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A
VOCABULARY
OF
WYANDOT

by

John Johnston

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Preface to the 2003 edition

The tribe known to history as the Wyandot is actually a remnant population which coalesced after 1650 from related Iroquoian peoples in what is now southern Ontario. The Hurons, historically famed for the prominent role they played in the Jesuit missions of New France, were certainly a component of this group, but the nation that contributed more than any other to the formation of the historical Wyandot were the Petun, also known as the Tionontati, Khionontati, and the Tobacco Nation. The Petun originally lived to the west of the Hurons along Nottawasaga Bay in Lake Huron, and were put to flight from their homeland, not by European colonists, but by an Iroquois invasion around 1649.

It is important to recognize however, that both Hurons and Petun have referred to themselves as *Wyandot* or variants thereof. Sagard's dictionary (1632) gives the Huron self-appellation as *Hoiüandate*; a later version of the same name, in use among remnant Hurons at Lorette in 1678 was *Ouendat* (JR 61:271). One source calls the Petun-descended band the "Wondats, otherwise called Ionontady Hagas" (Tooker 1978); *Ionontady* is a late version of the earlier *Tionontati* and *Hagas* an Iroquoian suffix meaning "people". So while nowadays English-speakers use Wyandot to refer to a specific band derived from the Petun, in the mouths of natives it had a wider application.

Recent investigation of the Wyandots' language has confirmed the suspicion (cf. Lounsbury 1978, Mithun

1979) that it is not a linear descendent of 17th century Huron, but originated from a slightly different dialect (Kopris 2001), almost certainly that of the Petun. No pre-displacement vocabularies of Petun have survived, but contemporary French missionaries who were familiar with the tribe said that they spoke the Huron language (JR 20:43, JR 41:77). These statements should be understood in a general sense, and do not necessarily mean that the two idioms were exactly the same. Because of their obvious similarities, Huron and Wyandot are sometimes placed together in a “Huronian” subgroup within Northern Iroquoian, though it has not yet been definitively established that they shared a common ancestor exclusive of the other Iroquoians (see classification table on p. 45).

John Johnston was a United States Indian agent stationed in western Ohio at Piqua, at a time when the Ohio valley had been resettled by various tribes including the Delawares, Wyandots, Shawnee, Seneca, and Ottawa. A letter of Johnston’s to Caleb Atwater, dated June 17, 1819 and subsequently printed by the American Antiquarian Society (Johnston 1820), gives a brief account of these tribes and their contemporary relations with the still young federal government. He says that in October 1819 the Wyandots were living in four locations in Ohio: 364 persons comprising the main body at Upper Sandusky, less than 100 on the Miami river, and small groups (44 and 37 persons respectively) at Zanes on the Mad River and Fort Finley along the Auglaize. Sandusky had been a

home to Wyandots since around 1738 (Tooker 1978) when they moved there from Detroit.

Johnston's account concludes with two linguistic appendices: a "Vocabulary of the Language of the Shawanoese", and a "Specimen of the Wyandot Language" which is the object of our interest here. The latter comprises 145 terms as well as a few translated place names of bodies of water and towns in the Ohio country. As one of the more extensive and earlier vocabularies of the Wyandot, it was reprinted several times throughout the mid-19th century, including in Schoolcraft's *Notes on the Iroquois* (1847), Dodge's *Red Men of the Ohio Valley* (1860) and Howe's *Historical Collections of Ohio* (1848).

As originally printed, Johnston's vocabulary was English-Wyandot arranged in a loose topical grouping, of, among others, numerals, animals, and kin terms; a few basic sentences were also included. In this edition everything except the place names have been reorganized alphabetically and placed in Wyandot-English and English-Wyandot sections. The place names are listed separately on page 27. Johnston uses a somewhat unusual technique of separating syllables with commas; his Shawnee vocabulary does not share this characteristic, and nor does he explain the practice anywhere in his account.

Another, smaller sample of Wyandot dates to the late 1700s: about 40 words total from Benjamin Smith Barton's tabular linguistic compendium *New Views of the*

Origin of the Tribes and Nations of America (1797, 1798). Barton collected the data himself, but did not say when or from whom. More than one informant or interview were almost certainly involved, since blank spaces in the 1797 edition are filled in with additional Wyandot words in the 1798 edition, and even more words are found only in the latter's appendix.

Barton's orthography is English, and happily he explains the values of his letters in the preface: *a* as in *father*; *e* as in *bed* (but also the *ay* in *say*); *g* as in *God*, *j* as in *just*, *oo* as in *ooze*, and *u* as in *fuss*. Barton placed question marks next to words when he was "in doubt about the complete accuracy of the spelling;" these have been preserved in the current vocabulary.

This volume concludes with three sets of Wyandot numerals that were collected in the span of a century from the mid 1700s to the mid 1800s.

