A COMPARATIVE VOCABULARY OF WORDS IN THE "LANGUAGE OF HOCHELAGA AND CANADA," AS GIVEN BY CARTIER, AND THE CORRESPONDING WORDS IN THE LANGUAGE OF THE WYANDOT (OR WENDAT) INDIANS RESIDING ON THE RESERVE IN THE TOWNSHIP OF ANDERDON, NEAR AMHERSTBURG, ONTARIO: BY MR. HORATIO HALE.

	CARTIER.	WYANDOT.
One	segada, secata	skāt.
Two	tigneny, tignem	tendi.
Three	asche, hasche	sheñk.
Four	honnaceon, honnaceon	dāk, or ndak.
Five	ouiseca	wish.
Six	indahir, indaie	wajā, or wayā.
Seven	ayaga, aiaga	tsutaré.
Eight	addegue, adigue	ateré.
Nine	madellon	entroñ.
Ten	assem	ahséñ, or asāñ.
Twenty		tenditawāhseñ.
Thirty		shenkiwāhseñ.
One hundred		skatamendjawe.
One thousand		sañgwāt.
Head	aggourzy, aggoursy, agonaze, aggonzi.	ayeskutañ (my h.)
Forehead	hetguenyascon	yeyeñtsa (my f.)
Eyes	hegata, heigata, igata	yahkweñda.
Ears	ahontascon	yehoñta, yaoñta (my e.)
Mouth	escahe	yeskāreut (my m.)
Teeth	esgongay	ye-skoñshya (my t.)
Tongue	osuache, esuache.	yendashya (my t.)
Face	hogouascon	yeyoñshya, yeyoñske (my f.)
Hair	aganiscon, agoniscon	ayerushia (my h.)
Arm	aiayascon	yeya'sya, hajasha.
Belly	eschehenda	yesemeñta (my b.)
Leg	agonguenehonde	yenoñta (my l.)
Foot	onchidascen, ochedasco	yashita (my f.)
Hand	aignoascon, agnascon	yorasā.
Fingers	agenoga	yegyāyi, hañgiā.
Nails	agedascon	e'ta, yeēhta (my n.)
Man	agnehan	rume (*homo*), hagyāhañ (*vir.*)
Woman	agrueste, agruette.	utehkye, utéhkieñ.
Boy	addegesta	meñtseñtia.
Girl	aguyaquesta	yawitsinoha.
Infant	exiasta	shiāha.
Shoes	atha, atta	rashyu.
Corn	osizy	oneñha.
Water	ame	tsañdusti, or tskadusti.
Flesh	quahouascon	owāhtra.
Fish	queion	yeñtsoñ.
Squirrel	caiognem	luhtayi.
Snake	undegnezy (*couleuvre*)	tyngentsi (snake).
Wood	conda	utahta (wood), yaroñta (tree).
Leaf	hoga, honga	undrahta.

A Comparative Vocabulary of words, etc.—*Continued.*

	CARTIER.	WYANDOT.
Knife	agoheda	waneñshra.
Hatchet	addogne, asogne	tuyé.
Bow	ahena ahenea	enda.
Arrow	quahetam	o'ondā.
Deer	aiouuesta (stag), asquenondo (doe)	skanoñtoñ (deer).
Hare	sourhamda	tañyoñyaha.
Dog	agayo	yañyenō'.
To-morrow	achide	ashitak.
Heaven	quenhia	yaroñya.
Earth	damga	ondēt (earth), omeñtsa (world).
Sun	ysnay	yandishra.
Moon	assonaha	wasuñteyi-yandishra (night-sun.)
Stars	signeholham	tishyoñ.
Wind	cahoha, cahena, cahona	yaora, jukwas.
Sea	agogasy, agougasy	uñtare, tarijñye.
Island	cohena	yawenda.
Mountain	ogacha	ononta, onontija.
Ice	honnesca	udishra.
Snow	canisa	diñyeñta, diñyehta.
Cold	cathau	ture.
Warm	odazan, odayan	tarihaati.
Fire	azista, asista	tsista, tshista.
House	canocha	yanoñsha.
Town	canada	yandāta.
My father	addathy	haista, haistañ.
My mother	adanahoe, adhanaoe	anēañ, anā'eñ.
My brother	addagnin	he'yēañ.
My sister	adhoassene, addasene	eyē'añ.
Beard	sotone	uskwañrañ.
To sing	thegehoaca	tewariwākwe.
To laugh	cahezem	kyeskwatandi.
To dance	thegoaca	yendrawa.
My friend	agnidase	nyāterō (friend).
Run	thodeathady	yetake, tiarahtat.
Chief	agouhana	hayuwāneñs.
Night	ouhena	wasuñteye.
Day	adeyahon	meteye, mentahāoñ.
Pine-tree	annedda	handehta.

When Champlain followed Cartier into the St. Lawrence after an interval of sixty-eight years, the well-fortified towns had disappeared, along with their builders, and the few occupants of ephemeral birch-bark wigwams belonged to another race. Had he been curious to learn the facts of an event, then so recent, there could have been no difficulty in recovering the history of the exodus of the Hochelagans. But it had no interest for the French adventurers of that day; and the idea most generally favoured by recent writers ascribes