is where you will dwell." |
| 158 Oyá: sahatya?tunihsluní::; | Then he formed yet another figure; |
| 159 kwáh ale? ok né: tshá:kat. | but again it was only another of the same sort. |
| 160 Tsyakawehsakíha? ale? wahatya?tunihsluní:, nók yáh núwa? teh <u>Λ</u> táhsute. | Again it was a monkey that he formed, only this time it did not have a tail sticking out. |
| 161 Tá né: wí: né: on <u>Λ</u> , latikwan <u>Λ</u> :se? tsyakawehsakí <u>h</u> a. | Now it was one of the great apes. |
| 162 Wahaúnhete? uni? né:, wahatya?tunihsluní. | He brought it to life also, this one that he had formed. |
| 163 Yáh ale? tetho?nikuhliyó tsi? nihaya?tó:t <u>Λ</u> . | But he was not satisfied with how this one looked either. |
| 164 Né: uni? n <u>Λ</u> ? né:, kalhakú uni? né: wahot <u>Λ</u> nyehte?; | That one also he sent into the forest; |

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| 165 "thó nisé: nú nahsnák ^{le} ke." | "that is where you will dwell." |
| 166 Tá oná, oyá: sahatya?tunihsluní: | Now then, he formed another figurine. |
| 167 Né: núwa? thiká awá:ke
yohwátsto?, né: wahlokó: thiká,
né: wahlúnyahte,
wahatya?tunihslú ⁿⁱ . | This time he picked some foam from the water, and that is what he made it out of, the figure that he now formed. |
| 168 Kwáh kwí: ok thiyotukóhtu tsi?
yowyástu. | It was much finer looking. |
| 169 Tá, yáh né: tehokwényu?
aahatúnhetē. | But he was not able to bring it to life. |
| 170 Ne? thó ne?, né:,
waholihwahneká: tehyatahnutéle?
aahaúnhete?, wahatya?tunihslú ⁿⁱ . | So then he asked his brother to bring it to life, this figure that he had made. |
| 171 Tokát awathwatsilahtatí:, kwáh
ahsáná nahaya?takwe?niyóhake?
tehyatahnutéle?, okhale? laulhá:
ahsáná. | If there should be offspring, his brother would have half control of it, and he himself half. |
| 172 Tá, tokáske? kwí:, wahaúnhete?
ka?iká. | And indeed he [Thaluhyawaku] did bring this one to life. |

The Little Garden

The Oneida Creation Story

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| <p>173 Wahá:lu?, "tkaké:tohse? né:
nukwá, yáhiyatányehte?."</p> | <p>He said, "To the East is where I
will send him."¹¹</p> |
| <p>174 Tá né: wí: né:n, ká?
nikaháta?ahnéha? tsi?
latina?túkhwa?, thó né: nú
yahotká:lahte?.</p> | <p>It was to the place of the "Little
Garden"¹², as they call it, that is
where he placed him.</p> |
| <p>175 Kwáh kwí: ok skáná: tsi?
áhlúnheke?.</p> | <p>He would live very well there.</p> |
| <p>176 Káhiik né: esó: yohutále?, né:
né: áhlunhehkwáhakē.</p> | <p>There were lots of fruit-bearing
plants there, and that is what he
would live on.</p> |
| <p>177 Tá tokáske? kati? né: thó
na?awá:ne? n, wahoya?takénhā.</p> | <p>And that, indeed, is how it
happened, how he helped him.</p> |
| <p>178 Tsi? nú ná tshuthwatsilahtatí:
ne? thó ne? yusahatya?tutí:,
kwáh akwekú laulhá:,</p> | <p>Then, when the offspring
survived, then he
[Thaluyawaku] went back and
took possession of everything
for himself,</p> |
| <p>179 sahatya?takwe?niyóste.</p> | <p>he took control again.</p> |
| <p>180 Tá oná ki? wáhe?, wahá:lu?,
"yeksa?shúha? kwí: yáh né:
te?yakoyá: kalihwanela?áksla.</p> | <p>And then he said "The children
will be without sin.</p> |
| <p>181 Né: kwí: né:, í: né: átkanúhtu?."</p> | <p>It is I who will be in control."</p> |

¹¹This was the white man, sent across the Atlantic to Europe and Asia.

¹²This is the Oneida word for the Garden of Eden.

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182	Wahá:lu?, "tokáske? ki? thó niyót;	He [Tawiskalu] said "So be it;
183	atsyók ki? wáhe? aayutáti;	but later on, they will start to talk;
184	atsyók uni? aye?shátst <u>á</u> .	and later on, someone will also grow stronger.
185	akí:lu?, 'k <u>á</u> ? náhte? sheyáhas úkwe;'	I will say [to some human] 'You say something to that person;'
186	okhna? kawya <u>na</u> tá:u thó niyako?nikuhló:t <u>á</u> .	and so shall it be in his thoughts.
187	akí:lu? uni?, 'k <u>á</u> ? náhte? yahá:tsy <u>at</u> ukwé;'	I will say 'You go and hit somebody with something;'
188	okhna uni? né: kawya <u>na</u> tá:u thó niyako?nikuhló:t <u>á</u> .	and so shall it be in his thoughts.
189	Tho nú, okhale? í: askatya?takwe?niyóste."	And then I will take control of them again."
190	Tá né: wí: n, Tawískalu? né: wahá <u>lu</u> .	And that is what Tawiskalu said.
191	Tho nú, n <u>á</u> akalihwayelí:ne?, ayutati;;	And then it will come to pass that someone will say something—
192	n <u>á</u> uni? aye?shátst <u>ane</u> ?;	when one is also stronger than the other—

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| <p>193 ná ki? ukwé né: ayakolihutí:,
ukwé;</p> | <p>then one person can speak ill of
another person;</p> |
| <p>194 uni? ayutátyah̄te? oh náhoht̄e;</p> | <p>and then one person will hit
another with something;</p> |
| <p>195 tá thó nú nale? akwekú laulhá:
ashatya?takwe?niyóste.</p> | <p>and then he [Tawiskalu] will
once again take control of
everything for himself.</p> |
| <p>196 Tá né: kati? né: thó ki? uhte
wáhe?, né: kati? tsi? niyót tsi?
wahotewyá:tu? thiká lukwé, ka?
nikah̄ta?ahnéha? yahotká:laht̄e.</p> | <p>And indeed it seems that this is
the way it was fixed for that man
he had placed in the Little
Garden.</p> |
| <p>197 Kwáh né: ok skaná: tsi?
ahlúnheke.</p> | <p>Very well would he live.</p> |
| <p>198 Úskah kélhite?, káhik,
wahohtyawalátste?, wahá:lu?,
"tákā? nuwātú: ka? nyah̄h̄hsyel.</p> | <p>One tree, a fruit tree, he
[Thaluhyawaku] forbade him,
saying, "Don't ever touch it.</p> |
| <p>199 Tokát ka? nyah̄h̄hsyele?, asáyo?
kih.</p> | <p>If you touch it, it will kill you."</p> |
| <p>200 Tá né:, tó ok nikalí:wes ná,
shotka?sehátye? ka?iká tsi? niyót
tsi? wahakwatakó:.</p> | <p>And then, some time later, he
was going back to see how that
thing was that he had arranged.</p> |

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| <p>201 Wahoyaʔtolá:neʔ thiká n lukwé
loyaʔtísuʔ, shakohlewáthaʔ kwí:
né: lotyaʔtunihslísuʔ, nók laulhá:
kwí: wahaúnhet̚e.</p> <p>202 Né:n wahoyaʔtolá:neʔ lotá:s nʌʔ
né:, wé:neʔ tsiʔ tehoʔnikuhlyá:ku.</p> <p>203 Thó neʔ nʌ, wahonaʔahtotakó:
úskah;</p> <p>204 né: washakoyaʔtúnyahteʔ
yakúkwe.</p> <p>205 Tsiʔ niyolé: sahayé: nʌ kwí:
tehniyásheʔ;</p> <p>206 nʌ kwí: skʌnʌ: wahanuhtúni.</p> <p>207 Tá né:n, nʌ tshaʔtehniyásheʔ,
onʌ, wahathlolí: tsiʔ úskah
kélhiteʔ lohtyawʌlatú, tákʌʔ
nuwʌtú: kʌʔ nyʌhniyéł.</p> <p>208 Né: né:n yáh kiʔ ní:
teʔwakanúhteʔ náhteʔ aakí:luʔ;</p> <p>209 wakatkáthu kahyatú.</p> <p>210 Waté: Setʌn;</p> | <p>He found that man, the one
whom the Punisher [Tawiskalu]
had created, whose figure he had
made, but whom he himself
[Thaluhyawaku] had brought to
life.</p> <p>He found him sleeping and it
appeared that he was in a bad
state of mind.</p> <p>And then he took a rib out of
him, one rib;</p> <p>and from it he created the body
of a woman.</p> <p>After a time when he woke up
again, then there were two of
them;</p> <p>and then he rejoiced.</p> <p>And it was then, when there were
two of them, then he said that
there was one tree which he had
forbidden them ever to touch.</p> <p>(About that, I myself do not
know what to say;</p> <p>I have seen it written).</p> <p>It says that Satan—</p> |
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| <p>211 khale? kayá:tale? ótku? thó
teyothwatasé kaʔiká tsi?
kalutóte;</p> | <p>and there was a picture of a
snake wrapped around a tree—</p> |
| <p>212 tá né: yóthale? kaʔiká né:
yotlihotaní yúkwę.</p> | <p>and the snake was talking, saying
things to the woman.</p> |
| <p>213 Yáh né: kánikaʔ, kaʔiká kártan
yotkahlá:tu, yáh né: kánikaʔ kaʔ
nikahataʔahnéha? yotkahlá:tu,
yáh né: kánikaʔ té:lehse.</p> | <p>Not anywhere in this garden that
had been left to them, nowhere
was he [the man] around.</p> |
| <p>214 Né: waʔotlihóthahse? kaʔiká
yukwé, waté:;</p> | <p>This snake was speaking to the
woman, saying:</p> |
| <p>215 "yáh seʔ, yáh seʔ tokáske?
té:kaʔ, thaʔtaesniheye? tát
aésneke? thiká kalutóte?;</p> | <p>"Not at all, it is not at all true
that you two would die if you eat
of this tree;</p> |
| <p>216 kwáh seʔ nók tsi?
asniʔnikuhlowánh.</p> | <p>indeed, rather, it will make you
two wiser.</p> |
| <p>217 asyattókhaneʔ,
asniʔnikuhlowánh."</p> | <p>You will have knowledge, and it
will make you wiser."</p> |
| <p>218 Tá neʔ, neʔ thó neʔ, na kwí:
thó sá:lawe? ne kaʔ n, thó nú
yehotkahlá:tu;</p> | <p>Then, after that, the man
returned to where she had left
him;</p> |

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| <p>219 oná wahohlolí: kaʔiká yukwé
tsiʔ yáh seʔ oh náhteʔ
thaahotiyá:tawáʔ n aá:nekeʔ
thiká káhik, tsiʔ kayá:
shakohtyawálati.</p> | <p>then this woman told him that
nothing would happen to them if
they would eat that fruit that he
had forbidden them.</p> |
| <p>220 Né: sók tsiʔ
áhotiʔnikuhlowánhaʔ;</p> | <p>And, moreover, it will increase
their understanding;</p> |
| <p>221 áhyattókhaneʔ, tokát á:nekeʔ
thiká káhik.</p> | <p>it will make them wise if they eat
that fruit.</p> |
| <p>222 Tá né: katiʔ tokáskeʔ
waʔthoʔnikuhlakaní:, wá:lakeʔ.</p> | <p>And so then it was that she
persuaded him and he ate of it.</p> |
| <p>223 Ná né: tshiyokú n aúlha.</p> | <p>And she had already eaten of it
herself.</p> |
| <p>224 Né: kwí: n, kaʔiká lukwé né:
wá:lakeʔ;</p> | <p>And so this man ate of it;</p> |
| <p>225 nakwáh áhsu, áhsu
thihohnehkwanú kwáh otoká:u;</p> | <p>but not yet, not yet had he
swallowed it;</p> |
| <p>226 okhnaʔ sahlehya:laneʔ tsiʔ náhteʔ
luwahtyawálati.</p> | <p>and then he remembered that he
had been forbidden to eat of it.</p> |
| <p>227 Né: yakáʔ né: thó yaʔteyotá:u
kaʔiká ká:tho;</p> | <p>That, it is said, is as far as it
went;</p> |
| <p>228 yáh thyehohnehkwanú, yáh
teʔyotukóhtu.</p> | <p>he didn't swallow it any farther.</p> |

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| 229 Né: luté: thó niyawá:u. | That, they say, is what happened. |
| 230 Tá thó nú ókhna, wahonatétsh <u>h</u> . | And then, at that point, they became frightened. |
| 231 Ónlahte? tha?thyatha?úwe?eke?, wahyatahsehte? ki? wáhe. | They wrapped leaves around themselves to conceal themselves. |
| 232 Tá thó nú, oná tyotáhsaw <u>h</u> ? wahoti?nikuhlowán <u>h</u> . | And that is when they began to have a greater understanding. |
| 233 Tá thó nú oná, tsi? kayá: shakoya?tísu?, tsi? kayá: shakaunhetú, kaluhya?kehlolú: n yahatányehte. | That is when their creator who had brought them to life sent an angel. |
| 234 Wahá:lu? <u>h</u> hniyaká:ne? thiká n k <u>h</u> ? nikah <u>h</u> ta?ahné <u>h</u> . | He said that they must leave this Little Garden. |
| 235 Wa?thyatá:nuke? tsi? náhte? shakohtyaw <u>h</u> látj. | They had made a mistake about what he had forbidden them. |
| 236 <u>h</u> hniyaká:ne? kati?. | They will have to leave that place. |
| 237 <u>h</u> hotiluhyaká <u>h</u> ake? tsi? t <u>h</u> hnúnhe <u>h</u> . | They will have to suffer in order to make a living. |
| 238 T <u>h</u> hote?tukhwalá: Adam ki? wáhe; | Indeed, Adam will have to sweat; |

The Oneida Creation Story

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| <p>239 t^hhote?tukhwalá: n^hhlúnheke,
 ^hhokhwahsutyé:sheke.</p> | <p>he will have to sweat in order to
 make a living, in order to get his
 food.</p> |
| <p>240 Khale? nik^h? yukwé
 onikw^hhsá:ke né:
 t^hyotaw^hlyéhake.</p> | <p>And she, the woman, will have to
 go around bleeding.</p> |
| <p>241 Tá thó niyót tsi?
 washakohlewáhte? wa?thniyá:ke?
 tsi? náhte? shakohtyaw^hlátj.</p> | <p>That's how he punished them for
 having broken his
 commandment.</p> |
| <p>242 Tá, wa?akoya?tínik^hwe? kwí: n,
 kaluhya?kehlolú:;</p> | <p>And so an angel took them out
 of there;</p> |
| <p>243 on^h, kwáh ok k^h? nú
 thya?akotk^h:lahte?
 t^hhnuhwatsyá:lihte? tsi?
 t^hhnúnheke.</p> | <p>then, she put them out
 somewhere where they would
 have to break the ground for
 their living.</p> |
| <p>244 T^hhote?tukhwalá: tsi?
 ^hhlúnheke?;</p> | <p>He will have to sweat to make a
 living;</p> |
| <p>245 tokát yáhta?, ólhes ki? á:lake.</p> | <p>otherwise, they will have to eat
 <i>olhes</i> ¹³.</p> |
| <p>246 Né: n^hyawá:ne? tokát tsi?
 ^htható:kt^h?, tokát yáh thó
 thaahayéle? tsi? náhte?
 waholíhu?, ^hhoyotá: né:
 t^hhluhwatsyá:lihte?.</p> | <p>What will happen if he runs out
 of food, if he does not do what
 he was told, is that he will have
 to work to break up the ground.</p> |

¹³Possibly "nettles"; or, according to H.A., green algae on water.

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| <p>247 TΛhoteʔtukhwalá: né:n
 Λhlúnhe<u>ę</u>.</p> | <p>He will have to sweat to make a living.</p> |
| <p>248 Tá né: thó nú, oná
 tyotáhsawΛʔ, tsiʔ nukwá né:n,
 tehniyásheʔ wí: shakoyaʔtísuʔ,
 laulhá: lotyaʔtunihsłuní,
 onawá:tsteʔ launyá:tu.</p> | <p>That is the place, when it all started, where it was that he created the two people whose figures he himself had formed, whom he had made out of mud.</p> |
| <p>249 Tahnú washakolíhuʔ
 ΛhyathwatsilahtÁtyehte.</p> | <p>Then he gave them the message that they will start a family.</p> |
| <p>250 Ná katiʔ tshishotkΛʔsehátyeʔ
 thikÁ lonateká:tu yakΛʔ tó ok
 nikatsístaʔ;</p> | <p>When he [Thaluhyawaku] went back to see him later, they had built a fire of some size;</p> |
| <p>251 thó latí:tluʔ ná kΛ
 naʔtekahwatsí<u>la</u>.</p> | <p>there they sat, just a small family.</p> |
| <p>252 Kwáh ok thiyoʔnikú:lot thó
 latí:tluʔ, tehotitsistánhΛ kíʔ
 wá<u>he</u>.</p> | <p>They were just daydreaming, sitting there in a circle around the fire!</p> |
| <p>253 Tá né: katiʔ ná thó tshá:laweʔ
 wahÁ:luʔ, "tákΛʔ thó nΛyohtúhak
 kaʔíkÁ;</p> | <p>And then, when he got there, he said, "Don't let it be like this;</p> |
| <p>254 kwaʔnyóh ayÁlheʔ
 tetsyaʔnikuhlyá:ku."</p> | <p>it looks like you have all given up."</p> |
| <p>255 WahatlΛnotÁ:,
 waʔthanúnyahkweʔ, thó
 waʔthahkwatasé: tsiʔ yotékhaʔ.</p> | <p>He began to play music, and to dance, circling around the fire there.</p> |

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| 256 Wahá:lu? "thó nayohtúhake?; | He said, "That is the way it must be; |
| 257 ʌweʔnéhake? tsiʔ skʌnʌ: tsyanuhtúnyuhę. | it will show that you are all doing well. |
| 258 Tʌtsyatateʔnikuhlawʌlih." | You must keep your minds active." |
| 259 Tá, thó nú né:n, tokʌske? wáhe? né: thó niyawʌ:u. | And so it was in that place that this is exactly what came to pass. |
| 260 Wahotiyʌtá:neʔ tʌhatinúnyahkwe? kiʔ wáheʔ, tʌhutateʔnikuhlawʌlih. | They received the dance and kept their minds active. |
| 261 Tá, thó nú, thó uhte nyaléhkweʔ. | (That's about the extent of it). |
| 262 Thó kiʔ nú kaʔikʌ, né: akwekú washakoyaʔtakweʔniyósteʔ tsiʔ niyotyelʌ tsiʔ yuhwʌtsyátę. | And so, at that time, he left them in charge of everything on the Earth. |
| 263 Yáh né: kánikaʔ teshakowí: n aahotiyotʌ: tsiʔ taahnúnheke; | There was nothing that he gave to them in the way of work to do to make a living; |
| 264 nók tsiʔ lonulhá: kiʔ akwekú ʌthyanúhtuʔ tsiʔ yuhwʌtsyátę. | but they themselves would have control over everything on the Earth. |

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| <p>265 Kalyoʔtáksahseʔ shakoyaʔtísuʔ
shakohlewáthaʔ,
ahuwatitshahníhsekeʔ naʔ né:;</p> | <p>The bad animals that the
Punisher had created would
normally be afraid of them;</p> |
| <p>266 né: tyoléhaʔ ná, aayakólyoʔ kwí:
úkwę.</p> | <p>seldom would one of them kill a
human.</p> |
| <p>267 Tá né: thó nihoyelá tsiʔ
lowyanaʔtá:u...</p> | <p>That is the way he carried out his
plans...</p> |
| <p>268 Wahotiyatá:neʔ
tahutaʔnikuhlawályeʔ khaleʔ, né:
tahutaʔnuhwelatú:thakeʔ
tekanunyáhkwa.</p> | <p>They received the means of
keeping their spirits active, and
the Thanksgiving Dance.</p> |

PART II

LEXICONS

CHAPTER FOUR

LEXICON 1: BY PHRASE NUMBER

The lexicons in the following three chapters are not intended to be dictionaries. Of course translations are given for words that appear in the text, but there is also much other information here that will help in using this text to its fullest. The following brief section explains how to use these chapters.

USING THE LEXICONS

Not all of the words in the text are included in these lexicons. As mentioned in Chapter one, some Oneida words such as particles are quite simple, while most nouns and verbs are very complex, having many prefixes and suffixes added on to a single stem. The main function of these lexicons is to be a navigational tool. They provide further information to help understand the complex words that appear in the Elm-Antone text, and allow similar words or ideas to be easily located throughout the text. In doing this, the lexicons also provide the necessary information to allow the complex words in the text to be found in a stem-based dictionary (such as Abbott 1996—see bibliography), where more detailed information and further examples may be found.

In brief, the function of each lexicon is as follows: If you are reading the text and wish to find the meaning of a particular word in a particular phrase, look under that phrase number in Lexicon 1 (Chapter 4). If you know the beginning of a word and would like to find its meaning, stem divisions, and all the locations of its examples

in the text, use Lexicon 2 (Chapter 5). Some words do not have prefixes. These are listed at the beginning of Lexicon 2. The entries in both Lexicons 1 and 2 have hyphens *preceding* each noun or verb stem. With this information, one may go to Lexicon 3 and find other words containing the same stem, their meanings and their locations in the text. One may also use this information to find the stem in a stem-based dictionary.

