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OF
HURON

by

St. Jean de Brébeuf, et al.

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Preface to the 2004 edition

The Hurons lived east of Georgian Bay in the vicinity of modern Midland, Ontario. French contact with the tribe had been initiated as early as 1609, and despite their great distance from the established colonies of Tadoussac and Quebec, missionaries were eager to settle amongst them because their sedentary lives were conducive to establishing a permanent mission. When solid footholds had been established in Huronia, the Jesuits also began to court two neighboring and closely related tribes: the Petun or Tionontati to the west, and the Neutrals to the south towards Lake Erie. All of these peoples were Northern Iroquoian in language and culture. By the early 1650s all of them had all been driven from their ancestral homelands in Lower Ontario by their linguistic and cultural kin, the Iroquois Confederacy.

The name “Huron” seems to have been bestowed by the French around 1620, and was said to refer to a characteristic tuft of hair worn on the tops of their heads: French *hure* = “boar’s head.” But the Hurons and Petun actually referred to themselves as Wendat, a name more familiar in English as Wyandot (Heidenreich 1978).

Huron oral tradition held that two of their constituent subtribes, the Arendahronons (Rock) and Tohontaenrat (Deer), formerly lived toward the south but were received into Huronia around 1590–1610 by the Attignawantan (Bear) and Attigeehongnahac (Cord), who had occupied the land continuously for at least 200 years. These traditions are generally confirmed by archaeology and partly also by linguistics (Steckley 1997, see also p. 35).

The classification of the Huron language is well established. It is quite definitely of a Northern Iroquoian type, more closely related to the Five Nations' languages than to its more distant Carolina relatives Tuscarora and Nottoway. Its closest relative is Wyandot, which apparently continues the speech of the Petun and is so close to Huron as to be considered only a different dialect of it. While scholars have lately become more reticent about subdividing Northern Iroquoian, it is still clear that Huron and Wyandot descend from a common shared ancestor (Heidenreich 1978, Goddard 1996).

Within Huronia there was a range of dialects, evidenced by some variability in the extant recordings and in contemporary statements that the Tohontaenrat and Arendahronons spoke differently than the Attignawantan (Steckley 1997). It is also apparent that there were two dialects among the Attignawantan: Brebeuf's recordings show a slightly different phonology from that recorded by Sagard and also from the later *Relations*. Ihonatiria, where the Jesuits were based until 1637, was the northernmost Attignawantan village, which together with four other northern villages broke from their southern relatives in the 1630s. The schism culminated in the two groups holding a separate Feast of the Dead (Steckley 1997; JR 10:279–281, 305–309; 12:227).

Given the early date and tragic nature of their dispersal, we might not expect very much to be known at all about the Ontario Iroquoian languages, which is certainly true of the Neutral, and almost true of the Petun. Happily however, the French missionaries were so prolific in Huron that even though some manuscripts have clearly

been lost, it has come down to us better preserved than any other Iroquoian language of the time period. Recollect Father Gabriel Sagard published a rather extensive Huron dictionary in 1632, and Jesuit Father Jean de Brébeuf translated a popular catechism into the language. Numerous manuscript works are also extant, including texts, dictionaries and grammatical treatises—most of which have still never been published (Hanzeli 1969).

Huron words and phrases were also published incidentally in the annual reports of the French Jesuit missionaries, known today as the *Jesuit Relations*. The *Relations*, published contemporaneously in France from 1632 to 1673, are now quite rare, and because they were written in French, Latin and Italian, are not as accessible to an English audience. We are very fortunate, however, in having an excellent 73 volume English edition edited by Reuben Gold Thwaites, which has become something of a collectors' item in its own right, but whose availability has increased dramatically thanks to electronic rereleases (Thwaites 2000).

This volume is a compilation of minor sources of Huron collected mainly by the French Jesuits. Among these, Saint Jean de Brébeuf* or Echon as the natives called him, stands out as the pre-eminent authority on Huron, a man “not only the most heroic and saintly figure of the French missionaries, but the first linguist of his order in these parts” (Hanzeli 1969, p. 20). Arriving in Huronia in 1626, he was by no means the first to study

* Brébeuf and seven of his fellow Jesuits in the Canadian missions were canonized by Pope Pius XI in 1930.

Huron, the Recollects having preceded him by 11 years. Brebeuf was schooled in the rudiments of the language by one of his predecessors Fr. Joseph Le Caron, and this basic knowledge allowed him—perhaps overly ambitiously—to translate a catechism into Huron only 4 years after his arrival.

It was as a more experienced veteran of the Huron mission field that Brébeuf penned a brief chapter called “Of the Language of the Hurons” in his *Relation* of 1636, reproduced in full here on page 15 (cf. JR 10:117ff.). This short chapter comprised just a few preliminary observations “until a grammar and a dictionary can be prepared;” the latter however, were not subsequently published. Brébeuf’s cursory remarks nevertheless show the level of grammatical understanding that the Jesuits had attained by that time.

Additional Huron words and phrases occur throughout Brébeuf’s *Relations* of 1635 and 1636, both written from Ihonatiria and conflated here into a single vocabulary. The 1635 *Relation* was completed on May 27 of that year, and contains only five Huron words. The 1636 *Relation*, on the other hand, dated July 16th, is the richest collection of Huron in the entire series. Besides the material in the dedicated chapter already mentioned, over 60 Huron glosses are scattered throughout the rest of Brébeuf’s text, and he even includes a brief prayer of his own invention accompanied by an interlinear translation, reprinted here on page 27.

After 1637 the mission center was moved from Ihonatiria to Ossossane, a village in the southern Attignawantan country which spoke the primary dialect

featured in Sagard. Not surprisingly, a simultaneous change in dialect is noticeable in the *Relations*, with the replacement of northern Attignawantan forms with southern ones (Steckley 1997). Other missionaries who served at this new locale began around this time to cite native words in their own *Relations* and letters, though none quite to the extent of Brébeuf.

Father François Joseph Le Mercier (1604–1690), known to the Hurons as Chaïosé, was in Huronia from the time of his arrival in 1635 until the disbanding of the mission in 1649 (JR 8:290-291). His *Relation* of 1637 contains 19 translated words and phrases, but another penned the following year does not contain any.

Father Jerome Lalemant (1593–1673) or Achiendassé, arrived in Canada in 1638 as the appointed superior of the Huron mission; he remained there until 1645 when he was named superior of all the Canadian missions at Quebec. His *Relations* from 1639-1643 contain Huron words, but though he continued to write *Relations* as superior in Quebec, the linguistic data in those is Algonquian rather than Huron.

Father Paul Ragueneau (1608-1680), whose Huron name was Aondecheté, was called “well versed in the Huron language” (JR 21:39). He was at that mission almost continually from his arrival in 1636 until 1649, serving as its superior between 1645 and 1649. After the Huron missions were destroyed, he succeeded Lalemant as superior of all the missions until 1653 (JR 9:312–313). Ragueneau’s *Relations* of 1646 and 1648 contain linguistic data amounting to 10 translated words and phrases.