The earliest of these are numerals published by Conrad Weiser in the *Gentleman's Magazine* (Weiser 1756). Weiser was a German-born Indian interpreter for the colonies of New York and Pennsylvania from the 1720s to the 1750s, and had a familiarity with several Indian languages, including those of the Iroquois (especially Mohawk), Delaware and Shawnee. All of these tribes appear in the table, along with a final column labeled "Wanats"; listed beneath them are the numerals from 1–10, 20–100 by tens, and finally the word for 1000.

Regrettably, Weiser was not consistent in his collection of data. For example, he gives one column for

Oneida, Onondaga, Cayuga and Seneca all together—the numerals listed are a mish-mash of forms from all four languages and do not as a group belong to any single one of them. Yet his Mohawk and Delaware columns, the two tribes he was most intimately familiar with, are quite correct. Though mainly agreeing with the other samples of Wyandot, the “Wanat” numerals exhibit some curiously unique divergences. The “tonkiau” of 100 and 1000 is unusual, “five” ends in *-sk* and not the expected *-sh*; “four”, “eight” and “nine” all have an extra initial *h*. “Four” does not show the expected transformation of *n* to *nd*, and neither does the presumably native name *Wanat*—all other early versions of the term *Wyandot* faithfully preserve the *d* (Tooker 1978). Interestingly enough, Barton names the tribe “Junúndats, and if my memory serves me, Wanats”; the first name clearly an Anglicization of *Tionontati*, the second the more familiar name but in exactly the same unusual spelling as given by Weiser.

If Weiser’s idiosyncracies are not simply mistakes, his *Wanat* may preserve a third, slightly different dialect than Huron and Wyandot as we know them. The Petun were originally comprised of two groups, the Wolves and the Deer (Garrad and Heidenreich 1978), and if these spoke different dialects they could both have survived for a time until one replaced the other. Alternatively, it could be the dialect of the Arendaronon or the “Nation of the Rock”, the easternmost subtribe of the Hurons, which Steckley (1997) has argued, on the basis of evidence from the *Jesuit Relations* and other sources, lacked the *n > nd* shift

that was otherwise typical of Huron and Wyandot. The Arendaronon were late arrivals to Huronia, culturally somewhat distinct from the western Hurons and the Petun (JR 16:227), and were among those adopted into the Wyandot, though apparently not in any greater proportion than their relatives (Steckley 1997).

Less problematic are two later and more typical sets of numerals with which those of Weiser can be contrasted. These two are omitted from the numerical tables on p. 43 to avoid redundancy, and since their original format allows for easy comparison.

William Walker submitted and published in Henry Rowe Schoolcraft's voluminous work (Schoolcraft 1851-1857, vol. 2 pp. 218-220) a long list of 77 numerals up to three million. Like those of Johnson, the Walker words are syllabically spaced, but this time with no commas between. Walker's overall format has been retained here, though I have dispensed with the superfluous Arabic numbers that began each line (e.g. "1. One.....Skot") and have written out in full the repeating syllables that Walker marked with dittos (") down the page.

Samuel Haldeman gave only the numerals from 1-10 in some remarks on the phonology of the Wyandots (Haldeman 1847). The chief difficulty with his recording is not in the words themselves but in the obsolete phonetic alphabet he used to transcribe them. Rather than make substitutions with a more suitable modern alphabet, such as IPA or that of the Smithsonian *Handbook* (Goddard 1996), I have decided to replicate Haldeman's original

orthography, and include the introductory remarks which explain it.

Native speakers of Huronian languages survived into the twentieth century, but modern studies have not been extensive; some extremely valuable texts and audio recordings of both Huron and Wyandot, collected by C. Marius Barbeau in 1911–1912, remain the greatest 20th century contribution. The latter language was for all practical purposes extinct by the 1960s. In 1972 William Pulte visited Wyandotte OK, and found a man who had been raised by his Wyandot-speaking grandparents and who was remembered to have spoken the language in his childhood. At that time, however, he was in very poor health and unable to be interviewed, and with his passing the last living links of the language were severed (Pulte 1999).

—Claudio R. Salvucci, series ed.

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Excerpts from Account of the Present State of the Indian Tribes inhabiting Ohio