Examples:

1. You see the word *tehuttsihkwá:eks* in phrase 7 of the text and you would like to know what it means.

Go to phrase 7 in Lexicon 1 and find the word. It means "they play ball"

2. The word you have found in Lexicon 1 is divided into several parts: *tehu-t-tsihkw-á:eks*. What does this mean?

Each of the hyphens here marks the beginning of a stem or root. Stems sometimes start with a reflexive or, as in this case, a semi-reflexive -(a)t-. After this is a noun root that starts with -tsih..., and a verb root that starts with -a:e... Noun roots almost always come before verb roots when both are present.

3. You want to know where to find other instances of this word in the text.

*To do this, you can look in Lexicon 2 under *tehu-* (lexicon 2 is alphabetized by prefix or whole word), or in Lexicon 3 under any of the stems: *-t*, *-tsih...* or *-a:e...* Say we choose Lexicon 2. Here we find that this word appears in phrases 7 and 8.*

4. Now you want to find other words with similar prefixes.

Just go to Lexicon 2 and look at nearby words. If you would like to find out more about prefixes, try using an Oneida teaching grammar, or Lounsbury (1953).

5. You look under *-a:e...* in Lexicon 3 and find that the basic form of that stem is *[-e?ek-]*. How can you find other words with this root?

*If you look at nearby words you will see that the word *tehattsihkwá:eks* 'ball player' also contains this root and can be found in phrases 11, 12 and 19. If you look under *-e?ek-* in Lexicon 3 you may find other examples of this root, but none are listed there, so these examples in phrases 7, 8, 11, 12 and 19 are all the examples of this root in the text. Finally, if you would like to*

further investigate this root, you can look in a stem dictionary (e.g., Abbott 1996).

IDENTIFYING NOUN AND VERB STEMS

If we were to take a complex English word, say, *noncakeeaters*, and list it in a dictionary under *non-*, this grouping would not tell us very much about the most important parts of the word—the noun *cake* and the verb *eat*. In this case, it might be better to view the word divided into parts, as *non-cake-eaters*. Now, even someone with no knowledge of English could find the meanings of the stems. This is how the lexicons in this book attempt to deal with the problem of organizing Oneida words.

A different kind of problem arises when one comes across the English word *ate*. This, too, is a complex word, in that it means ‘eat’ plus ‘past tense’, but there is no simple place to put a hyphen here, and no straightforward way to figure out that this should be grouped with the word *eat*. Again, this same problem arises in Oneida words, where it is often impossible to identify the boundaries between the different parts within a word, and impossible to alphabetize some things as a group. There are a number of simple regularities in Oneida that will help in stem identification.

First, there are many cases where *h* and *ʔ* alternate with each other, or with vowel length (:). In fact, the colon (:) always means that an *h* or *ʔ* is present, but it blends into the preceding vowel when that vowel is accented. Thus, if a stem contains a colon—as in *-a:ek-* in the examples above—it is likely that other examples of that stem may be listed elsewhere as *-ahék-* or *-aʔék-*. In these ambiguous cases, the basic form of the stem will be given in square brackets [] in Lexicon 3.

The second point to help in stem identification is that vowels in Oneida can sometimes merge, change, appear or disappear, making it difficult to identify the basic forms of stems. Thus, while the *i* is dropped from an *oi* sequence, the sequence *ai* generally collapses to *ʌ*. Also, at the end of a word, *ye* will sometimes appear as *i*. Examples such as these can complicate the location of stems, but as above, where the basic form is not clear, it will appear in square brackets.

Lexicon 1: by phrase number

<i>phr</i>	Oneida words (with hyphen marking beginning of stems)	English translation
1	tshike-ksá:	when I was a child
1	wak-athuté:	I heard
1	lu-t-hlolyányu?	they told
1	loti-kst ^h hokúha?	the old folks
1	niyaw-áú	how it happened, fell
1	tyo-táhsaw ^h ?	when it began
1	ye-nákle?	someone/she dwelt/inhabited
1	ukwé	human
1	y-uhw ^h tsy-até:	the Earth
2	thati-nákle?	they dwell/dwelt there
2	lo-tkanuní	a rich man
3	a-kwekú	all/everything
3	nyehoti-yá:	how much they had
3	tehon-atuhw ^h tsyoní	what they need
4	thon-at-ó:kt ^h nihe?	they lacked, was lacking for them
5	nihon-at-unhá-hele?	how happy they are (life on top of it)
5	ka-nuhwakt ^h hsla?	sickness
5	aaya-iheye?	for someone to die, death
6	lo-nha?tsla-ká:te?	he had lots of servants/employees
6	nihon-at-yel ^h	the way they did it
6	tehuwa-?nikuhl-awályehe?	they kept him amused, kept his mind stirring
7	k-á:lahse?	lacrosse, net
7	tehu-t-tsihkw-á:eks	they play ball

Oneida Creation Story

8 lon-é:	he and his wife, she and her husband
8 n-í:tlu?	they two were sitting
8 lon-at-ló:lu	they were observing (as spectators)
8 tehu-t-tsihkw-á:eks	they play ball, the ball game
9 yusashako-tányehte?	he sent her back
9 wah-á:	he said (contr. of wahá:lu?)
9 aahse-tsyá:na?	you to get water
9 ik-élhe?	I want
9 aak-hnekíhla?	for me to drink, that I drink
10 wá:y-áhte?	she went there
10 tyo-hnáwel-ote?	a spring of water
11 wa?e-hneka-kó:na?	she went to fetch water
11 tá:la-we?	he came there, arrived there
11 teh-at-tsihkw-á:eks	ball player
12 teho-te-?túkhwale?	he was sweating
12 teh-at-tsihkw-á:eks	the ball player
13 wah-á:	he said
13 thau-tú:	that it be possible
13 aak-hnekíhla?	for me to drink
14 tahuway-ú:	she gave it to him
14 waha-hnekí:la?	he drank it
14 waho-hnek-áhtane?	he quenched his thirst
15 saye-hnek-atá:ne?	she went to put more water in it
15 yusay-á:	she went back there
15 th-á:tlu?	where he was sitting
15 lon-é:	her husband

Lexicon 1: by phrase number

16	wah-á:	he said
16	nahta-lyá:	why? (contraction of náhte? aolí:wa?)
16	tahetsh-at-yeláhte?	you put him first
17	yekuy-at-nyéhtu	I sent you over there
17	aas-hneka-kóh <u>na</u> ?	that you go fetch water
18	wa?-í:	she said (contr. of wa?í:lu?)
18	teho-te-?túkhwale?	he was sweating
18	wah-itále?	I took pity on him
19	na-lyá:	that's why (contraction of né: aolí:wa?)
19	la-ulhá:	he/him
19	wahi-hneká-nute?	I gave him water to drink
19	teh-at-tsihkw-á:eks	the ball player
20	wah-á:	he said
20	tku-hlolí	I told you
20	thaayaw-á:ne?	that it (not) happen
20	aah-at-ukóhtahkwe?	for him to go right through
20	na?tety-átle?	in between us
21	wa?téhs-yahke?	you broke it
21	yuky-at-lihw-ísu?	the agreement you and I made
22	aka-lihwa-yelí:ne?	it will come to pass
22	teyo-lihwa-yatá:u	what has been agreed upon
23	taty-at-?nikuhla-ká:tshi?	our minds be disunited
23	nya?tá <u>ten-e</u> ?	(with ákte?) we must be separated, divorced

Oneida Creation Story

24	yaʔshakó-haleʔ	he called out to them
24	loti-yaʔta-hnilú:seʔ	the strong men (those of firm body)
25	wah-á:	he said
25	ka-lut-óteʔ	tree (standing)
25	tsyó-htehl-otsiʔkó	it with very long root (white pine)
26	ʌsni-lut-otakó:	you must pull the tree out
27	yʌyetshi-yá:t-ʌhteʔ	you must make her fall down through it
28	waʔtety-ate-kháhsiʔ	we separated from each other
29	wahati-lut-otakó:	they pulled the tree out
30	yashako-tskwá:-lʌʔ	he sat her down over there
30	yo-ká:lʌteʔ	the hole
30	yashakó:-lekeʔ	he pushed her down (through it)
31	nutaye-yéleʔ	(with kʌʔ/kaʔ) she reached out
31	ye-wyʌtehtáhkwa	her right hand
32	taye-yená:	she grasped it
32	awʌhíhteʔ	strawberry
32	o-húteʔ	a plant
32	taye-hawíhteʔ	she took it along with her
33	o-yuʔkwaʔ-uwé	native tobacco
34	taye-hawíhteʔ	she took it along with her
34	tshyaʔe-yá:t-ʌneʔ	when she fell
34	o-shuwáku	into the hole

Lexicon 1: by phrase number

35	ye-yaʔtú-tye? (x2)	she went flying through the air
35	tutayó-:kal-aweʔ	darkness came to her, it got dark
35	tye-yaʔtú-tyeʔ	down she went flying through the air
36	waʔu-t-yelá:	she was surprised by it
36	tutaw-ʌt-é:	daylight came again
36	nyaʔakaw-enuháti	where she was going along
37	thʌn-é:	they were going about, were there
37	awá:ke	in the water
37	lʌn-é:seʔ	they go about, are there
38	teʔy-uhwʌtsy-até:	not any earth
38	o-nawá:tsteʔ	mud
39	anó:ki	muskrat
39	yaʔteha-ká:nleʔ	he looked up
40	wah-á:	he said
40	taká-tyeʔ	it/she is flying down
41	yaʔtehati-ká:nleʔ	they looked up
42	yaʔtehati-ká:nleʔ	they looked up
43	wahu-tkátho	they saw it
43	taká-tyeʔ	it/she is flying down
44	yaʔtehati-ká:nleʔ	they looked up
44	tehati-ká:nle	they looked up
45	o-tsiʔtʌhá:	bird/birds
45	lʌn-é:seʔ	they go about, are there

Oneida Creation Story

45 wahu-t-halatáte	they ascended
45 waʔthati-tá:	they flew there
46 sha-hatú:	the one in front
46 wah-á:	he said
46 ukwé (x2)	human
46 tayé-tiʔ	she is flying down
46 taye-yaʔtú-tiʔ	she is flying down
47 waʔtho-haléhteʔ	he called out
47 awá:ke	in the water
47 lan-é:seʔ	they go about, are there
47 kuti-lyoʔ	animals
48 thaak-kwení:	I would not be able
48 aak-at-hlolí:	for me to say, tell it
48 aak-í:luʔ	for me to say
48 naʔka-yaʔt-óht <u>ʌ</u> ʔ	kind of body
49 niyaw-á <u>u</u>	how it happened, fell
50 waʔtho-haléhteʔ	he called out
50 l-até:	he says
50 taatsy-at-laʔnatákt	you all come close together
50 awá:ke	in the water
50 ísn-ehse	you go about, are there
51 tahu-t-laʔnatákteʔ	they came together
51 waha-liʔwanutú:	he asked
51 aaha-kwení:	he would be able
51 aashako-yaʔta-kalatáteʔ	for him to hold her up
51 ukwé	human
51 tayé-tyeʔ	she is flying down
52 naʔka-yaʔt-ó:t <u>ʌ</u> ʔ	kind of body

Lexicon 1: by phrase number

52	wah-at-yaʔtá:-klahkweʔ	he was floating
52	wah-á:luʔ	he said
52	aak-kwení:	I would be able
52	aakhe-yaʔta-kalatáteʔ	for me to hold her up
53	wah-á:luʔ	he said
53	thaas-kwéni	you would not be able
54	sah-at-yaʔtá:-klahkweʔ	he was still floating
54	wah-á:luʔ	he said
54	aak-kwení:	I would be able
54	aakhe-yaʔta-kalatáteʔ	for me to hold her up
54	úkwe	human
55	wah-á:luʔ	he said
55	thaas-kwéni	you would not be able
56	a-ʔnowál	turtle
56	wah-at-yaʔtá:-klahkweʔ	he was floating
56	niha-ʔnow-á:	big enough humpback
56	wah-á:luʔ	he said
56	aak-kwení:	I would be able
56	aakhe-yaʔta-kalatáteʔ	for me to hold her up
56	ukwé	human
57	aak-kwení:	I would be able
57	ke-ʔnowé:ne	on my humpback
57	taaye-táhne	for her to stand
58	wah-á:luʔ	he said
58	as-kwéni	you will be able
59	sah-á:luʔ	he said again
59	aaha-kwení:	he would be able
59	taashako-tlahtá:naʔ	for him to go and meet her

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59	ukwé	human
59	tayé-tye?	she is flying down
60	ahowá:	loon
60	wahat-i?tlátáne?	they sat there
60	wah-á:lu?	he said
60	aak-kwení: (x2)	I would be able
60	taakhey-atlahtá:na?	for me to go and meet her
60	ukwé	human
61	yakwá-tye?	we fly
61	tuutaye-tá:ne?	for her to stand
61	o-skánáha?	slowly
61	tatyákw-ehtē	we will come back
62	wah-á:lu?	he said
62	as-kwení:	you will be able
63	ukwé	human
63	tayé-tye?	she is flying down
63	teyethiy-atlahtáhna?	let's go and meet her
64	wa?thati-tá: (x2)	they flew there
64	wa?thu-hkw-ataséhu?	they went around in circles
64	yo-t-luhkwa?tstalátye	they went along making noise
65	thyahoti-wána-nuwiléhte?	they went until their voices disappeared
65	thyuusahuwati-ká:	for them to go until they can not be seen
65	nyahán-e	how much they went
66	te?shoti-wána-ke?tótha?	their voices still not appearing
67	tutahoti-wána-ké:tote?	their voices appeared

Lexicon 1: by phrase number

68	tutahon-eh ^t uháti	they kept coming back
69	sah ⁿ -éwe?	they came back
69	ye-tát ^y e?	she was going along standing
69	ukwé	human
69	latí-tye?	they were flying
70	o-sk ⁿ áha?	slowly
70	ya?shakon-at-ká:lahte?	they released her there
70	yeho-?nowa-?kélha?	the humpback was floating
70	a-?nowál	turtle
71	ya?tye-tá:ne?	she came to stand
72	wa?tyu-l-ahsi?ta-neká:	she put her feet side by side
72	niha-?now-á:	how big his humpback was
72	wa?tye-táh <u>ne</u>	she stood
73	niw-ah ⁿ isl-ó:ta	daytime; kind of day
73	ya?akó-:kal-awe?	darkness came to her there, it got dark
74	niy-uhwátsy-a?	size of the Earth
74	u-tú:	for it to be possible
74	wa?u-láte?	she lay down
75	ya?teyako-l-ahsí:ta-te?	her feet stood there
75	yeyot-uhwátsy-ate?	the end of the Earth
75	yeye-kuhá:	her head resting on it
75	yeyot-uhwátsy-ate?	the end of the Earth
76	niy-uhwátsy-a?	size of the Earth
76	u-tú:	for it to be possible
76	wa?u-lá <u>te</u> ?	she lay down

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77	waʔakó-lhaneʔ	dawn came to her
77	niy-uhwátsy-aʔ	size of the Earth
77	u-tú:	for it to be possible
77	waʔtyu-t-awáli	she wandered around
78	yusayakó-:kal-aweʔ	darkness came to her there
78	y-uhwátsy-owaná	again, it got dark the Earth was large
79	w-ate-ʔshán-iyó	it was easy, comfortable
79	naʔu-láteʔ	where she lay down
79	waʔako-táhwe	he went to sleep
80	sayakó-lhaneʔ	another dawn came to her
80	y-uhwátsy-owáná	the Earth was large
81	tay-uhwátsy-owanháhsle	the Earth was getting bigger
82	teʔyako-kwényuʔ	she was not able
82	a-kwekú	all/everything
82	naʔtutay-áhteʔ	she couldn't travel over all of it
82	niy-uhwátsi	size of the Earth
83	waʔtho-ʔnikul-halá:	it bothered him, hung up his mind
83	teʔyo-t-uní	growing
83	y-uhwátsy-áteʔ	the Earth
84	tyo-t-yeláhtu	first
84	yo-t-uní:u	a plant, growing thing
84	o-nikwáhtalaʔ	red
84	nika-kwil-ó:ta	willow; kind of whip
85	thaak-kwení:	I would not be able

Lexicon 1: by phrase number

85	uusak-ehyá:lá?	for me to remember
85	teho-t-kahlá:tu	he had released it there
86	tyo-t-yeláhtu	first
86	yo-t-uní:u	a plant, growing thing
86	y-uhwatsy-áte?	the Earth
87	o-nikwáhtala?	red
87	nika-kwil-ó:ta	willow
87	niyo-skaw-és	a long bush
88	tyo-t-yeláhtu	first
88	u-t-uní:	for it to grow
88	y-uhwatsy-áte?	the Earth
89	nika-lí:w-es	how long a time
89	te?yak-únhe?	(with skáná) pregnant
89	wa?tye-tá:ne?	she stood there
89	uhwatsyá:ke	on the Earth
90	ya?ká-hewe?	it was time
90	niyak-unh-ó:ta	her pregnancy (how she was living)
90	wah-anáklate?	he was born
90	sha-yá:t-at	one person
90	tka-yelí:	the correct way
91	wah-anáklate?	he was born
91	aayu-náklate	for one to be born
91	ukwé	human
92	sha-yá:t-at	one person
92	teho-hslíhahse?	he's in a hurry
92	aaha-yaká:ne?	for him to exit
92	ye-ya?t-é:ne	go through her body

Oneida Creation Story

92	taha-yaká <hu>ne?</hu>	he exited
93	washakó-lyo?	he killed her
93	loti-nulháh	their mother
94	ya?thoti-yá:t-iste?	they were alone there
94	tehy-atá <hu>nutéle?</hu>	brother
94	tehní-kh <u>á</u>	twins
95	wahuwa-ná:tuhkwe?	they were called by, named
95	sha-yá:t-at (x2)	one person
95	Tha-luhya-wá:ku	Sky-holder, he holds the sky
95	Tawiskalu?	Tawiskalu
96	na?tehoti-?nikuhl-ó:tá	they had different kinds of minds/thoughts
97	uutaha-?nikuhl-otá:	for him to have his mind on something
97	Tha-luhya-wá:ku	Sky-holder, he holds the sky
97	a-kwekú	all/everything
97	taha-lihwá-:lihte?	he broke it
97	Tawískalu <u>u</u> ?	Tawiskalu
98	teho-ya?t-olehtuhátye?	he was going along considering/deciding
99	wah-á:lu?	he said
99	ukwé	human
99	yu-nakláthe?	someone settles, dwells
100	waha-wyháha-yelunitstányu?	he marked out/planned the rivers
100	uhwatsyá:ke	on the Earth
100	áka-wyháhatényuke	rivers will be

Lexicon 1: by phrase number

101	waʔtha-yaʔt-oléhte?	he considered/decided it
101	ʌyu-hnaw-áhte?	they will go (fall) downstream
101	ʌyu-htatí:	someone will set out
102	ahsʌnʌ	middle, half
102	nyaʔteyon-enú	they go in different directions
102	nika-wyhʌh-ʌ	the kind of river
103	waʔtha-yaʔt-oléhte?	he considered/decided it
103	tʌtyú-hkete?	they will go visiting
104	ʌtyu-t-ukóhtahkwe?	they will go to the other side
104	ʌyu-hnaw-áhte?	they will go (fall) downstream
105	thaayako-luhya-kʌhake?	they will suffer (see the sky)
105	teyu-t-awʌlye?	they wander around
105	ukwé	human
105	yu-nakláthe?	someone settles, dwells
106	waha-kwatakó:	he arranged/prepared it
106	nʌyo-htúhake?	how it will continue to be
107	wah-atolishʌ	he rested
108	Tawískalu?	Tawiskalu
108	wah-atkátho?	he saw it
108	ka-wyhʌhatényu?	rivers
108	nyaʔteyon-enú	they go in different directions
108	o-hnekʌnus	the waters
108	tshaʔtew-ahsʌnʌ	divided down the middle
109	w-at-yesʌ	it's easy/cheap
110	ukwé	human
110	teyu-t-awʌlye?	they wander around

Oneida Creation Story

110	ny ^h h ^h y-á:	how much they will go
110	lyu-hnaw-áhte?	they will go (fall) downstream
111	táty- ^h ?	they come back
111	lyu-t-ukóhtahkw <u>e</u> ?	they will go to the other side
112	wa?o-swá:t ^h ?	it was hateful
112	waha-kwatakó:	he had arranged/prepared it
112	thya?tha-hnek-awáli	he stirred up the waters
113	teka-hnek-atasés	whirling rapids
113	ló-hsu?	he had made, completed it
113	aka-wy ^h h ^h atényuk <u>e</u>	rivers will be
114	tshah-atkátho?	when he saw it
114	lo-kwatákwa	he had arranged/prepared it
115	sho-t-ka?sehátye?	he was going back to look it over
115	lo-kwatákwa	he had arranged/prepared it
116	wah-atkátho?	he saw it
116	teka-hnek-atasés	whirling rapids
117	wah-á:lu?	he said
117	n ^h yo-htúhake <u>e</u> ?	how it will continue to be
118	teka-hnek-atasés	whirling rapids
118	lo-hsa?áhtu	he had finished it off
118	ukwé	human
118	aayakó-li	for it to kill someone
119	wah-á:lu?	he said
119	aw-atú:	it will be possible
119	lyu-hkw-atasé:	for one to go around it