We cannot fail to include an extremely valuable inter-

linear prayer preserved in the *Relation* of 1640–41, composed not by a priest but by one of their most famous native converts, Joseph Chihwatenhwa (1602?–1640). A native of Ossossane, Chihwatenhwa was baptized in 1637 and rose to prominence as one of the most famous Christian Hurons. Le Jeune pays him a notable compliment in noting that his penchant for conversing on religious topics “enables us to make great progress in the language, for he pronounces distinctly and uses good words” (JR 15:95). Chihwatenhwa’s career as a native “lay apostle”, unfortunately, was cut short by his murder on August 2, 1640, for which two Iroquois raiders were blamed.

The English definitions from all of these sources have been taken directly from Thwaites’ translation of the *Relations*, but for the native entries I have restored the special letters ɥ and κ which occur in the originals but which Thwaites globally converted to *ou/w* and *k* in his translation. The letter ɥ is a combined *u* and *o* used to write both a vowel *u* and a consonantal *w*. It was introduced by Brébeuf after the publication of his catechism (Goddard 1996), and though it did not catch on immediately was eventually fixed as one of the characteristic elements of the French missionaries’ orthography. In later publications it is sometimes approximated to “8,” or transliterated “ou” or “w”. It is here alphabetized immediately after “o”. Neither Le Mercier nor Ragueneau use the ɥ in their lists, keeping instead with the traditional digraph “ou”, but with this minor exception, the way individual missionaries wrote Huron remained remarkably consistent.

For several of the glosses it proved difficult to force the surrounding text into a concise definition, since the meaning of these words is treated in an extended discussion that does not translate well to a dictionary format. So while it has been my primary intention to have the English translation hew as closely as possible to the original text, some editing and rephrasing could not be avoided. Nor would it have been very practical to include these phrases in a dedicated English—Huron section, since most are entirely too specialized to make such an arrangement very useful.

In 1639 the Jesuits opened missions to the Petun, so it is possible that at least some of the linguistic data in the *Relations* after this date is theirs. Jerome Lalemant cites the name *Atsistaehronons* “nation of fire” from a Petun village, though the same form was recorded among the Hurons as well (JR 20:61). Yet even if examples of Petun are hidden in the *Relations*, it is certainly minimal. The characteristics of the Petun language are therefore best sought among the later Wyandot, a mixed band primarily of Petun origin who fled west after the Iroquois invasion (Heidenreich 1978:387, Kopriv 2001). The Wyandot band retained their language into the 20th century and there are a number of written records of it (Mithun 1979). The earliest one, however—and thus the one closest to pre-dispersal Petun—may well have been penned not by any Jesuit, but ironically by a strongly anti-clerical layman.

This was the Baron Lahontan, who came to Canada in November 1683 and twenty years later published his *New Voyages to North America* (Lahontan 1703). Lahontan’s

book is, sadly, not very trustworthy. The veracity of his alleged exploration of the “Long River” west of the Mississippi, with fake-sounding tribes called the Eokoros, Esenapes and Gnacsitaires, was questioned immediately on publication, and that early skepticism has not lessened any with further investigation. Historians consider that part of his narrative a wholesale fable (Lanctot 1940). The linguistic data of Algonquin and “Huron”, however, which is featured at the end of the volume, was clearly not invented, though Father Joseph François Lafitau, who had an “excellent” knowledge of Iroquoian grammar, dismissed it as a “Huron dictionary composed of fifty words the greater part of which are mangled” (Lafitau 1977, vol. 2: 253, 265).

Where Lahontan procured his “mangled” Huron is not clear, since unlike his direct statements about learning Algonquin with some hunters in 1684 (Lahontan 1703, vol. 1, p. 15), he provides no similar explanation for his source of Huron. Not willing to trust even its originality, Lafitau believed that the vocabularies were written out for the Baron by someone else and he took the credit, which given his notorious inventiveness could well be the case (Lafitau 1977, vol. 2:265).

But leaving aside its dubious authorship, we can at least limit the vocabulary’s provenance to two sources.* The first is from the remnant group at Village-des-Hurons or Lorette on the St. Charles River (Morissonneau 1978), which was visited briefly by Lahontan in May 1684 (1703:16–17; see Morissonneau 1978). The second and likelier source is from the mixed group of Petun and

Huron at Michilimackinac in Michigan who became the Wyandots. In 1688-89 Lahontan spent the winter at Michilimackinac, and became familiar with the “Theonontateronons” there, especially with its leader Kandarionk—“the Rat”—whom Lahontan prominently features in an extended dialogue under the name Adario. It is highly dubious that this dialogue was a real conversation, the chief here being apparently used as “a straw man for the safe articulation of the Baron’s radical, politically dangerous views” (Steckley 1992).

Which location was the source of this data—and therefore which dialect is represented here—is apparently unsolvable on the historical evidence alone; a more reliable way to approach the question would be to carefully compare the Lahontan vocabulary with later ones whose provenance is better established. If it is found to match the Wyandot of later recordings, it would be the first such vocabulary known—and one as close to the speech of the pre-dispersal Petun as we are likely to get.

Despite its flaws, Lahontan’s book enjoyed great popularity, published in many editions and languages very soon after each other. For this volume the 1703 English edition supplied the main entries. A French edition was published the same year, and whenever this gives a different spelling I have included it at the end of the entry.

We close this volume with a few miniscule but precious fragments of the speech of the Neutrals, who lived southwest of the Hurons on the north shore of Lake Erie.

* It is worth consideration, though unlikely, that the vocabulary came from Hurons naturalized among the Iroquois or elsewhere.

It is beyond any doubt that the Neutrals spoke an Iroquoian language. There are corroborating statements that it was fairly close to Huron though slightly different (JR 20:105), and a woman from an eastern Neutral village was once called by the Jesuits to help communicate with a Seneca captive, hinting either that she knew their language or that her home dialect was close enough to be intelligible (JR 33:107). The statement is too shaky to indicate anything solid, but we might have guessed that Neutral shared features with Seneca just based on their geographical proximity. In any case, Neutral was likely as different from Huron as the various Huron dialects were from each other, and very probably more so.

But we know little else about Neutral, since no vocabularies or descriptions of it have ever surfaced. Tantalizingly, we know at least one was made. On their visit to the Neutrals in 1640, Brébeuf and Father Pierre Joseph Marie Chaumonot took extensive detailed linguistic notes from a woman who graciously hosted and sheltered them for a month (see p. 65). However, those notes are lost and we are therefore compelled to rely on the few tiny scraps of the language which occur incidentally in the *Relations*. These scraps come from the Brébeuf–Chaumonot visit of 1640 and are found in two places—in a letter from Chaumonot to Fr. Phillippe Nappi in 1640 (JR 18:41), and during the narrative describing the visit in the *Relation* of 1640–1641 (JR 21:193, 219). Together, these yield a scant three words which can be ascribed with any certainty to the Neutrals.

More research, including an exhaustive linguistic

analysis and an examination of place and personal names, might advance our knowledge of the language somewhat but given the paucity of data, will not make up for the loss of the comparative manuscript. Indeed, we would be very fortunate just to tease out a unique phonetic trait or two.

