Fish: (Cartier, 2) quejon.
(Mo.) gą'ję' (Ocei.) gą'ję' (Mo, Br) guenion. (Ocen.) už'ój'o do. (Sen.) gę-
3d. (Sen.) gęžo. (Tusc.) ké'dje'. (W) yętsę', éntsę'. (H, Sog.) tisnykiayye:
coupe ce poisson. (W, Hak) yętsōn.
Radical: quejon, -gę'ję', -gę'ję', -gen-
3ion, -ęj'o, -gęžo, -ęj'ę', -yętsę' -ęntsę'.

Snake. (Cartier, 2) undegnesy, undegnesy. (Mo.) umeg'ǔńjë: rattler. (W) ku'ung'ma', we'tsi': long. (H, W, Pot)
tion getsi'k. (H, Sog.) ti'o omriʒ: Coutnu-
ve. (H, Ch.) ti'etnsì: serpent. W, Hak)
Tyugentsi: snake. (Mo.) o'närë. (No,
Br) onniärë: serpent; tonnohaiirenno.
Radical: degnesy, neg'ęj'i, -onge-
tsi, -ıointsi /ą'j'i, -ńa-, -onni-/,
ohni.
60. Dog: (Cartier 2) oggayo.
(Mo.) aga'niya: to bark. (Onon.) ā-ga'nano. (Mo., Cooke) aya'nìye. (M., Ch.), anniennon. (H.W., Pot.) agáiennon, annónnon: domestique (W.) yaŋynô. Radical: agayo, -aga', -aga-, -annien-, -aŋe', etc.

61. Arrow: (Cartier 1) cača. (2) quahetan, quahetam. (H.W., Pot.) o'kwenta. (W., Hak) o'onden. (H.W., Pot.) ënda, anda. (M., Ch.) al, ande. (Onon) gáheska, kaheskais: long arrow; kaheska. (Cf. knife: goheda). Radical: quahetan, -kwenta, -ënda, -anda, -gáher-, -kahes. (1. cača: ?)
82. Skirt: (Cartier, 2) unigoua, a.
  -nigona. (W.) -qoh; hide, raw hide,
  yâq; hq. (Mo.) onê-nâ: clothes. (Oni.)
  onâdâwâ; oqatâwi'tsu'; ujigu'ke:
  hard souls. Radical: -qoua-, -qoh,
  -qod-, -dîat. // -nigoua, -jigu'.

83. Gold: (Cartier, 1) henyosco.
  (H., Ch.) o'hista. (H.W., Pol.) akîstân.
  (Mo.) owistâwâ;ro.: shining metal.
  (Onon.) o'wîstâ'. Radical: -enyos-
  -hîst-, -ôwîs-, -ôtis-, -wîs-.  

84. Laton: (Cartier, 1) aignéjâ:.
  (Oni.) kalistâjâ: iron. (Tusc.) ka'wa
  nàjâ: wound round; kwâjâjâ: twist, twined. // (ay.) tâqas-nâ, sînâ: metal,
  nail, wire. (W.) tsistâjâ: hâd: copper.
  Radical: -tajâ-, -tajâ-, -âze. //
  -aîgne-, -sînâ-, -ayî-.
Knife: (Cartier, 1) agohida. (2) quazaha, agoheda. (1) (Mo.) kuhênas, yagü'henas: it cuts someone. (W., Hale) wö. cēshra. (H.W., Pat.) oenmemcha, an'Đahia, oenmetsa, sen mencha. (Cf. arrow: qua-hetan.) (2) (Onom) hâ'sak', hî'sor. (Tusc.) u rage'me. **Radical:** (1) gohe-da, kuhêna, gu'hena. (2) -uaga-, -encha-, -entsa-, -asa-, -so-

Hatchet: (Cartier, 1) asogne (as. sogne) (2) addogne. (Mo.) adiq'ane; aq'adige, a to'hün. (Onci.) atôga, adog. (Oy.) a to'ge. (Sen.) atog'she'. (Tusc.) nöge: aqne, knipe. (Wel.) atu'ge: aqne (chopping). (H.Ch.) atoçen. (H.W., Pat.) atoçen. (Onom.) nskwësq. (Tusc.) u'sigue: spear. (W., Hale) tu'ge. **Radical:** (1) a'sogne, a'shwe, a'sigue. (2) a'dogue, a'loga, a'togue - nçe a'tuye, a'toçen.
A bow: (Cartier, 2) abena
(Mo.) a'j-n', ahd-no. (Onoi) a'q-ná. a'j-na, se'na. (Onoi) aaænáqo: to run away; a'j-na. (Sen) w'j-no. (Onoi.
Mo.) a'j-na. (Tusc.) e'na'tse. Radical: -hena, -on-da, e'ida, j-no-, -q-na,
-æna-, e'na, eña, ona-. etc.

Shoes: (Cartier, 1) atta. (2)
atha. (H. -) ata riha: chamus. (H.
W., Pot.) ataka: souliers. (H., Sag.)
ki ata tao: vouz-tu changer de souliers.
(Mo., Br.) ata, a taka (in comp) (Mo.)
a'ta, (Onoi) ha'ta, a'ta. (Cay.)
a'tahw, rakta'hw. (Onoi) a'tahw,
(Sen.) ha'tahw. Radical: atta, atta,
atta, - ata-, 'hta-, 'ata-, 'ata-, 'ata-, etc.

90. Cold: (Cartier, 2) athaw. (H., Ch.) aθo. (H., W., Pot.) ataracha. (W.) aturâ: cold weather, ature: it is cold, ne'ture, now it is cold. (W., Hak) ture. (Mo.) yur-o're'. (Onoi.) yute'olé. (Ca'y.) at'ho-me'. (H., Sa') ondendost. yatandotse: j'ai froid. (Yusc.) at'o'-monh. Radical: athaw, aθo-, ato-, atu-, atu-, aθo.


92. Dead: (Cartier, 1) amodoza. (H., Ch.) sa, oita, faire mourir; aihe. ata teka: cela est mortel. (Others different) Radical: oed[a]-, -oit-, -iheat-.
(M.) a lou e dechí.
H., Sag.) ahe amce: en devient il ma.
lade? (M., Sag.) aye ou nse: je suis ma.
lade. (W.) a tes' ta no: bad weather.
(Mo.) ganq wak te'era: sickness; pogu.
hak se: ill, your life is out of sorts. (Ono)
kang naktu la: sickness. (Onon.) ganq-
wak te'era: sickness. Radical: -dechí-.
-tes', -tes', -tseg', -hes', -tose',
-tes'.

