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The 1654 Wendat Texts Recorded by Pierre-Joseph-Marie Chaumonot

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Abstract: The Jesuits of the seventeenth century engaged in intensive missionary work with the Wendat (Huron) living in what was then called New France, now Ontario and Québec. A great deal is known about this work thanks to the *Jesuit Relations*, a collection of reports that were sent by these missionaries to their superiors back in Europe and which were later published. One significant source of information about both the Jesuits and the Wendat which has not been analysed significantly by scholars is texts published in these reports written in the Wendat language and translated into French and English. One potentially informative text was written down from words spoken by a trio of Wendat speakers—Jacques Oachonk, Louis Taieron, and Joseph Sondouskon—in 1654 by Jesuit Father Pierre-Joseph-Marie Chaumonot, who was very knowledgeable about the language. The text forms a message that the Wendat wanted sent to a Catholic congregation in Paris, France. Based on some fifty years work with the language, dealing largely with the dictionaries and grammars written by Jesuit linguists of the seventeenth and eighteenth centuries, the author has translated this text with a view toward documenting the Wendat language and culture.

1 Introduction

Father Pierre-Joseph-Marie Chaumonot (1611–1693) was a Jesuit missionary who worked with the Wendat (Huron) people of Ontario before and after they were driven out of their homeland in 1649–1650 before eventually settling in Wendake, a short distance from the present-day city of Quebec. Chaumonot was skilled in the Wendat language. A clear sign of that gift is that he inherited the Wendat name of the first of his colleagues to learn the language, Father Jean de Brébeuf (1593–1649). Brébeuf was called *Hechon*, a combination of a Wendat

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pronunciation of his first name, *chon,* along with an initial *h-* signifying that it was a male name. The name would later be passed down like a Wendat clan name from Chaumonot to Father Daniel Richer (1682–1770).

The author's own experience with the language is akin to Chaumonot's, having worked in the language for fifty years and having published several books on the subject (see Steckley 2004, 2007a, 2007b, 2010a, 2010b, 2015, and 2020). After making a Wendat language presentation in 1999 in Wendake, a number of people honoured the author by calling him *Hechon*.

In 1654, Chaumonot recorded and translated Wendat texts initiated by Wendat people in dedication to the Virgin Mary in the *Jesuit Relations*[1] (*JR*41:166–172). At that time, the people were living on Isle d'Orleans in the St. Lawrence River. The recording of these texts in the *Jesuit Relations* is weak in places (in part because those who converted the early work into a form accessible to the modern reader), and the translations often reflect more of a European than a Wendat perspective. Sometimes the words are written with errors involving the division of words, including letters that do not belong in the word, and omitting necessary sounds.

This paper presents an interlinear text and translation of two Wendat texts in order to more closely document Wendat language and culture: (1) Text 1 written on Isle d'Orleans by Chaumonot, printed in Le Mercier's Relation of 1654 (*JR*41:166–172); and (2) Offering of a Scarf of Porcelain, made by the Hurons to the Virgin, Patroness of the Congregation of Paris – 1654 (*JR*41:172–175). In the interlinear text, each sentence is translated by the author and followed by the original French and English translations. (The reader will at times notice important differences between these translations.)

In the following section, we present a concise overview of Wendat verb morphology. Following that, we note important aspects of the interlinear text published here as well as deviations in the *Jesuit Relations* texts.

2 Overview of Wendat verb morphology

Verbs are central to both communication and comprehension in Wendat and are composed of at least three obligatory parts: pronominal prefix, verb root, and aspect marker. Verbs may take additional clitics and affixes, such as pre-pronominal prefixes, voice markers, noun stems, and derivational verb suffixes. Some words in the language have as many as eleven morphemes.

[1] All citations in this paper noted as "JR" are from Thwaites 1959.

Verb morphology

Pre-pronominal prefixes

Abbreviation[2]	Name	Usual Meaning
AUG	augmented	greater than normal
CLOC	cislocative	here or where
CO	coincident	at the same time
DU	dual	involving two or culturally determined twoness[3]
FAC	factual	happens once and is generally believed to be fact
FUT	future	will
IMP	imperative	making a request
NEG	negative	not
OPT	optative	should or would
PRTV	partitive	such
REPET	repetitive	again, still
SBJV	subjunctive	if
TRL	transitional	put

Pronominal prefixes[4]

There are two possible participants referenced in the pronominal prefixes, the agent and the patient. The agent corresponds to an English or French subject, and the patient sometimes corresponds to an English or French subject when it is alone, but the object when the agent is also part of the pronominal prefix.

>	separation of agent and patient	
1	first person	'I', 'we', 'me', 'us', 'my'
2	second person	'you', 'your'
A	agent	usually the subject
DU	dual	two
EXCL	exclusive	exclude the listener(s)
FZ	feminine-zoic	'she' or 'it'
INCL	inclusive	includes the listener(s)

[2] The abbreviations used in this paper follow the Leipzig Glossing Rules (https://www.eva.mpg.de/lingua/pdf/Glossing-Rules.pdf) if the gloss occurs in the Leipzig Appendix.

[3] See Steckley 2007b:15–21.