Lexicon 1: by phrase number

119	thaayako-yená:	for someone not to take it (that route)
119	teka-hnek-atasés	whirling rapids
120	lo-kwatákwΛ	he had arranged/prepared it
121	tshaha-kwatakó:	when he arranged/prepared it
121	washako-yaʔt-unyányuʔ	he made their various bodies
122	wah-at-yaʔtunihsł-unyányuʔ	he made various bodies
122	naʔka-yaʔt-ó:tΛʔ	kind of body
122	au-tú:	for it to be possible
122	aaye-ʔwá:la-keʔ	for someone to eat meat
122	úkwę	human
123	wah-at-nask-unyányuʔ	he made animals
123	washako-t-ká:lahteʔ	he released them
123	teyon-at-awΛlyeʔ	they wander around
123	y-uhwΛtsy-áteʔ	the Earth
124	wah-atkáthoʔ	he saw it
124	tehy-atΛhnutéleʔ	brother
124	lo-kwatákwΛ	he had arranged/prepared it
125	washako-nhotú:	he locked them up
125	ka-yá:	the one(s)
125	lo-t-naskw-ísuʔ	he created animals
125	aaye-ʔwá:la-keʔ	for someone to eat meat
125	úkwę	human
126	la-ulhá:	he/him
126	sah-at-nask-unyányuʔ	he made animals again
126	ka-lyoʔt-áksΛhseʔ	bad animals
126	aayakó-lyoʔ	for it to kill someone
126	úkwę	human

Oneida Creation Story

127	shako-nhotú:	he had locked them up
127	ka-yá:	the one(s)
127	Tha-luhya-wá:ku	Sky-holder, he holds the sky
127	ló-hsu?	he had made, completed it
127	au-tú:	for it to be possible
127	aaye-?wá:la-ke?	for someone to eat meat
128	washako-nhotú:	he locked them up
128	tetyon-at-awálye?	they wander around there
128	ka-lyo?t-áksahse?	bad animals
128	aayakó-lyo?	for it to kill someone
128	úkwe	human
129	na?ka-ya?t-ó:tá?	kind of body
129	o-thahyuni	wolf
129	tako?skó	wildcat, big cat
129	ka-lyo?t-áksahse?	bad animals
129	aayakó-lyo?	for it to kill someone
129	úkwe	human
130	tetyon-at-awálye?	they wander around there
130	sho-t-ka?seháti	he was going back to look it over
131	wah-á:lu?	he said
131	na-y-ohtúhake?	what it will be like
132	sashako-nhotukó:	he unlocked them
132	ka-yá:	the one(s)
132	la-ulhá:	he/him
132	shako-ya?t-ísu?	he created their bodies
133	teyon-at-awálye?	they wander around
133	a-kwekú	all/everything

Lexicon 1: by phrase number

133	ka-lyoʔt-áksʌhseʔ	bad animals
133	ʌw-atú:	it will be possible
133	ʌye-ʔwá:la-keʔ	someone will eat meat
133	úkwē	human
134	wah-á:luʔ	he said
134	ʌyakoti-tshahníhsekeʔ	they will fear them
134	ukwé	human
135	aayakó-lyoʔ	for it to kill someone
135	ka-lyoʔt-áksʌhseʔ	bad animals
136	waha-kwatáko	he arranged/prepared it
137	nika-lí:w-es	how long a time
137	sah-at-yaʔtunihsɩ-uní:	he made dolls/figurines again
137	úkwē	human
138	te-tsyalú:	both
138	washako-yaʔt-uní:	he made their bodies
138	ɩ-ukwé	man
138	yak-úkwē	woman
139	o-nawá:tsteʔ	mud
139	wahl-únyahteʔ	he made it out of it
140	wahá-hsaneʔ	he completed it
140	wah-á:luʔ	he said
140	tsy-at-kétsko	(you two) arise!
140	tutahni-tá:neʔ	the two of them stood up
140	wahy-at-únhe-teʔ	they two came to life
141	tshahy-at-únhe-teʔ	when they two came to life
141	washako-líh-uʔ	he gave them a message/permission

Oneida Creation Story

- 141 Δ hy-at-hwatsil-ahtátyehte? they will start a family
- 142 ka-lyo?t-áksáhse? bad animals
- 142 teyon-at-awálye? they wander around
- 142 aahuwati-tshahnihseke? for them to fear them
- 143 teyon-at-awálye? they wander around
- 143 ka-yá: the one(s)
- 143 Δ w-atú: it will be possible
- 143 aaye-?wá:la-ke? for someone to eat meat
- 143 ukwé human
- 143 teyon-at-awáli they wander around
- 144 Δ ye-?wá:la-ke? someone will eat meat
- 144 ka-yá: the one(s)
- 144 washako-ya?t-úni he made their bodies
- 145 washako-ya?ta-kwe?n-iyóste? he gave them control
- 145 uhwa?tsy-áte? the Earth
- 146 lon-ulhá: they/them
- 146 Δ thy-anúhtu? they will control it
- 146 a-kwekú all/everything
- 147 lon-ulhá: they/them
- 147 Δ ka-lihwa-yatahkwa?hake? it will be a responsibility
- 147 waha-wy Δ na Δ tá:ne? he prepared/provided
- 147 uhwa?tsy-até: the Earth
- 148 teshako-wí: he didn't give them
- 148 aahoti-yotá: for them to work
- 148 taahn-únheke? for them to make a living
- 149 washako-t-ká:lahte? he released them
- 149 kutí-lyo? animals

Lexicon 1: by phrase number

149	ʌhn-unhehkwaʎhake	what they will live on
150	tehy-atʌhnutéle?	brother
150	waho-ska-neká:se?	he was the same as him, side by side with him
150	naʔaw-ʎ:ne?	what happened
150	wah-at-yaʔtunihsł-ú <u>ni</u>	he made dolls/figurines
150	wahy-at-únhe-te?	they two came to life
151	wah-at-yaʔtunihsł-uní:	he made dolls/figurines
152	í:l-elhe?	he wanted
152	ukwé	human
152	wah-at-yaʔtunihsł-ú <u>ni</u>	he made dolls/figurines
153	tsyakaw-ehsakíha?	monkey
153	niha-táhs-es	how long his tail
154	waho-yaʔt-uní:	he made his body
155	tshah-at-únhe-te?	when he came to life
155	teho-ʔnikuhl-iyó	he was not satisfied (not good mind)
155	niha-yaʔt-ó:tʌ	kind of body he had
156	wah-ʎ:lu?	he said
156	ka-lhakú	in the forest
156	nyʌhʎhs-e?	you will go, be there
157	naʎhs-nákkeke	where you will dwell
158	sah-at-yaʔtunihsł-uní:	he made dolls/figurines again
159	tshá:ka-t	the same kind
160	tsyakaw-ehsakíha?	monkey

Oneida Creation Story

160	wah-at-yaʔtunihsł-uní:	he made dolls/figurines
160	tehl-táhs-ute	his tail sticking out
161	lati-kwaná:seʔ	they are big
161	tsyakaw-ehsakihaʔ	monkey
162	waha-únhe-teʔ	he brought it to life
162	wah-at-yaʔtunihsł-úni	he made dolls/figurines
163	tetho-ʔnikuhl-iyó	he was again not satisfied (not good mind)
163	niha-yaʔt-ó:ta	kind of body he had
164	ka-lhakú	in the forest
164	waho-tányehteʔ	he sent him
165	nahs-náklege	where you will dwell
166	sah-at-yaʔtunihsł-uní:	he made dolls/figurines again
167	awá:ke	in the water
167	yo-hwáʔtst-oʔ	foam in the water
167	wahl-okó:	he picked it out of the water
167	wahl-únyahteʔ	he made it out of it
167	wah-at-yaʔtunihsł-úni	he made dolls/figurines
168	thiyo-t-ukóhtu	it goes beyond, surpasses
168	yo-wyástu	good looking
169	teho-kwényuʔ	he was not able
169	aah-at-únhe-teʔ	for him to come to life
170	waho-lihwa-hneká:	he begged him
170	tehy-atahnutéleʔ	brother
170	aaha-únhe-teʔ	for him to bring it to life

Lexicon 1: by phrase number

170	wah-at-yaʔtunihs <u>l-úni</u>	he made dolls/figurines
171	ʌw-at-hwatsil-aht <u>ʌtí:</u>	a family will begin
171	naha-yaʔta-kweʔn-iyóhakeʔ	he will control
171	tehy-atʌhnutéleʔ	brother
171	la-ulhá:	he/him
172	waha-únhe-teʔ	he brought it to life
173	wah-ʌ:luʔ	he said
173	tka-ké:tohseʔ	to the east; where it (the sun) appears
173	yʌhiy-atʌnyehteʔ	I will send him
174	nika-hʌt-aʔahnéhaʔ	Garden of Eden (small garden)
174	lati-naʔtúkhwaʔ	what they call it
174	yaho-t-kʌ:lahteʔ	he released him there
175	ʌhl-únhekeʔ	he will make a living
176	k-áhik	fruit
176	yo-hutáleʔ	orchard, plants in it
176	ʌhl-unhehkwa <u>ʌhake</u>	what he will live on
177	naʔaw-ʌ:neʔ	what happened
177	waho-yaʔtakénh <u>ʌ</u>	he helped him
178	tshu-t-hwatsil-aht <u>ʌtí:</u>	when the family starts
178	yusah-at-yaʔt-utí:	he took them back
178	a-kwekú	all/everything
178	la-ulhá:	he/him
179	sah-at-yaʔta-kweʔn-iyóste <u>ʔ</u>	he took control again
180	wah-ʌ:luʔ	he said

Oneida Creation Story

180	ye-ksaʔshúhaʔ	children
180	teʔyako-yá:	they don't have it
180	ka-lihwa-nelaʔáks <u>la</u>	sin
181	ʌtk-anúht <u>u</u> ʔ	I will have my way
182	wah-á:luʔ	he said
183	aayu-tát <u>i</u>	for someone to say
184	ʌye-ʔshátst <u>ʌ</u>	someone will become strong
185	ʌk-í:luʔ	I shall say
185	shey-áhas	(you) say it to someone!
185	úkw <u>e</u>	human
186	ka-wyʌnʌtá:u	it is prepared/provided
186	niyako-ʔnikuhl-ó:ta	the kind of mind/thoughts one has
187	ʌk-í:luʔ	I shall say
187	yahá:ts-yat	(you) hit someone with something!
187	ukw <u>é</u>	human
188	ka-wyʌnʌtá:u	it is prepared/provided
188	niyako-ʔnikuhl-ó:ta	the kind of mind/thoughts one has
189	ʌsk-at-yaʔta-kweʔn-iyósteʔ	I will take control again
190	Tawískaluʔ	Tawiskalu
190	wah-á: <u>lu</u> ʔ	he said
191	ʌka-lihwa-yelí:neʔ	it will come to pass

Lexicon 1: by phrase number

191	Λyu-tatí:	someone will say
192	Λye-ʔshátstΛneʔ	someone will become strong
193	ukwé (x2)	human
193	Λyako-lih-utí:	someone will speak ill, throw words
194	Λyutát-yΛhteʔ	one person will hit another with something
194	náh-ohte	something
195	a-kwekú	all/everything
195	la-ulhá:	he/him
195	Λsh-at-yaʔta-kweʔn-iyósteʔ	he will take control again
196	waho-te-wyá:tuʔ	it was prepared for him
196	l-ukwé	man
196	nika-hΛt-aʔahnéhaʔ	Garden of Eden (small garden)
196	yaho-t-ká:lahteʔ	he released him there
197	Λhl-únhekeʔ	he will make a living
198	k-élhiteʔ	tree
198	k-áhik	fruit
198	waho-htyawΛlátsteʔ	he forbade him
198	wah-á:luʔ	he said
198	nyΛhÁhs-yel	(you) touch it!
199	nyΛhÁhs-yeleʔ	you will touch it
199	Λsá-lyoʔ	it will kill you
200	nika-lí:w-es	how long a time
200	sho-t-kΛʔsehátyeʔ	he was going back to look it over
200	waha-kwatakó:	he arranged/prepared it

Oneida Creation Story

201	waho-yaʔt-olá:neʔ	he found him
201	l-ukwé	man
201	lo-yaʔt-ísuʔ	he created his body
201	Shako-hlewáthaʔ	the Punisher, he punishes them (Tawiskalu)
201	lo-t-yaʔtunihsl-ísuʔ	he created his figure
201	la-ulhá:	he/him
201	waha-únhe-teʔ	he brought it to life
202	waho-yaʔt-olá:neʔ	he found him
202	lo-tá:s	he was sleeping
202	teho-ʔnikuhl-yá:ku	he was downhearted, had a broken spirit
203	waho-naʔaht-otakó:	he took a rib out of him
204	washako-yaʔt-únyahteʔ	he made her body out of it
204	yak-úkwe	woman
205	saha-yé:	he woke up again
205	tehníy-ásheʔ	two
206	wah-anuhtúni	he rejoiced/was happy
207	tshaʔtehníy-ásheʔ	when there were two
207	wah-at-hlolí:	he said, told it
207	k-élhiteʔ	tree
207	lo-htyawalatú	he had forbidden
207	nyahní-yél	(they two) touch it!
208	teʔwak-anúhteʔ	I don't know
208	aak-í:luʔ	for me to say
209	wak-atkáthu	I have seen it
209	ka-hyatú	it is written

Lexicon 1: by phrase number

210	w-até:	it says
210	Setan	Satan
211	ka-yá:tale?	picture
211	ó-tku?	snake
211	teyo-t-hw-atasé	coiled around it
211	ka-lut-óte?	tree (standing)
212	yó-thale?	it was talking
212	yo-t-lih-otani	it was talking to her, giving her a message
212	y-úkwé	woman
213	kártan	garden
213	yo-t-kahlá:tu (x2)	that had been put there
213	nika-hat-a?ahnéha?	Garden of Eden (small garden)
213	té:l-ehse	he wasn't going about, wasn't there
214	wa?o-t-lih-óthahse?	it talked to her, gave her a message
214	y-ukwé	woman
214	w-até:	it says
215	té:k-Λ?	it's not happening
215	tha?taesn-iheye?	for you two not to die
215	aésn-eke?	you two would eat of it
215	ka-lut-óte?	tree (standing)
216	Λsni-?nikuhl-owánhΛ?	it will make you two wiser (enlarge your minds)
217	Λtsy-attókhane?	you all will be smart
217	Λsni-?nikuhl-owánhΛ?	it will make you two wiser (enlarge your minds)

Oneida Creation Story

218	sá:la-we?	he came back
218	yeho-t-kahlá:tu	she had left him
219	waho-hlolí:	she told him
219	y-ukwé	woman
219	thaahoti-yá:taw-Λ?	for it not to happen to them
219	aá:n-eke?	for the two of them to eat of it
219	k-áhik	fruit
219	ka-yá:	the one(s)
219	shako-htyawΛlátj	he had forbidden them
220	Λhoti-?nikuhl-owánhΛ?	they will be wise (their minds will be large)
221	Λhy-at-tókhane?	they two will be smart
221	á:n-eke?	they two will eat of it
221	k-áhik	fruit
222	wa?tho-?nikuhla-kaní:	she persuaded, outsmarted him
222	wá:la-ke?	he ate it
223	tshiyo-kú	she had eaten it
223	a-úlha	she/her
224	l-ukwé	man
224	wá:la-ke?	he ate it
225	thiho-hnehkwanú	he hadn't swallowed it
225	o-toká:u	really, honestly
226	sahl-ehyá:lane?	he remembered
226	luwa-htyawΛlátj	it had been forbidden him
227	ya?teyo-tá:u	that's where it stopped/stood

Lexicon 1: by phrase number

228	thyeho-hnehkwanú	he hadn't swallowed it
228	teʔyo-t-ukóhtu	it didn't go through
229	lu-té:	they say
229	niyaw-á <u>u</u>	how it happened, fell
230	wahon-atétsh <u>Λ</u>	they got scared
231	ó-nlahteʔ	leaf/leaves
231	thaʔthy-at-haʔúweʔekeʔ	they wrapped around themselves
231	wahy-at-áhsehteʔ	they two hid themselves
232	tyo-táhsaw <u>Λ</u> ʔ	when it began
232	wahoti-ʔnikuhl-owánh <u>Λ</u> ʔ	they grew wiser (their minds were large)
233	ka-yá: (x2)	the one(s)
233	shako-yaʔt-ísuʔ	he created their bodies
233	shaka-unhe-tú	he had brought them to life
233	ka-luhyaʔke-hlolú:	angel (lives in the sky)
233	yah-atányehteʔ	he sent it
234	wah-á:luʔ	he said
234	Λhni-yaká:neʔ	they two will exit
234	nika-hat-aʔahnéhaʔ	Garden of Eden (small garden)
235	waʔthy-atá:nukeʔ	they two made a mistake
235	shako-htyaw <u>Λ</u> látı	he had forbidden them
236	Λhni-yaká:neʔ	they two will exit
237	Λhoti-luhya-káhakeʔ	they will suffer; they will see the sky
237	tΛhn-únhekeʔ	they will make a living

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238	t ^h ho-te-ʔtukhwalá:	he will sweat
238	Adam	Adam
239	t ^h ho-te-ʔtukhwalá:	he will sweat
239	n ^h hl-únhekeʔ	he will make a living
239	ʌho-khwahsutyé:sheke	to get his food
240	y-ukwé	woman
240	o-nikw ^h hsá:ke	bleeding
240	t ^h yo-t-aw ^h lyéhake	she will wander around
241	washako-hlewáhteʔ	he punished them
241	waʔthni-yá:keʔ	they two broke it
241	shako-htyaw ^h l ^h át ^h i	he had forbidden them
242	waʔako-yaʔt-ínik ^h weʔ	it took them (their bodies) out
242	ka-luhyaʔke-hlolú:	angel (lives in the sky)
243	thyaʔako-t-ká:lahteʔ	it released them out there
243	t ^h hn-uhw ^h atsyá:-lihteʔ	for them to break the ground
243	t ^h hn-únhekeʔ	they will make a living
244	t ^h ho-te-ʔtukhwalá:	he will sweat
244	ʌhl-únhekeʔ	he will make a living
245	ólhes	<i>olhes</i> (see text, footnote 13)
245	á:la-keʔ	he will eat it
246	n ^h yaw-á:neʔ	what will happen
246	ʌth-at-ó:kt ^h ʌʔ	he will lack, run out of it
246	thaaha-yéleʔ	for him not to do it
246	waho-lih-uʔ	he gave him a message/permission
246	ʌho-yotá:	he will work

Lexicon 1: by phrase number

246	tahl-uhwatsyá:-lihte?	for him to break the ground
247	taho-te-?tukhwalá:	he will sweat
247	ahl-únheke?	he will make a living
248	tyo-táhsawΛ?	when it began
248	tehniy-áshe?	two
248	shako-ya?t-ísu?	he created their bodies
248	la-ulhá:	he/him
248	lo-t-ya?tunihsl-uní	he had made his figurine
248	o-nawá:tste?	mud
248	la-unyá:tu	he had made it out of it
249	washako-líh-u?	he gave them a message/permission
249	ahy-at-hwatsil-ahtátyehte?	they will start a family
250	tshisho-t-kΛ?sehátye?	when he was going back to see
250	lon-ateká:tu	they had built a fire
250	nika-tsíst-a?	a fire of some size
251	lat-í:tlu?	they were sitting
251	na?teka-hwatsí <u>l</u> -a	small family
252	thiyo-?nikú:l-ot	daydreaming, have one's mind on something
252	lat-í:tlu?	they were sitting
252	tehoti-tsist-ánha	they were in a circle around the fire
253	tshá:la-we?	when he arrived there
253	wah-á:lu?	he said
253	na-y-ohtúhak	what it will be like

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254	tetsya-ʔnikuhl-yá:ku	you all are downhearted, have broken spirits
255	wah-at-lan-otá:	he played music
255	waʔtha-núnya-hkweʔ	he danced, took up the dance
255	waʔth-ahkw-atasé:	he was circling around it
255	yo-tékhaʔ	fire
256	wah-á:luʔ	he said
256	na-y-ohtúhakeʔ	what it will be like
257	aw-eʔnéhakeʔ	it will show
257	tsy-anuhtúnyuḡ	you rejoice/are happy
258	tatsy-atate-ʔnikuhl-awáli	you will amuse yourselves, keep minds stirring
259	niyaw-álu	how it happened, fell
260	wahoti-yatá:neʔ	they received it (were made to have it)
260	tahati-núnya-hkweʔ	they will dance, will take up the dance
260	tahu-tate-ʔnikuhl-awáli	they will amuse themselves, keep minds stirring
262	a-kwekú	all/everything
262	washako-yaʔta-kweʔn-iyósteʔ	he gave them control
262	niyo-t-yelá	the way it is
262	y-uhwaʔtsy-áteʔ	the Earth
263	teshako-wí:	he didn't give them
263	aahoti-yotá:	for them to work
263	taahn-únhekeʔ	for them to make a living
264	lon-ulhá:	they/them

Lexicon 1: by phrase number

264	a-kwekú	all/everything
264	ʌthy-anúhtu?	they will control it
264	y-uhwʌtsy-áte?	the Earth
265	ka-lyo?t-áksʌhse?	bad animals
265	shako-ya?t-ísu?	he created their bodies
265	Shako-hlewátha?	the Punisher, he punishes them (Tawiskalu)
265	ʌhuwati-tshahníhseke?	they will fear them
266	aayakó-lyo?	for it to kill someone
266	úkwe	human
267	niho-yelá	the way he did it
267	lo-wyʌnʌtá:u	what he had prepared/provided
268	wahoti-yʌtá:ne?	they received it (were made to have it)
268	tʌhu-tʌ-ʔnikuhl-awálye?	they will amuse themselves, keep minds stirring
268	tʌhu-tʌ-nuhwelatú:thake?	thanksgiving
268	teka-nunyá-hkwʌ	dance