94. Jo run. (Cartier, 2) thodout.
(w.) a'ntorá tat: I run; a'ntorá tat: he.
(Mo.) wakarar tade: I run.
(Ono) ti cola tade: anything that runs.
(W., Hak) tiarah tat: Radical: -athady,
-ta tat - a'tade-.

95. Walk along! (Cartier, 2) quec-
que. (W.) kuta skwe: all come here!
eti skwe: all come! (Mo) go dégo:
walk along, flee! kundego: they flee. (Sen)
eso dégo! walk along! Radical:
edake, - a ták skwe - eti skwe -
-adgo', - un dégo, - o dégo'.
94. Go and fetch some water!

(Cartier, 2) sagethemme. (W.) se-
jò'ha': water; wat sè'hq': she went for water. Radical: -agethem-, -e-
jò'ha', -atsè'hq'.

97. God: (Cartier, i) (Thévet:) cu-
Drani. (2) cu'donaguy, cu'draguy. (W.,
Sag.) chiuoin diou: il est le maître. (H.,
Ch.) as in dio: chef, maître. (Mo., Br.)
ragen dio: Dieu souverain. (M.) râmp-
ni'yu: our Father. (Oney.) la manî-yo; hó-
gwâdô ni. (Kay.) havayani'dag: he has finished. (Tuss.) ha wù niyu: the almighty, etc.
Radical: -ani-, -in di-, -end-, -ani-, etc.

98. To-morrow: (Cartier, 2)
achîde'. (H., Ch.) a'chîte'k, chia-
chîtêk: après-dîner. (W.) a'châtêk. (Others different) Radical:
achîde', -a'chîte'.

99. That one: (Cartier, i) yea.
(W.) Je ha' : this, Das jedâ : this
one. (M.) ti'ga'. Radical:
yea, -eka', -iga'.

Radical: -ani-, -in di-, -end-, -ani-, etc.
102. To sing: (Cartier, 2) the.
gne hoaca. (W) tewari wakwe.
(Mo.) te'yeri wa'kus'. (Ome.) têhe-
dëli wë'sh, wës : they are singing. Rad-
ical: - hoaca, - wakwe, - wa'kus',
-wë'sh, wës.

103. To laugh: (Cartier, 2) cahesem.
cahesem. (Mo.) kayéshy', saye'so : you laugh; saye'so : laughter. (Ome.)
ayayey'ëso : to laugh. (Tusc.) es'si kwe.
(W, Hah.) kyes kwë tan'di. Radical:
- esem, - even, - eshy, - o'so, - essen,
-es', - kes.
104. Turtle: (Cartier, 2) heulenu.
  - jonna, heulenzunnd, etc. (Mo., Cooke)
  hûkîjâhame: carry load (holding up
  the earth on her back — myth.)
105. Hen: (Cartier, 2) sahonigaga,
  sahomgahoa. (Mo., Cooke) sawenagô’s:
  a loud voice — a rooster.
106. Big: (Cartier, 2) estahézy. (Mo.)
  estahéjî: very long.
107. Seven: (Cartier, 2) aiaqta. (Mo.)
  ñaâak. (Cay.) ñaâak. (Cf. six:
  ña.) Radical: -iaq-, ñaâ-, ñaâk.
108. Chief: (Cartier, 2) agouhan.
  - na. (Mo.) haguângâ: he is big; agou-
  han: chief. (Onon.) hâyâhanna: they
  are big, chiefs; gowd-nê: big. (Sen.) hati-
  gowd-nê's; gojändor: le gouverneur.
(Mo., Ar.) ya senio, gaymendo. Rad-
  ical: -gouhan-, -gowno, -gohan-, -
gowan-
109. A boy: (Cartier, 2) addegasa.
  (Tuss.) hugà'so. (Mo.) laksa'-a'. (Onon)
  laksa-. (Cay.) aksá-a. (W. Hab.) meń-
  tsênh. Radical: -eger-, aje's-, -ahe-, -ahe's-.
110. My sister: (Cartier, 2) ada-
sena, adhoarseue: (Mo.) edênôsâha,
yagamdoôsâha: my sister. (Onci) agwa-
norsâha: our sisterhood. Radical: 
-adasse-, -adônes-, -ang-.

111. Beans: (Cartier, 1, 2) sahe.
(Mo) ushe:da', sahe'd; ashe'd; ósah'd;.
(Cay.) sahe' da, ushe'da. (Onci.)
usah'd; (Mo., Br.) osaheti: fèoles.
(Nonon) usahêta, usah'da. (Tusc.)
sahe', sahe'. Radical: sahe', sa-
he', sahe', sahe', sahe'.

[Suviwende: can be heard far off.]


116. Earthen dish: (Cartier) unda-
-co. (2) undacon. (Mo) u dákh, un-dak-
'we: real pot. (Onci) undak: pail, pot. undak'we: made of earth. (Onci) u'dak gá'gë. (Cay) u dou'gë.

Radical: -undac-, -udak-, -udag-
117. Sword: (Cartier, 1) achesca.
(Mo., Br.) asege : sabre, grand couteau;
asega : couteau. (Mo.) a'saireg'wa : big knife. (Onoi.) ha'ssoldo. (Onon.)
a'saigona : (ny.) a'shao. Radical:
achesca. -aseg' -losot. go-
sarego, etc.

118. A dress: (Cartier, 2) cabata.
(Mo.) agagni dani : her dress. (Cay.)
yu dwaitya. Radical: -ata, -ado;
-ade-

118. Red cloth: (Cartier, 1) cahume.
En. (Mo.) nig' gahoda. (Onoi.)... go.
ho'da; ùgahé'se, ganig'he; cloth
(Cay.) ganig'heva. (Sen.) gwà'tsí,
kwì'tsí. Radical: cahoi... gohoi...
-gohoi... gahoi... gahi... ywa-
kwi...-

119. Evening: (Cartier, 2) angau...
(Mo., Br.) egaraka : à ce soir.
o'na egara. (Onoi.) taogala'n. (Cay.)
ugásà. Radical: angau, egar;
-ugau-
120. Rain: (Cartier, 1) onnuscon.
(Mo., Br.) gagennon, sognonosan.
(Mo.) yaganor’o: it is raining. (Ocni.)
yuqanob’l (same). (Tusc.) wae’do’bs.
Radical: onno-, ennó-, anó-, -e’do-.

