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# ANALYTIC ORTHOGRAPHY:

AN

INVESTIGATION OF THE SOUNDS OF THE VOICE,

AND THEIR

ALPHABETIC NOTATION;

INCLUDING

THE MECHANISM OF SPEECH,

AND ITS BEARING UPON

ETYMOLOGY.

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with Latin 'V;' although, in each case, there is ample material for determining their nature.

455. *In assigning 'V' to its proper power*, we are giving a great advantage to English over many other languages, where the sound has swerved into a sonant *f*; and in doing so we follow Eichhoff, who assigns the proper power to Latin 'V' and uses it for Sanscrit, as in Vāst, Latin Vasto, Eng. > waste (=VEST') to destroy; Sanscrit Vīd to discern; Latin Vīdeo to perceive; English *wit* and *e-vid-ent*, where *wit*, *-vid-* are false spellings, *wit* having the right sound and the wrong letter, whilst the variation of sound in *-vid-* has not been accompanied by a change in spelling, according to Dr. Latham's sixth rule—"That changes of speech be followed by corresponding changes of spelling."

456. *Latin V has a surd aspirate* in English *wh*, which is always followed by *V way*, as in *when* =<sup>v</sup>ven, which is not <sup>v</sup>ven, as some suppose, nor is it *hwen*, as *hden* is not *then*. A character commencing with ( ' ) would be suitable for print; and for script, a *v* with a break towards the left, in the descending stem. Unfortunately, this sound is departing. We heard *wig* for *whig*, the first time in July, 1848, and not unfrequently since. When this confusion is established between *when* *wen*; *where* *were*; *which* *witch*; *wet* *whet*; *whey* *way*; *wheel* *weal*; the language will have ceased to be a refined one.\* The sound probably belongs to Welsh, provincial Danish, and ancient Greek.

457. <sup>v</sup>V occurs in several Vesperian languages, and the whistle which Duponceau attributes to the lenàpe (Delaware) language, is this sound, as in <sup>v</sup>vtē (heart, ndē, my heart,) <sup>v</sup>vtèhīm (strawberries, †) with flat *t*. In the Wyandot (vō'ndōt,) saláčvṛ (it burrows,) it occurs before a whispered vowel. Compare Penobscot nē'c'vdv's (six; <sup>v</sup>vtàv'ac (ear;) vtàvågō'l (ears.)

458. *V, a nasal English w*, occurs in the Penobscot word for *seven*,—tṽmbà:vṽs. It is No. 1 of the Scheme, § 193. The labial coalescent (§ 451, No. 11,) is nasal in Wyandot, as in

n é > ε t ä > ' .	ä ũ ' r r ε h á . v .	t s ĩ > ĩ g v ä r ó . t .
<i>the pine</i>	<i>all winter</i>	<i>is green.</i>

## LABIO-DENTALS.

F, f; F, F, (V,) English *v*.

459. *Sounds formed by the contact* of the lower lip and upper teeth, of which F is the

\* "Not necessarily. . . . In the south of England so few people say *when*, *whig*, that *this* is the harsh and unrefined, the provincial pronunciation. . . . The sound *wh* is a dialectic pronunciation of *khw* in Welsh; and, indeed, it would appear that *wh* in English came from *khw* through *kw*."—*Ellis MS. note.*

† A heart-shaped fruit, but in Wyandot they are called stars, from their bright appearance among the foliage.



482. *Max Müller refers this Sanscrit vowel 'l to l in friendly* (and Eichhoff says the 'r is common in English, meaning probably the smooth r in *far*.) But the *-ly* in *friendly* is the *li-* of *live* (transposed in *ill*,) it is the *-ley* of *medley*, and if this word is pronounced with the final vowel suppressed, no ear can distinguish the then final *l* from that of *meddle* (= *mædl*,) or the *l* in *bulb* from that of the transposed *bu<sup>l</sup>l*, the difference between *medley* and *medl<sup>y</sup>* being in the diaeresised vowel, (§ 169.) And the question may be asked—If the four English sonants 'mædl' do not spell *meddle*, what *do* they spell?