CHAPTER FIVE
LEXICON 2: BY WORD

prefixes	noun and verb stems	English <i>phrase</i> translation <i>numbers</i>
	Adam	Adam 238
	ahowá:	loon 60
	ahsaná	middle, half 102
	anó:ki	muskrat 39
	awá:ke	in the water 37, 47, 50, 167
	awahíhte?	strawberry 32
	kártan	garden 213
	ólhes	(see text, footnote 13) 245
	Setan	Satan 210
	tako?skó	wildcat, big cat 129
	Tawískalu?	Tawiskalu 95, 108, 190
	Tawískalu?	Tawiskalu 97
	uhwatsy-até:	the Earth 147
	uhwatsy-áte?	the Earth 145
	uhwatsyá:ke	on the Earth 89, 100
	úkwē	human 1, 46 (x2), 51, 54, 56, 59, 60, 63, 69, 91, 99, 105, 110, 118, 122, 125, 126, 128, 129, 133, 134, 137, 143, 152, 185, 187, 193 (x2), 266

a-kwekú	all/everything 3, 82, 97, 133, 146, 178, 195, 262, 264
a-úlha	she/her 223
a-?nowál	turtle 56, 70
aá:n-eke?	for the two of them to eat of it 219
aah-at-ukóhtahkwe?	for him to go right through 20
aah-at-únhe-te?	for him to come to life 169
aaha-kwení:	he would be able 51, 59
aaha-únhe-te?	for him to bring it to life 170
aaha-yaká:ne?	for him to exit 92
aahoti-yotá:	for them to work 148, 263
aas-hneka-kóhna?	that you go fetch water 17
aahse-tsyá:na?	you to get water 9
aahuwati-tshahnihseke?	for them to fear them 142
aak-at-hlolí:	for me to say, tell it 48
aak-hnekíhla?	for me to drink, that I drink 9, 13
aak-í:lu?	for me to say 48, 208
aak-kwení:	I would be able 52, 54, 56, 57, 60 (x2)
aakhe-ya?ta-kalatáte?	for me to hold her up 52
aakhe-ya?ta-kalatáte?	for me to hold her up 54, 56
aashako-ya?ta-kalatáte?	for him to hold her up 51
aaya-iheye?	for someone to die, death 5
aayakó-li	for it to kill someone 118
aayakó-lyo?	for it to kill someone 126, 128, 129, 135, 266
aaye-?wá:la-ke?	for someone to eat meat 122, 125, 127, 143
aayu-náklate	for one to be born 91
aayu-tátí	for someone to say 183

Lexicon 2: by word

aésn-eke?	you two would eat of it 215
au-tú:	for it to be possible 122, 127
í:l-elhe?	he wanted 152
ik-élhe?	I want 9
ísn-ehse	you go about, are there 50
k-á:lahse?	lacrosse, net 7
k-áhik	fruit 176, 198, 219, 221
k-élhite?	tree 198, 207
ka-hyatú	it is written 209
ka-lhakú	in the forest 156, 164
ka-lihwa-nela?áksla	sin 180
ka-luhya?ke-hlolú:	angel (lives in the sky) 233, 242
ka-lut-óte?	tree (standing) 25, 215
ka-lut-óte?	tree (standing) 211
ka-lyo?t-áksahse?	bad animals 126, 128, 129, 133, 142, 265
ka-lyo?t-áksahse?	bad animals 135
ka-nuhwaktáhsa?	sickness 5
ka-wyhahatényu?	rivers 108
ka-wyahnátá:u	it is prepared/provided 186, 188
ka-yá:tale?	picture 211
ka-yá:	the one(s) 125, 127, 132, 143, 144, 219, 233 (x2)
ke-?nowé:ne	on my humpback 57
kutí-lyo?	animals 47, 149
l-até:	he says 50
l-ukwé	man 138, 196, 201, 224
la-ulhá:	he/him 19, 126, 132, 171, 178, 195, 201, 248
la-unyá:tu	he had made it out of it 248
lat-í:thu?	they were sitting 251, 252
lati-kwaná:se?	they are big 161

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lati-naʔtúkhwáʔ	what they call it 174
latí-tyeʔ	they were flying 69
lo-hsaʔáhtu	he had finished it off 118
lo-htyawálatú	he had forbidden 207
lo-kwatákwa	he had arranged/prepared it 114, 115, 120, 124
lo-nhaʔtsla-ká:teʔ	he had lots of servants/employees 6
lo-t-naskw-ísuʔ	he created animals 125
lo-t-yaʔtunihsł-ísuʔ	he created his figure 201
lo-t-yaʔtunihsł-uní	he had made his figurine 248
lo-tkanuní	a rich man 2
lo-wyánatá:u	what he had prepared/provided 267
lo-yaʔt-ísuʔ	he created his body 201
ló-hsuʔ	he had made, completed it 113, 127
lo-tá:s	he was sleeping 202
lon-at-ló:lu	they were observing (as spectators) 8
lon-ateká:tu	they had built a fire 250
lon-ulhá:	they/them 146, 147, 264
lon-é:	he and his wife, she and her husband 8, 15
loti-kstáhkókúhaʔ	the old folks 1
loti-nulháh	their mother 93
loti-yaʔta-hnilú:seʔ	the strong men (those of firm body) 24
lu-t-hlolyányuʔ	they told 1
lu-té:	they say 229
luwa-htyawálatı	it had been forbidden him 226
lan-é:seʔ	they go about, are there 37, 45, 47
n-ı:tlıuʔ	they two were sitting 8

na-lyá:	that's why (contraction of né: aolí:wa?) 19
náh-ohte	something 194
naha-ya?ta-kwe?n-iyóhake?	he will control 171
nahta-lyá:	why? (contraction of náhte? aolí:wa?) 16
na?aw-á:ne?	what happened 150, 177
na?ka-ya?t-ó:ta?	kind of body 52, 122, 129
na?ka-ya?t-óhta?	kind of body 48
na?tehoti-?nikuhl-ó:ta	they had different kinds of minds/thoughts 96
na?teka-hwatsíl-a	small family 251
na?tety-átle?	in between us 20
na?tutay-áhte?	she couldn't travel over all of it 82
na?u-láte?	where she lay down 79
niha-ya?t-ó:ta	kind of body he had 155, 163
niha-?now-á:	big enough humpback 56, 72
niho-yelá	the way he did it 267
nihon-at-unhá-hele?	how happy they are (life on top of it) 5
nihon-at-yelá	the way they did it 6
niha-táhs-es	how long his tail 153
nika-hat-a?ahnéha?	Garden of Eden (small garden) 174, 196, 213
nika-hat-a?ahnéha?	Garden of Eden (small garden) 234
nika-kwil-ó:ta	willow; kind of whip 84, 87
nika-lí:w-es	how long a time 89, 137, 200
nika-tsíst-a?	a fire of some size 250
nika-wyháh-a	the kind of river 102
niw-ahnisl-ó:ta	daytime; kind of day 73

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niy-uhwátsi	size of the Earth 82
niy-uhwátsy-a?	size of the Earth 74, 76, 77
niyak-unh-ó:ta	her pregnancy (how she was living) 90
niyako-?nikuhl-ó:ta	the kind of mind/thoughts one has 186, 188
niyaw-áú	how it happened, fell 1, 49, 229, 259
niyo-skaw-és	a long bush 87
niyo-t-yelá	the way it is 262
nutaye-yéle?	(with ka?/ka?) she reached out 31
nahl-únheke?	he will make a living 239
nahs-náklege	where you will dwell 157, 165
nay-ohtúhak	what it will be like 253
nay-ohtúhake?	what it will be like 131
nay-ohtúhake?	what it will be like 256
nayaw-á:ne?	what will happen 246
nayo-htúhake?	how it will continue to be 106
nayo-htúhake?	how it will continue to be 117
nyahán-e	how much they went 65
nya?akaw-enuháti	where she was going along 36
nya?teyon-enú	they go in different directions 102, 108
nya?táten-e?	(with ákte?) we must be separated, divorced 23
nyehoti-yá:	how much they had 3
nyahní i-yél	(they two) touch it! 207
nyaháhs-e?	you will go, be there 156
nyaháhs-yel	(you) touch it! 198
nyaháhs-yele?	you will touch it 199
nyahay-á:	how much they will go 110

Lexicon 2: by word

o-hnekánuš	the waters 108
o-húte?	a plant 32
o-nawá:tste?	mud 38, 139, 248
o-nikwáhsá:ke	bleeding 240
o-nikwáhtala?	red 84, 87
o-shuwáku	into the hole 34
o-skáñha?	slowly 61, 70
o-thahyuni	wolf 129
o-toká:u	really, honestly 225
o-tsi?táhá:	bird/birds 45
o-yu?kwa?-uwé	native tobacco 33
ó-nlahte?	leaf/leaves 231
ó-tku?	snake 211
sá:la-we?	he came back 218
sah-at-nask-unyányu?	he made animals again 126
sah-at-ya?ta-kwe?n-iyóste?	he took control again 179
sah-at-ya?tá:-klahkwe?	he was still floating 54
sah-at-ya?tunihsł-uní:	he made dolls/figurines again 137, 158, 166
sah-á:lu?	he said again 59
saha-yé:	he woke up again 205
sahl-chyá:lane?	he remembered 226
sahán-éwe?	they came back 69
sashako-nhotukó:	he unlocked them 132
sayakó-lhane?	another dawn came to her 80
saye-hnek-atá:ne?	she went to put more water in it 15
sha-hatú:	the one in front 46
sha-yá:t-at	one person 90, 92, 95 (x2)
shaka-unhe-tú	he had brought them to life 233
Shako-hlewátha?	the Punisher, he punishes them (Tawiskalu) 201, 265

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shako-htyawaláti	he had forbidden them 219, 235, 241
shako-nhotú:	he had locked them up 127
shako-yaʔt-isuʔ	he created their bodies 132, 233, 24 8, 265
shey-áhas	(you) say it to someone! 185
sho-t-káʔseháti	he was going back to look it over 130
sho-t-káʔsehátieʔ	he was going back to look it over 115, 200
tá:la-weʔ	he came there, arrived there 11
taahn-únhekeʔ	for them to make a living 148, 263
taakhey-atlahtá:naʔ	for me to go and meet her 60
taashako-tlahtá:naʔ	for him to go and meet her 59
taatsy-at-laʔnaʔtákt	you all come close together 50
taaye-táhne	for her to stand 57
taha-lihwá:-lihteʔ	he broke it 97
taha-yakáʔhneʔ	he exited 92
tahetsh-at-yeláhteʔ	you put him first 16
tahu-t-laʔnaʔtákteʔ	they came together 51
tahuway-ú:	she gave it to him 14
taká-tyeʔ	it/she is flying down 40, 43
tay-uhwatsy-owanháhsle	the Earth was getting bigger 81
taye-hawihteʔ	she took it along with her 32, 34
taye-yaʔtú-tiʔ	she is flying down 46
taye-yená:	she grasped it 32
tayé-tiʔ	she is flying down 46

tayé-tye?	she is flying down 51, 59, 63
te-tsyalú:	both 138
té:k-Λ?	it's not happening 215
té:l-ehse	he wasn't going about, wasn't there 213
teh-at-tsihkw-á:eks	ball player 11, 12, 19
tehati-ká:nle	they looked up 44
tehní-khΛ	twins 94
tehniy-áshe?	two 205, 248
teho-hslíhΛhse?	he's in a hurry 92
teho-kwényu?	he was not able 169
teho-t-kΛhlá:tu	he had released it there 85
teho-te-ʔtúkhwale?	he was sweating 12, 18
teho-yaʔt-olehtuhátye?	he was going along considering/deciding 98
teho-ʔnikuhl-iyó	he was not satisfied (not good mind) 155
teho-ʔnikuhl-yá:ku	he was downhearted, had a broken spirit 202
tehon-atuhwΛtsyoní	what they need 3
tehoti-tsist-ánhΛ	they were in a circle around the fire 252
tehoti-tsist-ánhΛ	they were in a circle around the fire 252
tehu-t-tsihkw-á:eks	they play ball 7, 8
tehuwa-ʔnikuhl-awÁlyehe?	they kept him amused, kept his mind stirring 6
tehΛ-táhs-ute	his tail sticking out 160
tehy-atΛhnutéle?	brother 94, 124, 150, 170, 171
teka-hnek-atasés	whirling rapids 113, 116, 118, 119
teka-nunyá-hkwaΛ	dance 268
teshako-wí:	he didn't give them 148, 263

tetho-ʔnikuhl-iyó	he was again not satisfied
tetsya-ʔnikuhl-yá:ku	(not good mind) 163
tetyon-at-awálye?	you all are downhearted,
teyethiy-atlahtáhna?	have broken spirits 254
teyo-lihwa-yá:ta:u	they wander around there
teyo-t-hw-atasé	128, 130
teyon-at-awáli	let's go and meet her 63
teyon-at-awálye?	what has been agreed upon
teyu-t-awálye?	22
teʔshoti-wána-keʔtótha?	coiled around it 211
teʔwak-anúhte?	they wander around 143
teʔy-uhwátsy-até:	they wander around 123,
teʔyak-únhe?	133, 142, 143
teʔyako-kwényu?	they wander around 105,
teʔyako-yá:	110
teʔyo-t-ukóhtu	their voices still not
teʔyo-t-uní	appearing 66
th-á:tlu?	I don't know 208
Tha-luhya-wá:ku	not any earth 38
thaaha-yéle?	(with skáná) pregnant 89
thaahoti-yá:taw-á?	she was not able 82
thaak-kwení:	they don't have it 180
thaas-kwéní	it didn't go through 228
thaayako-luhya-ká:hake?	growing 83
	where he was sitting 15
	Sky-holder, he holds the sky
	95, 97, 127
	for him not to do it 246
	for it not to happen to
	them 219
	I would not be able 48, 85
	you would not be able 53,
	55
	they will suffer; they will
	see the sky 105

thaayako-yená:	for someone not to take it (that route) 119
thaayaw-á:ne?	that it (not) happen 20
thati-nákle?	they dwell/dwelt there 2
thau-tú:	that it be possible 13
tha?taesn-iheyey?	for you two not to die 215
tha?thy-at-ha?úwe?eke?	they wrapped around themselves 231
thiho-hnehkwanú	he hadn't swallowed it 225
thiyo-t-ukóhtu	it goes beyond, surpasses 168
thiyo-?nikú:l-ot	daydreaming, have one's mind on something 252
thon-at-ó:ktanihe?	they lacked, was lacking for them 4
than-é:	they were going about, were there 37
thyahoti-wana-nuwiléhte?	they went until their voices disappeared 65
thya?ako-t-ká:lahte?	it released them out there 243
thya?tha-hnek-awáli	he stirred up the waters 112
thyeho-hnehkwanú	he hadn't swallowed it 228
thyusahuwati-ká:	for them to go until they can not be seen 65
tká-ké:tohse?	to the east; where it (the sun) appears 173
tká-yelí:	the correct way 90
tku-hloli	I told you 20
tshá:ka-t	the same kind 159
tshá:la-we?	when he arrived there 253
tshah-at-únhe-te?	when he came to life 155
tshah-atkátho?	when he saw it 114
tshaha-kwatakó:	when he arranged/prepared it 121

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tshahy-at-únhe-te?	when they two came to life 141
tsha?tehniy-áshe?	when there were two 207
tsha?tew-ahsá <u>na</u>	divided down the middle 108
tshike-ksá:	when I was a child 1
tshisho-t-ka?sehátye?	when he was going back to see 250
tshiyo-kú	she had eaten it 223
tshu-t-hwatsil-ahtatí:	when the family starts 178
tshya?e-yá:t- <u>ane</u> ?	when she fell 34
tsy-anuhtúnyuhe	you rejoice/are happy 257
tsy-at-kétsko	(you two) arise! 140
tsyakaw-ehsakiha?	monkey 153, 160, 161
tsyo-htehl-otsi?kó	it with very long root (white pine) 25
tutahni-tá:ne?	the two of them stood up 140
tutahon-eh ^h tuháti	they kept coming back 68
tutahoti-wana-ké:tote?	their voices appeared 67
tutaw-at-é:	daylight came again 36
tutayó-:kal-awe?	darkness came to her, it got dark 35
tuutaye-tá:ne?	for her to stand 61
tahati-núnya-hkwe?	they will dance, will take up the dance 260
tahl-uhwatsyá-:lihte?	for him to break the ground 246
tahn-uhwatsyá-:lihte?	for them to break the ground 243
tahn-únheke?	they will make a living 237
tahn-únheke?	they will make a living 243
taho-te-?tukhwalá:	he will sweat 238, 239, 244, 247
tahu-tate-?nikuhl-awáli	they will amuse themselves, keep minds stirring 260

t ^h hu-t ^h -nuhwelatú:thake?	thanksgiving 268
t ^h hu-t ^h -ʔnikuhl-awálye?	they will amuse themselves, keep minds stirring 268
t ^h tsy-atate-ʔnikuhl-awáli	you will amuse yourselves, keep minds stirring 258
táty- ^h ?	they come back 111
t ^h ty-at ^h -ʔnikuhla-ká:tshi?	our minds be disunited 23
t ^h tyákw-eh ^h te	we will come back 61
t ^h tyú-h ^h ketē?	they will go visiting 103
t ^h yo-t-awályéhake	she will wander around 240
tye-yaʔtú-tye?	down she went flying through the air 35
tyo-hnáwel-ote?	a spring of water 10
tyo-táhsaw ^h ?	when it began 1, 232, 248
tyo-t-yeláhtu	first 84, 86, 88
u-t-uni:	for it to grow 88
u-tú:	for it to be possible 74, 76, 77
uusak-ehyá:l?	for me to remember 85
uutaha-ʔnikuhl-otá:	for him to have his mind on something 97
á:la-kē?	he will eat it 245
á:n-eke?	they two will eat of it 221
áhl-unhehkwáhake	what he will live on 176
áhl-únheke?	he will make a living 175, 244
áhl-únheke?	he will make a living 197, 247
áhn-unhehkwáhake	what they will live on 149
áhni-yaká:ne?	they two will exit 234, 236
áho-khwahsutyé:sheke	to get his food 239
áho-yotá:	he will work 246
áhoti-luhya-káhake?	they will suffer; they will see the sky 237
áhoti-ʔnikuhl-owánh ^h ?	they will be wise (their minds will be large) 220

Λhuwati-tshahníhseke?	they will fear them 265
Λhy-at-hwatsil-ahtát ^h yeht ^h ?	they will start a family 141, 249
Λhy-at-tókhane?	they two will be smart 221
Λk-í:lu?	I shall say 185, 187
Λka-lihwa-yΛtahkwáhake?	it will be a responsibility 147
Λka-lihwa-yelí:ne?	it will come to pass 22, 191
Λka-wyΛhatényuke	rivers will be 100, 113
Λs-kwéni	you will be able 58
Λs-kwení:	you will be able 62
Λsá-lyo?	it will kill you 199
Λsh-at-ya?ta-kwe?n-iyóste?	he will take control again 195
Λsk-at-ya?ta-kwe?n-iyóste?	I will take control again 189
Λsni-lut-otakó:	you must pull the tree out 26
Λsni-?nikuhl-owánhΛ?	it will make you two wiser (enlarge your minds) 216, 217
Λth-at-ó:ktΛ?	he will lack, run out of it 246
Λthy-anúhtu?	they will control it 146
Λthy-anúhtu?	they will control it 264
Λtk-anúhtu?	I will have my way 181
Λtsy-attókhane?	you all will be smart 217
Λtyu-t-ukóhtahkwe?	they will go to the other side 104
Λtyu-t-ukóhtahkwe?	they will go to the other side 111
Λw-at-hwatsil-a-htátí:	a family will begin 171
Λw-atú:	it will be possible 119, 133, 143
Λw-e?néhake?	it will show 257

Lexicon 2: by word

ayako-lih-utí:	someone will speak ill, throw words 193
ayakoti-tshahníhseke?	they will fear them 134
aye-ʔshátsta	someone will become strong 184
aye-ʔshátstane?	someone will become strong 192
aye-ʔwá:la-ke?	someone will eat meat 133, 144
ayu-hkw-atasé:	for one to go around it 119
ayu-hnaw-áhte?	they will go (fall) downstream 101, 104, 110
ayu-htatí:	someone will set out 101
ayu-tatí:	someone will say 191
ayutát-yáhte?	one person will hit another with something 194
w-at-yesá	it's easy/cheap 109
w-ate-ʔshan-iyó	it was easy, comfortable 79
w-até:	it says 210, 214
wá:la-ke?	he ate it 222, 224
wá:y-áhte?	she went there 10
wah-anáklate?	he was born 90, 91
wah-anuhtúni	he rejoiced/was happy 206
wah-at-hloli:	he said, told it 207
wah-at-lan-otá:	he played music 255
wah-at-nask-unyányu?	he made animals 123
wah-at-yaʔtá:-klahkwe?	he was floating 52, 56
wah-at-yaʔtunihs-unyányu?	he made various bodies 122
wah-at-yaʔtunihs-úni	he made dolls/figurines 150, 152, 162, 167, 170
wah-at-yaʔtunihs-uní:	he made dolls/figurines 151, 160
wah-atkátho?	he saw it 108, 116, 124
wah-atolísha	he rested 107
wah-itále?	I took pity on him 18