122. Smoke: (Cartier, 1) quea.
(Mo., Br.) oicneguare, aliengsawa. (Mo.)
yado’gwahehi: smokey. (Ocni.) oya’:
gwa’la. (Onon.) uyé’gwa. (Ay.) oya’
gwé’ (Son.) oyéngwe. (Tusc.) uyé’
gwate. Radical: quea-, gwa-, -gwa-, -gwa-, -gwa-.

122. To cry: (Cartier, 2) agquenda.
(Mo.) dæka’unt’o: thou criest. (Oni.)
Dyusent’o. (Onon.) tæghit’wo’.
I cry; onsa’w’nt’o: you give up; onsa’
na. gowé’na. (Onon.) ogwé’nat.
Radical: -wenda-, -unt’o-, -ento-
-wna’, -we’i’.

123. To dance: (Cartier, 2) thegwa-
ca. (Mo.) teqak’wat: I dance. (Oni.)
tedak’we: let us dance! tedak’we:
let us dance! (W., Hale) yendrawa:
to danu. Radical: -goar-, -go.
kwo, gath’wa-, Dwak-, -endra-.
124. A skin to cover the privy parts: (Cartier, 1) ussoujon uondo, 
co. (Mo.) yondekara harshuta'.
(Onon.) un' kawéddékwe: skin for breechcloth: udekawéddékwe: hangs both in front and at the back, to the belt.
Radical: -yoonéce, -yondekwe, etc.
kuawéddékwe:
125. [Exclamation] (Cartier, 2) ag 
yondekwe. (Mo.) yago'dge: poor
(person), pity! (Onon.) yago'dge:
she is poor! Radical: agyondekwe,
-agdo'dge.

126. Stag, Deer, buck: (Cartier, 2)
ajonouesta, ajonesta, aionnesta. (Onon)
ha'jina': buck, long ears; jisitak'eha: fawn. (Sen., jatsinj: buck. Rad-
dical: -jonon-, jone-, -jis-, -tsin-.
127. Tobacco: (Cartier, 2) guyechta,
quietchta: (Onon.) tkuiyesta: I give
you some more...
128. A Doublet: (Cartier, 2) oza,
coiyaa: (Onon) decijaal: another
on top. Doublet (woman's): uye'se;
garú'tse: shirt, covering the body. Rad-
dical: -oza-, -azaa- estee, -tse.
Large: (Cartier, 2) hougaan-da, hougnendá. (Onon) ohug-da: candle. (Onon) go'á'ng. (Ony) guws-né. Radical: -goant-, ga'da-, -goan-, g...nés.

Sail: (Cartier, 1) aganie. (Ony) gáneghšé cré-yu: blanket. (Sen) ganígho: ganig: cotton. Radical: -ganí-, ganí-

Sea waves: (Cartier, 2) cođa. (Onon) ubó dóhe, u'ú'á'ys. (Ony) u'ú'á'awán'ys: waves big. (Mo, Br) ohwenta: houle. Radical: -oda-, -'ód-, -w'd-, -enta-


Skin: (Cartier, 1) aio nusso, aioasco. (Mo) gane:wo. (Mo, Br) gannon-ra: peau qui couvre le crâne; agona-sra: un bois planté en terre surlequel on gratte. Element: -iona-, -pane-, -gannon-, -gona-
134. **Figs (?):** (Cartier, 1) asconda.

(2) asconda. (Mo.) uskun tära; dry bark. (Oce.) ahaskonde: to get burnt; askonde: burns.

135. **Olives (?):** (Cartier, 2) honoka-honda. (Mo.) načahun dji: bell, abdomen. (Oce.) honoka-kwo: cracked corn soup.

136. **Clover (?):** (Cartier, 2) kanono-tha. (Sen.) gen'not's: rushes.

(Mo.) kano onut's: rushes, downy stuff on plants, thistles.

137. **Gros mil, comme poix, en lieu de pain:** (Cartier, 2) ka-gaige. (Mo.) kagęgo: eaten up; wa-gaige: I have eaten it up; igeki: I am eating.

138. **Apples:** (Cartier, 2) honesta. (Mo., Br.) ouennata: pommes.

139. **Bush fruit:** (Cartier, 2) acsquesgona, acsquesgoa. (Mo.) -gowa: big, large.

140. **Carra conny:** le blé duquel ils font leur pain. (Cartier, 1) carra raciona. (Mo.) carra... kañadafo ke'we: real bread, t'auk'oni: you eat.
Hare: (Cartier, 2) Jonoham-da, sourham-da. (Onon) towahge-tanéh, tahg-tanéh; (Onei) su'hólëh: white rabbit. (Onon) tsoñkáwá:y: split upper lip. (W., Hah) taňyoňyaha.

Mackerel: (Cartier, 1) ageñane-to. (Thévet) ageñane-da. (Mo.) a gañ déna: eel; a gañé-da: something to carry in their bosom or body.

Es noguy, chose précieuse: (Cartier, 1) (Mo.) onégwari's: thick milk, after it has stood; gayi-ńi: wampum belt. (Onei) onégwisto: wampum belt.

Small: (Cartier, 2) estahagow, estahagow, estihagona: (Mo.) nistp-hägd-w: belongs to mother.

People, places

Dom Agaya (Cartier, p. 120) (Mo.) dũwšgá'yú: old muskrat hut, little mound. (Charles Crooke: used in other names almost similar.)
daũwšgágus: he pillages, destroys muskrat mounds.

Taignoagny: (Cartier, p. 120): (Mo., Crooke) tainhoane: on top of door, doulié door; unho'ha: door.
147. Donnacôna: (Cartier, 2)
(Mo.) donak'ûne: he is scratching.
he comes scratching; sahâna'k'ûne;
he is coming angry. (Charles Cohe interp.)
Seigneur agouhanna - Donnacôna: (Cartier, p.131) (W.) homaye wagona.
(Mo.) tánahk'wâ: he gets mad;
wiyëna k'wâ: I am mad, sana'k'wâ:
yâ: you; sana'k'wâ...
Leur dieu - ñudouagny, 
êdrouagny, êdouagny: (Cartier, p.139)
(Mo.) gwa'wâ: person big;
yanënuwagona: voice big.