[4] The singular is considered the default form in contrast to dual (DU) and plural (PL), and is therefore left unmarked.

INDF	indefinite	(‘they’, ‘one’, ‘somebody’)
M	masculine	‘he’ or ‘they’ (masculine or mixed genders)
P	patient	with agent, it is the object; on its own, it is the subject
PL	plural	more than two

Feminine-zoic (FZ) pronominal prefixes can refer to animals as well as female humans. That is why ‘zoic’ is included in the name. A masculine plural agent (M.PL.A) or masculine plural patient (M.PL.P) only refers to males or a mixed group of males and females.

Voice

RECP	reciprocal	‘each other’ or passive
REFL	reflexive	done to self

Nouns

ELOC	external locative noun suffix	(‘at’ or ‘on‘)
JV	joiner vowel	joins noun root and verb root when the former ends with a consonant and the verb root also begins with one
NS	noun suffix	comes before the external locative

Derivational verb root suffixes

CAUS	causative	causing or making
CAUS.INS	causative-instrumental	causing or making
DAT	dative	for the benefit or loss of the subject
DISTR	distributive	many places or times
FREQ	frequentative	very often
INS	instrumental	place or cause or nominalizer
PROG	progressive	continuing
TRL	transitional	put

Aspect markers

HAB	habitual	often, regularly
IMP	imperative	request, telling to
PUNC	punctual	happens once
PURP	purposive	intent or about to happen
ST	stative	being in a state

Clitics

DIM	diminutive	little (often as a kind of term of endearment)
ELOC	external locative	at
PL	plural	more than one
POPL	populative	people of

3 Notes on the interlinear

Each sentence is presented in four lines: the original text from the *Jesuit Relations*; the second, the word-by-word breakdown into morphemes; the third, the morpheme-by-morpheme glosses; and the fourth, a free translation in single quotes. An example is the following:

(1) *hond8en*
ho-nd8en
FZ.A>M-be.mother.ST
'She is his mother.'

In the second line, each morpheme is separated by a morpheme boundary /-/ or a clitic boundary /=/.[5] The third line is more complicated, and the symbols are as follows. When there exists an agent (very similar to a subject) as well as a patient (very similar to an object), the symbol that divides the two is >. It should be noted that the sound that represents the masculine agent or patient typically involves an [h]. The reason that this is mentioned is that the masculine representation comes first, no matter whether it is the agent or the patient. The example given in (1) illustrates this.

When more than a one-word gloss is given for a morpheme, e.g., when it represents both a verb root and an aspect, the two meanings are separated by a period /./.

4 Deviations in the *Jesuit Relations* texts

There are several "deviations" from an accurate representation in the presentations of the words in the *Jesuit Relations* texts used here. One of the main deviations—one that would seem to indicate a weakness in the writing or recording of the text—is the way that some long words are broken into several parts separated by spaces. One example is presented in the "Title line", shown in section 5 below. What is represented is one word, but it is divided into three

[5] In this paper, references to graphemes (letters or other written symbols) are set off by / /.

separate parts. The first division is often found in Jesuit writing, where /te/ can mean 'dual' (as shown in the Title line), the negative, or the subjunctive, all of which are separated here in this text.

(2) *te etsinnonron k8annionk*
te-etsi-nnonr-onk8a-nnion-k
DU-1PL.A>2PL.P-scalp-oil-DISTR-HAB
'we oil your (PL) scalp many times (greet you with respect)'

A very noticeable difference between the published first line and the representation in my text is the absence in the former and the presence in the latter of the symbol /,/ representing a [y] sound. The symbol /,/ is not used in the *Jesuit Relations* version whereas all Wendat dictionaries consulted include it. This is true of earlier dictionaries, such as Recollect Brother Gabriel Sagard's dictionary, first published in 1632 (see Steckley 2010a), and the one compiled by Father Jean de Brébeuf in the 1640s (see Steckley 2010b).

One possible reason to believe that this absence of /,/ may suggest a dialect difference is a Christian text recorded in the *Jesuit Relations* of 1640–1641 that was composed by Joseph *Chi hoatenwa* ('He is brought from afar'; 1602–1639), a Wendat who assisted the Jesuits in their Wendat language learning. Father Joseph Le Mercier commented in 1639 on the nature of Chi hoatenwa's assistance in the Wendat language training of Jesuits:

> When we asked him for the initial or final forms of words, which are sometimes inaudible, he would pronounce them very distinct[ly] for us. This helped us significantly, along with God's help, to learn the conjugations. He even dictated several excellent talks to us on our holy mysteries, in an extremely logical sequence and so distinctly that we did not miss a single word. (*JR*15:113)

In the original text (JR21:250–265), there is not a single example of the /,/. Otherwise, it does not make the "mistakes" identified by the author in the Chaumonot text, except for the separation of the initial /te-/ which is generally found in the Jesuits' material.

It is hard to explain the seven times when a word in the *Jesuit Relations* has an /r/ when the actual sound that should be represented is [t]. This seems to reflect a lack of knowledge of the language by those responsible for at least one stage of publication of this text in the *Jesuit Relations*.