483. *Ń surd afflate* (§ 195, 469<sup>o</sup>,) we have heard in Cherokee (§ 624<sup>10</sup>,) and a forcible sonant form (§ 469<sup>10</sup>,) in Albanian, as in the word *hūñ* (*nose*), of which it may be a metathesis.

## INDISTINCTNESS.

484. *A dot below a letter* should not be used for any important phase of speech, for as the least mark, it should indicate the slightest sound, whether vowel or consonant. The Abbé Proyard, in his *History of Loango*, 1776, says of the language—"There are many words which begin with *m*, *n*, as in *mFouka*, *nGoio*, but these letters are pronounced so slightly, that they who are strangers to the language would pronounce after them *Fouka*, *Goio*." "Some Dakotas, in some instances, introduce a slight *b* sound before *m*, and also a *d* sound before *n*." (These are examples of eduction.) "The letter *n* is hardly heard, and often not at all in the pronunciation of *manji*, [Fr. *j*,] in all the words that begin with it."—*Baraga*, *Otchipwe Dictionary*, p. 216.

485. *We have heard this n* in Wyandot, (= *vð'ndø't*,) where the speaker denied its existence, and would not have written it, had the language been a written one. It occurs in *ndø'cc* (*ndøxc*, four,) and in the name of the town *sca'ndéhts'tt'* (beyond the pines,) *Skenectady* in New York—spelt *schenectady*, the *sch* being due to the Dutch. The *h* is the ordinary one, and a slight aspirate closes the word. The accent and the last three vowels are traditionally correct, to remain so until some phonetician fancies that the third syllable should have the vowel of *fat*, as *malady* is supposed to have the vowel of the first syllable repeated in the second.

486. A slight *n* (not *ng*) occurs before *gay* in the Wyandot—

ūngĩrá▷	Yhē'r	d a'nJ, o; J, é▷.
<sup>3</sup> nuts	<sup>2</sup> he-eats	<sup>1</sup> the-bear.

*nJ, o; J, é▷* bear; (in Cherokee, *Jnub'*.) Here medial quantity is marked with (·). The *r* is smooth, and ▷ (§ 568) is the Arabic *hamza*.

## ARABIC LINGUALS.

487. *Of the Arabic linguals* Lepsius says—"In their formation, the breadth of the tongue

<sup>14</sup> nāhsōijá as it is	<sup>15</sup> cālē lātú' (in) heaven	<sup>16</sup> tsin cā' l̄stí há. done.	<sup>17</sup> nītātntē' evīse' daily	<sup>18</sup> ncā' l̄stāj ŷ t' our food	
<sup>19</sup> scīŷ sv' <sup>20</sup> oñhv' <sup>21</sup> i. cá. <sup>22</sup> tīcēsēcīŷ' sīcovo' nō' give us this day. and forgive us	<sup>23</sup> te' scū' tu' cō' v' our debts	<sup>24</sup> nahscījá <sup>25</sup> tsūtícajn' tsīññēhō' ( <sup>14</sup> ) as we forgive			
<sup>26</sup> tsnt̄sītuct', those who owe us,	<sup>27</sup> alé and	<sup>28</sup> cle' stú' not	<sup>29</sup> ū' t̄ācō' l̄ijē' t̄ij' in the way of trial	<sup>30</sup> v̄ithscījātunē' stanē' cōt', lead us,	
<sup>31</sup> scīju' talē' scēstīcovo' scūnt' but deliver us from (the)	<sup>32</sup> ūjō' <sup>33</sup> cēsē' v'. evil that is.	<sup>34</sup> tsē' stsēlicāhje' nō' for thine	<sup>35</sup> tsōcō' v̄tju' hī' king	<sup>36</sup> cēsē' v' ( <sup>22</sup> ) being. is	
<sup>37</sup> tsā' llīni' cītú' strong	<sup>38</sup> ālé <sup>39</sup> cēsē' v'. and the-being	<sup>40</sup> e' tsūlē' c' v̄tīju' honored	<sup>41</sup> ālé <sup>42</sup> cēsē' v'. and the-being	<sup>43</sup> nīcōhīlē' v'. always	<sup>44</sup> nāsct' so

<sup>45</sup> v̄intā' l̄stá.  
(<sup>12</sup>) let it be.