The Wyandots came from the country near Quebec, about two hundred and fifty years since. In their migratory excursions, they first settled at Detroit; then removed to the upper end of lake Michigan, and settled near Mackinaw. They engaged in war with the Indians there, and separated into two companies; one of which went to the northward; and the other, which was the most numerous, returned to Detroit, and finally extended its settlement along the southern shore of lake Erie, all the way to Sandusky Bay. Their language is entirely distinct from that of any of the other tribes in Ohio. Many words are pure Latin. All the time the French had dominion in Canada, the Roman Catholicks maintained a mission among them. They were nearly all baptized by the missionaries, and nearly all the aged people still wear crucifixes in their bosoms under their shirts. Between the years 1803 and 1810, the Presbyterians supported a missionary and a farming establishment among them, on Sandusky river. A few converts were made by them, who were put to death by the Catholick Indians, on account of their religion. The British traders were all opposed to the mission, and had influence enough to get General Hull to unite with them against the missionary, Rev. Joseph Badger. Mr. B. was recalled by the synod, and was succeeded by the Rev. J. Hughs. The minds of the Indians having been

much agitated by the prospect of hostilities between England and the United States, which were commenced at Tippecanoe by the impostor, called the Prophet, the mission was withdrawn. For three years past, the Wyandots have had a Methodist preacher, a man of colour, among them. His name is Stewart. His preaching has wrought a great change among them. About fifty persons in the nation publickly profess to belong to the Protestant Church. A school is about to be established for them at Upper Sandusky...

The Reservation of the Wyandots, at Upper Sandusky, is twelve by nineteen miles, including within its limits some of the best land in the state.

When the Wyandots first settled at Detroit, they killed buffalo and elks at Springwells. The whole country between the Lakes and the Ohio abounded with them.

—John Johnston, 1819.

WYANDOT—ENGLISH

A,en,ya,ha, *my sister.*

Ahon,e,see, *Negro.*

Ain,ga,hon, *man.*

Ain,tru, *nine.*

Ain,tru,waugh,sa, *ninety.*

An,dagh,ka,waugh,sa, *forty.*

An,daght, *four.*

Ane,heh, *mother.*

Anu,e, *bear.*

Anu,magh,ke,he,one, *salt or white people's sugar..*

Araghshu, *moccasin.*

At,su,meghst, *plums.*

Augh,sagh, *ten.*

Augh,sogh,a,sonte,te-sandai,ge, *am not married yet.*

Au,tarai, *eight.*

Au,tarai,waugh,sa, *eighty.*

Away,tee,ken,omie, *I love all men.*

Ayagh,kee, *I go to war.*

Azut,tun,oh,oh, *my wife.*

Cagh,ro,niate, *sky.*

Ca,in,dia,he,nugh,qua, *mole.*

Catureesh, *shirt.*

Che,ah,hah, *child.*

Cong,shu,ree, *bridle.*

Daigh,ton,tah, *turkey.*

Da,ta,rah, *bread.*

Da,ween,dah, *potatoes.*

Deengh,tat,sea, *blanket.*

Deesh,ra, *ice.*

Degh,shunt, *hell.*

Degh,shu,re,noh, *devil or bad spirit.*

De,neh,ta, *snow.*

Dush,rat, *cat.*

E,hy,e,ha,hongz, *I am dying.*

Eno,moigh,an,dogh,sken,onie, *I love peace.*

E,ru,ta, *grass.*

E,sagh,ta,hah, *you will be filled.*

Ha,en,tan, *weeds.*

Ha,en,ye,ha, *my brother.*

Ha,in,te,roh, *raccoon.*

Ha,o,tong, *old man.*

Ha,yes,ta, *father.*

Heno, *thunder.*

Ho,ma,yen,de,zuti,et,te,rang, *God forgive me.*

I,agh,ka,ron,se, *I am afraid.*

Icar,tri,zue,egh,sta,har,taken,ome,enumah, *I don't like
white men.*

Ina,un,du,se, *it rains.*

I,om,when, *Indians.*

I,ye,et,sa,tigh, *I am sorry.*

Izu,quas, *wind.*

Kin,ton,squa,ront, *cow*.

Nay,hah, *corn*.

Ne,at,a,rugh, *friend*.

Ne,mat,re,zue, *enemy*.

Ogh,ta,eh, *squirrel*.

Oght,se,rah, *clouds*.

Oh,wagh,tha, *meat*.

Oma,int,sent,e,hah, *boy*.

Onegh,e,ke,wish,e,noo, *I have conquered my enemy*.

O,nugh,sa, *mellons or pumpkins*.

O,tagh,ta, *wood*.

Ote,re,a,ute, *warm*.

Otto,ya,ye, *axe*.

Ough,scan,oto, *deer*.

Owha,he, *come here*.

Quagh,she,ta, *saddle*.

Qu,han,stro,no, *Englishmen*.

Quis,quesh, *hog*.

Room,wae,ta,wagh,stee, *good man*.

Run,neh,squa,hoon, *he is a thief*.

Sa,cati,arin,ga, *go away*.

Sa,ray,u,migh, *Americans* or “big knives”.

Sa,un,dus,tee, *water*.