There are many more examples of what looks like the letter /f/ representing [s] in the *Jesuit Relations* version, both in the Wendat and the French, but not in the English translation. This is an archaic form of French known as the lowercase long /s/. To avoid confusion, these have been changed here to /s/.

5 Text 1 written on Isle d'Orleans[6] by Chaumonot, printed in Le Mercier's *Relation* of 1654 (*JR*41:166–172)

The initial line of each translation is reproduced as written in the French version of the text. The author has made corrections in the second line.

Title line

A8ataken	*te etsinnonron k8annionk*
a,8-atak-en	*te-etsi-nnonr-onk8a-nnion-k*
1PL.EXCL.A-RECP-be.same.sex.siblings.ST	DU-1PL.A>2PL.P-scalp-oil-DISTR-HAB
'We are brothers or sisters[7]	we oil your (PL) scalp many times (greet you with respect)'

atoen	*a8at*[8]
,a-to,e-n	*ts-a,8a-t*
FZ.A-be.true-ST	REPET-1PL.EXCL.A-be.one.ST
'it is true	we are one'

'We are brothers or sisters. We oil your scalp many times (i.e., greet you with respect). It is true that we are one.'

'Mes Frères nous vous honnorons sans seintise.'

'My Brothers: We extend to you our sincere respect.'

Body of the text

ennnhiek	*8rochen*	*ata*
,a-,ennh-ie-k	*8-roch-en*	*[ara]*
FZ.A-summer-cut[9]-ST	FZ.A>FZ.P-sled-put.ST	
'summer has been cut, finished	it has put its sled	only

atia8 endeontera	*aa8enhon*
a-ti-a,8-e-ndi,on-ter-a	*a-a,8-enhaon*
FAC-DU-1PL.EXCL.A-REFL-mind-raise-PUNC	FAC-1PL.EXCL.A-say.PUNC
we raised, opened our minds	we said

[6] This is located in the St. Lawrence River, not far from the Gulf of St. Lawrence.

[7] There are two different ways of referring to siblings in Wendat: same sex (used here) and cross sex, which takes the verb root *yenron*. No verb root takes both.

[8] This verb root here requires the repetitive represented here by *-ts-*.

[9] I am not sure about the verb root here.

aia8achiendaen *8arie* *Ies8s*
ai-a,8a-chiend-a-en
OPT-1PL.EXCL.A>1SG.P-name-JV-put.PUNC
we would place, honour her name Marie Jesus[10]

hond8en
ho-nd8en
FZ.A>M.P-be.mother.ST
she is mother to him'

'A summer had only put out its sled when we raised our minds, we said, We will place, honour her name, Marie, she who is mother to Jesus.'

'Ce ne'est que depuis vn an, [que nostre esprit s'est ouuert] & que nous auons pris les pensées d'honnorer Marie, la mere de Ies8s.' (*JR*41:170)

'Only a year ago [our hearts were opened], and we adopted the plan of honouring Mary the mother of Jesus.' (*JR*41:171)

rohaone		*staa8aroni*	*aaenhaon*
[Θ[11]o haon,e]	*st*	*a-a,8-aron-i*	*a-,enhaon*
		FAC-1PL.EXCL.A-hear-PUNC	FAC-FZ.A.say.PUNC
'At that moment	as	we heard it	it was said

ondecha8eti
onde-ch-a-8e-t-i
FZ.A-have.as.country-JV-be.together-CAUS-ST
all the world, country

ondik[12]*iok8ichiach*
h[13]*ond-ikio-k8-ichia-ch*
M.PL.P-be.a.matriclan-NS-complete-HAB
they often make a clan, group

[10] Note that there are a few slight variations in the original texts re. the spelling of 'Jesus'. The original spellings have been retained here.

[11] When the symbol /Θ/ is used in Wendat, it represents a [t] sound followed by an [h] sound, unlike the English /th/.

[12] The *-k-* here is a dialect marker. Other dialects would have a *-t-*.

[13] The *-h-* changes the gender of the word to the masculine plural, which can refer to males and females together.

otiok8ato,eti		*d*
hoti-ok8-a-to,e-t-i		
M.PL.P-be.a.matriclan-JV-be.true-CAUS-ST		
they are of a true clan, a true, destined clan, group		that which

ondia enk	*aondioura,on*
ondi-a-,en-k	*a,o-ndi,onr-a,on*
PRTV-OPT-FZ.A.be-PUNC	INDF.P-mind-be.inside.ST
it would be	inside their minds, thoughts'

'At that moment we heard it said that all the world that make clans, groups that should be special, true, in their minds, thoughts.'

'Ce fut lorsqu'on nous dit; qu'il y auoit en tous les lieux du monde, des assemblées qui se formoient pour luy dire dans le fond de l'ame.'

'We were then told that there were in all parts of the world societies formed to say to her out of the depth of the soul.'