150. Stâdaconé: (Cartier, 2) (Mo., C.)
stan'wâgo-nâ: at the rock, (stand);
rock; ùxtâra: rock.

151. Thégëgnondé, theguignoude: 
(Cartier, 2) (Sen.) tê'kni têyanôdut: two mountains. (Osei) thekewondô
jigândâ: he: where the hill is. (Mo., C.)
têynô: two rivers branching out ( for Three Rivers.)

152. Dëgënon da: (Cartier, 2) (Mo.)
dëgënon da: two mountains, dëganô
dëgnô (Cay.) t'sudëganôndô: same-sized
mountain; tê'kni têyanôdut: two mountains.
153. Thegadech choalle: (Cartier, 2) (Moi.) tegakso hare: (2). (Onoi.) tegadé's walli: back to back; trymades. waliś: two back to back; kadisse holles; washing my back; tegadé's waliś: let us wet our backs together.


155. Tella: (Cartier, 2) (Moi.) dehβ: forest; yugetho: something floating. (Onoi.) gotha: forest.

156. Honquédo: (Cartier, 1) on. onquédo. [Lescarbot; honquédo] [Thuev; honquédo] [Descelliers; ongquédo] [Moi. cator; hienédo] (Moi. Condé) nga'de: point of land; yuha: cape.

157. Thoagnen: (a village). (Cartier, 2) (Moi., Cooke) seen'sgan'ha: people speaking a strange tongue. Algonquin.

Missasagor, Mohicans, so named in the old days; dwagán'ho: Chippewas.

158. People: (Cartier, 2) ajonato, star natam, tarli[i: tarli; W: tree, tarli: Mo. forest]. Sitadim. (Cartier, p.197) tekané:do: both sides (p.231); kahomé:yà: canoe.
159. Good bye: (Cartier, 2) hodgague, hanygad, sedgagnehanyga. (Mo.)
gage: when:

160. Good to eat: (Cartier, 1) que, san de. (Mo., Cuq) keshkente: tâki.
(Mo.) qâ'skunde': roast. (Onci.) wa.
déknde': fried roast. (Caq.) sa-dek-
konu: to eat. (H., Sag.) ach: viens,
mango: achenha: viens mango le
pot.

161. That's no good: (cartier, 2) sa
hauy, quahonguy, quahoaguey. (Mo.)
yâ'te' yoyante. (Onci.) ya'tega'sta: I
don't use, it's ya'tega'sta.

162. So and so is dead: (Cartier, 2)
camedane. (Onci.) laws' he: yo' he
is dead. (Caq.) hawehdâ'yo. (Sen.)
yawi'yo: a dead person. Radical:
âme, - au'î', - au'.

163. The smoke hurts my eyes:
(Cartier, 2) qua: quanowàq, egato.
(Mo.) akh'dâ': my eyes.

164. Whereas come you? (Cartier, 2)
canada undo'bey. (Mo.) hânynda.
so: where do you come from; hânynda...
(yâ'í: where do those two come from.
(Onci.) canado' ni (w) gé:mp: from town
I come; ta ranwan'sa: that's where I come.
from.
165. Where has he gone? (Cartier, 2)
quenahesnon. (Mc.) ka-nee-hawé-në
k'a-me-së-ne: where are you going? ka-
wesne' wesane. (Onci) nehawë-në.
(Onon) kan-hahawë-në. (Cay) go'ëne-
hawë-në.

166. Let us go to the canoe:
(Cartier, 2) quasigno quasnavy.
casnuy. (Mo) kajenë: come!
"Let us go to the canoe!"
(Cartier, 2) quasigno quasnavy.
casnuy. (Mo) kajenë: come!

167. Let us go to bed! (Cartier, 2)
quasigno agnýdahe, casigno. (Mo.)
yugni tâ'ha, uyenida'wa: two persons
go to bed, aggida'wa: one - . (Onci.)
yuñit'do'hi: let us go and sleep; yu-
'ni'tâ'ohi.

168. Let us go hunting! (Cartier, 2)
quasigno Donasincó Donasset. (Mo.)
gasne': let us go!

169. Come and speak to me! (Cartier, 2).uasigny qua'da'dye. (Mo) ga-
zene': come! (Onci) gušo': come tome!
tadewadë?i: let us speak to each other!
(Mo) kuwa'da: gi; kuwa'da: tâ'kuy-
other. (Cay) go'zi: come! taikwena-
dyo': speak to me! gasce'.

170. Look at me! (Cartier, 3) gu'tgat-
homa. (Mo) togwath u's'to'. (Onci.)
togwath hat's': (Lusc.) négwat' ad to'!
(Cay) toshat'ë'tu'.
174. *Come for a paddle!* (Carlier, 2)

cazigaatutte. (Ma) ayegawe: to
paddle; ayegawe: come to paddle; kahowat: paiche (a canoe). (O ne) kahoea.
gya: boat; cha wa. (ay) inseegawi;
gagawusi: paddle. (Onon) ya gawesta;
gagawesi: paddle. (O ne) katzaigaa.
rut'a: where is the paddle? gawel'a:
paddle. (Sen) ga tawgi: you paddle!

Radical: -a hua-, -e war-, -a awe-

172. *Give that to someone!* (Carlier, 2)

to que nonde. (Ma) tawgaawet:
give us all food!

173. *Give me a knife!* (Carlier, 2)

gwozahoi agyobeda. (W, Pot.) ohel-
ta: a knife. (O ne) jazalogha: go
and get a knife. (Ma) tagaw sa re;
ta ga sahooa: knife. (W, Hah) wa
neensha.

174. *Go and fetch someone!* (Carlier, 2) achidassow. (O ne) senas.

kwa: you are a prisoner; echi war
sa: go after! (Ma) se naka: go after
her! se nyksa.
Phonetic signs

Vowels

\( a \) as in English mat, French parade
\( e \) as French é, English cave
\( e \) as French è, pet
\( i \) as French i, English fit
\( o \) as in French, English owe
\( o \) as in French, English awe

Nasalized vowels

\( ã, à, ë \) nasalized French o, e, i
\( ã \) as in French marchand
\( à \) as in English vowel
\( ë \) the open o as in French bun
\( ë \) English um
\( ë \) English u nasalized, in loom

Semivowels

\( w \) as in English wine
\( õ \) used only by the ancient French missionaries, for ou, the English w
\( y \) as in English yes