By 1651, the once populous and thriving Iroquoian peoples of southern Ontario had been dispersed and their land entirely depopulated. Brébeuf, who had so closely shared in their fortunes, was not spared their tribulations. On March 16, 1649 he and St. Gabriel Lalemant were captured in an Iroquois attack on the town of St. Louis and tortured to death. The remaining Jesuits followed remnant Huron and Petun groups in their flight from the invading army, but the Neutrals fled unaccompanied toward Michigan and quietly slipped into obscurity. Only the Lorette Huron and Wyandot bands continued to maintain historical contact, enabling their language to be studied and documented by travelers and subsequent missionaries. Christian Hurons captive among the Iroquois kept Huron alive for a while for diplomacy and in the churches; even to the extent that converted Iroquois used it for prayer instead of their own languages (JR 68:279). But through the 1800s, the Wendat language's influence and prestige waned dramatically, until in the early 1900s the last speakers of these tongues had passed on, joining the souls of their ancestors who first welcomed the French to their lands.

—Claudio R. Salvucci, series ed.

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Excerpt from Brébeuf's *Relation of 1636*

OF THE LANGUAGE OF THE HURONS.

This is only to give some little foretaste of the language, and notice some of its peculiarities, in anticipation of a Grammar and a complete Dictionary.

They have a letter to which we have nothing to correspond—we express it by Khi; the use of it is common to the Montagnés and to the Algonquins. They are not acquainted with B. F. L. M. P. X. Z; and I. E. V. are never consonants to them. The greater part of their words are composed of vowels. They lack all the labial letters. This is probably the reason why they all open their lips so awkwardly, and why we can scarcely understand them when they whistle or when they speak low. As they have hardly any virtue or Religion, or any learning or government, they have consequently no simple words suitable to express what is connected with these. Hence it is that we are at a loss in explaining to them many important matters, depending upon a knowledge of these things. Compound words are most in use with them, and have the same force as the adjective and substantive joined together, among us. *Andatarasé*, fresh bread; *Achitetsi*, a foot long. The variety of these compound nouns is very great, and that is the key to the secret of their Language. They have, like us, a diversity of genders; and, like the Greeks, of number; besides a certain relative declension which always includes in itself the possessive pronoun, *meus*,

tuus, suus,—for example, *Iatacan*, my brother, *aiatacan*, my brothers; *satacan*, thy brother; *tsátacan*, thy brothers; *otacan*, his brother, *atotacan*, his brothers.

As to cases, they have them all, or supply them by very appropriate particles.

The astonishing thing is that all their words are universally conjugated, for example, *Assé*, it is fresh, *assé chen*, it was fresh; *gaon*, old, *agaon*, he is old, *agaonc*, he was old, *agaonha*, he is growing old; and so with the rest. It is the same with that word *iatacan*, which means, my brother; *oniatacan*, we are brothers, *oniatacan ehen*, we were brothers; that is copious. Here is one which is not so. A relative noun with them includes always the meaning of one of the three persons of the possessive pronoun, so that they can not say simply, Father, Son, Master, Valet, but are obliged to say one of the three, my father, thy father, his father. However, I have translated above in a Prayer one of their nouns by the word Father, for greater clearness. On this account, we find ourselves hindered from getting them to say properly in their Language, *In the name of the Father, and of the Son, and of the holy Ghost*. Would you judge it fitting, while waiting a better expression, to substitute instead, *In the name of our Father, and of his Son, and of their holy Ghost*? Certainly it seems that the three Persons of the most holy Trinity would be sufficiently expressed in this way, the third being in truth the holy Spirit of the first and of the second; the second being Son of the first; and the first, our Father, in the terms of the Apostle, who applies to him those fitting words in Ephesians 3. It may be added that our Lord has given example of this way of speaking, not only in the

Lord's Prayer, as we call it from respect to him, but by way of commandment to Mary Magdalaine in saint John 20. to bear from him these beautiful words to his Brethren or Disciples, *I ascend to my Father and to yours*. Would we venture to employ it thus until the Huron language shall be enriched, or the mind of the Hurons opened to other languages? We will do nothing without advice.

Now in connection with this name Father I must not forget the difficulty there is in teaching to say *Our Father who art in Heaven*, to those who have none on earth; to speak to them of the dead whom they have loved, is to insult them. A woman, whose mother had died a short time before, almost lost her desire to be baptized because the command, *Thou shalt honor thy Father and thy Mother*, had been inadvertently quoted to her.

As for the verbs, what is most remarkable in their language is: 1. That they have some to signify animate things, and others to signify things without life. 2. That they vary their tenses in as many ways as did the Greeks; their numbers also,—besides that the first person, of both the dual number and the plural, is, moreover, double; thus to say “we set out, thou and I,” we must say *kiarasc̄ba*, and to say “we set out, he and I,” *aiarasc̄ba*. Likewise in the plural, “we, several of us, set out,” *abarasc̄ba*; “we, together, set out,” *c̄barasc̄ba*.

Besides all this, there is to be noticed a double conjugation, and I believe that this is common to the American languages. The one is simple and absolute, like our Latin and French conjugations. For example, the verb *ahiaton*, meaning “to write,” is conjugated absolutely in this way: *iehiaton*, I write; *chiehiatonc*, thou writest,

ihahiatunc, he writes, *aḃahiatonc*, we write, *scḃahiatonc*, you write, *attihiatonc*, they write.

The other method of conjugation may be called the reciprocal, inasmuch as the action signified by the verb terminates always on some person or thing; so that, instead of saying, as we do, in three words, “I love myself,” the Hurons say only *iatenonhḃé*; “I love thee,” *onnonhḃé*; “I love you both,” *inonhḃé*; “I love you” (several), *ḃanonhḃé*, and so for the rest.

What I find most extraordinary is that there is a feminine conjugation, at least in the third person both of the singular and of the plural; for we have not discovered more of it, or very little. Here is an example of it: *ihaton*, he says; *iḃaton*, she says; *ihonton*, they say [masculine]; *ionton*, they say [feminine]. The principal distinction of this feminine conjugation from the masculine is the lack of the letter H, in which the masculine abounds,—perhaps to give the women to understand that there ought to be nothing rough or coarse in their words or in their manners, but that the grace and law of gentleness ought to be upon their tongues, following that rule of the Sage, *lex clementiæ in lingua ejus*. This is enough of this subject for the present, unless it be that some one may wish to hear something about their style. They use comparisons, time-words, and proverbs very often. Here is one of the most remarkable, *Tichiout etoátendi*, “Behold,” they say, “the fallen star,” when they see some one who is fat and corpulent; for they hold that once upon a time a star fell from Heaven in the form of a fat Goose. *Amantes sibi somnia fingunt*.