625. This is the pronunciation and rendering of the Rev. Stephen Foreman, a native. The final of <sup>1</sup>, <sup>2</sup>, &c. is *not* a coalescent. The accent in <sup>2</sup> may be erroneous—see <sup>15</sup>. The final of <sup>27</sup> is probably *v*. It seems (<sup>16</sup>, <sup>44</sup>) that flat *t*, *c*, do not associate with *s*.

626. The whispered vowel in <sup>12</sup>, <sup>16</sup>, <sup>18</sup>, should probably be omitted as an error of the alphabet (§ 589,) as in No. <sup>45</sup>. The vowel *ə* in <sup>18</sup> is nasal, and whispered, being between surds. The final syllable of <sup>22</sup> means *and*, like Latin *-que*.

627. The final syllable of <sup>30</sup> would be omitted if not followed by a stop; and if <sup>30</sup> ended the sentence (the verb in the three last letters of <sup>30</sup> being implied, or given in another place,) it would have a final accented *v*. This peculiarity appears in <sup>30</sup> and <sup>42</sup>. In <sup>34</sup> the final *hje' nō'* means *for*; and in <sup>38</sup> *tsn* means *those*.

628. We have taken but one liberty with our manuscript, namely, in making <sup>22</sup> correspond with <sup>14</sup> on the authority of the version in Gouraud. We had written <sup>22</sup> "naskijá," failing to catch the *h* heard in <sup>14</sup> (if it was sounded,) and also the flat sound of *cay*. At that period we used *k*, and a dot above for the short quantity, a good enough mode, but difficult to print.

## WYANDOT (=VONDOT.)

629. *The Lord's Prayer*, the notation the same as the preceding.

scvŷ > istx.	<sup>2</sup> jā' rō' n̄jā > ājē	<sup>3</sup> ūχstā' rē > ;	<sup>4</sup> tujé' hti	<sup>5</sup> de	<sup>6</sup> rē' rē' ndā > ;	<sup>7</sup> tu' tāvè
our father	heaven.....in	thou-inhabitest	righteous	thy	name.	let-it-come
<sup>8</sup> sarō' n̄jā' mēh.	<sup>9</sup> āvāt' rī' vajrūt'	<sup>10</sup> dē	<sup>11</sup> sar' tīvō' > ;	<sup>12</sup> o' mētsā > ājē	<sup>13</sup> tījō' hti	<sup>14</sup> de
your heaven.	let-it-be-accomplisht	thy	purpose	earth.....on	like-as	..

<sup>15</sup> jā̀rò`nĵǎ>ǎĵε.	<sup>16</sup> tăva`nó`ť	<sup>17</sup> dǎ>ătēmé`ntǎĵε	<sup>18</sup> măcĵǎ>ătànditǎhcvı.	<sup>19</sup> sεsv>ădijǒ`rĵhε.		
heaven . . . . in.	give-to-us	every-day	our-sustenance.	forget-thou		
<sup>20</sup> dε	<sup>21</sup> sε`riĵε>ăcǒ`ndĵh	<sup>22</sup> tiĵεvǎ`rřĕhǎ>	<sup>23</sup> dŭ	<sup>24</sup> nĵ.o`mε>ε̣	<sup>25</sup> o`ci`riĵε>ăcǒ`ndĵh.	
...	our breaking thy laws	as we do	our	own	law breakers.	
<sup>26</sup> tăvǒ`hsǎ`rit	<sup>27</sup> to`p.o`mε`h	<sup>28</sup> dt	<sup>29</sup> stǎ`p.ε̣`h	<sup>30</sup> tă>ătǎnĵ.o`mε̣`htrǎts`ť	<sup>31</sup> dŭca`v`ht,	
lead us	that way	...	not	to be beset	(by) evil,	
<sup>32</sup> sεmǎ`h	<sup>33</sup> dε	<sup>34</sup> jā̀rò`nĵǎ>ǎĵε	<sup>35</sup> dε	<sup>36</sup> ĵa`vı`hrǎ>	<sup>37</sup> tu`ndı`	<sup>38</sup> du`ra`mε>`.
thine	...	(the) heaven	and	(the) power	and-likewise	the glory.