Consonants

\( c \) as in English she, French chat
\( d \) as French jamais, English sit
\( t \) followed by a slight aspiration
\( k \) as in English done often preceded as in key
\( g \) the sonant q followed by y, often preceded by a weak n
\( ʒ \) followed by y
\( ʒ \) as "y" as in English and French
\( ñ \) as in Spanish, the n in Espagne
\( ʃ \) like the English deep palatal aspiration followed by a vowel
\( ʒ \) for \( d \)
\( ñ \) for \( ñ \)

Superior letters indicate very brief and unvoiced consonants and vowels, as in " Télésegência", or whispered syllables, fairly common in Cayuga, and occasional in Onondaga.
Diacritical marks

- glottal stop as in ngāwic
- breathing after a vowel or consonant, and before a consonant, in ack
- over a vowel shows the main stress or accent. It usually coincides with a rising pitch
- minor or weaker accent
- an inverted period after a vowel indicates that it is long, as in tyot
- over a vowel makes it brief as in tēhat

Unmarked vowels are of medium length

The language of the "countries and kingdoms of Hochelaga and Canada" was Iroquian. In the two lists accompanying the Voyages of Jacques Cartier, 170 words and expressions were identified and analysed. Here, in this monograph, they are given under their varied forms in at least some of the seven dialects of Iroquois-Huron.

As an example of the method adopted in their linguistic presentation, the word ears (No. 2) here follows with brief comments:

Ears (No. 2) as it appears in Voyages 1 and 2; in list 1: Hontosco; in list 2: ahontasco. The Recollect missionary Gabriel Sagard Théodat, in the country of the Huron, recorded it around 1620 as ahontas. In the mid-seventeenth century, the Jesuit missionary Chaumonot, at Huron Lorette, gave it as ahonta. Nearly a hundred years later, another Jesuit missionary, Potier, both among the Hurons of Lorette and, later, among the Wyandot of the Detroit River, wrote it as yaonta. And it was honhta or yowhont for the last Wyandot survivors still speaking the dialect in Oklahoma in 1911–1912 (as recorded by the author). The Mohawk, the Oneida, the Onondaga, and the Cayuga, of Grand River, Ontario, call "ears": dhantasken, haontaen, uhontta, and ohonta. The radical or stem in these variants, once stripped of its prefix and suffix, remains fairly the same, that is: hont (Cartier), hon (Huron), honst (Wyandot), hunht (Mohawk), uwhi and onht (Onondaga). The nearest approximation to the earliest record in the days of Cartier, over four hundred years ago, occurs in the Huron and Wyandot variants; Mohawk and the other Iroquois dialects are further removed. That is why "ears"—hont (Cartier), and honst or honht (Huron, Wyandot)—may be considered as belonging to the same dialect, whereas the other forms—hunht, uwhi—from elsewhere, are slightly different.

The prevalence of Huron and Wyandot at the head of the repertory, as furnishing near-equivalents to the vocabulary in the "language of the countries and kingdoms of Hochelaga and Canada," is quite marked. The Huron-Wyandot dialect actually leads in 72 items, out of a total of 142; and it falls behind Mohawk in only 31 numbers. It is actually present in a total of 110 items. Hence the conclusion prevails that Huron-Wyandot at the time of Cartier's visit was the language of Canada, that is, of the Stadaconas tribe.

But an unexpected problem now confronts us. Along with those Huron-Wyandot terms in heavy majority, we find that 31 numbers belong to
Mohawk, or at least are closer to Mohawk than to any other dialect. And in nine more, Mohawk alone has so far yielded a variant.1

What Indians gave the information in the two vocabularies appended to the Voyages of Jacques Cartier and who recorded it, is the question that forces itself upon us at this stage. Was Cartier, the St. Malo pilot in the service of King Francis I, himself their compiler? Was he, indeed, a skilled writer of the very Voyages which led to the earliest inquiry into a North American language?

The same questions were put forth in my earlier paper, in 1948, before the American Philosophical Society in Philadelphia.2

"From whom were secured these 230 items contained in the two vocabularies of 1535 and 1536? If the first went back to the two young captives [brought back to France after the first voyage, in 1535], the second may be ascribed to Donnacona, the 'King' of the Stadacones, who was captured with seven others at the end of the second voyage and brought to France; there he learned the language, told tall tales about his homeland, was baptised, and a few years later died in exile."

The elaborate vocabularies of Iroquoian words and expressions and their translations could only be the fruit of prolonged linguistic work at home, in due leisure, by a competent linguist (following a preconceived plan), with informants who had already learned enough of the French language to understand the questions and furnish the correct answers. Hasty inquiries on the spot by an untrained seaman, using an improvised sign-language while standing on a wild shore, would not produce such substantial results.

Jacques Cartier, like the sailors of his day, could not have been a chronicler and a linguist. But his seafaring enabled him to keep a log book and to sign his name at the bottom of baptismal certificates on the church records, as he often did in later years. He could not have penned the unique Voyages in the lucid and literary language embodying them, which is unlike the Breton French of a sailor from St. Malo. Indeed, they read much like the Loire River French immortalized by François Rabelais, in the five books of his famous Pantagruel "Cartier's Relations," according to H. P. Biggar, his historian, "must originally have taken the form of an ordinary day by day ship's log. On his return to St. Malo, these journées de bord would be worked up into the present Relations. Traces of this process can still be discovered. . . . Cartier may never have seen his Voyages in anything near their present form, still less the "Langage de la Terre Nouvellement découverte," which may not at first have formed part of the Voyages. Every chance there is that a "ghost writer" (in today's language) served the King of France in preparing a formal report on his pilot's discoveries.

François Rabelais journeyed to St. Malo in Brittany, after the first or the second voyage, and stayed with Jacques Cartier long enough to familiarize himself with the knowledge and terminology of the sea. This much we have learned from Abbé Doremet, a Breton chronicler, writing about fifty years after the event, in a document recently discovered by Joliot des Longrais and quoted by Abel Lefranc in his book on the wonderful navigations of Pantagruel.3

Rabelais, besides, was not the only man of learning who proceeded to St. Malo to meet the King's pilot and his Indian captives, and to carry out investigations on behalf of the King, who was the enlightened patron of writers and craftsmen. André Thévet, in his Cosmographie universelle,4 has written (p. 1014): "The captain Jacques Cartier with whom I stayed for five months, in his house at St. Malo in Brittany, and other captains and gentlemen wrought with confidence, even a canon from the town of Angers who was present at the embarkation [have given me the following information]."5

Thévet added, elsewhere:6 "God, in their tongue, is called Osanna, and they say that Audouagni calls Him by that name . . . They believe that souls are immortal. This is what we have been given to understand by the Lord of the country of Canada, named Donnacona Agunaña, who died in France as a good Catholic, speaking French, after he had been a guest there for four years." In a footnote to Thévet's text,7 we read: "Donnacona [the Lord of Stadacona—later Quebec] died in France less than two years after his arrival. Three Indians who were the only ones to survive him were baptized on the 27th of March 1538, at N.D. of St. Malo—Cartier became the godfather to one of them." Relying upon the information which he had obtained from the King's pilot at St. Malo and his Indian wards in enforced captivity,

1See my Kingdom of Saguenay, Macmillan Company of Canada, 1937. First chapter: "A Tarandre for the King."