Ato en	*Ies8s*	*hechiena*
,a-to,e-n		*hechi-en-a*
FZ.A-be.true-ST		2.A>M.P-have.as.child+ST-DIM
'It is true	Jesus	you have him as your child

Skendiunnratoxa	*stan*	*onëk*	*te,erehonnrak*
ske-ndi,onr-a-tox-a			*te-,e-rih-ondi-ak*
2.A>1.P-mind-JV-know-HAB			NEG-1.A-affair-make-HAB
you know my mind	not	only	I do not make up a story

8ario	*ierhe*	*a echiendaen;*
8arie	*i-,-er-he*	*a-,e-chiend-a-en*
	PRTV-1.A-wish.think-HAB	OPT-1.A>FZ.P-name-JV-put.PUNC
Marie	I wish, think	I would place, honour her name'

'It is true, you who have Jesus as your child. You know my mind, that I don't only make up a story, concerning Marie, when I think 'I would honour her name.'

'ouy, Mere de Iesus, tu vois mon coeur, & tu vois qu'il ne ment point, quand il te dit, Marie ie te veux honorer!'

'Yes, Mother of Jesus, thou seest my heart, and thou seest that it does not speak falsely when it says to thee, Mary, I wish to honor thee.'

onxiatendotondi
onxi-ate-ndot-ond-i
INDF.A>1PL.P-REFL-recount-DAT-ST
'they (indef.) told us

a,a8enk8ario
a,a8-enh8ar-io
INDF.P-cloth.robe-be.great.large.ST
they have large robes

hatindwre
hati-ndore
M.PL.A-be.fast.ST
they are fast, prompt, diligent

daat
daat
the very

hatorih8annene (ïsa restir)[14]
hati-rih-8annen
M.PL.A-affair-be.AUG.ST
they are important matters,[15]

daak
the very

onachiendaenk
hona-chiend-a-en-k
M.PL.A>FZ.P-name-JV-put-HAB
they (masc.) place, honour her name

te andak8ateri
te-,a-ndak8-a-ter-i
NEG-FZ.A-sex-JV-experience.know-ST
she is not experiencing, knowing sex'

'They told us that those who have great robes[16] are quick, prompt, those who are important matters, to honour her name greatly, she who is not experiencing, knowing sex.'

'On nous dit qu'a Paris, ou vous estes honorez des hommes, il y a plaisir de vous voir, que vous mettez tout vostre honneur à honorer la Vierge.'

'We are told that in Paris, where you are honoured by the people, it is a pleasure to see you, for you count it your sole honor to honor the Virgin.'

isa	*echien*	*Sk8ahentonendi*	*endi*	*echien*
	ichien	*sk8a-henton*		*ichien*
		2PL.A-be.first.lead.ST		
'You	certainly	you went first	we	certainly

[14] I do not know precisely what this is supposed to mean. The Wendat word *isa* means 'you', as will be seen shortly, but it does not seem to fit here. Alternatively, it could refer to Jesus, as in Arabic. In Latin, *restir* means 'remains'. I believe the two words being bracketed could signify that it is a Jesuit addition to the text.

[15] This would seem to be a reference to the Jesuits.

[16] This is a reference to the Jesuits.

eetsiennonteen
e-etsi-nnontr-en
FUT-1PL.A>2PL.P-follow-PUNC
we will follow you'

'You took the lead and we certainly will follow you.'

'Vous nous auez deuancé, & nous voulons vous suiure.'
'You have gone before us, and we wish to follow you.'

Ies8s	*hond8en*	*te a o annra*
	ho-nd8en	*te-a,o-,annra*
	FZ.A>M.P-be.mother.to.ST	DU-FZ.A>INDF.P-look.at.HAB
'Jesus	she is mother to him	she often looks at them (indef.)

d'	*eesaet,*	*onde*
	e-esa-s	
	INDF.A-be.in.a.poor.state-HAB	
those	'they (indef.) are often in a poor state	it

sk8andi onrantrah8i	*stan*	*te sK8annonKona*
sk8a-ndi,onr-ontra-h8-i		*te-,aesk8a-nnont-ha*
FZ.A>2PL.P-mind-be.inside-TRL-ST		NEG-2PL.A>FZ.P.PL[17]-scorn-HAB
she put it inside your minds, thoughts	not	you do not scorn them'

'She is mother of Jesus, she looks at those who are in a poor state, and she puts into your minds that you do not scorn them.'

'La mere de Iesus que regarde les pauures, vous a poussé à ne les pas mepriser.'

'The mother of Jesus, in her regard for the poor, has [prompted you] not to hold them in contempt.'

θora	*onne*	*io*	*,a,ennhaæ*
		[θo]	*,a-,ennh-a-,e*
			FZ.A-summer-JV-be.such.a.number.ST
'several	behold	there	it is such a number of summers

ontaskouentenrihatie
on-t-a-skw-entenri-hati-e
FAC-CLOC-FAC-2PL.A>1PL.P-have.pity-PROG-PURP
when you went around having compassion

[17] For this pronominal prefix to be consistent with the others, involving a second person plural as agent and an indefinite as the patient, it would be *etsi-* rather than *skaw-*.

ate o ennhae	*stan iesta*
a-te-o-,ennha-,e	
TRL-DU-FZ.P-summer-be.such.a.number.ST	
every summer	all kinds of things

esx8annontenk
e-sk8a-nnonten-k
FUT-2PL.A>1PL.P-give-PU
you (plural) will give to us'

'It has been several summers that you have been going around having compassion on us every summer, giving us all kinds of things.'