—St. Jean de Brébeuf, 1636. [JR 10:117–123]

HURON—ENGLISH

(Brébeuf)

achinc, *three.*

achitetsi, *a foot long.*

acʔentonch, *a manner of speaking in council in which they raise and quaver the voice.*

agaon, *he is old.*

agaonc, *he was old.*

agaonha, *he is growing old.*

ahiaton, *to write.*

aiarascʔa, *we set out, he and I.*

aiatacan, *my brothers.*

aien, *my son.*

aiendaʔasti, *a polite person.*

Aiheonde, *persons who take care of the graves.*

Aistan, *[my?] father.*

akhiataendista, *a rich present.*

akhrendoiaen, *a dance in which those who take part give poison to one another.*

Andaerraehan, *what is hung upon a pole.*

andaonhaan, *presents put into the hands of relatives to make peace.*

Andatarasé, *fresh bread.*

aʔahiatonc, *we write.*

aʔarascʔa, *we, several of us, set out.*

Aʔataerohi, *a feast for deliverance from a sickness thus named.*

Aʔeatsiʔaenrrhonon, *or stinking tribe.*

aʔtaerohi hechrio kihenkhon. **aʔtaerohi**, *I pray thee that this one may know who thou art, and that thou wilt make him feel the ills that thou makest me suffer.*

arendiouane, *doctors*. (1635)

arendibane, *sorcerors, doctors; a master sorceror*.

Aronhiaté onné aonstaniBas taitenr, *O Sky, here is what I offer thee in sacrifice; have pity on me, assist me.*

assé, *it is fresh*.

assé chen, *it was fresh*.

Athataion, *farewell feast, the feast of farewells*.

atiBarontas, atiBanens, ondakhienhai, *big stones, the elders, the stay-at-homes (i.e. Captains)*.

atirenda, *the brethren of the Otakrendoiaie dance*.

atisken, *bones of the dead, souls*.

atotacan, *his brothers*.

AtBront aochien, *a feast for singing as well as for eating, singing feasts. Also AtBronta ochien*.

atsatoneBai, *package of council sticks*.

attihiatonc, *they write*.

ca chia attBain aa arrihBaa, *“Certainly these are important matters, and worthy of being discussed in our councils; they speak the truth, they say nothing but what is to the purpose; we have never heard such discourse.”*

chiehiatonc, *thou writest*.

chieske?, *How do I know?*

condayauendi lerhayde cha nonhBicBahachen, *That is my thought on the subject under Discussion*.

condayee onsa aBeannoncBa d’ocBeton, *to give a drink to the mother of the deceased, and to heal her as being seriously sick on account of the death of her son*.

condayee onсахчѳтаѳas, *There is something by which he withdraws the hatchet from the wound, and makes it fall from the hands of him who would wish to avenge this injury.*

condayee onsa hannonkiai, *that one may go henceforth in perfect security over the roads, and from Village to Village.*

condayee onsa hoheronti, *Behold, here is something for him to smoke.*

condayee onsa hohiendaen, *to place and stretch a mat for her, on which she may rest herself and sleep during the time of her mourning.*

condayee onсахondechari, *This is to restore the Country.*

condayee onsa hondionroenkhra, *a present to restore completely the mind of the offended person.*

condayee onсахondѳaronti, etotonhѳentsiai, *This is to put a stone upon the opening and the division of the ground that was made by this murder.*

condayee oscotaѳeanon, *There is something with which he wipes away the blood from the wound in the head.*

cѳarascѳa, *we, together, set out.*

endicha, *benches. (1635)*

endionraondaoné, *A Council even and easy, like the level and reaped fields.*

endionrra, *the soul in so far as it thinks and deliberates on anything.*

enditeuhѳa, *the feast of thanksgiving and gratitude.*

enonche ʃatiʃareha **enonche** ʃatiátaté, *that they might not be shipwrecked, and might not suffer by fire.*

enondecha, *Captain, country, nation, district.*

enonʃ eienti ecʃarhakhion, *young men, come.*

esken, *the soul separated from the body.*

gaon, *old.*

gonennonçbal, *the soul in so far as it bears affection to any object.*

Hakhrihóté ekaronhiaté tʃt Icʃakhier ekentaté, *the Sky knows what we are doing to-day.*

hassaendista, *Porcelain beads.*

Hihihʃray, *a Rock where the Owl makes its nest.*

ho, ho, ho, outoécti, *many thanks! (1635)*

iatacan, *my brother.*

iatenonhʃé, *I love myself.*

iehiaton, *I write.*

ihahiatunc, *he writes.*

ihatton, *he says.*

ihontton, *they say [masculine].*

inonhʃé, *I love you both.*

ionton, *they say [feminine].*

iʃaton, *she says.*

khiondhecʃi, *the aspect of the soul that merely animates the body and gives it life.*

kiarasc̣a, *we set out, thou and I.*

ḳbai, *the usual response to a salute. Also c̣bay.*

Ohguione, *a certain little bird.*

oki, *a Demon or power, esteemed persons.*

oki andaérandi, *like a demon, counterfeiting a demon.*

Oki ca ichikhon condayee aeṇaen ondayee d'aonstaanc̣as, *etc., "Demon who dwellest in this place, here is some Tobacco which I present to thee; help us, guard us from shipwreck, defend us from our enemies, and cause that after having made good trades we may return safe and sound to our Village."*

ondaki, *demons. (1635)*

ondayee ihaton onennonc̣at, *That is what my heart says to me, that is what my appetite desires.*

oniatacan, *we are brothers.*

oniatacan ehen, *we were brothers.*

oniondecḥten, *"Such is the custom of our country."*

onnonḥé, *I love thee.*

Ononharoia, *turning the brain upside down, war feast.*

Ontarraoura, *a beast allied to the Lion.*

Oscotarach, *"Pierce-head," the name of a [demon].*

otacan, *his brother.*

Otakrendoiaie, *a dance.*

̣anonḥé, *I love you (several).*

satacan, *thy brother.*

sc̣bahiatonc, *you write.*

ta arrih8aienstan sen, *“teach me, I pray thee”*.

taenguaens, *heal me*.

ta8hac, *fleas*.

Tsanhohi arasta, *the home of Tسانhohi*.

tsátacan, *thy brothers*.

ts8hendaia, *a little animal like a Marten*.

yo eiouahaoua, *come, put on the kettle*. (1635)

Brébeuf's Huron Prayer

Io sakhrihote de Sondechichiai,
Come listen you who have made the earth,

dinde esa d'Oistan ichiatsi, dinde de
and you who Father call yourself, and you

hoen ichiatsi, dinde de Esken d'oatatoecti
his Son who call yourself, and you Spirit Holy

ichiatsi; Io sakhrihote
who call yourself; come listen,

onekindé oeron d'icwakerha,
for it is not a thing of small importance that we do;

atisacagnren cha ondikhucbaté Atichiahà,
look upon these assembled children,

onne atisataban ábeti; aerhon
already these are thy creatures all; because that

onatindec̄baesti. Caati onne báto
they have been baptized. But lo! again

esátaanc̄bas echa ábeti, ábeti esátonkhiens,
we to thee present them all, all we give them up to thee,

ondayee echa ðenderhay cha ðendikhucbaté
this is what these think, these assembled

otindekhien, benderhay aḅandio aḅaton eḅa
women, they think master that he is of all

tichiaha. Io ichien nonhḅa etsaon
the children. Come, then, now take courage,

hatsacaratai, atsatanonstat. Enonche
keep them; defend them. That they may not

ḅatinonhḅaké, enonché ḅatirihḅanderâké,
become sick, that they may sin

aonhḅentsannenhan, serreḅa eḅa
never, turn away all that

d'otechienti, din de ongnratarríe etsesonachien
which is evil; and if the plague attack us again,

serreḅa itondi; din de onrendich esonachien,
turn away that also; and if famine attack us,

serreḅa itondi; din de ḅskenraetac
turn away that also; and if war

esonachien, serreḅa itondi; din de
assail us, turn away that also; and if

oki esoniatoata ondayee d'okiasti.
the demon provoke us, that is, the bad demon,

chia daononcḅaiessa d'oki asaoio,
and the wicked ones who through poison cause death,

serreða **itondi.** **ocβetacβi** **serreða**
turn them away *also.* *Finally,* *turn away*

eβe **d'otechienti.** **Iesus** **onandaerari**
all that *which is evil.* *Jesus* *our Lord*