Scan,dai,ye, *are you married.*
Scan,o,nie, *peace.*
Scat, *one.*
Scute,main,gar,we, *one hundred.*
Seesta, *fire.*
Se,ke,ta, *sugar, honey.*
Shaigh,ka,waugh,sa, *thirty.*
Shaight, *three.*
Shat,wu,ra, *sick.*
Ska,in,gan,tagh,qua, *you trouble me.*
Skaink,qua,hah, *wild cat.*
Sogh,ques,tut, *dollar.*
So,he,ash,i,ya,hah, *muskrat.*
So,hoh,main,dia, *mink.*
Soo,taie, *beaver.*
Soo,tare, *seven.*
Soo,tare,waugh,sa, *seventy.*
Sow,se,wat, *apples.*
Sun,day,wa,shu,ka, *frog.*
Su,we,regh,he, *well.*

Ta,ish,rah, *flour.*
Ta,main,de,zue, *God.*
Ta,wegh,ske,ra, *flints.*
Ta,wen,deh, *otter.*
Tegh,shu, *stars.*
T'egh,sta, *powder.*
Ten,deit,a,waugh,sa, *twenty.*

Te,ques,ti,egh,tas,ta, *bell.*

The,na,in,ton,to, *fox.*

Tim,men,di,quas, *lightning.*

Tin,dee, *two.*

Tre,zue, *war.*

Tu,en,gen,seek, *snake.*

Tu,hugh,car,o,no, *Frenchmen.*

Tu,ough,qua,no,u, *how do you do.*

Ture,a, *cold.*

Ugh,shut,te, *horse or man carrier.*

Umaitzagh, *earth.*

Un,dagh,quont, *bees.*

Uteh,ke, *woman.*

Ut,sin,dag,sa, *old woman.*

Waugh,she, *bad.*

Waugh,sunt,ya,an,des,hra, *moon.*

Wau,shau, *six.*

Wau,shau,waugh,sa, *sixty.*

We,at,se,wie, *rum.*

Wee,ish, *five.*

Wee,ish,a,waugh,sa, *fifty.*

We,ne,ash,ra, *knife.*

Who,ra,min,ta, *gun.*

Ya,an,des,hra, *sun.*

Ya,heeghk, *fruit.*

Yah,hounk, *goose.*
Yah,re,sah, *beans.*
Yan,dah,squa, *prisoner.*
Ya,ree, *leggings.*
Ya,roh,nia, *heaven.*
Yat,o,regh,shas,ta, *I am hungry.*
Ya,weet,sen,tho, *girl.*
Ya,yan,e,tih, *kettle.*
Ya,yan,quagh,ke, *cornfield.*
Ye,an,da,wa, *river.*
Ye,anogh,sha, *house.*
Ye,a,nogh,shu,wan,a, *big house.*
Ye,aron,ta, *trees.*
Ye,at,ara, *lead.*
Ye,ent,so, *fish.*
Ye,waugh,ste, *good.*
Yu,in,geh, *duck.*
Yung,squa,his, *I hate you.*
Yu,now,moi,e, *I love you.*
Yun,ye,noh, *dog.*

ENGLISH—WYANDOT

Afraid, I am, *i,agh,ka,ron,se.*

Americans, *sa,ray,u,migh,* or Big Knives.

Apples, *sow,se,wat.*

Axe, *otto,ya,ye.*

Bad, *waugh,she.*

Beans, *yah,re,sah.*

Bear, *anu,e.*

Beaver, *soo,taie.*

Bees, *un,dagh,quont.*

Bell, *te,ques,ti,egh,tas,ta.*

Blanket, *deengh,tat,sea.*

Boy, *oma,int,sent,e,hah.*

Bread, *da,ta,rah.*

Bridle, *cong,shu,ree.*

Brother, my, *ha,en,ye,ha.*

Cat, *dush,rat.* **Wild cat,** *skaink,qua,hah.*

Child, *che,ah,hah.*

Clouds, *oght,se,rah.*

Cold, *ture,a.*

Come here, *owha,he.*

Conquer, I have conquered my enemy, *onegh,e,ke,-
wish,e,noo.*

Corn, *nay,hah.*

Cornfield, *ya,yan,quagh,ke.*

Cow, *kin,ton,squa,ront.*

Deer, *ough,scan,oto.*
Devil, *degh,shu,re,noh.*
Dog, *yun,ye,noh.*
Dollar, *sogh,ques,tut.*
Duck, *yu,in,geh.*
Dying, I am, *e,hy,e,ha,hongz.*

Earth, *umaitsagh.*
Eight, *au,tarai.*
Eighty, *au,tarai,waugh,sa.*
Enemy, *ne,mat,re,zue.*
Englishmen, *qu,han,stro,no.*

Father, *ha,yes,ta.*
Fifty, *wee,ish,a,waugh,sa.*
Filled, you will be, *e,sagh,ta,hah.*
Fire, *seesta.*
Fish, *ye,ent,so.*
Five, *wee,ish.*
Flints, *ta,wegh,ske,ra.*
Flour, *ta,ish,rah.*
Forgive, God forgive me, *ho,ma,yen,de,zuti,et,te,rang.*
Forty, *an,dagh,ka,waugh,sa.*
Four, *an,daght.*
Fox, *the,na,in,ton,to.*
Frenchmen, *tu,hugh,car,o,no.*
Friend, *ne,at,a,rugh.*
Frog, *sun,day,wa,shu,ka.*