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wah-á:	he said (contr. of wahá:lu?) 9, 13, 16, 20, 25, 40, 46
wah-á:lu?	he said 52, 53, 54, 55, 56, 58, 60, 62, 99, 117, 119, 131, 134, 140, 156, 173, 180, 182 198, 234, 253, 256
wah-á:lu?	he said 190
waha-hnekí:la?	he drank it 14
waha-kwaták <u>o</u>	he arranged/prepared it 136
waha-kwatakó:	he arranged/prepared it 106, 112, 200
waha-li?wanutú:	he asked 51
waha-únhe-te?	he brought it to life 162, 172
waha-únhe-te?	he brought it to life 201
waha-wy ^h ha-yelunitstánu?	he marked out/planned the rivers 100
waha-wy ^h atá:ne?	he prepared/provided 147
wahá-hsane?	he completed it 140
wahat-i?tlátáne?	they sat there 60
wahati-lut-otakó:	they pulled the tree out 29
wahi-hneká-nute?	I gave him water to drink 19
wahl-okó:	he picked it out of the water 167
wahl-únyahte?	he made it out of it 139, 167
waho-hloli:	she told him 219
waho-hnek-áhtane?	he quenched his thirst 14
waho-htyaw ^h látste?	he forbade him 198
waho-líh-u?	he gave him a message/permission 246
waho-lihwa-hneká:	he begged him 170
waho-na?aht-otakó:	he took a rib out of him 203

Lexicon 2: by word

waho-ska-neká:se?	he was the same as him, side by side with him 150
waho-te-wyá:tu?	it was prepared for him 196
waho-tányehte?	he sent him 164
waho-ya?t-olá:ne?	he found him 201, 202
waho-ya?t-uní:	he made his body 154
waho-ya?takénh _Λ	he helped him 177
wahon-atétsh _Λ	they got scared 230
wahoti-ya'tá:ne?	they received it (were made to have it) 260, 268
wahoti-?nikuhl-owánh _Λ ?	they grew wiser (their minds were large) 232
wahu-t-halatáte	they ascended 45
wahu-tkátho	they saw it 43
wahuwa-ná:tuhkwe?	they were called by, named 95
wahy-at-áhsehte?	they two hid themselves 231
wahy-at-únhe-te?	they two came to life 140, 150
wak-athuté:	I heard 1
wak-atkáthu	I have seen it 209
washako-hlewáhte?	he punished them 241
washako-líh-u?	he gave them a message/permission 141, 249
washako-nhotú:	he locked them up 125, 128
washako-t-ká:lahte?	he released them 123, 149
washako-ya?t-ú <u>n</u> i	he made their bodies 144
washako-ya?t-uní:	he made their bodies 138
washako-ya?t-únyahte?	he made her body out of it 204
washako-ya?t-unyányu?	he made their various bodies 121

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washako-ya?ta-kwe?n-iyóste?	he gave them control 145, 262
washakó-lyo?	he killed her 93
wa?-í:	she said (contr. of wa?i:lu?) 18
wa?ako-ya?t-ínikawe?	it took them (their bodies) out 242
wa?akó-lhane?	dawn came to her 77
wa?akó-táhwe	she went to sleep 79
wa?e-hneka-kó:na?	she went to fetch water 11
wa?o-swá:ta?	it was hateful 112
wa?o-t-lih-óthahse?	it talked to her, gave her a message 214
wa?téhs-yahke?	you broke it 21
wa?tety-ate-kháhsi?	we separated from each other 28
wa?th-ahkw-atasé:	he was circling around it 255
wa?tha-núnya-hkwe?	he danced, took up the dance 255
wa?tha-ya?t-oléhte?	he considered/decided it 101, 103
wa?thati-tá:	they flew there 45, 64 (x2)
wa?thni-yá:ke?	they two broke it 241
wa?tho-haléhte?	he called out 47, 50
wa?tho-?nikuhla-kaní:	she persuaded, outsmarted him 222
wa?tho-?nikul-halá:	it bothered him, hung up his mind 83
wa?thu-hkw-ataséhu?	they went around in circles 64
wa?thy-atá:nuke?	they two made a mistake 235
wa?tyé-tá:ne?	she stood there 89
wa?tyé-táhne	she stood 72

Lexicon 2: by word

waʔtyu-l-ahsiʔta-nekál:	she put her feet side by side 72
waʔtyu-t-awáli	she wandered around 77
waʔu-láteʔ	she lay down 74
waʔu-láteʔ	she lay down 76
waʔu-t-yelá:	she was surprised by it 36
y-uhwatsy-até:	the Earth 1
y-uhwatsy-áteʔ	the Earth 83, 86, 88, 123, 262, 264
y-uhwatsy-owaná	the Earth was large 78
y-uhwatsy-owaná	the Earth was large 80
y-úkwe	woman 212, 214, 219, 240
yah-atányehteʔ	he sent it 233
yahá:ts-yá t	(you) hit someone with something! 187
yaho-t-kál:lahteʔ	he released him there 174
yaho-t-kál:lahteʔ	he released him there 196
yak-úkwe	woman 138, 204
yakwá-tyeʔ	we fly 61
yashako-tskwá-:láʔ	he sat her down over there 30
yashakó-:lekeʔ	he pushed her down (through it) 30
yaʔakó-:kal-aweʔ	darkness came to her there, it got dark 73
yaʔká-heweʔ	it was time 90
yaʔshakó-há leʔ	he called out to them 24
yaʔshakon-at-kál:lahteʔ	they released her there 70
yaʔteha-ká:nleʔ	he looked up 39
yaʔtehati-ká:nleʔ	they looked up 41, 42, 44
yaʔteyako-l-ahsí:ta-teʔ	her feet stood there 75
yaʔteyo-tá:u	that's where it stopped/stood 227
yaʔthoti-yá:t-isteʔ	they were alone there 94
yaʔtye-tá:neʔ	she came to stand 71

ye-ksa?shúha?	children 180
ye-nákle?	someone/she dwelt/inhabited 1
ye-tátye?	she was going along standing 69
ye-wy ^Δ tehtáhkw ^Δ	her right hand 31
ye-ya?t-é:ne	go through her body 92
ye-ya?tú-tye?	she went flying through the air 35 (x2)
yeho-t-káhlá:tu	she had left him 218
yeho-?nowa-?kélha?	the humpback was floating 70
yekuy-at ^Δ nyéhtu	I sent you over there 17
yeye-kuhá:	her head resting on it 75
yeyot-uhwátsy-ate?	the end of the Earth 75
yeyot-uhwátsy-ate?	the end of the Earth 75
yo-hutále?	orchard, plants in it 176
yo-hwáts ^t -o?	foam in the water 167
yo-ká:l ^Δ te?	the hole 30
yo-t-káhlá:tu	that had been put there 213 (x2)
yo-t-lih-otaní	it was talking to her, giving her a message 212
yo-t-luhkw ^Δ ?tstalátye	they went along making noise 64
yo-t-uní:u	a plant, growing thing 84, 86
yo-tékha?	fire 255
yo-wyástu	good looking 168
yó-thale?	it was talking 212
yu-nakláthe?	someone settles, dwells 99
yu-nakláthe?	someone settles, dwells 105
yuky-at-lihw-ísu?	the agreement you and I made 21
yusah-at-ya?t-utí:	he took them back 178
yusashako-tányehte?	he sent her back 9

Lexicon 2: by word

yusay-á:
yusayakó-:kal-awe?

yλhiy-atányehte?
yλyetshi-yá:t-λhte?

she went back there 15
darkness came to her there
again, it got dark 78
I will send him 173
you must make her fall
down through it 27

CHAPTER SIX
LEXICON 3: BY STEM

noun and prefixes verb stems	English phrase [-stem-] translation number
tutayó-:kal-awe?	[-aʔkal-] darkness came to her, it got dark 35
yaʔakó-:kal-awe?	[-aʔkal-] darkness came to her there, it got dark 73
yusayakó-:kal-awe?	[-aʔkal-] darkness came to her there again, it got dark 78
wah-at-yaʔtá-:klahkwe?	[-ʔkl-] he was floating 52, 56
sah-at-yaʔtá-:klahkwe?	[-ʔkl-] he was still floating 54
yashakó-:leke?	[-hleke-] he pushed her down (through it) 30
taha-lihwá-:lihte?	[-hliht-] he broke it 97
tʌhn-uhwʌtsyá-:lihte?	[-hliht-] for them to break the ground 243
tʌhl-uhwʌtsyá-:lihte?	[-hliht-] for him to break the ground 246
yashako-tskwá-:lʌ?	[-h(e)l-] he sat her down over there 30
nika-wyhʌh-a	[-a-] the kind of river 102
naʔteka-hwatsíl-a	[-a-] small family 251

niha-ʔnow-á:	[-a-] how big his humpback was 56, 72
tehu-t-tsihkw-á:eks	[-eʔek-] they play ball, the ball game 7, 8
teh-at-tsihkw-á:eks	[-eʔek-] ball player 11, 12, 19
k-á:lahseʔ	[-aʔal-] lacrosse, net 7
Adam	Adam 238
k-áhih	[-ahy-] fruit 176, 198, 219, 221
waʔth-ahkw-atasé:	[see -hkw-] he was circling around it 255
ahowá:	loon 60
wahy-at-áhsehteʔ	they two hid themselves 231
yaʔteyako-l-ahsí:ta-teʔ	[-ahsiʔt-] her feet stood there 75
waʔtyu-l-ahsiʔta-neká:	she put her feet side by side 72
ahsΛná	middle, half 102
tshaʔtew-ahsΛná	divided down the middle 108
waho-hnek-áhtaneʔ	[-aht-] he quenched his thirst 14
Λw-at-hwatsil-ahtΛtí:	[see also -htΛty-] a family will begin 171
tshu-t-hwatsil-ahtΛtí:	[see also -htΛty-] when the family starts 178
Λhy-at-hwatsil-ahtΛtyehteʔ	[see -htΛty-] they will start a family 141, 249
ka-lyoʔt-áksΛhseʔ	bad animals 126, 128, 129, 133, 142, 265
ka-lyoʔt-áksΛhseʔ	bad animals 135
wah-anáklateʔ	he was born 90, 91
tehoti-tsist-ánha	[-anh-] they were in a circle around the fire 252

anó:ki	muskrat 39
teʔwak-anúhteʔ	I don't know 208
ʌthy-anúhtuʔ	they will control it 146
wah-anuhtúni	he rejoiced/was happy 206
tsy-anuhtúnyuhe	you rejoice/are happy 257
ʌtk-anúhtuʔ	I will have my way 181
ʌthy-anúhtuʔ	they will control it 264
tehniy-ásheʔ	[-ashe(t)-] two 205, 248
tshaʔtehniy-ásheʔ	[-ashe(t)-] when there were two 207
sha-yá:t-at	one person 90, 92, 95 (x2)
wahy-at-áhsehteʔ	[-at- <i>semi-ref</i>] they two hid themselves 231
teyon-at-awáli	they wander around 143
teyon-at-awáliyeʔ	they wander around 123, 133, 142, 143
tetyon-at-awáliyeʔ	they wander around there 128, 130
thaʔthy-at-haʔúweʔekeʔ	they wrapped around themselves 231
aak-at-hlolí:	for me to say, tell it 48
wah-at-hlolí:	he said, told it 207
ʌhy-at-hwatsil-ahtátyehteʔ	they will start a family 141, 249
ʌw-at-hwatsil-a-hatí:	a family will begin 171
tsy-at-kétsko	(you two) arise! 140
yaʔshakon-at-ká:lahteʔ	they released her there 70
taatsy-at-laʔnʌtákt	you all come close together 50
yuky-at-lihw-ísuʔ	the agreement you and I made 21
lon-at-ló:lu	they were observing (as spectators) 8
wah-at-ʌn-otá:	he played music 255
wah-at-nask-unyányuʔ	he made animals 123
sah-at-nask-unyányuʔ	he made animals again 126

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thon-at-ó:ktanihe?	they lacked, was lacking for them 4
ath-at-ó:ktá?	he will lack, run out of it 246
ahy-at-tókhane?	they two will be smart 221
teh-at-tsihkw-á:eks	ball player 11, 12, 19
aah-at-ukóhtahkwe?	for him to go right through 20
nihon-at-unhá-hele?	how happy they are (life on top of it) 5
wahy-at-únhe-te?	they two came to life 140, 150
tshahy-at-únhe-te?	when they two came to life 141
tshah-at-únhe-te?	when he came to life 155
aah-at-únhe-te?	for him to come to life 169
yusah-at-ya?t-utí:	he took them back 178
sah-at-ya?ta-kwe?n-iyóste?	he took control again 179
wah-at-ya?tá:-klahkwe?	he was floating 52, 56
sah-at-ya?tá:-klahkwe?	he was still floating 54
ask-at-ya?ta-kwe?n-iyóste?	I will take control again 189
ash-at-ya?ta-kwe?n-iyóste?	he will take control again 195
wah-at-ya?tunihsl-unyányu?	he made various bodies 122
wah-at-ya?tunihsl-úni	he made dolls/figurines 150, 152, 162, 167, 170
sah-at-ya?tunihsl-uní:	he made dolls/figurines again 137, 158, 166
wah-at-ya?tunihsl-uní:	he made dolls/figurines 151, 160
nihon-at-yelá	the way they did it 6
tahetsh-at-yeláhte?	you put him first 16
w-at-yesá	it's easy/cheap 109
saye-hnek-atá:ne?	[-at(a?)-] she went to put more water in it 15

Lexicon 3: by stem

teyo-t-hw-atasé	coiled around it 211
Λyu-hkw-atasé:	for one to go around it 119
waʔth-ahkw-atasé:	he was circling around it 255
waʔthu-hkw-ataséhu?	they went around in circles 64
teka-hnek-atasés	whirling rapids 113, 116, 118, 119
tatsy-atate-ʔnikuhl-awáli	[-atat- <i>refl</i>] you will amuse yourselves, keep minds stirring 258
waʔtety-ate-kháhsi?	[-at- <i>refl</i>] we separated from each other 28
w-ate-ʔshan-iyó	[-at- <i>refl</i>] it was easy, comfortable 79
y-uhwatsy-até:	[-ate-] the Earth 1
teʔy-uhwatsy-até:	[-ate-] not any earth 38
l-até:	[-ate- <i>see -t(e)-</i>] he says 50
uhwatsy-até:	[-ate-] the Earth 147
w-até:	[-ate- <i>see -t(e)-</i>] it says 210, 214
lon-ateká:tu	[-atek-] they had built a fire 250
wahon-atétsha	they got scared 230
yeyot-uhwátsy-ate?	[-ate-] the end of the Earth 75
yeyot-uhwátsy-ate?	[-ate-] the end of the Earth 75
uhwatsy-áte?	[-ate-] the Earth 145
y-uhwatsy-áte?	[-ate-] the Earth 83, 86, 88, 123, 262, 264
wak-athuté:	I heard 1
wah-atkátho?	he saw it 108, 116, 124
tshah-atkátho?	when he saw it 114
wak-atkáthu	I have seen it 209

taakhey-atlahtá:na?	[-atla?-] for me to go and meet her 60
teyethiy-atlahtáhna?	[-atla?-] let's go and meet her 63
na?tety-átle?	in between us 20
wah-atolish _Λ	he rested 107
Λtsy-attókhane?	you all will be smart 217
Λw-atú:	it will be possible 119, 133, 143
tehon-atuhwΛtsyoní	what they need 3
tΛty-atΛ-?nikuhla-ká:tshi?	[-at(Λ)- <i>semi-refl</i>] our minds be disunited 23
wa?thy-atÁ:nuke?	[-atΛ?nuk-] they two made a mistake 235
tehy-atΛhnutéle?	brother 94, 124, 150, 170, 171
yΛhiy-atÁnyehte?	I will send him 173
yah-atÁnyehte?	he sent it 233
yekuy-atΛnyéhtu	I sent you over there 17
tutayó-:kal-awe?	[-aw-] darkness came to her, it got dark 35
ya?akó-:kal-awe?	[-aw-] darkness came to her there, it got dark 73
yusayakó-:kal-awe?	[-aw-] darkness came to her there again, it got dark 78
awÁ:ke	[-awΛ?ke-] in the water 37, 47, 50, 167
awΛhihte?	strawberry 32
wa?tyu-t-awÁli	[-awΛlye-] she wandered around 77
thya?tha-hnek-awÁli	[-awΛlye-] he stirred up the waters 112
teyon-at-awÁli	[-awΛlye-] they wander around 143

tatsy-atate-ʔnikuhl-awáli	[-awálye-] you will amuse yourselves, keep minds stirring 258
tahu-tate-ʔnikuhl-awáli	[-awálye-] they will amuse themselves, keep minds stirring 260
tayo-t-awályéhake	she will wander around 240
tehuwa-ʔnikuhl-awályeʔ	they kept him amused, kept his mind stirring 6
teyu-t-awályeʔ	they wander around 105, 110
teyon-at-awályeʔ	they wander around 123, 133, 142, 143
tetyon-at-awályeʔ	they wander around there 128, 130
tahu-ta-ʔnikuhl-awályeʔ	they will amuse themselves, keep minds stirring 268
niy-uhwátsy-aʔ	[-a-] size of the Earth 74, 76, 77
nika-tsíst-aʔ	[-a-] a fire of some size 250
nika-hat-aʔahnéhaʔ	[-a-] Garden of Eden (small garden) 174, 196, 213
nika-hat-aʔahnéhaʔ	[-a-] Garden of Eden (small garden) 234
nyahín-e	how much they went 65
lon-é:	[-e-] he and his wife, she and her husband 8, 15
tutaw-at-é:	[-e-] daylight came again 36
than-é:	[-e-] they were going about, were there 37
ye-yaʔt-é:ne	[-e-] go through her body 92
lan-é:seʔ	[-e-] they go about, are there 37, 45, 47

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tsyakaw-ehsakíha?	[-ehsak-] monkey 153, 160, 161
ís ^h n-ehse	[-e-] you go about, are there 50
té:l-ehse	[-e-] he wasn't going about, wasn't there 213
tatyákw-eh ^h te	[-eht-] we will come back 61
tutahon-eh ^h tuháti	[-eht-] they kept coming back 68
sahl-ehyá:lane?	[-ehyahl-] he remembered 226
uusak-ehyá:la?	[-ehyahl-] for me to remember 85
aésn-eke?	[-(e)k(u)-] you two would eat of it 215
aá:n-eke?	[-(e)k(u)-] for the two of them to eat of it 219
á:n-eke?	[-(e)k(u)-] they two will eat of it 221
í:l-elhe?	[-elh-] he wanted 152
ík-élhe?	[-elh-] I want 9
k-élhite?	[-lh-] tree 198, 207
nya?teyon-enú	[-e-] they go in different directions 102, 108
nya?akaw-enuháti	[-e-] where she was going along 36
nika-lí:w-es	[-es-] how long a time 89, 137, 200
niha-táhs-es	[-es-] how long his tail 153
niyo-skaw-és	[-es-] a long bush 87
sah ^h n-éwe?	[-ew-] they came back 69
nya?táten-e?	[-e-] (with ákte?) we must be separated, divorced 23
nyaháhs-e?	[-e-] you will go, be there 156

aw-eʔnéhakeʔ	it will show 257
wahu-t-halatáte	they ascended 45
waʔtho-ʔnikul-halá:	[-hal-] it bothered him, hung up his mind 83
taye-hawíhteʔ	she took it along with her 32, 34
thaʔthy-at-haʔúweʔekeʔ	they wrapped around themselves 231
nihon-at-unhá-heleʔ	[-h(e)l-] how happy they are (life on top of it) 5
yaʔká-heweʔ	[-hew-] it was time 90
taʔtyú-hketeʔ	[-ahket-] they will go visiting 103
ʔyu-hkw-atasé:	[-ahkw-] for one to go around it 119
waʔthu-hkw-ataséhuʔ	[-ahkw-] they went around in circles 64
waʔtha-núnya-hkweʔ	[-hkw-] he danced, took up the dance 255
taʔhati-núnya-hkweʔ	[-hkw-] they will dance, will take up the dance 260
teka-nunya-hkwa	[-hkw-] dance 268
washako-hlewáhteʔ	he punished them 241
Shako-hlewáthaʔ	the Punisher, he punishes them (Tawiskalu) 201, 265
tku-hloli	I told you 20
aak-at-hloli:	for me to say, tell it 48
wah-at-hloli:	he said, told it 207
waho-hloli:	she told him 219
ka-luhyaʔke-hlolu:	angel (lives in the sky) 233, 242
lu-t-hlolyʔnyuʔ	[-hloli-] they told 1
ʔyu-hnaw-ʔhteʔ	they will go (fall) downstream 101, 104, 110
tyo-hnáwel-oteʔ	a spring of water 10

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thiho-hnehkwanú	[-ahnehkwan-] he hadn't swallowed it 225
thyeho-hnehkwanú	[-ahnehkwan-] he hadn't swallowed it 228
waho-hnek-áhtane?	he quenched his thirst 14
saye-hnek-atá:ne?	she went to put more water in it 15
teka-hnek-atasés	whirling rapids 113, 116, 118, 119
thya?tha-hnek-awáli	he stirred up the waters 112
wa?e-hneka-kó:na?	she went to fetch water 11
aas-hneka-kóh <u>na</u> ?	that you go fetch water 17
wahi-hneká-nute?	I gave him water to drink 19
o-hnekánu	the waters 108
waha-hnekí:la?	[-hnekihl-] he drank it 14
aak-hnekíh <u>la</u> ?	for me to drink, that I drink 9, 13
waho-lihwa-hneká:	[-?nek-] he begged him 170
loti-ya?ta-hnilú:se?	[-hnilu-] the strong men (those of firm body) 24
wahá-hsane?	[-(i)hsa?-] he completed it 140
lo-hsa?áhtu	[-hsa?-] he had finished it off 118
teho-hslíh <h>se</h> ?	[-slih-] he's in a hurry 92
ló-hsu?	[-(i)hsu-/-(i)hsa?-] he had made, completed it 113, 127
tsyo-htehl-otsi?kó	it with very long root (white pine) 25
na ₁ yo-htúhake?	[-ahtu-] how it will continue to be 106
na ₁ yo-htúhake <u>e</u> ?	[-ahtu-] how it will continue to be 117