'Depuis plusieurs années vous nous auez enuoyé de riches presens.'

'Several years ago, you sent us some rich presents.'

onde	*ati*	*on8tres*	*ti*	*on8ahachen*
		on,8-atren-s		*on,8a-hach-en*
		1PL.P-have.ceremony-HAB		1PL.P-flame-put.ST
'that	therefore	we have ceremonies	as	we put flames, have meetings

ion8en	*stan in*	*a iaxinnont*
i-on,8-en	*iesta*	*ai-axi-nnont*
PRTV-1PL.P-say.ST		OPT-1PL.A>INDF.P-give.PUNC
we are saying such	all kinds of things	we would give them

de	*8arie*	*aeodta8en,*
		a,o-at-a-8en
		FZ.A>INDF.P-body-JV-own.ST
those	Marie	she owns them, has them as her people'

'We have ceremonies, council meetings and we said, 'We should give them all kinds of things, those who Marie has as her people.'

'Nous nous sommes assemblez, & nous avons dit, qu'enuoyerons nous à ces grands seruiteurs de la Vierge?'

'We met together and said, What shall we send to those noble servants of the Virgin?'

Chia	*ao8enhaon*	*stante*	*hotïese8as,*
	a-a,8-enhaon	*[stan]*	*te-hotï-eh8a-s*
	FAC-1PL.EXCL.A-say		NEG-M.PL.P-need-HAB
‘At the same time	we said	not	they do not need anything

isondaki8annen,	*nien*	*aat*
i-s-hond-aki-ø-8annen		
PRTV-REPET-M.PL.P-be.a.spirit.ST-AUG.CLOC		
they are great in spirit, rich in spirit	on the contrary	very

onannonh8e	*IES8S*	*hond8en*	
ona-nnonh8e		*ho-nd8en*	
M.PL.A>FZ.P-love.ST		FZ.A>M.P-be.mother.to.ST	
they love her	Jesus	she is mother to him’	

‘At the same time that we said that they do not need anything, as they are great in spirit, on the contrary, they love her, she who is mother to Jesus.’

‘Nous auons dit ils n’ont en rien besoin de nous, car ils sont riches, mais ils aiment la mere do Iesus …’

‘They need nothing from us, and we, for they are rich, but they love the mother of Jesus …’

aiaxicharon	*θo*	*onnonk8arota*	*onde*
ai-axi-char-on		*o-nnonk8arot-a*	
OPT-1PL.A>INDF.P-necklace-give.PUNC		FZ.P-wampum-NS	
‘we would give them a necklace	there	wampum	it

hasten.
[haoten]

of such a nature’

‘We would give them a necklace of wampum.’

‘enuoyons leur vn collier de nostre Porcelene,…’

‘so let us send them a collar of our Porcelain’

ahiatonk8i	*d’*	*oki*
,a-hiaton-k8-i		*o-ki*
FZ.A-mark.write-INS-ST		FZ.P-be.a.spirit.ST
‘It is an instrument of marking, writing	the	one is a spirit

Aronhia, eronnote	*onnonronk8anionti*	*ti*	*8ario*
,a-ronhi-a,e-ronnon	*te-o-nnonron-k8a-nion-t-i*		
FZ.A-sky-ELOC-POPL	DU-FZ.A>FZ.P-scalp-oil-DISTR-CAUS-ST		
it is a person of the sky	one uses it to oil one's scalp many times (greets with great respect)'	as	Marie

'It is an instrument of writing that the spirit in the sky uses to greet Marie with great respect.'

'ou est escrit le solute qu'uv Ange du Ciel apporta à la Vierge'

'whereon is written the greeting that an Angel from Heaven brought to the Virgin.'

Chia	*a8enhaon*	*stan*	*te hotïe8as*
	a-a,8-enhaon		*te-hotï-eh8a-s*
	FAC-1PL.EXCL.A-say.PUNC		NEG-M.PL.P-need-HAB
'At the same time	we said	not	they do not need anything

is[h]ondaki8annen	*nien*	*aat~*	*onannonh8e*
i-s-hond-aki.ø-8annen			*ona-nnonh8e*
PRTV-REPET-M.PL.P-be.a.spirit.ST-AUG			M.PL.A>FZ.P-love.ST
they are great in spirit, rich in spirit	on the contrary	very	they love her

IES8S	*hond8en,*
	ho-nd8en
	FZ.A>M.P-be.mother.to.ST
Jesus	she is mother to him'

'At the same time that we said that they do not need anything, as they are great in spirit, on the contrary, they love her, she who is mother to Jesus.'

'Nous auons dit ils n'ont en rien besoin de nous, car ils sont riches, mais ils aiment la mere do Iesus...'