630. This version was composed in our presence (we writing it down) by the intelligent native chief of the Wyandots, J. M. Armstrong. Wyandot is an Iroquois language, and the three first words of the preceding version correspond with the four—

“Songwaniha ne karonghyàge tighsìderon,”

as given in the Mohawk ‘Common Prayer,’ London, 1787, p. 53. Zeisberger gives *garochia* as the word for *heaven*, in the Onondago dialect. No. <sup>4</sup> <sup>8</sup> <sup>13</sup> &c., have the common *h*. The *o* seems to be always nasal, and in number <sup>12</sup> it is probably erroneous.

631. The elements in the language are—*i, ı, e, ε, ɹ, ɛ, a, ɔ, u, ŭ, —v, m,* (no other labials),—*n, d, t, t,* (no *l*),—*τ* smooth, *s,* (no *z*), *r, ĵ, —j, G, c, c, ʒ, h, ɸ,* besides nasal vowels. *ŭ* is used for a short sound without discriminating it from *ũ*, (§ 623.)

632. *ŭ>ŭcĵεvı`hε* *dŭ`p`undǎ>`.* *ŭ`p`undǎ>`* *ĵŭ`p`ŭĵε>`* *vǒ`tǎ`ĵŏ* *hε`nda`rε>`.*  
it is straight the-arrow. arrow. §486. ground-squirrel in-a-hole lives.

*gĵǎ>ǎřǎ*, Niagara, probably from *cĵǎ>ăcǒ.ɸ*, broken. *scŭ`p`utǎ*, head. *cvε`nĵŭ>utǎ*, cicada. *ĵŭ>`*, pigeon. *tσα>andŭ`scε*, Sandusky (=at the waters.) *xlucèst*, Allegany. *ajndǎ>`*, bow. *hntrı`ró*, ragoon. *ĵentsó*, fish. *cvése>`*, fowl. *hòtǎ>`*, ear, which some may consider akin to *ὄζ, ὠρός*. *nĵŏ`te`rŭ>`*, my friend.

#### NADACO.

633. *One of the peculiarities* of the Nadàco or ‘An-a-dah-has’ has been alluded to in §448. Another is the occurrence of the vowel *u* or *ŭ*, the Latin consonant *v*, and the allied coalescent *v*; also, *i, ı, ĵ, j*. We heard a man call a finger-ring *nacè`sembe`ca`sε̣`*,\* whilst his wife called it *nacè`sembetrahase*, with an additional syllable *ha*. See the word for finger. The vowel of *add* occurs here, and a final vowel is often whispered, as in eight of the following examples.

\* Although we use (´) for short accented syllables, and (˘) for long ones, the accentual leaning towards the co-accented consonant, yet when we use (˘) together, as in this place, the syllable is to be considered as made of *cè* and not of *é*’s,—and *é*’s might occur also.