3Le capitaine Jacques Cartier avec lequel je me suis tenu cinq mois, en sa malade à Saint-Malo en Bretagne, et d'autres capitaines et gentils hommes digne de Roy, même un chanoine de la ville d'Angers qui assiste à l'embarquement . . .

4Pp. 406-406: "Dieu, en leur langue est, appelé Osanna, disant que Audouagni l'appelle ainsi . . . Ils croient que l'âme est immortelle . . . Ce que nous a fait entendre le Seigneur du pays de Canada, nommé Donnacona Aguanna, qui est mort en France bon chrétien, parlant Français, pour y avoir été nourri quatre ans."

Thévet concluded: “Of the land of Canada, formerly called Baccalos [Cod-\footnote{P. 398: "De la terre de Canada, dite par cy devant Baccalos, découverte de nostre temps... Je me suis avisé d'en escrire sommairement en cet endroit, ce qu'il me semble meriter d'etre escrito."} fish], discovered in our time... I have taken it upon myself to write briefly what seemed to be worth preserving.”

The possibility that Thévet himself, rather than Rabelais, undertook the study of the language of the Indian captives in France and recorded it for the King, in the two lists now in our possession, cannot stand close inspection, because at least a dozen of the same words which he recorded have been preserved, and they are with a different spelling of his own,\footnote{These are marginally added, under his name, in the two lists.} also because of his lack of prestige as a savant in the entourage of the King, who would not lightly have entrusted him with the task in preference to his scholars, Rabelais or Robert and Henri Etienne, father or son. Ferdinand Demis has said of Thévet:\footnote{In André Thévet... Introduction: "l'intempestive notice qu'il a consacrée à Thévet; Lettre sur l'introduction du tabac en France, 1521."} “He steoped all his life under the load of his native ignorance, and, in spite of his efforts to appear learned, the headgear which the shrewd Rabelais had put upon his head, always let out at the seam the tip of his pointed ear.”

Whoever was first to record these samples of a native American language, whether he be Rabelais, Thévet, or one of the Etienne, accomplished a task which is to the credit of a pioneer linguist in a new field, this at a time when the Renaissance masters of France were discovering and exploring the dead languages of classical Greece and Rome.

The services of which Indian captives were utilized, on two different occasions, in the elaboration of the two lists now under scrutiny? The answer would be obvious if all the items analysed were Huron-Wyandot. For the first list, the informants no doubt were the two young captives seized by Cartier at Honguudo in 1534 and brought back to France at the end of the first Voyage—no other than Dom Agaya (Cf. No. 145 above—Dumago’yuh, Old-Muskrai-Hut), and I agoonay (Cf. No. 146—Taimhoonay: On-Top-of-the-Double-Door); both of them Hurons of Stadacona. But 31 recorded items in the two lists are primarily Mohawk, not Huron-Wyandot. They could not be from the new Huron-Wyandot of Stadacona, as the two dialects stand apart.

For instance, ‘head’ in the lists (No. 19) is agonazed and agonosoy in Mohawk, agunondzi and in Huron, onontsira. ‘Eyes’ in the first list—in-gata and in the second, higata and hettata; in Mohawk, it is agonada, uga’ada, and uggata; whereas in Huron-Wyandot it is uhakweten, e’aga, and akhwe’nida. ‘Ten’ in list 2 is asen; in Wyandot, ahsen; and in Mohawk, iawanen. But Mohawk takes the lead over Huron-Wyandot in such things as ‘two’, tigenny, in list 2; tigenny and segni in Mohawk, and tendi in Wyandot; and for ‘eight,’ in list 2, addeguy; in Mohawk, astdegum; and in Wyandot, asété, an entirely different word. It also happens, as for ‘hair,’ that two different nouns were recorded in lists 1 and 2. ‘Hair’ in list 1 appears as hochron; in Huron, as arohia or asukoucha (radical: -oht-); it fails to appear in Mohawk. But in list 2, aunkwius in Mohawk is given as the equivalent of agásycon in list 2 and appears as omens in Huron-Wyandot [radical: -ny-, -hun-, -oon-, -nun-].

The presence cannot be disputed of two distinct Iroquoian dialects (i.e. Huron-Wyandot and Mohawk) in the vocabularies appended to Cartier’s First and Second Voyages, the Mohawk running behind the Huron-Wyandot in the proportion of about 31 to 72.

How to explain this inclusion of mutually exclusive elements remains a puzzle. This brings to mind a caption at the head of the second vocabulary: “Here follows the language of the Countries and Kingdoms of Hochelaga and Canada, otherwise called New France,” whereas the first refers only to the “Language of the land called New France recently discovered.” Hochelaga and Canada, we infer, were then considered distinct “countries and kingdoms,” and their languages must have differed at least to the extent of being dialects of the same family. Several expressions, besides, bear the hallmark of the Stadacona or Huron-Wyandot, who were the tide-water branch of the Iroquoian; they reveal a knowledge of the sea; this knowledge did not exist among an inland folk like the Hochelaga. These saltwater terms are: aumehoné (whale), agosuagy (sea), coda (sea waves); “Note that their chief is named Donacona.” When they wish to call him chief, they say Agouson. To explain this first list, we find: aganie (sail), gudogouers (codfish), aumet (sea, a word different from the above), casoamy (ship), agedoneta (mackerel).\footnote{Of the relations between the Canadians (Stadacona) and the Hochelaga, we read in the Second Voyage, p. 161 that the first were subjects of the others: “non obstant que les}
town, as he had, the previous year, at Hunguede (Gaspé). Nowhere, in the *Voyages* is there any mention of Hochelaga Indians having been brought back to France, together with the eight Stadacona (Huron), where a French linguist could sit down with them and write notes on information they might have, after they had learned enough French to interpret their language suitably.