Lexicon 3: by stem

Λyu-hta tí:	[-ahtΛty-] someone will set out 101
shako-htyawΛlátj	[-ahtyawΛlat-] he had forbidden them 219, 235, 241
luwa-htyawΛlátj	[-ahtyawΛlat-] it had been forbidden him 226
waho-htyawΛlátste?	[-ahtyawΛlat-] he forbade him 198
lo-htyawΛlatú	[-ahtyawΛlat-] he had forbidden 207
yo-hutále?	[-hut-] orchard, plants in it 176
o-húte?	[-hut-] a plant 32
waʔtho-hΛléhte?	[-hΛl-] he called out 47, 50
yaʔshakó-hΛle?	[-hΛl-] he called out to them 24
nika-hΛt-aʔahnéha?	Garden of Eden (small garden) 174, 196, 213
nika-hΛt-aʔahnéha?	Garden of Eden (small garden) 234
sha-hΛtú:	[-hΛt-] the one in front 46
teyo-t-hw-atasé	coiled around it 211
naʔteka-hwatsil-a	small family 251
Λw-at-hwatsil-ahta tí:	a family will begin 171
tshu-t-hwatsil-ahta tí:	when the family starts 178
Λhy-at-hwatsil-ahta tyeh te?	they will start a family 141, 249
yo-hwΛtst-o?	foam in the water 167
ka-hyatú	it is written 209
waʔ-í:	[-ihlu-, see also -Λ:lu-] she said (contr. of waʔi:lu?) 18
aak-í:lu?	[-ihlu-] for me to say 48, 208
Λk-í:lu?	[-ihlu-] I shall say 185, 187

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n-í:tlu?	[-i?tlu-, see also -ʌ:tlu-] they two were sitting 8
lat-í:tlu?	[-i?tlu-, see also -ʌ:tlu-] they were sitting 251, 252
aaya-íheye?	[-ʌhey-] for someone to die, death 5
tha?taesn-íheye?	[-ʌhey-] for you two not to die 215
wa?ako-ya?t-ínikʌwe?	it took them (their bodies) out 242
ya?thoti-yá:t-iste?	[-ist(u)-] they were alone there 94
yuky-at-lihw-ísu?	[-isa?- see also -hsu-] the agreement you and I made 21
lo-t-naskw-ísu?	[-isa?- see also -hsu-] he created animals 125
shako-ya?t-ísu?	[-isa?- see also -hsu-] he created their bodies 132
lo-ya?t-ísu?	[-isa?- see also -hsu-] he created his body 201
lo-t-ya?tunihsl-ísu?	[-isa?- see also -hsu-] he created his figure 201
shako-ya?t-ísu?	[-isa?- see also -hsu-] he created their bodies 233, 248, 265
wah-itʌle?	[-itʌl-] I took pity on him 18
w-ate-ʔshan-iyó	it was easy, comfortable 79
tetho-ʔnikuhl-iyó	he was not satisfied (not good mind) 155
tetho-ʔnikuhl-iyó	he was again not satisfied (not good mind) 163
naha-ya?ta-kwe?n-iyóhake?	he will control 171
sah-at-ya?ta-kwe?n-iyóste?	he took control again 179

washako-yaʔta-kweʔn-iyósteʔ	he gave them control 145, 262
ʌsk-at-yaʔta-kweʔn-iyósteʔ	I will take control again 189
ʌsh-at-yaʔta-kweʔn-iyósteʔ	he will take control again 195
wahat-iʔtlatáneʔ	[-iʔtlu-] they sat there 60
yo-ká:láteʔ	[-kahlat-] the hole 30
tehati-ká:nle	[-kahnl-] they looked up 44
yaʔteha-ká:nleʔ	[-kahnl-] he looked up 39
yaʔtehati-ká:nleʔ	[-kahnl-] they looked up 41, 42, 44
lo-nhaʔtsla-ká:teʔ	[-kaʔte-] he had lots of servants/employees 6
tʌty-atʌ-ʔnikuhla-ká:tshiʔ	[-kaʔtshy-] our minds be disunited 23
aashako-yaʔta-kalatáteʔ	for him to hold her up 51
aakhe-yaʔta-kalatáteʔ	for me to hold her up 52
aakhe-yaʔta-kalatáteʔ	for me to hold her up 54, 56
kártʌn	garden 213
tka-ké:tohseʔ	[-keʔto-] to the east; where it (the sun) appears 173
tutahoti-wʌna-ké:toteʔ	[-keʔto-] their voices appeared 67
tsy-at-kétsko	[-ketskw-] (you two) arise! 140
aaye-ʔwá:la-keʔ	[-k- see also -ek-] for someone to eat meat 122, 125, 127, 143
ʌye-ʔwá:la-keʔ	[-k- see also -ek-] someone will eat meat 133, 144
wá:la-keʔ	[-k- see also -ek-] he ate it 222, 224

á:la-ke?	[-k- see also -ek-] he will eat it 245
te?shoti-wana-ke?tótha?	[-ke?to-] their voices still not appearing 66
wa?tety-ate-kháhsi?	[-khahsy-] we separated from each other 28
tehní-khΛ	twins 94
Λho-khwahsutyé:sheke	[-khw-] to get his food 239
wa?e-hneka-kó:na?	[-koh-] she went to fetch water 11
aas-hneka-kóhna?	[-koh-] that you go fetch water 17
tshike-ksá:	[-ksa-] when I was a child 1
ye-ksa?shúha?	[-ksa-] children 180
loti-kstΛhokúha?	[-kstΛ-] the old folks 1
tshiyó-kú	[-k-] she had eaten it 223
yeye-kuhá:	[-kuhΛ-] her head resting on it 75
thyuusahuwati-kÁ:	[-kΛ-] for them to go until they can not be seen 65
ya?shakon-at-kÁ:lahte?	[-kΛhla?t-] they released her there 70
washako-t-kÁ:lahte?	[-kΛhla?t-] he released them 123, 149
yaho-t-kÁ:lahte?	[-kΛhla?t-] he released him there 174
yaho-t-kÁ:lahte?	[-kΛhla?t-] he released him there 196
thya?ako-t-kÁ:lahte?	[-kΛhla?t-] it released them out there 243
thaayako-luhya-kÁhake?	[-kΛ-] they will suffer; they will see the sky 105
Λhoti-luhya-kÁhake?	[-kΛ-] they will suffer; they will see the sky 237
teho-t-kΛhlá:tu	[-kΛhla?t-] he had released it there 85

yo-t-kahlá:tu	[-kahlá?t-] that had been put there 213 (x2)
yeho-t-kahlá:tu	[-kahlá?t-] she had left him 218
wa?tho-?nikuhla-kání:	[-kány-] she persuaded, outsmarted him 222
sho-t-ká?seháti	[-ká?s-] he was going back to look it over 130
sho-t-ká?sehátye?	[-ká?s-] he was going back to look it over 115, 200
tshisho-t-ká?sehátye?	[-ká?s-] when he was going back to see 250
lati-kwaná:se?	they are big 161
waha-kwatakó	[-kwatak-w-] he arranged/prepared it 136
waha-kwatakó:	[-kwatak-w-] he arranged/prepared it 106, 112, 200
tshaha-kwatakó:	[-kwatak-w-] when he arranged/prepared it 121
lo-kwatakwa	he had arranged/prepared it 114, 115, 120, 124
a-kwekú	all/everything 3, 82, 97, 133, 146, 178, 195, 262, 264
thaas-kwéni	[-kweny-] you would not be able 53, 55
as-kwéni	[-kweny-] you will be able 58
thaak-kwení:	[-kweny-] I would not be able 48, 85
aaha-kwení:	[-kweny-] he would be able 51, 59
aak-kwení:	[-kweny-] I would be able 52, 54, 56, 57, 60 (x2)

as-kwení:	[-kweny-] you will be able 62
teʔyako-kwényuʔ	she was not able 82
teho-kwényuʔ	he was not able 169
naha-yaʔta-kweʔn-iyóhakeʔ	he will control 171
washako-yaʔta-kweʔn-iyósteʔ	he gave them control 145, 262
ask-at-yaʔta-kweʔn-iyósteʔ	I will take control again 189
ash-at-yaʔta-kweʔn-iyósteʔ	he will take control again 195
sah-at-yaʔta-kweʔn-iyósteʔ	he took control again 179
nika-kwil-ó:ta	willow; kind of whip 84, 87
yaʔteyako-l-ahsí:ta-teʔ	[-al- var. of -at- semi-refl] her feet stood there 75
waʔtyu-l-ahsiʔta-nekál:	[-al- var. of -at- semi-refl] she put her feet side by side 72
waʔu-láteʔ	[-alat-] she lay down 74
waʔu-láteʔ	[-alat-] she lay down 76
naʔu-láteʔ	[-alat-] where she lay down 79
taatsy-at-laʔnʌtákt	[-laʔnʌtak-] you all come close together 50
tahu-t-laʔnʌtákteʔ	[-laʔnʌtak-] they came together 51
ka-lhakú	[-lh-] in the forest 156, 164
waʔakó-lhʌneʔ	[-lhʌ-] dawn came to her 77
sayakó-lhʌneʔ	[-lhʌ-] another dawn came to her 80
aayakó-li	[-lyo-] for it to kill someone 118
nika-lí:w-es	[-lihw-] how long a time 89, 137, 200

Lexicon 3: by stem

yo-t-lih-otaní	[-lihw-] it was talking to her, giving her a message 212
waʔo-t-lih-óthahseʔ	[-lihw-] it talked to her, gave her a message 214
ʌyako-lih-utí:	[-lihw-] someone will speak ill, throw words 193
washako-líh-uʔ	[-lihw-] he gave them a message/permission 141, 249
waho-líh-uʔ	[-lihw-] he gave him a message/permission 246
yuky-at-lihw-ísuʔ	the agreement you and I made 21
ʌka-lihwa-yʌtahkwʌhakeʔ	it will be a responsibility 147
taha-lihwá:-lihteʔ	he broke it 97
waho-lihwa-hnekʌ:	he begged him 170
ka-lihwa-nelaʔáksla	sin 180
ʌka-lihwa-yelí:neʔ	it will come to pass 22, 191
teyo-lihwa-yʌtá:u	what has been agreed upon 22
waha-liʔwanutú:	he asked 51
lon-at-ló:lu	[-loʔlu-] they were observing (as spectators) 8
yo-t-luhkwʌʔtstalátʃe	they went along making noise 64
thaayako-luhya-kʌhakeʔ	they will suffer; they will see the sky 105
ʌhoti-luhya-kʌhakeʔ	they will suffer; they will see the sky 237
Tha-luhya-wá:ku	Sky-holder, he holds the sky 95, 97, 127
ka-luhyaʔke-hlolú:	angel (lives in the sky) 233, 242

ʌsni-lut-otakó:	you must pull the tree out 26
wahati-lut-otakó:	they pulled the tree out 29
ka-lut-óte?	tree (standing) 25, 215
ka-lut-óte?	tree (standing) 211
wah-at-lʌn-otʌ:	he played music 255
nahta-lyá:	[-lihw-] why? (contraction of náhte? aolí:wa?) 16
na-lyá:	[-lihw-] that's why (contraction of né: aolí:wa?) 19
kutí-lyo?	[-lyo-] animals 47, 149
washakó-lyo?	[-lyo-] he killed her 93
aayakó-lyo?	[-lyo- <i>see also -li</i>] for it to kill someone 126, 128, 129, 135, 266
ʌsá-lyo?	[-lyo-] it will kill you 199
ka-lyo?t-áksʌhse?	[-lyo-] bad animals 126, 128, 129, 133, 142, 265
ka-lyo?t-áksʌhse?	[-lyo-] bad animals 135
wahuwa-ná:tuhkwe?	[-na?tu-] they were called by, named 95
aayu-náklate	[-anaklat-] for one to be born 91
yu-nakláthe?	[-nakl-] someone settles, dwells 99
yu-nakláthe?	[-nakl-] someone settles, dwells 105
nʌhs-nákleke	[-nakl-] where you will dwell 157, 165
ye-nákle?	[-nakl-] someone/she dwelt/inhabited 1
thati-nákle?	[-nakl-] they dwell/dwelt there 2
wah-at-nask-unyányu?	[-naskw-] he made animals 123

sah-at-nask-unyányu?	[-naskw-] he made animals again 126
lo-t-naskw-ísu?	he created animals 125
o-nawá:tste?	[-nawa?tst-] mud 38, 139, 248
waho-na?aht-otakó:	[empty -na?- + -ht- see - <i>htehkal</i> -] he took a rib out of him 203
lati-na?túkhwa?	what they call it 174
waho-ska-neká:se?	[-nek-] he was the same as him, side by side with him 150
wa?tyu-l-ahsi?ta-neká:	[-nek-] she put her feet side by side 72
ka-lihwa-nela?áksla	[-nela?ak-] sin 180
lo-nha?tsla-ká:te?	[-nha?-] he had lots of servants/employees 6
washako-nhotú:	he locked them up 125, 128
shako-nhotú:	he had locked them up 127
sashako-nhotukó:	he unlocked them 132
o-nikwáhsá:ke	bleeding 240
o-nikwáhtala?	red 84, 87
ó-nlahte?	leaf/leaves 231
ka-nuhwaktáhsa?	sickness 5
táhu-tá-nuhwelatú:thake?	thanksgiving 268
loti-nulháh	[-nulh-] their mother 93
wa?tha-núnya-hkwe?	he danced, took up the dance 255
táhati-núnya-hkwe?	they will dance, will take up the dance 260
teka-nunyá-hkwa	dance 268
wahi-hnecká-nute?	[-nut-] I gave him water to drink 19
thyahoti-wána-nuwiléhte?	they went until their voices disappeared 65

thon-at-ó:kt ^Λ nihe?	[-oʔkt-] they lacked, was lacking for them 4
Λth-at-ó:kt ^Λ ?	[-oʔkt-] he will lack, run out of it 246
niw-Λhnisl-ó:t ^Λ	[-oʔt ^Λ -] daytime; kind of day 73
nika-kwil-ó:t ^Λ	[-oʔt ^Λ -] willow; kind of whip 84, 87
niyak-unh-ó:t ^Λ	[-oʔt ^Λ -] her pregnancy (how she was living) 90
naʔtehoti-ʔnikuhl-ó:t ^Λ	[-oʔt ^Λ -] they had different kinds of minds/thoughts 96
niha-yaʔt-ó:t ^Λ	[-oʔt ^Λ -] kind of body he had 155, 163
niyako-ʔnikuhl-ó:t ^Λ	[-oʔt ^Λ -] the kind of mind/thoughts one has 186, 188
naʔka-yaʔt-ó:t ^Λ ?	[-oʔt ^Λ -] kind of body 52, 122, 129
náh-ohte	[-oʔt(Λ)-] something 194
n ^Λ y-ohtúhak	[-oʔt(Λ)-] what it will be like 253
n ^Λ y-ohtúhake?	[-oʔt(Λ)-] what it will be like 131
n ^Λ y-ohtúhake?	[-oʔt(Λ)-] what it will be like 256
naʔka-yaʔt-óht ^Λ	[-oʔt ^Λ -] kind of body 48
wahl-okó:	[-okw-] he picked it out of the water 167
waʔtha-yaʔt-oléhte?	[-oleht-] he considered/decided it 101, 103
teho-yaʔt-olehtuhátye?	[-oleht-] he was going along considering/deciding 98

Lexicon 3: by stem

ólhes	<i>olhes</i> (see text, footnote 13) 245
waho-yaʔt-olá:neʔ	[-oláʔ-] he found him 201, 202
thiyo-ʔnikú:l-ot	[-ot-] daydreaming, have one's mind on something 252
ʌsni-lut-otakó:	[-otakw-] you must pull the tree out 26
wahati-lut-otakó:	[-otakw-] they pulled the tree out 29
waho-naʔaht-otakó:	[-otakw-] he took a rib out of him 203
yo-t-lih-otani	[-ot-] it was talking to her, giving her a message 212
tyo-hnáwel-oteʔ	[-ot-] a spring of water 10
ka-lut-óteʔ	[-ot-] tree (standing) 25, 215
ka-lut-óteʔ	[-ot-] tree (standing) 211
waʔo-t-lih-óthahseʔ	[-ot-] it talked to her, gave her a message 214
tsyo-htehl-otsiʔkó	[-otsi-] it with very long root (white pine) 25
uutaha-ʔnikuhl-otá:	[-ot-] for him to have his mind on something 97
wah-at-lan-otá:	[-ot-] he played music 255
tay-uhwaʔsy-owanháhsle	[-owan(ʌ)-] the Earth was getting bigger 81
ʌsni-ʔnikuhl-owánhʌʔ	[-owan(ʌ)-] it will make you two wiser (enlarge your minds) 216, 217
ʌhoti-ʔnikuhl-owánhʌʔ	[-owan(ʌ)-] they will be wise (their minds will be large) 220

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wahoti-ʔnikuhl-owánhΛ?	[-owan(Λ)-] they grew wiser (their minds were large) 232
y-uhwatsy-owanÁ	[-owanΛ-] the Earth was large 78
y-uhwatsy-owánΛ	[-owanΛ-] the Earth was large 80
yo-hwátst-oʔ	[-o-] foam in the water 167
Setan	Satan 210
o-shuwáku	[-shuw-] into the hole 34
waho-ska-neká:seʔ	he was the same as him, side by side with him 150
niyo-skaw-és	a long bush 87
o-skΛnÁhaʔ	slowly 61, 70
waʔo-swá:tΛ?	[-swaʔt-] it was hateful 112
tshá:ka-t	[-t-] the same kind 159
waʔtyu-t-awáli	[-at- <i>semi-refl</i>] she wandered around 77
tΛyo-t-awÁlyéhake	she will wander around 240
teyu-t-awÁlyeʔ	they wander around 105, 110
wahu-t-halatáte	they ascended 45
lu-t-hlolyÁnyuʔ	they told 1
teyo-t-hw-atasé	coiled around it 211
tshu-t-hwatsil-ahtatí:	when the family starts 178
washako-t-kÁ:lahteʔ	he released them 123, 149
yaho-t-kÁ:lahteʔ	he released him there 174
yaho-t-kÁ:lahteʔ	he released him there 196
thyaʔako-t-kÁ:lahteʔ	it released them out there 243
teho-t-kΛhlá:tu	he had released it there 85
yo-t-kΛhlá:tu	that had been put there 213 (x2)
yeho-t-kΛhlá:tu	she had left him 218
sho-t-kΛʔseháti	he was going back to look it over 130

Lexicon 3: by stem

sho-t-kʌʔsehátʏeʔ	he was going back to look it over 115, 200
tshisho-t-kʌʔsehátʏeʔ	when he was going back to see 250
tahu-t-laʔnʌtákteʔ	they came together 51
yo-t-lih-otaní	it was talking to her, giving her a message 212
waʔo-t-lih-óthahseʔ	it talked to her, gave her a message 214
yo-t-luhkwʌʔtstalátʏe	they went along making noise 64
lo-t-naskw -ísuʔ	he created animals 125
tehu-t-tsihkw-á:eks	they play ball 7, 8
ʌtyu-t-ukóhtahkweʔ	they will go to the other side 104
ʌtyu-t-ukóhtahkweʔ	they will go to the other side 111
thiyo-t-ukóhtu	it goes beyond, surpasses 168
teʔyo-t-ukóhtu	it didn't go through 228
teʔyo-t-uní	growing 83
u-t-uní:	for it to grow 88
yo-t-uní:u	a plant, growing thing 84, 86
lo-t-yaʔtunihsl-ísuʔ	he created his figure 201
lo-t-yaʔtunihsl-uní	he had made his figurine 248
niyo-t-yelá	the way it is 262
waʔu-t-yelá:	she was surprised by it 36
tyo-t-yeláhtu	first 84, 86, 88
tuutaye-tá:neʔ	[-taʔ-] for her to stand 61
yaʔtye-tá:neʔ	[-taʔ-] she came to stand 71
waʔtye-tá:neʔ	[-taʔ-] she stood there 89
tutahni-tá:neʔ	[-taʔ-] the two of them stood up 140

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lo-tá:s	[-ita?-] he was sleeping 202
ya?teyo-tá:u	[-ta?-] that's where it stopped/stood 227
taaye-táh <u>ne</u>	[-ta?-] for her to stand 57
wa?tye-táh <u>ne</u>	[-ta?-] she stood 72
tyo-táhsaw ^Λ ?	[-atahsaw-] when it began 1, 232, 248
niha-táhs-es	[-itahs-] how long his tail 153
teha-táhs-ute	[-itahs-] his tail sticking out 160
wa?ako-táh <u>we</u>	[-ita?-]she went to sleep 79
tako?skó	wildcat, big cat 129
tahu-tate-?nikuhl-awáli	[-atat- <i>refl</i>] they will amuse themselves, keep minds stirring 260
aayu-tátí	[-at(e)-] for someone to say 183
ayu-tatí:	[-at(e)-] someone will say 191
ye-tátye?	[-t-] she was going along standing 69
Tawiskalu?	Tawiskalu 95, 108, 190
Tawiskalu?	Tawiskalu 97
waho-te-wyá:tu?	[-at- <i>refl</i>] it was prepared for him 196
teho-te-?túkhwale?	[-at- <i>refl</i>] he was sweating 12, 18
taho-te-?tukhwalá:	[-at- <i>refl</i>] he will sweat 238, 239, 244, 247
lu-té:	[-ate-] they say 229
yo-tékha?	[-atek-] fire 255
ya?teyako-l-ahsí:ta-te?	[-t-] her feet stood there 75
wahy-at-únhe- <u>te</u> ?	[-t-] they two came to life 140, 150