'They need nothing from us,' and we, 'for they are rich' but they love the mother of Jesus ... '

θo θo	*ionnonk8arotahe*	*dae*
	i-o-nnonk8arot-a,e	
	PRTV-FZ.P-wampum-be.a.number.ST	
'as soon as	it is such a number of wampum	those

a,8acharonniati	*ti*
a,8a-char-onni-at-i	
1PL.EXCL.A-wampum.necklace-make-CAUS-ST	
we make a wampum collar	as
iarensae	
i-,a-rens-a-e	*n*
PRTV-FZ.A-string.of.wampum-JV-be.such.ST	
it is such a number of strings of wampum	those
nonon8arensotrah8itrudi	*tendi*
on,8a-rens-otra-h8-i	*te-nd-i*
1PL.P-string.of.wampum-go.over-TRL-ST	DU-FZ.DU.A-be.two.ST
we go over a string of wampum, recite it	they are two

st	*ontaaatatonn*
	on-t-a-,a-at-aton
	FAC-DU-FAC-FZ.A-body-surround.PUNC
as	a body (i.e., the moon) went around'

'There are the same number of beads in the string of wampum as the number of strings of wampum that we go over in two moons.'

'Nous auos dit autant de chapelet, en l'espace de deux lune, qu'il y a de grains dans le collier, vn grain de porcelene noir en vant deux de blanche.'

'We have recited as many rosaries, in the space of two months, as there are beads in the collar—one bead of black porcelain being worth two of white.'

Tsieharaenx8as
tsi-char-a-enx8-as
IMP.2PL.A>FZ.P-string.of.wampum-JV-prepare.field-DAT.IMP
'give her a string of wampum to make her like a prepared field, calm

asken	*8arie*	*stihon*	*x*	*ondé*	
		st-ihaon	*x*	*ondaie*	
		IMP.2PL.A-say.IMP			
let it be	Marie	say it	this	it	
esachiendaentak8a				*de*	*8endar*
esa-chiend-a-en-ta-k8-a					
INDF.A>2.P-name-JV-put-CAUS-INS-HAB					
they honour your name with this instrument				those	Wendat

ersiaskannhadesa				*a8erheΘusen*
etsi-askann-ha		*de*	*sa*	*a,8-er-he*
INDF.A>2PL.P-desire.greatly-HAB				1PL.EXCL.A-wish-HAB
they desire greatly of you		the	you	we wish

		te a8achiendaenk
Θo	*sen*	*te-a,8a-chiend-a-en-k*
		SBJV-1PL.EXCL.A>FZ.P-name-JV-put-HAB
there	let it be	if we put her name, honour her

ti	*onachiendaonk:*
	hona-chien-en-k
	M.PL.A>FZ.P-name-put-HAB
as	they honour her name'

'Give her a string of wampum to make her calm, Marie. Say, "They honour your name with this, the Wendat. They greatly desire this of you." We wish that we honour her name, like they honour her name.'

'Presentez-luy ce collier, dites luy que nous la voulns honorer. Nous voudrions bien l'honnorer autant que vous,'

'Present this collar to her and tell her that we wish to honor her. We would like to honor her as highly as you do,'

aeri	*te on8andiont*
oeri	*te-on,8a-ndion-t*
	NEG-1PL.P-mind-be.attached.ST
'Alas	we have no mind/sense'

'Alas, we have no sense.'

'mais [nous n'auons pas tant d'esris] que vous pour seruir Dieu.'

'but (we have not so much understanding) as you have for serving God.'

8rie[18]	*aion8ahetsaronhons*	*d'*	*IES8S*
	ai-on,8a-hetsaron-hons		
	OPT-FZ.A>1PL.P-encourage-DAT.PUNC		
'Marie	she would encourage us	the	Jesus

[18] This was incorrectly attached to the previous Wendat word.

hoena	*ason8andienrontraak*
ho-en-a	*a-son,8a-ndi,onr-ontra-k*
FZ.A>M.P-have.as.child.ST-DIM	OPT-MA>1PL.P-mind-put.inside-TRL.PUNC
she has him as child	he would put the thought inside our minds

d	*aia,8achiendaen.*
	ai-a,8a-chiend-a-en
	OPT-1PL.EXCL.A>FZ.P-name-JV-put.PUNC
the	we should honour her name.'

'Marie would encourage us concerning Jesus, whom she has as a child that he would put the thought inside our minds that we should honour her name.'

'Si la mere de Iesus demand à son fils, [qu'il nous donne vrayement l'esprit qu'il faut pour l'honnorer;' c'est alor que nous l'nhonnorerons dauãtage.'

'If the mother of Jesus asks her son [to give us, in truth, the understanding] that we need to honour her, then we shall honor her more ...'

Isa	*de*	*erson8esk8en*	*Θo*	*ioti*
		e-ts-onesk8-en		
		FUT-2PL.P-please-DAT.PUNC		
'you	that which	you will be pleased	there, that	it is like

n	*onionh8a*	*onionesk8andik*	*onne*
	oni-onh8-a	*oni-onesk8-andi-k*	
	1PL.P-self-NS	FZ.A>1PL.P-please-DAT-HAB	
that which	ourselves alone	it often makes us happy, please	when

sk8ah8ichenion		*ti*	*sk8achiendoek*
sk8a-h8ich-enni-on			*sk8a-chiend-a-en-k*
2PL.A>1PL.P-force-surpass-ST			2PL.A>FZ.P-name-JV-put-HAB
you are surpassing us in force		as	you often place her name (honour her)'

'You will be pleased with this as we are pleased that you regularly surpass us in honouring her.'