Dieu **hoen** **ondayee** **achiehetsaron**
of God *the Son,* *for this* *thou wilt exhort*

de **hiaistan,** **oneké** **tehianonstas.**
thy *Father,* *for* *he does not refuse thee anything*

chia **desa** **βarie** **Iesus** **ondβe** **de**
And you *also* *Mary,* *of Jesus* *the Mother* *who*

chikhoncβan, **ondayee** **itondi** **chihon.** **to hayaβan.**
art Virgin, *that* *also* *say.* *So be it.*

A Word-list of Huron

Accordingly, Father Antoine Daniel and two of our domestics embarked, in a fleet of eight or ten canoes. The day was beautiful, the lake very calm; but I cannot deny that this separation was somewhat painful to us, at first; we judged that henceforth, to work more efficiently for the conversion of these peoples, we should need a new settlement in the heart of the country, and the Father seemed to us to be altogether necessary for this purpose, as he was the only one we had who could, after the Reverend Father Jean de Breboeuf, our Superior, readily find his way out of the intricacies of the language. But we decided that to begin a Seminary for Huron Youth was a thing so advantageous to the glory of God, that we passed over that consideration, hoping that God would soon unfold to us the language, and that he would not fail to send to us persons who would effectively apply themselves to the study of it, to the full extent of their zeal. We have not been disappointed in our hope, which now gives us a new reason for thanking this infinite goodness which has so special a care for this Mission.

On the 27th, Father Ambroise Davost embarked. It seemed necessary, in these beginnings, that, in case God should dispose of Father Daniel, some one should be upon the spot to take his place; and, as your Reverence often has to deal with our Savages at the three Rivers, he, being acquainted with the language, will be able to render you good service.

Father Pierre Pijart and I succeeded to the benefice of

Father Antoine Daniel in the instruction of the little children of our Village. The Father Superior assigned to each of us a certain number of cabins, which we began, from that time on, to visit every day until the epidemic was at its height,—when we deemed it proper to desist therefrom, for reasons which I shall mention hereafter in their place. We derived considerable advantage from this little exercise, by improving ourselves in the language. Besides teaching the children, we took occasion to explain some of our mysteries to the fathers and mothers, for which we usually made some preparation; these talks, however, were not very long; one must learn to put one foot before the other, before he can walk. We were greatly consoled to see that we were understood, and that a Savage occasionally took up the conversation and repeated what we had said.

—François Joseph le Mercier, 1638. [JR 13:9–11]

ahahabreti onaskenonteta, *we have a certain road that our souls take after death.*

andachienrra, *a certain root which is a very quick poison.*

arakhié, *closing day.*

arendiouané, *sorcerer.*

astataion, *farewell feast.*

atechiategnon, *he who changes and disguises himself.*

chieske, *what do I know?*

endionrra ondaon, *house of the council.*

enonske, *do it as soon as possible.*

etsagon ihouaten etsagon taouacaratat, *courage, nephew, courage, take care of us!*

haiatachondi, *an expression as showing that he was very glad thereat.*

ho, ho, ho, echiongnix et sagon schitec, *Ah, my nephew, I thank thee; be of good heart for the morrow.*

Jesus täitenr, *Jesus have pity on me.*

ondachienroa, *a certain root which is a quick poison.*

oniondechanonkhron, *our countries are different.*

onna choüatan onna, *yes, nephew, it is enough, it is enough.*

otinontsiskiaj ondaon, *the house of cut-off heads, where the councils of war are held.*

rihouiosta, *I believe.*

teoüastato, *I do not wish it.*

theandihar, *the star we call "the Polar".*

A Word-list of Huron

By the term “country of the Hurons” must be understood, properly speaking, a certain small portion of land in North America, which is no longer than 20 or 25 leagues from East to West,—its width from North to South in many places being very slight, and nowhere exceeding seven or eight leagues....

In this small extent of country—situated to the East-Southeast of a great lake, called by some “fresh-water Sea”—are to be found four Nations, or rather four different collections or assemblages of grouped family stocks,—all of whom, having a community of language, of enemies, and of other interests, are hardly distinguishable except by their different progenitors, grandfathers and great-grandfathers, whose names and memories they cherish tenderly. They increase or diminish their numbers, however, by the adoption of other families, who join themselves now to some, now to others, and who also sometimes withdraw to form a band and a nation by themselves.

The general name, and that which is common to these four Nations, in the language of the country is Wendat; the individual names are Attignawantan, Attigneenongnahac, Arendahronons, and Tohontaenrat. The first two are the two most important, having received the others into their country, as it were, and adopted them,—the one fifty years ago, and the other thirty. These first two speak with certainty of the settlements of their Ancestors, and of the different sites of their villages, for more than two hundred

years back; for, as may have been remarked in previous *Relations*, they are obliged to change their locations at least every ten years. These two nations term each other “brother” and “sister,” in the councils and assemblies. They are the most populous, through having, in the course of time, adopted more families; and as these adopted families always retain the names and memories of their founders, they are still distinct little Nations in those where they have been adopted,—preserving thereof the general name, and community of some minor special interests, together with a dependence upon their two special Captains, one of war and the other of council, to whom the public affairs of their community are reported.

—Jerome Lalemant, 1639. [JR16:225–229]

акѡанаке, *strangers*. (1641)

андакѡандер, *a ceremony of mating men with girls*.
(1639)

андакѡандет, *many fornications and adulteries*. (1639)

ао, *a sentiment of approval*. (1642)

аондечичиаи титене, *thou who hast made the earth, have pity on me*. (Chaumonot 1640).

аронхиа ескенонтета, *I am going away to Heaven, then*.
(1639)

асѡандиц, *familiar demons*. (1639)

Атиѡандаронк, *peoples of a slightly different language*.
(1641)

Io sakhrihotat de Sarakѡnentai, onne ichien aihei
aronhie eeth de Eihei, *Sun who art witness of my tor-*

ments, listen to my words. I am at the point of death, but after this death, Heaven shall be my dwelling. (1641)

Jesous taïtenr, *Jesus have pity on me. (1642)*

ocata, *visitors or physicians. (1639)*

onderha, *the ground. (1639)*

Ondinoc, *a desire inspired by the Demon. (1639)*

Ondinonc, *each person's own and special desire. (1639)*

ondays ihatonc oki haendaerandic, *the thing under the form of which my familiar Demon appeared to me, gave me this advice. (1639)*

Onhoïa etsitenroutaoïa, *we will tear you out of the earth as a poisonous root. (1642)*

ononh̄aroia, *a disease and a ceremony which are called "turning around the head". (1639)*

Ononhoïaroia, *upsetting of the brain. (1642)*

ontetsans, *apothecaries, or givers of remedies. (1639)*

quio ack̄be, *come, let us go away together. (1641)*

taouskeheatî iatacan, *it is a strange thing, my brother. (1640)*

teouastato, *I am not willing. (1640)*

A Word-list of Huron

The Savages are not so savage as is supposed in France; and I may say with truth that the intelligence of many yields in nothing to ours. I admit that their customs and their natural tendencies are extremely shocking,—at least to those who are not accustomed to them, and who reject them too quickly, without sufficiently knowing them. But if of a spirited Horse, which has nothing about him but nature, one makes, by taming him, a valuable Steed, which yields in no respect to all those which for a long time have been trained in the riding-school,—can one be astonished that the faith, entering the mind of a barbarian, corrects in him what is vicious, and gives him the sentiments of reason and grace which those experience who are born in Christianity? It is true that their manner of expression is different from ours: but, since the word of the heart is the same in all men, one cannot doubt that their tongue has also its beauties and its graces, as much as ours. Although they live in the woods, they are none the less men.