Lexicon 3: by stem

tshahy-at-únhe-te?	[-t-] when they two came to life 141
tshah-at-únhe-te?	[-t-] when he came to life 155
waha-únhe-te?	[-t-] he brought it to life 162, 172
aah-at-únhe-te?	[-t-] for him to come to life 169
aaha-únhe-te?	[-t-] for him to bring it to life 170
waha-únhe-te?	[-t-] he brought it to life 201
o-thahyuni	wolf 129
yó-thale?	[-thal-] it was talking 212
tayé-ti?	[-tye-] she is flying down 46
taye-ya?tú-ti?	[-tye-] she is flying down 46
lo-tkanuní	[-atkanuni-] a rich man 2
wahu-tkátho	[-atkatho-] they saw it 43
ó-tku?	[-atku-] snake 211
taashako-tlahtá:na?	[-atla?-] for him to go and meet her 59
Λhy-at-tókhane?	[-tokh-] they two will be smart 221
o-tokΛ:u	[-tokΛ-] really, honestly 225
Λyakoti-tshahníhseke?	[-ts(h)ahni-] they will fear them 134
aahuwati-tshahníhseke?	[-ts(h)ahni-] for them to fear them 142
Λhuwati-tshahníhseke?	[-ts(h)ahni-] they will fear them 265
tehu-t-tsihkw-á:eks	they play ball, the ball game 7, 8
teh-at-tsihkw-á:eks	ball player 11, 12, 19

Oneida Creation Story

tehoti-tsisť-ánhΛ	they were in a circle around the fire 252
nika-tsisť-a?	a fire of some size 250
o-tsiʔtΛhá:	bird/birds 45
yashako-tskwá-:lΛ?	[-itskw-] he sat her down over there 30
te-tsyalú:	both 138
aahse-tsyá:na?	[-tsyΛhn-] you to get water 9
shaka-unhe-tú	[-t-] he had brought them to life 233
thau-tú:	[-atu-] that it be possible 13
u-tú:	[-atu-] for it to be possible 74, 76, 77
au-tú:	[-atu-] for it to be possible 122, 127
tΛhu-tΛ-nuhwelatú:thake?	[-at- refl] thanksgiving 268
tΛhu-tΛ-ʔnikuhl-awÁlye?	[-at- refl] they will amuse themselves, keep minds stirring 268
waʔthati-tÁ:	[-tΛ-] they flew there 45, 64 (x2)
yusashako-tÁnyehte?	[-atΛnyeht-] he sent her back 9
waho-tÁnyehte?	[-atΛnyeht-] he sent him 164
ye-yaʔtú-tye?	[-tye- see -ti-] she went flying through the air 35 (x2)
tye-yaʔtú-tye?	[-tye- see -ti-] down she went flying through the air 35
taká-tye?	[-tye- see -ti-] it/she is flying down 40, 43

Lexicon 3: by stem

tayé-tye?	[-tye- see -ti-] she is flying down 51, 59, 63
yakwá-tye?	[-tye- see -ti-] we fly 61
latí-tye?	[-tye- see -ti-] they were flying 69
tahuway-ú:	[-u-] she gave it to him 14
niy-uhwátsi	[-uhwátsy-] size of the Earth 82
y-uhwátsy-até:	the Earth 1
te?y-uhwátsy-até:	not any earth 38
uhwátsy-até:	the Earth 147
yeyot-uhwátsy-até?	the end of the Earth 75
yeyot-uhwátsy-até?	the end of the Earth 75
uhwátsy-áte?	the Earth 145
y-uhwátsy-áte?	the Earth 83, 86, 88, 123, 262, 264
niy-uhwátsy-a?	size of the Earth 74, 76, 77
tay-uhwátsy-owanháhsle	the Earth was getting bigger 81
y-uhwátsy-owaná	the Earth was large 78
y-uhwátsy-owaná	the Earth was large 80
táhn-uhwátsyá-:lihte?	for them to break the ground 243
táhl-uhwátsyá-:lihte?	for him to break the ground 246
uhwátsyá:ke	on the Earth 89, 100
átyu-t-ukóhtahkwe?	[-ukoht-] they will go to the other side 104
átyu-t-ukóhtahkwe?	[-ukoht-] they will go to the other side 111
aah-at-ukóhtahkwe?	[-ukoht-] for him to go right through 20
thiyo-t-ukóhtu	[-ukoht-] it goes beyond, surpasses 168
te?yo-t-ukóhtu	[-ukoht-] it didn't go through 228

úkwe	human 1, 46 (x2), 51, 54, 56, 59, 60, 63, 69, 91, 99, 105, 110, 118, 122, 125, 126, 128, 129, 133, 134, 137, 143, 152, 185, 187, 193 (x2), 266
yak-úkwe	woman 138, 204
y-úkwe	woman 212, 214, 219, 240
l-ukwé	man 138, 196, 201, 224
a-úlha	[-ulha?-] she/her 223
la-ulhá:	[-ulha?-] he/him 19, 126, 132, 171, 178, 195, 201, 248
lon-ulhá:	[-ulha?-] they/them 146, 147, 264
niyak-unh-ó:ta	[-unhe-] her pregnancy (how she was living) 90
nihon-at-unhá-hele?	[-unhe-] how happy they are (life on top of it) 5
wahy-at-únhe-te?	they two came to life 140, 150
tshahy-at-únhe-te?	when they two came to life 141
tshah-at-únhe-te?	when he came to life 155
waha-únhe-te?	he brought it to life 162, 172
aah-at-únhe-te?	for him to come to life 169
aaha-únhe-te?	for him to bring it to life 170
waha-únhe-te?	he brought it to life 201
shaka-unhe-tú	he had brought them to life 233
Λhn-unhehkwaΛhake	what they will live on 149
Λhl-unhehkwaΛhake	what he will live on 176
taahn-únheke?	for them to make a living 148, 263

Lexicon 3: by stem

ʌhl-únheke?	he will make a living 175, 244
ʌhl-únheke?	he will make a living 197, 247
tʌhn-únheke?	they will make a living 237
nʌhl-únheke?	[tsi? ʌhlúnheke?] he will make a living 239
tʌhn-únheke?	they will make a living 243
te?yak-únhe?	(with skʌnʌ) pregnant 89
washako-ya?t-úni	he made their bodies 144
wah-at-ya?tunihsl-úni	he made dolls/figurines 150, 152, 162, 167, 170
te?yo-t-uni	growing 83
lo-t-ya?tunihsl-uni	he had made his figurine 248
u-t-uni:	for it to grow 88
sah-at-ya?tunihsl-uni:	he made dolls/figurines again 137, 158, 166
washako-ya?t-uni:	he made their bodies 138
wah-at-ya?tunihsl-uni:	he made dolls/figurines 151, 160
waho-ya?t-uni:	he made his body 154
yo-t-uni:u	a plant, growing thing 84, 86
la-unyá:tu	[-uni-] he had made it out of it 248
wahl-únyahte?	[-uni-] he made it out of it 139, 167
washako-ya?t-únyahte?	[-uni-] he made her body out of it 204
washako-ya?t-unyányu?	[-uni-] he made their various bodies 121
wah-at-ya?tunihsl-unyányu?	[-uni-] he made various bodies 122
wah-at-nask-unyányu?	[-uni-] he made animals 123

sah-at-nask-unyányu?	[-uni-] he made animals again 126
tehΛ-táhs-utē	[-ut-] his tail sticking out 160
yusah-at-yaʔt-utí:	[-uty-] he took them back 178
Λyako-lih-utí:	[-uty-] someone will speak ill, throw words 193
o-yuʔkwaʔ-úwé	[-uwe-] native tobacco 33
washako-líh-uʔ	[-u-] he gave them a message/permission 141, 249
waho-líh-uʔ	[-u-] he gave him a message/permission 246
wah-Á:	[-ih(lu)] he said (contr. of wahÁ:luʔ) 9, 13, 16, 20, 25, 40, 46
yusay-Á:	[-e-] she went back there 15
nyΛhΛy-Á:	[-e-] how much they will go 110
wah-Á:luʔ	[-ihlu-] he said 52, 53, 54, 55, 56, 58, 60, 62, 99, 117, 119, 131, 134, 140, 156, 173, 180, 182 198, 234, 253, 256
sah-Á:luʔ	[-ihlu-] he said again 59
wah-Á:luʔ	[-ihlu-] he said 190
thaayaw-Á:neʔ	[-Λ-] that it (not) happen 20
naʔaw-Á:neʔ	[-Λ-] what happened 150, 177
nΛyaw-Á:neʔ	[-Λ-] what will happen 246
th-Á:tluʔ	[-iʔtlu-] where he was sitting 15

Lexicon 3: by stem

shey-áhas	[-ihlu-] (you) say it to someone! 185
niw-áhnisl-ó:tá	daytime; kind of day 73
naʔtutay-áhteʔ	[-eht-] she couldn't travel over all of it 82
ayuh-naw-áhteʔ	[-a-] they will go (fall) downstream 101, 104, 110
wá:y-áhteʔ	[-e-] she went there 10
yáyetshi-yá:t-áhteʔ	[-a-] you must make her fall down through it 27
tshyaʔe-yá:t-aneʔ	[-a-] when she fell 34
tutaw-át-é:	[-at-] daylight came again 36
niyaw-áhu	[-a-] how it happened, fell 1, 49, 229, 259
tá:ty-áʔ	[-e-] they come back 111
té:k-áʔ	[-a-] it's not happening 215
thaahoti-yá:taw-áʔ	[-a-, -awaʔ-] for it not to happen to them 219
Tha-luhya-wá:ku	[-waʔku-] Sky-holder, he holds the sky 95, 97, 127
tá:la-weʔ	[-ew-] he came there, arrived there 11
sá:la-weʔ	[-ew-] he came back 218
tshá:la-weʔ	[-ew-] when he arrived there 253
teshako-wí:	[-awi-] he didn't give them 148, 263
tutahoti-wána-ké:toteʔ	their voices appeared 67
teʔshoti-wána-keʔtóthaʔ	their voices still not appearing 66
thyahoti-wána-nuwiléhteʔ	they went until their voices disappeared 65
nika-wyháh-a	the kind of river 102

waha-wy ^h h ^h ha-yelunitstányu?	he marked out/planned the rivers 100
Λka-wy ^h h ^h atényuke	rivers will be 100, 113
ka-wy ^h h ^h atényu?	rivers 108
waho-te-wyá:tu?	[-wy ^h tu-] it was prepared for him 196
waha-wy ^h Λ ^h Λ ^h tá:ne?	[-wy ^h Λ ^h Λ ^h tá?-] he prepared/provided 147
ka-wy ^h Λ ^h Λ ^h tá:u	[-wy ^h Λ ^h Λ ^h tá?-] it is prepared/provided 186, 188
lo-wy ^h Λ ^h Λ ^h tá:u	[-wy ^h Λ ^h Λ ^h tá?-] what he had prepared/provided 267
yo-wyá:stu	[-wy ^h Λ ^h stu-] good looking 168
ye-wy ^h tehtáhkwa	her right hand 31
wa?thni-yá:ke?	[-ya?k-] they two broke it 241
teho-?nikuhl-yá:ku	[-ya?k-] he was downhearted, had a broken spirit 202
tetsya-?nikuhl-yá:ku	[-ya?k-] you all are downhearted, have broken spirits 254
sha-yá:t-at	[-ya?t-] one person 90, 92, 95 (x2)
ya?thoti-yá:t-iste?	[-ya?t-] they were alone there 94
Λ ^h yetshi-yá:t-Λ ^h te?	[-ya?t-] you must make her fall down through it 27
tshya?e-yá:t-Λ ^h ne?	[-ya?t-] when she fell 34
ka-yá:tale?	[-ya?t-] picture 211
thaahoti-yá:taw-Λ?	[-ya?t-] for it not to happen to them 219
wa?téhs-yahke?	[-ya?k-] you broke it 21

Lexicon 3: by stem

aaha-yaká:ne?	[-yakʌ?-] for him to exit 92
ʌhni-yaká:ne?	[-yakʌ?-] they two will exit 234, 236
taha-yaká <hu>ne? ye-yaʔt-é:ne</hu>	[-yakʌ?-] he exited 92 go through her body 92
waʔako-yaʔt-ínikʌwe?	it took them (their bodies) out 242
shako-yaʔt-ísu?	he created their bodies 132, 233, 24 8, 265
lo-yaʔt-ísu?	he created his body 201
niha-yaʔt-ó:ta	kind of body he had 155, 163
naʔka-yaʔt-ó:ta?	kind of body 52, 122, 129
naʔka-yaʔt-óhtʌ?	kind of body 48
waʔtha-yaʔt-oléhte?	he considered/decided it 101, 103
teho-yaʔt-olehtuhátye?	he was going along considering/deciding 98
waho-yaʔt-olá:ne?	he found him 201, 202
washako-yaʔt-ú <u>ni</u>	he made their bodies 144
washako-yaʔt-uní:	he made their bodies 138
waho-yaʔt-uní:	he made his body 154
washako-yaʔt-únyahte?	he made her body out of it 204
washako-yaʔt-unyányu?	he made their various bodies 121
yusah-at-yaʔt-utí:	he took them back 178
wah-at-yaʔtá:-klahkwe?	he was floating 52, 56
sah-at-yaʔtá:-klahkwe?	he was still floating 54
loti-yaʔta-hnilú:se?	the strong men (those of firm body) 24
aashako-yaʔta-kalatáte?	for him to hold her up 51
aakhe-yaʔta-kalatáte?	for me to hold her up 52
aakhe-yaʔta-kalatáte?	for me to hold her up 54, 56

naha-yaʔta-kweʔn-iyóhakeʔ	he will control 171
washako-yaʔta-kweʔn-iyósteʔ	he gave them control 145, 262
ask-at-yaʔta-kweʔn-iyósteʔ	I will take control again 189
ash-at-yaʔta-kweʔn-iyósteʔ	he will take control again 195
sah-at-yaʔta-kweʔn-iyósteʔ	he took control again 179
waho-yaʔtakénhΛ	he helped him 177
taye-yaʔtú-tiʔ	she is flying down 46
ye-yaʔtú-tyeʔ	she went flying through the air 35 (x2)
tye-yaʔtú-tyeʔ	down she went flying through the air 35
lo-t-yaʔtunihsł-ísuʔ	he created his figure 201
wah-at-yaʔtunihsł-úni	he made dolls/figurines 150, 152, 162, 167, 170
lo-t-yaʔtunihsł-uní	he had made his figurine 248
sah-at-yaʔtunihsł-uní:	he made dolls/figurines again 137, 158, 166
wah-at-yaʔtunihsł-uní:	he made dolls/figurines 151, 160
wah-at-yaʔtunihsł-unyányuʔ	he made various bodies 122
saha-yé:	[-ye-] he woke up again 205
nyΛhΛhs-yel	(you) touch it! 198
nyΛhni-yél	(they two) touch it! 207
nyΛhΛhs-yeleʔ	you will touch it 199
nutaye-yéleʔ	(with kΛʔ/kaʔ) she reached out 31
thaaha-yéleʔ	for him not to do it 246
tka-yelí:	the correct way 90
Λka-lihwa-yelí:neʔ	it will come to pass 22, 191
waha-wyΛha-yelunitstányuʔ	he marked out/planned the rivers 100

Lexicon 3: by stem

nihon-at-yelá	the way they did it 6
niyo-t-yelá	the way it is 262
niho-yelá	the way he did it 267
waʔu-t-yelá:	she was surprised by it 36
tahetsh-at-yeláhte?	you put him first 16
tyo-t-yeláhtu	first 84, 86, 88
taye-yená:	she grasped it 32
thaayako-yená:	for someone not to take it (that route) 119
w-at-yesá	it's easy/cheap 109
aahoti-yotá:	[-yoʔt-] for them to work 148, 263
aho-yotá:	[-yoʔt-] he will work 246
o-yuʔkwaʔ-uwé	native tobacco 33
nyehoti-yá:	[-yʌ-] how much they had 3
ka-yá:	the one(s) 125, 127, 132, 143, 144, 219, 233 (x2)
teʔyako-yá:	[-yʌ-] they don't have it 180
ʌyutát-yʌhte?	[-yʌht-] one person will hit another with something 194
yahá:ts-yʌt	[-yʌht-] (you) hit someone with something! 187
wahoti-yʌtá:ne?	[-yʌ-] they received it (were made to have it) 260, 268
teyo-lihwa-yʌtá:u	[-yʌ-] what has been agreed upon 22
ʌka-lihwa-yʌtahkwáhake?	[-yʌ-] it will be a responsibility 147
yeho-ʔnowa-ʔkélha?	[-ʔkl-] the humpback was floating 70

thiyo-ʔnikú:l-ot	[-ʔnikuhl-] daydreaming, have one's mind on something 252
tatsy-atate-ʔnikuhl-awáli	you will amuse yourselves, keep minds stirring 258
tahu-tate-ʔnikuhl-awáli	they will amuse themselves, keep minds stirring 260
tehuwa-ʔnikuhl-awáliyehe?	they kept him amused, kept his mind stirring 6
tahu-ta-ʔnikuhl-awáliye?	they will amuse themselves, keep minds stirring 268
teho-ʔnikuhl-iyó	he was not satisfied (not good mind) 155
tetho-ʔnikuhl-iyó	he was again not satisfied (not good mind) 163
naʔtehoti-ʔnikuhl-ó:ta	they had different kinds of minds/thoughts 96
niyako-ʔnikuhl-ó:ta	the kind of mind/thoughts one has 186, 188
uutaha-ʔnikuhl-otá:	for him to have his mind on something 97
ʌsni-ʔnikuhl-owánhʌ?	it will make you two wiser (enlarge your minds) 216, 217
ʌhoti-ʔnikuhl-owánhʌ?	they will be wise (their minds will be large) 220
wahoti-ʔnikuhl-owánhʌ?	they grew wiser (their minds were large) 232
teho-ʔnikuhl-yá:ku	he was downhearted, had a broken spirit 202
tetsya-ʔnikuhl-yá:ku	you all are downhearted, have broken spirits 254
ta ty-ata-ʔnikuhla-ká:tshi?	our minds be disunited 23
waʔtho-ʔnikuhla-kaní:	she persuaded, outsmarted him 222
waʔtho-ʔnikul-halá:	[-ʔnikuhl-] it bothered him, hung up his mind 83

Lexicon 3: by stem

niha-ʔnow-á:	big enough humpback 56, 72
yeho-ʔnowa-ʔkélha?	the humpback was floating 70
a-ʔnowál	turtle 56, 70
ke-ʔnowé:ne	on my humpback 57
ʌye-ʔshátsta	[-ʔsatst-] someone will become strong 184
ʌye-ʔshátstane?	[-ʔsatst-] someone will become strong 192
w-ate-ʔshan-iyó	it was easy, comfortable 79
teho-te-ʔtúkhwale?	he was sweating 12, 18
tʌho-te-ʔtukhwalá:	he will sweat 238, 239, 244, 247
aaye-ʔwá:la-ke?	[-ʔwahl-] for someone to eat meat 122, 125, 127, 143
ʌye-ʔwá:la-ke?	[-ʔwahl-] someone will eat meat 133, 144

APPENDIX

TWO EARLY ENGLISH VERSIONS OF THE ONEIDA CREATION STORY

I. James Dean, probably late 1700s
(New York State Library, Albany).

II. Anthony Day, 1912
(Canadian Museum of Civilisation, Hull, Quebec).

I. MYTHOLOGY OF THE IROQUOIS, OR SIX NATIONS OF INDIANS

A true copy of the original manuscript account, by the late Hon. James Dean, Senior of Westmoreland, Oneida Co., N.Y.

New York State Library, Albany
Document 13805

a) Introduction (by AW)

James Dean (1748-1823) spent much of his boyhood in the 1760s among Oneidas at the village of Oquaga near present Binghamton. After obtaining a college education at Dartmouth, Dean served in the American army during the Revolutionary War as an Indian agent and interpreter at Fort Stanwix, again in Oneida territory. He managed to obtain land from the Oneidas when the war ended and quickly became prominent in the new non-native society of the region. One of the

Appendix

first judges in Oneida County, Dean also represented the district in the state legislature (Jones 1851:744-59; Tracy in Sleeman 1990:98-105).

Exactly when Dean wrote this English text is not known but he obviously provided the most "traditionary" version he could. Very possibly, Dean's story derives from vivid, formative memories of boyhood among the Oneidas in the decade prior to 1770. Sent into Oneida country to learn the Indian tongue, the 12-year-old Dean was already serving as an interpreter in 1760 (Smith 1989:131).

"After the close of the Revolutionary contest," according to an early county history, "[Dean] wrote a lengthy essay upon the Indian mythology. The manuscript was lent to President Dwight, but never returned" (Jones 1851:759). That was Timothy Dwight who received the manuscript in 1815 and published parts of it in a travel book of 1822. The location of Dean's manuscript is not known. However the text given here is from an eight-page typescript in the New York State Library said to be a true copy from Dean's hand.