'Vous en serez bien aise en la mesme facon que nous sommes bien aises, que vous l'honnoriez mieux que nous.'

'...and, as we rejoice that you honor her better than we, so you too will rejoice.'

On8e	*d'*	*hoenx8i*	*haonesk8andik*
on,8e		*ho-enx8-i*	*ha-onesk8-andi-k*
FZ.A.be human.ST		M.P-cultivate-ST	M.P-be.pleased/content-DAT-HAB
'one is human	who	he is cultivating	he is pleased/content

onne	*a8eti*	*hondoiarisene*	*hondi, onrachen*
		ho-ndoi-a-ri-senn-i	*ho-ndi,onr-a-chen*
		M.P-corn-JV-be.ripe-DAT-ST	M.P-mind-JV-be.bad.ST
when	all	his corn is ripe	his mind is bad, he is troubled

d'	*ason*	*te iatend8sohie*
		te-,i-ate-nd8ts-ohie
		DU-FZ.DU.A-REFL-ear.of.corn-two.are.mixed.ST
when	still	they are two mixed kinds of ear of corn

d	*ocha.*
d'	*o-ch-a*
	FZ.P-unripe.ear.of.corn-NS
the	unripe ear of corn'

'A human who is cultivating is pleased when all his corn is ripe and is troubled when still there are two mixed kinds of ears of corn (i.e., some ripe, some not so ripe), the ears are not all ripe.'

'Un labourer est content, quand il voi tous les epys de son champ bien meurs. [Cela l'aatriste,] s'il en voit quelquesvns qui ne soient pas meur qua nil faut les cueiller.'

'A husbandman is gratified when he sees all the ears of his cornfield well ripened; but he is troubled if he sees some that are not ripe when harvest-time comes.'

isa	*de*	*skachiendaenk*		*8arie*	*d aak*
		ska-chiend-a-en-k			*d aak*
		2PL.A>FZ.P-name-JV-put-HAB			
'you	who	you put her name (honour her)		Marie	the very

aroëna	*Θo*	*ioti*	*te sk8aannia*	*da at*
a-to,en-a	[19]*a-to,en-a*		*te-sk8a-,annra*	*d aat*
FZ.A-be.true-ST			DU-FZ.A>2PL.P-look.at.HAB	
it is true	that	it is like	she looks at you	the very

[19] The /,/ or [y] that should be at the beginning of this word is combined in Wendat with the [t] that ends the previous word to create a [k].

ond8tsa8astis	*ondorari*
o-nd8ts-a-8ast-i-s	*o-ndoi-a-ri*
FZ.P-ear.of.corn-JV-be.good-ST-PL	FZ.P-corn.kernels-JV-be.ripe.ST
good ears of corn	corn kernels/seeds are ripe

de	*aronhiae*	*e8ateh8aten*
	,a-ronhi-a-,e	*e8-ateh8at-en*
	FZ.A-sky-NS-ELOC	FUT-FZ.A-store.PUNC
that which	in the sky	it will be stored'

'You who very truly honour Marie, she looks upon as very good ears of ripe corn that will be stored, kept in the sky.'

'Vous autres, qui honorez la Vierge de tout vostre coeur, elle vous regarde comme des epys que des epys de son champ meurs pour le ciel.'

'You, who honor the Virgin with all your heart, are regarded by her as ears of her field which are ripe for heaven.'

endi	*te on8andiont*	*Θo*	*ioti*
	te-on,8a-ndi-ont		
	NEG-1PL.P-mind-attach.ST		
'we	we have no mind, no sense	that, there	it is like

annra	*d*	*o*[20]*[c]ha*		*onde*
te-on,8a-,annra		*o-ch-a*		
TE-FZ.A>1PL.P-look.at.HAB		FZ.P-unripe.corn-NS		
she looks at us	who	unripe corn	that	surely

ichien	*ochiensennik*
	o-chien-senni-k
	FZ.P-be.bad-DAT-HAB
emphasis	it troubles her'

'We who have no sense are looked upon by her as corn not yet ripe, and that troubles her.'

'Nous autres qui n'auons pas encore d'esprit, & qui ne faisons que commencer a seruir la Vierge, elle nous regarde comme les espys qui ne song pas encore meurs. Cela l'atriste.'

'We, who have not yet sense, and are only beginning to serve the Virgin, are regarded by her as ears not yet ripe; and that grieves her.'

[20] This was originally written as /e/.