—Paul Ragueneau, 1646. [JR 29:281–283]

aaskouandy, *a stone of peculiar shape, a lucky thing for the person who finds them.*

angout, *a kind of monstrous serpent which brings with it disease, death, and almost every misfortune.*

Aoueatsiouaenronnon, *those who inhabit the coasts of the sea.*

arendioouanne, *certain Jugglers who are Soothsayers and Magicians.*

Iesus taitenr, *Jesus have pity on me.* Also **Iesus taitenr**.

oky ontatechiata, *those who kill by spells.*

oky, *a powerful genie; things that have a supernatural virtue.*

ondinnonk, *a secret desire of the soul manifested by a dream; a natural and hidden desire.*

onniont, *a certain kind of charm, a sort of serpent.*

saokata, *medicine-men, jugglers.*

The Prayer of Joseph Chihwatenhwa

Certain persons have desired to see a specimen of the Huron language, in order to ascertain its structure and their methods of expression. I cannot select anything better than one of the most ordinary communions which Joseph Chihwatenhwa, that excellent Christian whom we have mentioned, had with God toward the end of his days; by the same means can be recognized the Spirit of God which animated him.

—Jerome Lalemant, 1641. [JR 21:251]

Sa chießendio **Diß** **onné ichien** **onētere**
Lord *God,* *at last, then,* *I know thee,*

ßtoekti ichien **nonhßa** **onenterre:**
happily *now* *I know thee.*

Isa ichien **sateienondi** **de ka ondechen,**
It is thou *who hast made* *this earth that we behold,*

din de ka aronhiaie: **isa** **skßaatichiae**
and this Heaven that we behold: *thou* *hast made us*

dajonße **aßaatsi.**
who call ourselves *men.*

To ichien **iotti** **onionhßa ichien** **aßaßendio**
Just *as* *we ourselves* *are masters*

de ia **aaʒahonichien,** **din**
of the canoe *which we have made a canoe,* *and*

de anonchia **aaʒanonchichien;** **to ati hiotti**
of the cabin *which we have made a cabin,* *so also*

de sa chieʒendio **de** **skʒaatichiai.**
thou art master, *thou* *who hast created us.*

Oehron **itochien** **nendi** **daʒaʒendio**
It is for a short time, *however,* *that we* *are masters*

de stan iesta **nonaen;** **ïondaʒak** **ato**
of all *that we have;* *a short time* *only*

aʒaʒendio **de ia** **aaʒahonichien**
are we masters *of the canoe* *which we have made a canoe,*

din **de anonchia** **aaʒanonchichien,**
and *of the cabin* *which we have made a cabin;*

ïondaʒak **ato** **aʒaʒendio** **ien.**
a short time *only* *are* *we masters thereof.*

Tan de sa **aondechaon ichien** **chieʒendio**
As for thee, *forever* *shalt thou be master*

aʒaton de aionʒe **aʒaatsi:** **din d'asson** **aondhai.**
of us who are called *men:* *and while* *we are still in life*

aioehron ati **chieʒendio?** **to haonoe**
can we doubt *that thou art the master of it?* *And, then,*

aat anderakti **chieʋendio** **de**
especially *thou art the master* *when*

aaʋenhei. **Sonʋa** **aat akhiaondi**
we come to die. *Thou alone,* *entirely,*

chieʋendio **aat;** **stan dʋa tsatan**
art master *completely;* *no other is there*

ta testi. **Isa ichien** **aat** **aiesatandihi;**
beside thee. *Thou art* *principally* *he whom we ought to fear,*

isa ichien **aat** **aiesannonhʋeha;**
thou art *principally* *he whom we ought to love;*

aerhon **isa ichien** **aat istaʋt**
because *it is thou* *who art most powerful,*

aat attoain aa **isa** **ichien** **aat skʋannonhʋe:**
and truly *thou art* *also* *he who loves us to the utmost*

daak attoain aa **atan** **dʋa** **nonʋe,**
Most truly, *as* *for others* *who are men,*

din **dʋa** **dʋondaki,**
and *for others* *who are demons,*

stan ichien deka te **hattindaʋr,** **enonʋe**
neither these nor those *are powerful,* *neither men*

din dʋondaki: **stan ichien** **te hattindaʋr**
nor demons: *no, no,* *they are not powerful,*

eerhon itochien, ehendionran de Di8
I shall think only, "He will attend to it, God,

sonnanh8e: din d'eherhon ahattiessaha
who loves us." If he intend that they shall become poor

to d'atti8atsia: eerhon itochien
in their family, I shall think merely,

kond'ihondionr8ten de Diou sonannonh8e:
"Behold the purpose of God who loves us!"

din d'eherhon ahoki8anehasen: eerhon
Or, if he intend that it shall be rich, I shall think

itochien stan ne iherhai de Diou:
only, "I do not know what God means."

anderakti eatandihi, eateiensta itochien
Much more would I fear this, and would be careful

t'iondhai: akiessen itochien
how I lived. It is very easy

d'aorrihouanderaskō daoki8anne: aerhon
for the rich to be sinners: because,

te8ahente: onne ichien
without their being aware of it, behold at once

oki hi8ei. O! onek
the devil who accompanies them. Alas! it is

atochien attinaendae nonbe d'ba
in vain that play the braggart some men

ondaie d'ondakiouane: ô ichien te onatatehðichegnonch
who are rich: surely we do not excel one another

de ondakiðât din d'eessas.
whether rich or poor.

Chia te skðannonhbe ichien d'aðkaota
Equally thou lovest us, both the poor

din d'aokiðane. O outoekti onne onentere
and the rich. Ah! happily at last I see thee

ti sendionrðten de ikouannonhoue de Dið;
in thy designs, thyself who lovest us, O God;

anderakti atones, anderakti ichien
especially do I thank thee, especially

onatonchiens
do I resign myself to thee,

ek'iikhon, onne ichien nonhoua
I who am before thee. Behold me now

aakhiatehoue enstan iesta aðandoronkoua
as I cast from me all things that we value

d'asson aiond'hay: onne ichien,
while we live; at last now,

teskandoron **sonh̄a** **to hara**
I no longer care for them. Thou alone and solely,

sendionran **de** **k'iih̄on**
do thou dispose of me who am in thy presence,

daat chieouendio aa.
thou who art my master.