Filed with the typescript in the State Library is a 1915 letter from the transcriber, Katharine P. Judson, Sub-Librarian in History, to Mr. J.P. Deane (presumably a descendant of James Dean) of Herkimer:

I am enclosing a correct copy of the Oneida creation myth, prepared for publication by Judge James Dean Sr., concerning which we were talking the other day. I looked up the copy given by Timothy Dwight in his travels, but find that while he does quote several paragraphs in full, with credit, that he summarizes most of it.

I checked Judson's transcription against the text quoted in Dwight (1822 4:190-95) and made changes where the Judson text clearly is in error (three such words or passages are italicized). Ms. Judson noted she could not distinguish the letters "n" and "u" as written by Dean in the name of Upholder-of-the-Heavens. Dean probably wrote it as "Tau-lon-ghy-au-wau-goon."

b) Dean's Text

An unlimited expanse of water once filled the space now occupied by the world we inhabit. Here was the abode of total darkness which no ray of light ever penetrates. At this time, the human family dwelt in a country situated in the upper regions of the air, abounding in every thing conducive to the comfort and convenience of life. The forests were full of game; the lakes and streams swarmed with fish and fowl, while the earth and fields spontaneously produced a profusion of vegetables for the use of men. An unclouded sun enlivened their days, and storms and tempests were unknown in that happy region. The inhabitants were strangers to death, and its harbingers pain and disease, while their minds were free from the corroding passions of jealousy, hatred, malice, and revenge, so that their state was perfectly happy.

At length, however, an event occurred which interrupted their tranquility and introduced care and anxiety, till then unknown. A certain youth was noticed to withdraw himself from the circle of their social amusements. The solitary recesses of the grove became his favorite walks. Care and chagrin were depicted in his countenance, and his body from long abstinence presented to the view of his friends the mere skeleton of a man. Anxious solicitude again and again explored the cause of his grief, until at length *debilitated* both in body and mind, he yielded to the importunities of his associates and promised to disclose the cause of his troubles *on condition that they would* dig up the roots of a certain white pine tree, lay him on his blanket by the side of the hole, and seat his wife by his side. In a moment all hands were ready, the fatal tree was taken up by the roots in doing which the earth was perforated, and a passage opened to the abyss below. The blanket was placed by the side of the hole, the youth laid thereon, and his wife took her seat by his side. The multitude eager to learn the cause of such strange and unusual conduct pressed around, when, on a sudden, to their horror and astonishment, he seized upon the woman—she enceinte [pregnant]—and precipitated her headlong into the darkness below; then arising from the ground, he informed the assembly that he had for some time suspected the chastity of his

wife, and, that now, having disposed of the cause of his trouble he should soon recover his usual health and vivacity.

All those amphibious animals which now inhabit the earth, then roamed through the watery wast[e] to which the woman in her fall was hastening. The loon first discovered her coming, and called a council in haste, to prepare for her reception. Observing that the animal which approached was a human being, they knew that earth was indispensably necessary for her accommodation. The first subject of deliberation was, who should support the burden. The sea bear first presented himself for a trial of his strength. Instantly the other animals gathered around and scrambled upon his back, while the bear, unable to support the weight, sank beneath the surface of the water and was judged by the whole assembly unequal to the task of supporting the earth. Several others in succession presented themselves as candidates for the honor, and with similar success. Last of all the turtle modestly advanced, tendering his broad shell as the basis of the earth now about to be formed. The beasts then made trial of his strength to bear, and finding their united pressure unable to sink him below the surface, adjudged to him the honor of supporting the world. A foundation being thus provided, the next subject of deliberation was, how to procure earth. It was concluded that it must be obtained from the bottom of the sea. Several of the most expert divers went in quest of it, and uniformly floated up dead to the surface of the water. The mink at length took the dangerous plunge, and after a long absence arose dead. By a critical examination, a small quantity of earth was discovered in one of his claws, which he had scratched from the bottom. This being carefully preserved was placed on the back of the turtle. In the meantime, the woman continued falling, and at length alighted on the back of the turtle. The earth had already grown to the size of a man's foot, when she stood covering one foot with the other. Shortly after she had room for both feet and was soon able to sit down. The earth continued to expand and soon formed a small island, skirted with willow and other aquatic shrubbery, and at length stretched out into a widely extended plain, interspersed with views and smaller streams which with gentle current moved forward their tributary waters to the ocean.

The Oneida Creation Story

She repaired to the seashore, erected a habitation, and settled in her new abode. Not long after, she became the mother of a daughter and was supported by the spontaneous productions of the earth until the child arrived at adult years. She was then solicited in marriage by several animals changed into the form of young men. The loon first presented himself as a solicitor, in the form of a tall, well-dressed, fine-looking young man. After due consultation with the mother, his suit was rejected. Several others presented themselves and were rejected by the mother, until at length the turtle, with his short neck, short bandy legs, and humped back offered himself as a suitor and was received.

After she had lain herself down to sleep, the turtle placed upon her abdomen two arrows in the form of a cross, one headed with flint, the other with the rough bark of a tree, and took his leave. She in due time became a mother of two sons, but died in giving them birth. When the time arrived that the children should be born, they consulted together about the best mode of egress from their place of confinement. The younger determined to make his exit by the natural passage, whilst the other resolved to take the shortest route, by breaking through the walls of his prison, in effecting which he consequently destroyed his mother, thus giving the first evidence of his malignant disposition. The grandmother, enraged at her daughter's death, resolved to destroy the children, and taking them in her arms, threw them into the sea. Scarcely had she reached her wigwam when the children overtook her at the door. The experiment was several times repeated but in vain. Discouraged by her ill success, she determined to let them live. Then dividing the corpse of her daughter into two parts, she threw them upwards towards the heavens, when the upper part became the sun, and the lower part the moon, which is the reason she has always presented the form of the human face.

Then began the succession of day and night in our world. The children speedily became men and expert archers. The elder, whose name was Than-wisk-a-law (a term expressive of the greatest degree of malignity and cruelty) had the arrow of the turtle pointed with flint, and killed with it the largest beasts of the forest. The younger who name was Tan-lon-ghy-au-wan-goon (a name denoting unbounded goodness and benevolence) had the arrow headed with bark.

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The former was by his malignant disposition and his skill and success in hunting, a favorite with his grandmother. They lived in the midst of plenty, but would not permit the younger brother, whose arrow was insufficient to destroy anything but birds, to share in their abundance.

As this young man was one day wandering along the shore, he saw a bird perched upon a bough projecting over the water. He attempted to kill it, but his arrow, until that time unswerving, flew wide of the mark and sank into the sea. He determined to recover it, and swimming to the place where it fell, plunged to the bottom. Here he was astonished to find himself in a small cottage.

A venerable old man who was sitting in it received him with a smile of fraternal complacency, and thus addressed him. "My son, I welcome you to the habitation of your father. To obtain this interview I have directed all the circumstances which have conspired to bring you hither. Here is your arrow, and here is *an ear of corn*, which you will find pleasant and wholesome food. I have watched the unkindness both of your grandmother and brother. While he lives the earth can never be peopled. You must therefore take his life. When you return home, you must traverse the whole earth, collect all the flint stones into heaps which you find, and hang up all the buckhorns. These are the only things of which your brother is afraid, or which can make any impression upon his body, which is made of flint. They will furnish you with weapons, always at hand, wherever he may direct his course."

Having received these and other instructions from his father and returning to the world, he began immediately to obey his father's instructions. This being done, the elder at length resolved on a hunting excursion. On their way to the hunting grounds he inquired of the younger what were the objects of his greatest aversion. He informed him (falsely) that there was nothing so terrific to him as beech boughs and bulrushes, and inquired in turn of Than-wisk-a-law what he most dreaded. He answered, nothing so much as flintstones and buckhorns, and that nothing else could injure him, and that lately he had been much annoyed by them, wherever he went. Having arrived at their place of destination, the elder went in quest of game, leaving the younger to attend to the menial occupation of erecting his hut, and preparing such other accommodation as he required.

The Oneida Creation Story

After an absence of some time, he returned, exhausted with fatigue and hunger. Having taken a hearty repast prepared by his brother, he retired to his hut to sleep. When he had fallen into a profound slumber, the younger kindled a large fire at its entrance. After a time, he found himself extremely incommoded by the heat, and the flinty materials of his body, expanded by its intensity, were exploding in large scales from his carcass. In a great rage and burning with a desire for revenge, he broke through the fire from the hut, hastened to a neighboring beech, armed himself with a large bough and returned to chastise and destroy his brother. Finding that his repeated and violent blows had no effect upon his brother, who pelted him with flint stones and belaboured him with bucks horns, by which the flinty scales fell from his body in large showers, he betook himself to a neighboring marsh, where he supplied himself with a bundle of bull rushes and returned to the contest, but with the same want of success.

Finding himself deceived, and failing of his purpose, he sought safety in flight. As he fled the earth trembled. A verdant plain bounded by the distant ocean lay before him; behind him the earth sank in deep valleys and frightful chasms, or rose with lofty mountains or stupendous precipices. The streams ceased to roll in silence, and bursting their barriers, poured down from the cliffs in cataracts, or foamed through their rocky channels to the ocean. The younger brother followed the fugitive with vigorous steps, and wounded him continually with his weapons. At length, in a far distant region, beyond the savannahs of the west, he breathed his last and loaded the earth with his flinty form (supposed by the Indians to make the Rocky Mountains).

The great enemy of the race of the turtle being destroyed, they came up out of the ground in human form, and for some time multiplied in peace and spread extensively over the surface. The Oneidas so long as they were in a pagan state, used to show the precise spot of ground, a small hollow, where they said their ancestors came up.

The grandmother roused to furious resentment for the loss of her darling son, resolved to be avenged. For many days successively she caused the rain to descend in torrents from the clouds until the whole surface of the earth and even the highest mountains were

Appendix

covered. The inhabitants fled to their canoes and escaped impending destruction.

The disappointed grandmother then caused the rain to cease, and the waters to subside. The inhabitants returned to their former places of abode. She then determined to effect her purpose in another manner and covered the earth with a deluge of snow. To escape this new evil, they betook themselves to their snowshoes and thus eluded her vengeance. Chagrined at length by these disappointments, she gave up the hope of destroying the whole human race at once, and determined to wreak her vengeance upon them in a manner which although less violent, would be more efficacious. She has ever since been employed in gratifying her malignant disposition by inflicting upon mankind all those evils which are suffered in the present world. Tan-lou-ghy-au-wan-goon, on the other hand displays the infinite benevolence of his nature by bestowing on the human race the blessings they enjoy, all of which flow from his bountiful providence. (The name literally translated is "the holder or supporter of the heavens." This is the being who in Indian speeches, by a corrupt translation, is called "the Great Spirit" or "Good Spirit.") -- Judge Dean

II. COSMOGONIC MYTH

Anthony Day (Oneida), Oneidatown, Ontario, Nov., 1912

Frederick Waugh Collection, Box 200 f17, Canadian Museum of Civilisation, Hull, Quebec (courtesy of the museum)

a) Introduction (by AW)

This is one of over 150 Iroquois texts collected between 1912 and 1918 by Frederick Wilkerson Waugh (born 1872). Preparator in Ethnology for the National Museum of Canada, Waugh disappeared in 1924 and was never able to publish these materials. His manuscripts remain in the Canadian museum with copies at the American Philosophical Society in Philadelphia.

The stories he gathered, mostly from the Six Nations Reserve at Grand River:

were written in English and told by informants who spoke both English and one of the Iroquoian languages. Waugh corrected glaring grammatical errors and used circumlocutions, euphemisms, or Latin phrases for expressions that he thought might shock the reader. However, his revisions were not extensive and the stories retain a flavor of the local "reservation" English, simple in vocabulary, colloquial, and countrified...[H]e wrote the stories out in longhand, in English. On his return to Ottawa he had them typed and, after corrections, he retyped and made notes on them (Randle 1953:611-12).

In this instance, Waugh obtained the story in its native tongue from Anthony Day at the Oneida Reserve of the Thames. The two of them must have worked closely together to produce an Oneida text with English translation (the manuscript, dated October-November, comprises sixteen handwritten pages in bilingual format). A complete English version (given below) subsequently was typed out on eight pages.

b) Day's Text

In the country above, at the time, a man was living and also a woman who was his sister.

Presently they saw that the woman was going to have a child. Neither the (other) people nor the woman could understand how it happened. The people blamed the brother for it.

The latter presently became sick. The people noticed this after a while and asked him what was the matter. He replied that it was for sorrow; "but I shall get well," said he.

There was a tree there with flowers which popped out every morning, causing daylight and making the world light; so the man said, "Just pull that tree up, but do not break the roots."

The people went to work and pulled the tree up, roots and all. The man then said, "Bring my sister here and put her in the hole." The people did this and the brother lay down beside her. He then rolled over and shoved her so that she fell below.

There was no earth. All was water where she went. The loon then looked up and said, "There's a woman coming. What can we do to help her? Who can support the world?" The mud-turtle said, "I can do it;" then all the animals stood on his back to try his strength.

(The loon) said, "Who's going after earth?" The mink was willing to try; so he dived and, after a long time, his body came up. He was dead, but he had some earth in his paws and mouth. The loon took this and put it upon the turtle's back. Then he said, "A person can now stand upon it. The earth is growing. You must all stand back or the woman may get frightened at you."

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The woman now sat down. It was coming on night, so she went to sleep and slept till daylight. Then she looked around. The earth began to grow bigger, and she could see the red osier dogwood bushes. The earth kept on increasing in size and the woman began to walk towards the lake. Then, as it was coming night, she built a wigwam.

The woman was confined shortly after this, and a baby girl was born. She grew up at once and went out to pick up wood.

Presently she heard a "TCIT!" although she had not been aware of any one's being there. She looked around and saw a man. He was well dressed and said, "Can I marry you?" The girl said, "I don't know. I shall ask my mother."

She then went back to the wigwam and the woman said, "What's the matter?" The girl replied, "A man is standing over there and he wants me to marry him." "What sort of clothes has he on?" asked the woman. "He is well-dressed," replied the girl. The woman refused her consent; so the girl returned and told the man that she could not marry him.

The next evening the girl went again to gather wood and again heard some one say, "TCIT!" She looked and saw a man dressed in silvery garments, who said, "I want you to marry me." To this the girl replied, "I do not know (whether I can or not). I shall ask my mother."

When she reached the wigwam, the woman said, "What's wrong?" "There's a man standing out there who wishes me to marry him," replied the girl. "What kind of clothes has he on?" asked the woman. "He is dressed in silver clothes," said the girl. This man was really a snake. The woman said, "No! You're not going to marry him."

Next evening the girl was again getting wood when she heard some one say, "TCIT!" She looked and saw a man standing there who was rough and ugly-looking, like a turtle. "Will you marry me?" he asked. "I don't know," said the girl. "I shall ask my mother."

She returned to the shanty and the woman asked her what was the matter. The girl told her that a man was there who wished her to marry him. "What sort of clothes has he on?" asked the mother, to

which the girl replied, "He is rough and ugly-looking, like a turtle." The woman then said, "Go and tell him that you will live with him."

The girl went and said to the man, "I shall live with you." "I shall come tonight," he said.

It came night and the man entered. He had two arrows, one with a knob on it and the other sharp. The girl rolled herself in a blanket when she went to bed. The man sat down and looked at her; then he laid the knobbed arrow lengthwise on her body and the sharp arrow he placed crosswise. Then he went out and she never saw him again.

Presently the woman listened and heard voices in the girl's abdomen. One said, "Let's go that way." Another said, "No! Let's go the proper way, the way people generally go when they are born."

Two boys were born, one of them, Dawisga'L, coming out from under his mother's arm. Talohiawa'GO came out the proper way. The mother died when the boys were born. The grandmother now became angry; so she killed the two boys, carried them away and threw them into the lake. Then she buried her daughter.

Next morning she saw in the distance the two boys running back. Dawisga'L said, "Let's have a race to see who will catch my grandmother first." Talohiawa'GO was first in the race, but the grandmother stepped to one side, so that Dawisga'L caught her first. After this the grandmother hated Talohiawa'GO.

Dawisga'L had seen where the grandmother had buried his mother; so he said, "I think the head is right here;" then, with a stone ball, he struck her in the forehead and killed her. The grandmother said, "Now you've killed your mother. If you hadn't done that she would have risen in ten days."

Talohiawa'GO was one day hunting with his bow and arrows, but saw no game. He went again and saw a robin alight on a limb. He shot at the bird, but missed it. When he went to look for his arrow, he could not find it, but saw a man standing there, a very old, ugly-looking man, who said, "What do you want?" Talohiawa'GO said, "I have lost my arrow." "I have it," said the man.

"Do you know that your brother is a bad man? He has hidden away all the game." He then pulled from his bosom some popcorn and Talohiawa'GO took it. The old man said, "Don't give any of it to

your brother. He must buy it from you. The flint which he rubs upon his shins will be burnt and useless, but that which he vomits from his mouth, the white flint, you must take." Talohiawa'GO then started for home, the old man telling him to come again the next day.

Talohiawa'GO went home, sat down near the fire and popped some corn in the ashes. Dawisga'L watched him. "Give me some," said he. Talohiawa'GO refused and said, "You must buy from me." "What shall I give you?" asked Dawisga'L. "Give me some flint," said Talohiawa'GO. Dawisga'L scraped it up his shins and said, "Here!" "It's burnt," said Talohiawa'GO. "I'll take what you vomit from your mouth, the white flint." "Where did you get the corn?" asked Dawisga'L. Talohiawa'GO replied, "I won't tell you." "I know where you got it," said Dawisga'L. "You don't know," said the grandmother. "It was his father who gave it to him."

Dawisga'L then went out to get some of the corn, but got some cat-tail rushes instead. "That's not right," said his grandmother in pity for him. Dawisga'L then went close to the fire, shelled the cat-tails and stirred them to dry them. A spark from the fire got among them and burned them, which made Dawisga'L angry.

Talohiawa'GO went again to where his father was standing and the latter said to him, "Do you now that he (Dawisga'L) has hidden all the game? Go to that big mountain and hide yourself. Don't say anything when Dawisga'L speaks to you."

"Dawisga'L said, 'I see you where you are hiding.'" He saw a big stone sticking out and he took hold of this and pulled it out. A bear came out and he killed it and carried it home. Talohiawa'GO then opened up the hole and said to the game, "Go out all over the world, all of you. It will make all of my people glad."

Dawisga'L looked and saw the game running all over; so he ran to the mountain, but, when he got there, the animals had all escaped.

Dawisga'L next asked Talohiawa'GO what it was that he was most afraid of. The latter replied that it was a tree-bud. "What are you afraid of?" asked Talohiawa'GO. Dawisga'L said he was most afraid of a deer's horn. Then they started to go all over the world, Talohiawa'GO hanging deer's horns on all the trees, and Dawisga'L suspending buds upon them.

Appendix

Dawisga'L saw Talohiawa'GO divide the rivers in the centre. The night then came again. Talohiawa'GO said, "This is good for my people." Dawisga'L said, "What is the matter?" Talohiawa'GO replied, "My people can go down the streams and then back again, always going with the current." Dawisga'L then proceeded to spoil all this (by making the streams always flow the one way and creating waterfalls here and there).

The fall at Niagara is an example of Dawisga'L's work. A river is said to have been left at St. Regis, however, in which the current goes down one side and up the other.

Talohiawa'GO then went to where his father was standing. The latter said, "You must go hunting and you must also fight. Put up a shanty at night and build a big fire in the centre of it."

While Dawisga'L and Talohiawa'GO were sitting in the shanty (that night), Talohiawa'GO made up a great fire and scorched Dawisga'L, who said, "Why did you burn me?" Talohiawa'GO then kicked the fire and they both stood up and began fighting, continuing the contest all over the world.

Talohiawa'GO then spoke, but used a language which Dawisga'L could not understand. "Why do you use such a language?" asked the latter. Talohiawa'GO replied, saying, "Here they are going to live who use this language." Then they continued (fighting) until only their bones were rolling along. These the grandmother got as they came back to her.

Talohiawa'GO then went away, saying, "On the last day of this world you will see me again."

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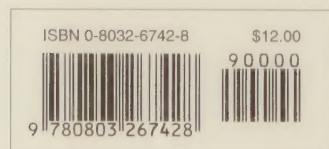
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The Oneida Creation Story is the oldest tradition of the *Onyota'aka* (People of the Standing Stone) and is one of the greatest pieces of oral literature of Native North America. Ancient elements of Iroquoian cosmology are the heart of the saga: Sky-world, the fall of Sky-woman, the creation of Earth upon Turtle's back, and the creation of mankind and early society by the twins. Various versions have been passed down from generation to generation, but the story has never before been published in the Oneida language. *The Oneida Creation Story* makes this majestic and beautiful story available in both Oneida and English for the first time. This special bilingual edition also features earlier translated versions of the Creation Story, a discussion of its cultural and historical contexts by Oneida Indian historian Anthony Wonderley, and lexicons cross-referenced to the story.

Oneida elder Demus Elm first told the Oneida Creation Story to the renowned linguist Floyd G. Lounsbury in 1971. Lounsbury is the author of *Oneida Verb Morphology* and other works. The transcription and translation of the story were completed with the assistance of Harvey Antone, a relative of Demus Elm, and Bryan Gick. Gick is an assistant professor in the Department of Linguistics and Speech Sciences at the University of British Columbia.

A rendition of the Iroquois creation, titled *Sky Woman*, by Seneca artist Ernest Smith (1936). Reprint of painting courtesy of the Rochester Museum & Science Center, Rochester NY.

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