Yet the caption at the head of the second list, "Language of the Countries and Kingdoms of Hochelaga and Canada, otherwise called New France," is a clear indication that both Stadacona and Hochelaga had contributed to the second vocabulary; and, indeed, we find that more than one-third of the words and expressions are Mohawk or Mohawk-like, that is, presumably from Hochelaga.

The conclusion then becomes clear that, at one time or another, the author of the second vocabulary in France had at his disposal as informant at least one Hochelaga Indian, and the Hochelaga was a Mohawk, since Mohawk is the other dialect incorporated pell-mell in the list. How could an up-river Iroquois be found in France at approximately the same date as the eight Stadacona (Huron-Wyandot) taken captives by Cartier in 1534 and 1536? The available records of contemporary exploration have failed so far to provide an answer; a hypothesis is all that we can suggest.

Actually, two more *Voyages* up the St. Lawrence took place a few years later, under the same royal auspices. In 1541 Jacques Cartier was sent up the St. Lawrence, then called Riviére des Mohawks, on a third exploration. Either this voyage was not recorded in writing like the first two, or the manuscript has since been lost. And such a record may also have been accompanied by one more vocabulary, that incorporating Mohawk; or again, the second vocabulary itself may have been prepared after 1542 with the help of Mohawk captives in France.

That some Hochelaga (Mohawk) captives may have been brought back to France in the 1540's is more than a possibility. Not only did Cartier have a further opportunity to produce for the king live evidence of his own truthfulness, but his commander, le Sieur de Roberval, on this third official errand, could hardly have failed to conform to an early custom of bringing back captives. And Roberval's presumed accomplishment, independently of Cartier, who travelled a year ahead, was to have proceeded up the Grand River beyond Hochelaga, up the rapids toward (the Ottawa) what he presumed to be the Kingdom of Saguenay—a fabulous Eldorado of the north.

Because of the absence of authentic records of these later *Voyages* forming part of the same enterprise, we fall back upon The third and last *Volume of the Voyages, Navigations, Trafficques and Discoveries of the English Nation...* Collected by Richard Hakluyt... London 1600 (Pp. 232-257). In this early publication we find: "The third voyage of Discovery made by Captaine Jacques Cartier, 1540 (1541) unto the Cuntries of Canada, Hochelaga, and Saguenay."

Hakluyt's story, obviously a summary of records no longer available, adds details to what was already known through the first two Voyages of Cartier. And here they are:

"King Francis the first, having heard the report of Captaine Cartier his Pilot generall in his two former Voyages of discovery, as well by writing as by word of mouth, touching that which he had found and scene in the Western parties discovered by him in the parts of Canada and Hochelaga, and having also scene and talked with the people, which the saide Cartier had brought out of those Countreys, whereas of one was king of Canada, whose name was Donacoana, and others; which after that they had been a long time in France and Britaine were baptized at their owne desire and request, and died in the said countrey of Britaine. And although his Majestie was advertized by the said Cartier of the death and decease of all the people which were brought over by him (which were tenne in number) saving one little girl about tenne years old, yet he resolved to send the said Cartier his Pilot thither againe, with John Francis de la Roche, Knight, Lord of Roberval, whom he appointed his Lieutenant and Gouvernour in the Countreys of Canada and Hochelaga, and the said Cartier Captain generall and leader of the shippes, that they might discover more than was done before in the former voyages, and attaine (if it were possible) unto the knowledge of the Countrey of Saguennay, whereof the people brought by Cartier, as is declared, were mentioned unto the King, that there were great riches, and very good countreys."

"Now because we were the space of three moneths in sayling on the sea, and staying in Newfoundland, waiting for Monsieur Roberval, and taking in of fresh water and other things necessary, we were arrived not before the Haven of Sainte Croix in Canada (where in the former voyage we had remayned eight moneths) until the 23. day of August. In which place the people of the Countrey came to our shippes, making shew of joy for our arrival, and namely he came thither which had the rule and government of the Countrey of Canada, named Agona, which was appointed King there by Donacoana, when in the former voyage we carried him [Donacoana] into France: And he came to the Captaines ship with 6. or 7. boates, and with many women and children. And after the said Agona had inquired of the Captaine where Donacoana and the rest were the Captaine answered him, That Donacoana was dead in France, and that his body rested in the earth, and that the rest stayed there as great Lords, and were married, and would not returne backe into their Countrey: the said Agona made no shew of anger at all in these speeches: and I think that he took it so well because he remained Lord and Gouvernour of the countrey by the death of the said Donacoana... And after that he [Cartier] had made him [Agona] and his company eat and drinke, they departed and returned to the shore with their boates. After which things the said Captaine [Cartier] went with two of his boates up the river, beyond Canada and the Port of Sainte Croix, to view a Haven and a small river, which is about 4. leagues higher; which he found better and more commodious to ride in and lay his ships, than the former."
Another chapter of Hakluyt is headed by the caption:

"How after the departure of the two shippes which were sent backe into Brittaine, and that the Fort was begun to be builded, the Captaine prepared two boats to goe up the Great River to discover the passage of the three Saules or fallles of the River."

And under it, we read:

"The sayd Captain . . . determined . . . to make a voyage with two boats furnished with men and victuals to goe as farre as Hochelaga, of purpose to view and understand the fashion of the Saules of water, which are to be passed to goe to Sagenenay, that hee [Cartier] might be the reader in the spring to passe farther, and in the Winter time to make all things needfull in a readiness for their businesse. The foresaid boats being made ready . . . they went up the river, the Captaine went to see the Lord of Hochelay, which dwellith betwenee Canada and Hochelaga; which in the former voyage had given said Captaine a little girle, and had oftentimes enforced him of the treasons which Taingnoagay and Domagaya (whom the Captaine in his former voyage had carried into France) would have brought against him. In regard of which his curtesie the said Captaine would not passe by without visiting of him, and to let him understand that the Captaine thought himself beholding unto him, hee gave unto him two yong boys, and left them with him to learne their language, and bestowed upon him a cloak of Paris red, which cloake was set with yellow and white buttons of Tinne, and small belles . . . This done, the Captaine and his company departed from that place: And wee sailed with prosperous a wind, that we arrived the eleventh day of the month [of September 1541] at the first Saule of water, which is two leagues distant from the Towne of Tutilonagay.1 And after wee were arrived there, wee determined to goe and passe as farre up as it was possible with one of the boats, and that the other should stay there till it returned: and wee double manned her to rowe up against the course or streame of the saide Saule . . .