Aioutektik ichien **de te serinen**
This alone would have been much, that thou shouldst will

on̄e ichien aionton, **oont ichien** **aiontones**
that men should exist; nevertheless we ought to thank thee

aēane ichien **aiōtenhnrak̄bat**
that there is still much that we can enjoy

dek'ondechen **iaen de st̄a** **iesta**
upon the earth among all the things

sk̄aentandi: **onek** **ichiē**
which thou hast given us: but moreover

kōdaie anderakti sk̄batharat̄adi;
in this especially hast thou laid us under obligation—

d'iseri, **aronhiaie ichien ahendeta**
that thou hast willed that they should go to heaven

de hendihei **to ati de** **aondechahaon ichien**
when they die, there where forever

de aronhaie: **onek inde** **stan iesta**
in heaven," *because,* *whatever it be,*

te satandoronkbandik, **eða ichien** **skbannoße.**
it is not difficult for thee; *moreover* *thou lovest us.*

Kondaie **něakhrendaentakba** **ti chießendßten.**
This *is the cause of my hope,* *even thy word.*

Ou **ichien** **teskandoron attoain**
Is it not, *then,* *true that we might have more hardships.*

aßatonnhontaiona **asson** **aiondhai:** **Kondaie**
to suffer *during* *our lives?* *This*

echa aaßank: **eßane** **eaßatengnrakßat**
would happen: *so much the more* *would we gain thereby*

earo[n]haie: **eða ichien** **tetsaonnonste**
in heaven; *and, besides,* *one clings less*

d'aondhai **d'aotetsirati.**
to life *when one is in affliction.*

Ou ! ichien **teskandoron**
Ah! truly *it is no longer a thing to be feared,*

de enheon, **onek atochien** **ti aßatandik**
death; *it is for naught* *that we fear so greatly*

de enheon **t'asson** **adiödhai:** **ô ichiē**
to die, *while* *we are living;* *truly*

te onediont: **to haonoe ichiē** **aronhiaē**
we have no mind: For at the moment that to heaven

haient **d'onna aihei,** **to haonoe**
one goes when one dies, at that moment

aat **aionkʒasta** **de arōhiaē.** **To itochien iotti**
precisely one is happy in heaven. We are like

d'aononches, **d'asson** **aiondhai:**
those who go to trade, while we are living:

te hōtōnhontaionach **ichien** **d'onnonches:**
they suffer continually those who go to trade.

aioehron ati **aontones,**
I leave you to imagine if one be happy,

onne tsaonhake: **aenrhai** **itochien**
when one is returning home: one thinks only,

onne **tsonaonhak,** **onne aēdionhia**
“Look, we are going to arrive; see, we are at the end

nonatonnhontaionan: **to ati**
of our sufferings.” Thus

haiaʒank **don'ontaiheonche,**
ought it to be when one is at the point of death;

aiaenrhon **itochien** **onʒa toat eendionhia**
one ought to think only, “Now I shall be at the end

d'atonnhontaionach. Kondaie nendi hi8aendionr8ten
of my trials.” *These are my thoughts,*

de chi8endio Di8: onne ichien teskat8dik
Lord God: at last, now I no longer fear

enheon eatones ichien de k'iheonche,
death. I shall rejoice when I am at the point of death.

Te8astato eat8nhontaiona e8aendionrachenk
I will not mourn and be sad

de eathei de kenn8h8k, eerhon
at the death of any of my relatives; I will consider

itochien, hendionran de Di8, eherhon ichien
only, “It is ordered by God; he intends

aionrask8a, aronhiaie ichien haient,
that they should depart that to Paradise they may go.”

endi-de eerh8 ichi8, anderakti
And, for myself, I shall think only, “How greatly

saonnonh8e, de ha8eri, ahonrask8a,
he loves them, since he has willed that they should depart,

anderacti ahonk8asta.
and that perfectly they should be happy!”

Excerpt from *New Voyages to North-America*

I can't pass by one curious Remark touching the Language of the *Hurons* and the *Iroquese*; namely, that it does not use the Labial Letters, viz. *b, f, m, p*. And yet the *Huron's* Language appears to be very pretty, and sounds admirably well, notwithstanding that the *Hurons* never shut their Lips when they speak.

Commonly the *Iroquese* make use of it in their Harangues and Councils, when they enter upon a Negotiation with the *French* or *English*. But in their Domestick Interviews they speak their Mother Tongue.

None of the Savages of *Canada* care to speak *French*, unless they are persuaded that the force of their Words will be perfectly understood. They must be very well satisfied upon that Head before they venture to expose themselves in speaking their mind in *French*; abating for some cases of necessity, when they are in Company with the *Coueurs de Bois* that do not understand their Language.

To return to the *Huron* Language; we must consider that since neither the *Hurons* nor the *Iroquese* use the Labial Letters, 'tis impossible for either of 'em to learn *French* well. I have spent four days in trying to make the *Hurons* pronounce the Labial Letters, but I could not accomplish it; nay, I am of the Opinion that in ten years time they would not learn to pronounce these Words, *Bon, Fils, Monsieur, Ponchartrain*: For instead of *Bon* they'd say *Ouon*; instead of *Fils, Rils*; instead of *Monsieur,*

Caounsieur; and in the room of *Ponchartrain*,
Conchartrain.

I have here added some Words of the *Huron* Language, that your curiosity may be gratified with a view of the difference between that and the *Algonkin*. The *Hurons* speak with a great deal of gravity, and almost all their Words have aspirations, the *H* being pronounc'd as strong as possible.

I do not know that the Letter *F* is usd in any of the *Savage* Languages. 'Tis true, the *Essanapes* and the *Gnacsitares* have it; but they are Seated upon the long River beyond the *Missisipi*, and consequently out of the Limits of *Canada*.

—Baron Lahontan, 1703.

HURON—ENGLISH
(Lahontan)

Achetek, *tomorrow*. Fr. **achetezk**.

Agnienon, *dog*.

Ahirrha, *I drink*.

Akouasti, *handsome, proper*.

Andeya, *that's well*.

Aouetti, *all of 'em*.

Aouista, *iron*.

Arrachiou, *shoes*.

Arrhich, *stockings*.

Atoronton, *very much*.

Attatia, *I say*.

Attendinon, *traffic*.

Deherén, *far*.

Endae, *yes*. Fr. **endæ**.

Eonhora, *hair*.

Gannondaoua, *pipe or calumet*.

Gannoron, *'tis valuable, difficult, and of importance*.

Gatseta, *a bottle*.

Hiorheha, *yesterday*.

Hondioun, *to be a man of sense*. Fr. **houdion**.

Honnonchia, *a hut*. Fr. **honnonehia** (?).

Houna, *'tis done*.

Igonoron, *to salute*.

Obtcon, *captain*.

Ocki, *spirit, divinity*.

Onneha, *Indian corn*.

Onnonhoue, *man*.

Onnonstè, *covetous*. Fr. **onnonsté**.

Ontehtian, *woman*.

Oungaroun, *to be sorry*.

Ouraouenta, *fusee*. [i.e. gun, musket—ed.]