Fruit, *ya,heeghk.*

Girl, *ya,weet,sen,tho.*

Go away, *sa,cati,arin,ga.*

God, *ta,main,de,zue.*

Good, *ye,waugh,ste.*

Goose, *yah,houunk.*

Grass, *e,ru,ta.*

Gun, *who,ra,min,ta.*

Hate, I hate you, *ying,squa,his.*

Heaven, *ya,roh,nia.*

Hell, *degh,shunt.*

Hog, *quis,quesh.*

Honey, *se,ke,ta.*

Horse, *ugh,shut,te*, or Man Carrier.

House, *ye,anogh,sha. **Big house**, *ye,a,nogh,shu,wan,a.**

How do you do, *tu,ough,qua,no,u.*

Hundred, one, *scute,main,gar,we.*

Hungry, I am, *yat,o,regh,shas,ta.*

Ice, *deesh,ra.*

Indians, *i,om,when.*

Kettle, *ya,yan,e,tih.*

Knife, *we,ne,ash,ra.*

Lead, *ye,at,ara.*

Leggings, *ya,ree*.

Lightning, *tim,men,di,quas*.

Like, I don't like white men, *icar,tri,zue,egh,sta,har,-
taken,ome,enumah*.

Love, I love you, *yu,now,moi,e*. **I love all men**, *away,-
tee,ken,omie*. **I love peace**, *eno,moigh,an,dogh,sken,-
onie*.

Man, *ain,ga,hon*. **Old man**, *ha,o,tong*. **Good man**,
room,wae,ta,wagh,ste.

Married, are you married?, *scan,dai,ye*. **Am not
Married yet**, *augh,sogh,a,sonte,te-sandai,ge*.

Meat, *oh,wagh,tha*.

Mellons, *o,nugh,sa*.

Mink, *so,hoh,main,dia*.

Moccasin, *araghshu*.

Mole, *ca,in,dia,he,nugh,qua*.

Moon, *waugh,sunt,ya,an,des,hra*.

Mother, *ane,heh*.

Muskrat, *so,he,ash,i,ya,hah*.

Negro, *ahon,e,see*.

Nine, *ain,tru*.

Ninety, *ain,tru,waugh,sa*.

One, *scat*.

Otter, *ta,wen,deh*.

Peace, *scan,o,nie*. **I love peace**, *eno,moigh,an,dogh,-
sken,onie*.

Plums, *at,su,meghst*.

Potatoes, *da,ween,dah*.

Powder, *t'egh,sta*.

Prisoner, *yan,dah,squa*.

Pumpkins, *o,nugh,sa*.

Raccoon, *ha,in,te,roh*.

Rains, **it**, *ina,un,du,se*.

River, *ye,an,da,wa*.

Rum, *we,at,se,wie*.

Saddle, *quagh,she,ta*.

Salt, *anu,magh,ke,he,one* or white people's sugar.

Seven, *soo,tare*.

Seventy, *soo,tare,waugh,sa*.

Shirt, *caturessh*.

Sick, *shat,wu,ra*.

Sister, **my**, *a,en,ya,ha*.

Six, *wau,shau*.

Sixty, *wau,shau,waugh,sa*.

Sky, *cagh,ro,niate*.

Snake, *tu,en,gen,seek*.

Snow, *de,neh,ta*.

Sorry, **I am sorry**, *i,ye,et,sa,tigh*.

Spirit, **bad**, *deg,shu,re,noh*.

Squirrel, *ogh,ta,eh*.

Stars, *tegh,shu*.

Sugar, *se,ke,ta*.

Sun, *ya,an,des,hra*.

Ten, *augh,sagh*.

Thief, he is a, *run,neh,squa,hoon*.

Thirty, *shaigh,ka,waugh,sa*.

Three, *shaight*.

Thunder, *heno*.

Trees, *ye,aron,ta*.

Trouble, you trouble me, *ska,in,gan,tagh,qua*.

Turkey, *daigh,ton,tah*.

Twenty, *ten,deit,a,waugh,sa*.

Two, *tin,dee*.

War, *tre,zue*. **I go to war**, *ayagh,kee*.

Warm, *ote,re,a,ute*.

Water, *sa,un,dus,tee*.

Weeds, *ha,en,tan*.

Well, *su,we,regh,he*.

White, I don't like white men, *icar,tri,zue,egh,sta,har,-
taken,ome,enumah*.

Wife, my, *azut,tun,oh,oh*.

Wind, *izu,quas*.

Woman, *uteh,ke*. **Old woman**, *ut,sin,dag,sa*.

Wood, *o,tagh,ta*.

Wyandot Place Names

Auglaize River, *Qus,quas,run,dee*, or the falling timber on the river.