701.	702.	703.	704.	705.
<i>Wyandot.</i>	<i>Comanche.</i>	<i>Nadaco.</i>	<i>Waco.</i>	<i>Lenape.</i>
<sup>1</sup> scət	<sup>1</sup> sémmus	<sup>1</sup> vi'stsi	<sup>1</sup> trè'bs	<sup>1</sup> cvə'ti
<sup>2</sup> tɛndi'	<sup>2</sup> vhă	<sup>2</sup> bi'th (t'h)	<sup>2</sup> vitr	<sup>2</sup> nířă
<sup>3</sup> rɛ'hc	<sup>3</sup> păhăxt'	<sup>3</sup> dăhăv	<sup>3</sup> ta'v'	<sup>3</sup> nɛ'χ'v'
<sup>4</sup> ndbɔc	<sup>4</sup> vð'χtsux't'	<sup>4</sup> djévě	<sup>4</sup> tàcvitr	<sup>4</sup> nɪvă
<sup>5</sup> uvu'r	<sup>5</sup> mánucht' (c'h)	<sup>5</sup> dèšécăt	<sup>5</sup> iscvétɔ (i <sup>400</sup> )	<sup>5</sup> pɪlènɛχ'c'
<sup>6</sup> uva:j	<sup>6</sup> nă'văxt'	<sup>6</sup> dá'fci	<sup>6</sup> ci'ăhɔ	<sup>6</sup> cvə'ta'r
<sup>7</sup> tsutɔrɛ >'	<sup>7</sup> tàtsux't'	<sup>7</sup> bi'such	<sup>7</sup> ciuă'vitr	<sup>7</sup> nira'r
<sup>8</sup> tɛrɛ >'	<sup>8</sup> ná'běvðχtsux't' (4)	<sup>8</sup> dá'vsec'	<sup>8</sup> ciátă'vh (m <sup>3</sup> )	<sup>8</sup> χ'a'r
<sup>9</sup> tró, >'	<sup>9</sup> sɛ'.vðnəvuhnut'	<sup>9</sup> ívšéc'	<sup>9</sup> tsɪsscɪ'ntě	<sup>9</sup> pèrcu'f'c'
<sup>10</sup> ăšɛ'h, sɛ'h	<sup>10</sup> sɛ'.vðnəhɥt'	<sup>10</sup> binăjɛ	<sup>10</sup> ci'vðvðhɔ	<sup>10</sup> tɛlɛn
705 a.	706.	707.	708.	709.
( <i>Lenape.*</i> )	<i>Chippeway.</i>	<i>Penobscot.</i>	( <i>Passamaquoddy.</i> )‡	<i>Potowàtemi.</i>
ngutti	<sup>1</sup> pɛʒu'g, bɛʒuɔ	<sup>1</sup> pèsuc	<sup>1</sup> nécət	<sup>1</sup> ngo't
nischa	<sup>2</sup> niʃ	<sup>2</sup> nɪr	<sup>2</sup> tàbɯ	<sup>2</sup> nɪ'r
nacha	<sup>3</sup> nɪsvi'	<sup>3</sup> năhs	<sup>3</sup> sɪs	<sup>3</sup> nsve
newo	<sup>4</sup> nɪvɪ'n	<sup>4</sup> jèʊh	<sup>4</sup> nɛð	<sup>4</sup> nɛjè'ð
palenach	<sup>5</sup> nă.nɛ'n	<sup>5</sup> pălènəscɥ	<sup>5</sup> nɔn	<sup>5</sup> nră'nən
guttasch	<sup>6</sup> ɪ'gððvnsvi'	<sup>6</sup> nec'vðs's	<sup>6</sup> ca'màts	<sup>6</sup> ngòtvà'tsò
nischasch	<sup>7</sup> nɪʃvnsvi' †	<sup>7</sup> tɛmbà.v'ɛs	<sup>7</sup> éłðìgɛ'nɛc	<sup>7</sup> nõvɛ'c
chasch	<sup>8</sup> nɪrvnsvi' †	<sup>8</sup> nsă'sec	<sup>8</sup> ðgmɛ'ltre	<sup>8</sup> svà'tso
peschkonk	<sup>9</sup> rɔ'vgɛsvi', rɔ'f	<sup>9</sup> nòlɪvɪ	<sup>9</sup> ɛscvðnàdɛc	<sup>9</sup> ràcă
tellen	<sup>10</sup> mităsvi'	<sup>10</sup> mdălă	<sup>10</sup> tɛlɛn	<sup>10</sup> mɛtă'tsò.

\* This is Zeisberger's version, taken in Pennsylvania in the last century; ours is from a resident of Texas. Zeisberger did not recognise the vowels of *up*, *at*, like those who first wrote English (§ 585, 587,) and when the Delawares have their men of letters, these may imitate the English orthoepists, by assuming that Zeisberger's spelling was strictly phonetic, and that it ought to influence modern speech.

† This resemblance is unusual. Baraga gives *seven* in Chippeway as *nijuasswi*, and *eight* as *nishwasswi*. Keating, in Long's Expedition, 1824, (whose vowels we transliterate,) gives *seven* *ninjuassoe*, (he knew the French nasals, so that *n* represents our nasal sign,) and *eight* *nishwassu*. *Six* is formed on *one*, (*Lenape*, &c.,) *seven* on *two*, and *eight* on *three*, with perhaps *over* or *beyond*, in respect to *five*.

‡ Dictated by a Penobscot. In Sakewi or *sauk*, *one* is stated to be 'nɛkɔtɛ.'