Outoirha, *'tis cold*.

Oyngoua, *tobacco*.

Sackie, *to be*.

Saraskoua, *to be gone*.

Skenon, *peace*.

Skenonha, *softly*.

Skenraguettè, *soldiers*. Fr. **skenraguetté**.

Skoueton, *fat*.

Songuitehe, *a brave man*.

Staa, *not*.

Taouinet, *otter*.

Tiaoundi, *altogether*. Fr. **tiaundi**.

Toendi, *heaven*.

Touskeinhia, *near*.

Tsista, *fire*.

Tsistatsi, *Jesuit*.

Yatsi, *my brother*.

Yottaro, *my comrade*. Fr. **yattaro**.

ENGLISH—HURON

(Lahontan)

All of 'em, *aouetti*.
Altogether, *tiaoundi*.

Be, to, *sackie*.
Bottle, a, *gatseta*.
Brother, my, *yatsi*.

Calumet, *gannondaoua*.
Captain, *obtcon*.
Cold, 'tis, *outoirha*.
Comrade, my, *yottaro*.
Corn, Indian corn, *onneha*.
Covetous, *onnonstè*.

Divinity, *ocki*.
Dog, *agnienon*.
Done, 'tis done, *houna*.
Drink, I, *ahirrha*.

Far, *deherén*.
Fat, *skoueton*.
Fire, *tsista*.
Fusee, *ouraouenta*.

Gone, to be gone, *saraskoua*.
Gun, see *fusee*.

Hair, *eonhora*.
Handsome, *akouasti*.

Heaven, *toendi*.

Hut, a, *honnaonchia*.

Importance, 'tis valuable, difficult and of importance,
gannoron.

Iron, *ouista*.

Jesuit, *tsistatsi*.

Man, *onnaonhoue*. **A brave man**, *songuitehe*.

Much, very, *atoronton*.

Near, *touskeinhia*.

Not, *staa*.

Otter, *taouinet*.

Peace, *skenon*.

Pipe, *gannondaoua*.

Proper, *akouasti*.

Salute, to, *igonoron*.

Say, I say, *attatia*.

Sense, to be a man of, *hondioun*.

Shoes, *arrachiou*.

Softly, *skenonha*.

Soldiers, *skenraguettè*.

Sorry, to be, *oungaroun*.

Spirit, *ocki*.

Stockings, *arrhich*.

Tobacco, *oyngoua*.

Tomorrow, *achetek*.

Traffic, *attendinon*.

Valuable, 'tis valuable, difficult and of importance,
gannoron.

Well, that's well, *andeya*.

Woman, *ontehtian*.

Yes, *endae*.

Yesterday, *hiorheha*.

Fragments of Neutral

Now as the Fathers saw that these people were not sufficiently willing, and the reports and terrors were continually increasing more and more, they deemed it expedient to retrace their steps, and return to the first village of Kandoucho, or all Saints, in which they seemed to be the least unwelcome; and, laboring there for the instruction of the inhabitants of the place, to wait until Spring, when we had engaged to send for them. But God arranged differently both for them and for us.

For when they had arrived midway on their return journey, at the village of Teotongniaton, surnamed St. Guillaume, snow unexpectedly came, in so great quantity that it was impossible for them to go further. This misfortune, if such it must be called, was the cause of the greatest good and the greatest comfort they had had in their whole journey: for, while they had been unable to live anywhere in peace and quiet,—so as to study, at least somewhat, the language of the country, and become still better qualified for work in the future,—in this village they happened to lodge in the cabin of a woman, who endeavored to give them as much satisfaction as all the others in the past had given them occasion for sorrow...

She took most special care to give them the best fare that she could; and, when she saw that on account of Lent they ate no meat,—of which, notwithstanding, she had an abundance at that season, and on which alone the inmates of her cabin lived,— she took the trouble of making them a separate dish seasoned with fish, which was much bet-

ter than she would have made for herself. She took rare pleasure in teaching them the language, dictating the words to them, syllable by syllable, as a teacher would do to a little pupil; she even dictated to them entire Narrations, such as they desired. In imitation of her, the little children, who everywhere else ran away or kept out of their sight, vied with one another here in rendering them a thousand kind services, and could not be weary in talking with them, and giving them every satisfaction, either in the language or whatever it might be....

The delay of the Fathers in this place was, doubtless, an exceptional providence of God: for, in the twenty-five days that they remained in this cabin, they were able to harmonize the Dictionary and the Syntax of the Huron language with those of these Tribes, and accomplish a work which of itself would deserve that one make a stay of several years in the country,—as our Savages take much more pleasure in those who speak their own language than in those who only attempt it, and whom they consider for that reason as strangers.

—Jerome Lalemant, 1641. [JR 21:223–231]

attiḅandaronk, *peoples of a slightly different language.*
agḅa, *the name they give to their greatest enemies.*

A Neutral Word

Last year, I accompanied one of Ours (Father de Brébeuf) to a country where the Gospel had not yet been announced....

Not only were our books and our papers suspected of magic, but even our slightest gestures and motions. I once attempted to kneel down in a cabin, where we had withdrawn in order more collectedly to pray. Straightway the noise spread that Oronhiaguehre—that is to say, *heaven-bearer*, as they call me—had spent a part of the night in devising his spells, and that in consequence all were bound to put themselves on guard and distrust him. But, in spite of the devil and of his imps, we have been able to spend our whole winter in making the round of the savages' villages,—threatening them with hell if they would not be converted,—and nobody has dared to touch a single one of our hairs.

—Joseph Marie Chaumonot, 1640. [JR 18:37–41]

Oronhiaguehre, *heaven-bearer*.

CLASSIFICATION OF THE IROQUOIAN LANGUAGES

NORTHERN IROQUOIAN

Tuscarora-Nottoway

Tuscarora

Nottoway

Huronian

Huron

Wyandot

Laurentian

Five Nations-Susquehannock

Seneca

Cayuga

Onondaga

Susquehannock

Mohawk

Oneida

SOUTHERN IROQUOIAN

Cherokee

Sources: Lounsbury 1978, Mithun 1979, Goddard 1996.

Also available:

The Complete American Language Reprint Series on CD-Rom
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- 9 A Vocabulary of Mohegan-Pequot
- 10 A Vocabulary of New Jersey Delaware
- 11 A Vocabulary of Stadaconan
- 12 Denny's Vocabulary of Delaware
- 13 A Vocabulary of Roanoke
- 14 Denny's Vocabulary of Shawnee
- 15 Cummings' Vocabulary of Delaware
- 16 Early Vocabularies of Mohawk
- 17 Schoolcraft's Vocabulary of Oneida
- 18 Elliot's Vocabulary of Cayuga
- 19 Schoolcraft's Vocabulary of Onondaga
- 20 Elliot's Vocabulary of Mohawk
- 21 Cummings' Vocabulary of Shawnee
- 22 A Vocabulary of Seneca
- 23 The Tutelo Language
- 24 Handy's Vocabulary of Miami
- 25 Observations on the Mahican Language
- 26 Minor Vocabularies of Tutelo and Saponi
- 27 Wood's Vocabulary of Massachusetts
- 28 Chew's Vocabulary of Tuscarora
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