Blanchard's fork of the Auglaize, *Quegh,tu,wa*, or claws in the water.

Sandusky, *Sa,anduste*, or water within water pools.

Muskingum, *Da,righ,quay*, a place of residence.

Cayuhago, *Ya,sa,hia*, or the place at the wing.

Miami of the Lake, *Cagh,a,ren,du,te*, or standing rock.

The sea of salt water, *Yung,ta,rez,ue*.

The Lakes, *Yung,ta,rah*.

Detroit, *Yon,do,tia*, or Great Town.

Defiance, *Tu,en,da,wie*, or at the junction of two rivers.

Chillicothe, *Tat,a,ra,ra*, or leaning bank.

Cincinnati, *Tu,ent,a,hah,e,whagh,ta*; the landing, or place where the road leaves the river.

Ohio, *O,he,zuh*, or something great.

Mississippi, *Yan,da,we,zue*, or the great river.

Excerpts from New Views of the Indian Tribes

The Wyandots evidently belong to the same stock with the Five-Nations. They reside principally about Fort-St. Joseph and Detroit. They were conquered by the confederates and compelled to sue for peace, “after they had many years wandered beyond the Lakes.” Lewis Evans thinks the Wyandots are the same people with the Foxes, or Outagamis.* I have already observed that they entered into a league of association with the Delawares in the year 1751. They are likewise called Junúndats, and if my memory serves me, Wanats.

*Geographical, Historical, Political, Philosophical, and Mechanical Essays. The First, &c. p. 13. Philadelphia: 1755. 4to.

Appendix

Pages xli. xlii. Wyandots. The Delawares call the Wyandots, Dellamattanoes. The Wyandots are one of the nations whom the French writers denominate Hurons.

—Benjamin Smith Barton, 1798.

Cheestah, *fire*.
Che-es-tah-eh, *black*.
Datahrah, *bread*.
Dee, *I*. Also **deeh**.
Dee-nee-eeh, *snow*.
Deeshaw, *ice*.
Eetsoo, *fish*.
Es-skau-he-reeh, *mouth*.
Hoontauh, *ear*.
Iestah, *father*. Also **ieestah**.
Ingoh, *blood*.
Neeanooh, *dog*.
Nee-cha-noo-oh, *child*.
Nehah, *mother*. Also **neah**.
Noats-e-hee-rah, *head*.
Notiyoooh, *mountain*. ?
Ochquieroot, *beard*.
Ochsheetsau, *foot*.
Onontah, *mountain, hill* (?).
Sah, *thou*. Also **sauh**.
Skotau, *head*.
Tauhtauh, *wood*.
Tchees-tah, *fire*.
Teeshoo, *stars*.
Tesugh, *moon*.
Tsandoosteek, *water*.
Undauchsheeau, *tongue*.
Undeerentoh, *belly*.

Uskoonshceau, *teeth*.

Wauchtsaw, *flesh*.

Yainohcheah, *house*.

Yandankkeh, *river*. Also **yandaunkeeah**.

Yandesah, *sun*.

Yaundeeshaw, *moon, sun*.

Yochquiéndoch, *eye*.

Yootooshaw, *heart*.

Yoreessaw, *hand*.

Yuungah, *nose*.

Excerpts from Names of Numbers in the Languages of Several Indian Nations

WANATS.

- 1 Uscot
- 2 Tenty
- 3 Ashuck
- 4 Hanack
- 5 Uwisk
- 6 Waya
- 7 Chotarey
- 8 Haterey
- 9 Hantru
- 10 Wachson
- 20 Tenty-Towachson
- 30 Ashuck-Towachson
- 40 Hanack-Towachson
- 50 Uwhisk-Towachson
- 60 Waya-Towachson
- 70 Chotarey-Towachson
- 80 Haterey-Towachson
- 90 Hantru-Towachson
- 100 Uscot-Tonkiaiu
- 1000 Wachson-Tonkiaiu

All *Indians* that I know of count only to 10, then they begin again from one to ten, and then they say, now there

is two times ten, and so on till they have ten times ten, then they say, now there is one hundred. They commonly make use of *Indian* corn in the counting, and lay so many grains of *Indian* corn as they have tens or hundreds. When they have ten times ten they take them up and put one to the hundreds; and so when they have ten hundreds they take them up, and put one to the thousands.

Heidelberg, County of Berks, Oct. 11, 1755.

CONRAD WEISER

The Phonology of the Wyandots

Missionaries and others have asserted that the peculiarities of this language are such that it cannot be reduced to writing. A tolerably thorough examination of it, with the assistance of Mr. J. E. Armstrong, a native, have shown that this is not the fact. To a person unaccustomed to rigid analysis of the sounds capable of being produced by the organs of speech, it would be found much more difficult to appreciate the peculiarities of the Cherokee.