"To the sayd way, and soone after wee found an habitation of people which made us great cheere, and entertained us very friendly. And after that he [Cartier] had signified unto them, that wee were going toward the Saules, and that wee desired to goe to Sagenenay, foure yong men went along with us to shewe us the way, and they brought us so farre that wee came to another village or habitation of good people, which dwell over against the second Saule, which came and brought us of their victuals, as Pottage and Fish, and offred us of the same. After that the Captaine had enquired of them as well by signes as words, how many more Saules wee had to passe to goe to Sagenenay, and what distance and way it was thither, this people shewed us and gave us to understand, that wee were at the second Saule, and that there was but one more to passe, that the River was not navigable to goe to Sagenenay, and that the sayd Saule was but a third part farther than we had travailed, shewing us the same with certaine little stickes, which they laid upon the ground in a certaine distance, and afterwards layde other small branches betweene both, representing the Saules.

"But a man must not trust them for all their faire ceremonies and signes of ioy, for if they had thought they had beene too strong for us, then would they have done their best to have killed us, as we understood afterward. This being done, we returned with our bote, and passed by the dwelling of the Lord of Hochelay . . . when we were arrived at our Fort, wee understood by our people, that the Savages of the Countrie came not any more about our Fort as they were accustomed, to bring us fish, and that they were in a wonderfull doubt and feare of us. Wherefore our Captaine [Cartier], having bene at Stadacona to visit them, that there were a wonderfull number of the Countrie people assembled together, caused all things in our fortresse to bee set in good order: etc. [The rest is wanting]."

A certain booke made in the manner of a sea Chart . . . by the hand of my . . . uncle [Jacques Cartier], according to Jaques Noel of S. Malo, in a letter later written to John Growte,1 contains a drawing of "all the River of Canada." And, "in the sayd Chart beyond the place where the River is divided in twaine . . ." [at the mouth of the Otowa River], "these words following [are] written in the hand of Jaques Cartier: 'By the people of Canada and Hochelaga it was said, That here is the . . . nd of Sagenenay . . .""

Robervals own Voyage, in 1542-1543,2 is likewise known to us only through Hakluyts brief summary, under the heading: "The Voyage of John Francis De La Roche, Knight, Lord of Roberval to the Countrie of Canada, Sagenenay, and Hochelaga, with three tall Ships, and two hundred persons, both men, women, and children, begun in April, 1542. In which parts he remained the same summer, and all the next winter."

Here we learn that in the "Rode of Saint John [New found lande]" Roberval, in the following year, met Cartier who was returning from Canada. And from him he was disappointed to hear that3 he could not with his small company withstand the Savages, which were about dayly to annoy him; and that this was the cause of his returne to France.

Linguistic work, in the circumstances, would have been impossible, even if Cartier had been capable of such an effort. And there is no indication that, this time, he was bringing back any captives to France with him, either from Canada or Hochelaga. As for Roberval, "he sayd4 so irare . . . that he arrived in the sayde countrie [of Canada, Hochelaga, Sagenenay, and other countrieys in the West parts], accompanied with two hundred persons . . ."

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1 Biggar, loc. cit., pp. 239, 260.
2 Loc. cit., pp. 262-270.

1 Biggar: This is the first appearance of this name which resembles the Huron word, *Tionontatia*, "people beyond the mountains." It seems to have been a new Huron-Iroquois village near the site of the old Hochelaga.
This "upon the great river of Canada, called France prime ly Monsieur Roberval..." And later he built a Fort, where he stayed with his would-be colonists, for a year and more, "neare and somewhere Westward above Canada" [at Cap Rouge]. In Hakluyt's summary, a short but apt dissertation is given on "The maners [sic] of the Savages." A few paragraphs bear on "The voyage of Monsieur Roberval from his fort in Canada unto Saguenay, the fifth of June, 1543." On the 14 of June [they] returned from the voyage of Saguenay, possibly having left Roberval at the rapids [above Hochelaga]. On the 19th of June aforesaid, they came from the Generall [Roberval] six score pound weight of their [indian] corne... And here ends abruptly the account of the most elaborate of the voyages to the river of Canada, depriving us of further knowledge on the natives of Canada, Hochelaga, their customs, and languages. And it is fair to presume that, like Cartier in his first voyages, Roberval brought back captives to France to prove to his King, if nothing else, that he too had ascended the river of Canada up to Hochelaga and even beyond. From such captives alone could the language of Hochelaga have been recorded later in France, and this, from our analyses here, has definitely proved to be Mohawk.1

Besides, the two vocabularies appended to Cartier's voyages do not seem to embody the casual observations of a rough and ready explorer, pencil in hand, on a broken shore like that of the St. Croix river near Stadacona (Quebec) or the rapids of Sault St. Louis next to Hochelaga (Montreal). They are a carefully thought-out and classified compilation of words and terms, first concerning parts of the body, then the plants and vegetables and fruits, and other categories such as numerals, natural phenomena, including bits of conversation. This assumption is further enhanced by the occurrence of Mohawk features, here and there interspersed in vocabularies chiefly Huron-Wyandot; for instance, in the numerals from 1 to 10 are the Huron-Wyandot: One (segada, No. 27, above), four (bonnacon, No. 28), five (ouysecon, No. 29), six (judai, No. 30), nine (wadellon, No. 31), and ten (assen, No. 10). But the others are Mohawk: two (tigenny, No. 33), three (asche, No. 34), and eight (addegne, No. 35). This indifference to the exclusiveness of separate vocabularies could not have happened in the field, but only at a work table where raw materials are sorted out according to a

1 Loc. cit., pp. 268, 269.

2 According to Biggar's footnote, p. 270.

3 The instability of the native language, which the Missionary Sagard spoke of, is the first part of the seventeenth century, could not account for the mixture of Huron, Wyandot, and Mohawk dialects in the two Cartier vocabularies. For it is surprising to find out how stable, after all, the Huron and Mohawk words have remained in the course of more than four hundred years among a small native population on the verge of destruction and disappearance. Here is the Sagard quotation (Sagard, Dictionnaire de la Langue Huronne, Paris, 1632, p. 91): "Nos Hurons, et généralement toutes les autres Nations, ont la même instabilité de langage, et changent tellement leurs mots, que succession de temps l'ancien Huron est presque tout autre que celui de présent, et change encore, selon que j'ai pu constater et apprendre en leur parlait..."