The Wyandot alphabet is as follows:— 1. i (in *field*), 2. ɪ (*fit*), 3. e (*where*), 4. ε (*met*), 5. ɤ (*man*, nasal), 6. a (*far*), 7. ɒ (*flaw*, *nòt*), 8. ɔ (*moan*, *no*, nasal), 9. ɔ̄ (*word*, *nüt*), 10. u (*rule*, *füll*), 11. w (English in *we*), 12. m, 13. n, 14. d, 15''. **t**, 15'. t, 16. ɹ̄ (the smooth English sound, never vibrant), 17. ʒ (*azure*, French *j*), 18. s (*hiss*), 19. ʃ (*ship*, French *ch*), 20. j (*year*, German *jahr*, Italian *jeri*), 21. g (*gui* in *get*), 22''. **k**, 22'. k, 23. χ (Greek, German *ich*), 24. h (English and German initial in *held*), 25. > (close of the glottis).

The series of vowels is very full, amounting to the five primaries and five of the secondaries. Several of them are subject to nasality, and two of them, ɤ in *man* (French *vin*) and ɔ in *moan* (French *mon*), present the peculiarity of being almost always nasalized; the ɔ, probably, is never natural.

The labial consonants, except Mi, and the English Wi, are wanting. The 20th letter is frequently nasalized; and when it follows N as a nasal, the two become identical with the Spanish ñ, which is not an uncommon sound. The

German combination *ts* is also somewhat common.

Besides the ordinary *gui* and *ki*, there is a *hard ki*, which has every quality of *gui*, except vocality, as in λ 11kèsi, *Allegeny*. This is heard in other Indian languages, and also in German. The *ti* more rarely assumes the same character, as in $\mathfrak{t}u\mathfrak{j}\acute{\xi}>$, an *axe*.

The *hi* (No. 24), presents the peculiarity of being heard with its usual force after a vowel, or as a final; and it is frequently nasalized. Nasal syllables of several letters sometimes occur, as $\mathfrak{h}\mathfrak{o}\mathfrak{t}\acute{\alpha}>$ (the *ear*), $awnd\epsilon\mathfrak{r}\mathfrak{r}\mathfrak{\lambda}\mathfrak{h}\mathfrak{a}\mathfrak{w}$ (for ever). The final *hi*, after the close of the glottis, is merely the breath which follows the subsequent opening of the passage, and should properly be represented by the Greek *spiritus asper* (‘).

The Wyandot numerals, from *one* to *ten*, are as follows. The accented syllable and short vowels should be marked; the former with an accentual, the latter with a dot above.

1. skó t.
2. tëndí.
3. rǣhk.
4. ndónχk.
5. úwɪɪ.
6. uwaɪó.
7. tsútónrê>h.
8. térê>h.
9. tró>h.
10. sǣh.

—S. S. Haldeman, 1847

Wyandot Numerals

BY WILLIAM WALKER.

TRANSMITTED BY D.D. MITCHELL, ESQ., SUPERINTENDANT
OF THE INDIAN DEPARTMENT, ST. LOUIS.

One, *skot.*

Two, *tendee.*

Three, *schenk.*

Four, *n'dauhk.*

Five, *oo wéehsh.*

Six, *wau zháu.*

Seven, *tsoo tau réh.*

Eight, *au a ta réh.*

Nine, *eh en tróoh.*

Ten, *auh seh.*

Eleven, *auh seh scot e skau reh¹.*

Twelve, *auh seh ten dee ta skau reh.*

Thirteen, *auh seh schenk e skau reh.*

Fourteen, *auh seh n'dauhk e skau reh.*

Fifteen, *auh seh oo weehsh e skau reh.*

Sixteen, *auh seh wau zhau e skau reh.*

Seventeen, *auh seh tsoo tau reh e skau reh.*

Eighteen, *auh seh au a ta reh e skau reh.*

Nineteen, *auh seh eh en trooh e skau reh.*

Twenty, *ten dee ta wáu seh.*

Twenty-one, *ten dee ta wáu seh scot e skau reh.*

¹ Ten and one over, ten and two over, and so on to twenty.

Twenty-two, *ten dee ta wáu seh ten dee ta skau reh.*
Twenty-three, *ten dee ta wáu seh schenk e skau reh.*
Twenty-four, *ten dee ta wáu seh n'dauhk e skau reh.*
Twenty-five, *ten dee ta wáu seh oo weehsh e skau reh.*
Twenty-six, *ten dee ta wáu seh wau zhau e skau reh.*
Twenty-seven, *ten dee ta wáu seh tsoo tau reh e skau reh.*
Twenty-eight, *ten dee ta wáu seh au a ta reh e skau reh.*
Twenty-nine, *ten dee ta wau seh eh en trooh e skau reh.*
Thirty, *schenk e wáu seh.*
Forty, *n'dauhk e wauh seh.*
Fifty, *oo weehsh e wauh seh.*
Sixty, *wau zhau e wauh seh.*
Seventy, *tsoo tau reh e wauh seh.*
Eighty, *au a ta reh e wauh seh.*
Ninety, *eh en trooh e wauh seh.*
One hundred, *scot ta ma en gau a wee.*
One hundred and one, *scot ta ma en gau a wee scot e skau reh.*
One hundred and two, *scot ta ma en gau a wee ten dee ta skau reh.*
One hundred and three, *scot ta ma en gau a wee schenk e skau reh.*
One hundred and four, *scot ta ma en gau a wee n'dauhk e skau reh.*
One hundred and five, *scot ta ma en gau a wee oo weehsh e skau reh.*
One hundred and six, *scot ta ma en gau a wee wau zhau e skau reh.*

One hundred and seven, *scot ta ma en gau a wee tsoo tau reh e skau reh.*

One hundred and eight, *scot ta ma en gau a wee au ta reh e skau reh.*

One hundred and nine, *scot ta ma en gau a wee eh en trooh e skau reh.*

One hundred and ten, *scot ta ma en gau a wee auh seh e skau reh.*

One hundred and twenty, *scot ta ma en gau a wee ten de ta wau seh.*

One hundred and thirty, *scot ta ma en gau a wee schenk wau seh.*

One hundred and forty, *scot ta ma en gau a wee n'dauhk wau seh.*

One hundred and fifty, *scot ta ma en gau a wee oo weehsh wau seh.*

One hundred and sixty, *scot ta ma en gau a wee wau zhau wau seh.*

One hundred and seventy, *scot ta ma en gau a wee tsoo tau reh wau seh.*

One hundred and eighty, *scot ta ma en gau a wee au a ta reh wau seh.*

One hundred and ninety, *scot ta ma en gau a wee eh en trooh wau seh.*

Two hundred, *ten dee ta ma en gau a wee.*

Three hundred, *schenk ma en gau a wee.*

Four hundred, *n'dauhk ma en gau a wee.*

Five hundred, *oo weehsh ma en gau a wee.*

Six hundred, *wau zhau ma en gau a wee.*
Seven hundred, *tsoo tau reh ma en gau a wee.*
Eight hundred, *au a tau reh ma en gau a wee.*
Nine hundred, *eh en trooh ma en gau a wee.*
One thousand, *son gwot.*
Two thousand, *ta hon gwo yeh.*
Three thousand, *schenk hon gwo yeh.*
Four thousand, *n'dauhk hon gwo yeh.*
Five thousand, *oo weehsh hon gwo yeh.*
Six thousand, *wau zhau hon gwo yeh.*
Seven thousand, *tsoo tau reh hon gwo yeh.*
Eight thousand, *au a tau reh hon gwo yeh.*
Nine thousand, *eh en trooh hon gwo yeh.*
Ten thousand, *au seh hon gwo yeh.*
One hundred thousand, *scot ta ma en gua a wee hon
gwo yeh.*
One million, *auh seh ta ma en gau a wee hon gwo yeh.*
Two million, *ten dee auh seh ta ma en gau a wee hon gwo
yeh.*
Three million, *schenk auh seh ta ma en gau a wee hon
gwo yeh.*

Beyond this the Wyandots cannot go.—W. W.

Numerical Tables (from Johnston)

- | | |
|---------------|-------------------------|
| 1. Scat | 20. Ten,deit,a,waugh,sa |
| 2. Tin,dee | 30. Shaigh,ka,waugh,sa |
| 3. Shaight | 40. An,dagh,ka,waugh,sa |
| 4. An,daght | 50. Wee,ish,a,waugh,sa |
| 5. Wee,ish | 60. Wau,shau,waugh,sa |
| 6. Wau,shau | 70. Soo,tare,waugh,sa |
| 7. Soo,tare | 80. Au,tarai,waugh,sa |
| 8. Au,tarai | 90. Ain,tru,augh,sa |
| 9. Ain,tru | 100. Scute,main,gar,we |
| 10. Augh,sagh | |

(from Weiser)

- | | |
|-------------|------------------------|
| 1. Uscot | 20. Tenty-towachson |
| 2. Tenty | 30. Ashuck-towachson |
| 3. Ashuck | 40. Hanack-towachson |
| 4. Hanack | 50. Uwhisk-towachson |
| 5. Uwisk | 60. Waya-towachson |
| 6. Waya | 70. Chotarey-towachson |
| 7. Chotarey | 80. Haterey-towachson |
| 8. Haterey | 90. Hantru-towachson |
| 9. Hantru | 100. Uscot-tonkiaiu |
| 10. Wachson | 1000. Wachson-tonkiaiu |

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.

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- 25 Observations on the Mahican Language
- 26 Minor Vocabularies of Tutelo and Saponi
- 27 Wood's Vocabulary of Massachusetts
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- 29 Early Fragments of Minsi Delaware
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