Te ato en	*te sk8annonh8s*	*8arie*
te-,a-to,en	*te-sk8a-nnonh8e-s*	
SBJV-FZ.A-be.true.ST	SBJV-2PL.A>FZ.P-like.love-HAB	
‘if it is true	if you love her	Marie

hersihetsaron	*d’*	*IES8S*
hetsi-hetsaron		
IMP.2PL.A>M.P-encourage.IMP		
encourage, exhort him	who	Jesus

ahandoierisern	*era8eti*
a-ha-ndoi-a-ri-t-en	*et-a-8e-t-i*
OPT-M.A>FZ.P-corn-JV-be.ripe-CAUS-PUNC	FZ.A.FIELD-JV-be.together-CAUS-ST
he would ripen the corn for her	all the field

de	*8arie*	*oenx8i*	*aionesk8en.*
		o-enx8-i	*ai-onesk8-en*
		FZ.P-plant-ST	OPT-FZ.A.please-DAT.PUNC
that which	Marie	she has planted it	it would please her’

‘If it is true that you love Mary, encourage Jesus to ripen the corn in all of Mary’s field, for that would please her.’

‘Puisque vous l’aimez, demandez à Iesus que tout la champ de la Vierge soit meur comme il faut, pour le ciel, afin qu’elle soit contente.’

‘Since you love her, ask of Jesus that all the field of the Virgin may be ripe, as it should be, for heaven, in order that she may be pleased.’

Ta8atrendaenhas	*de*
t-a,8-at-rend-a-en-has	
IMP-1PL.EXCL.A-REFL-prayer-JV-put-DAT.IMP	
‘Put prayer for us, pray for us	the

sk8arenserrak	*8arie*
sk8a-rens-otra-k	
IMP.2PL.A-string.of.wampum-go.over-TRL.IMP	
go over your string of wampum, beads	Marie

orensa8en	*eetsiatrendaendaenhas*
o-rens-a-8an	*e-etsi-at-rend-a-en-has*
FZ.P-string.of.wampum-JV-have.ST	FUT-1PL.A/2PL.P-REFL-prayer-JV-put-DAT.PUNC
her string of beads	we will pray for you

D	*enon8anensotrak*	*endi*
d	*e-on,8a-rens-otr-ak*	
	FUT-1PL.P-string.of.wampum-go.over-TRL.PUNC	
when	we will go over our strings of wampum	we, our'

'Pray for us when you go over, recite your string of wampum, the string of Mary, and we will pray for you when we go over our strings of wampum.'

'Priez pour nous quand vous direz vos chapelets, nous prierõs pour vous, disans les nostres.'

'Pray for us, when you say go over your beads, and we will pray for you when we say ours.

k8ataxen		*onne*	*i,en*
k8-atax[21]*-en*			*i-,-en*
1PL.INCL.A-RECP-be.same.sex.siblings.ST			PRTV-FZ.A-be+ST
'we are same sex siblings, brothers or sisters		when	it is such

a,enrhon	*on[,]8aen as[t]i*	*onne*	*d'*
	on,8a-en-ast-i		
	FZ.A>1PL.P-have.as.child-CAUS.INS-ST		
because	she adopted us as children	when	who

IESOUS	*hond8en*	*ϴo*	*ioti*	*de*
	ho-nd8en			
	FZ.A>M.P-be.mother.to.ST			
Jesus	she is mother to him	that	it is like	the

tsonh8a	*sk8aenasti*
ts-onh8-a	*sk8a-en-ast-i*
2PL.A-self-NS	2PL.A>1PL.P-have.as.child-CAUS.INS-ST
you (plural), yourselves	you adopted us as children'

'We are brothers or sisters because she adopted us, she who is mother to Jesus. It is like you adopted us as children.'

'Nous sommes freres, puisque la mere de Iesus est nostre mere, aussi bien que la vostre.'

'We are brothers, since the mother of Jesus is our mother as well as yours.'

[21] The [y] in the verb root has combined with the [t] of the reflexive voice to create the [x]. See Potier 1920:243.

On8annonh8e,	*din*	*nendi*	*a8annonh8e.*
On,8a-nnonh8e			*a,8a-nnonh8e*
FZ.A>1PL.P-like.love.ST			1PL.EXCL.A>FZ.P-like.love.ST
'she loves us	and	we	we love her'

'She loves us and we love her.'

'Elle nous aime, & vous voulons l'aimer.'

'She loves us, and we wish to love her.'

Onne	*Θo*	*i,arih8etsi*	*de*	*Hechon*[22]
		i-,a-rih8-ets-i		
		PRTV-FZ.A-matter-be.long-ST		
'Now	then	it is the length of the matter	who	Hechon

sa8archotrah8indi	*io*	*st8en,*	*sehiaton*
sa,8a-rih-otra-h8i-ndi	*ndio*	*sken*	*se-hiaton*
1PL.EXCL.A>M.P-matter-go.over-TRL-DAT.ST			IMP.2.A-write.IMP
we are going over the matter with him	come on!	let it be	write

8ade	*arati*	*iΘochuen*	*a8aihen8i*
	atat-i	*iΘochien*	*a,8-ien-h8-i*
	FZ.A.talk-ST		1PL.EXCL.A-know.how-TRL-ST
as	one talks	surely	we know how

tea8annondateri	*ahiaton*
te-a,8a-nnond-ateri	*ya-hiaton*
NEG-1PL.EXCL.A-mark-know.about.ST	FZ.A-mark.write.ST
we don't know, are familiar with marks	one is marking, writing'

'That is the length of the matter, message we went over with Hechon. 'Come write as we know how to talk but we are not familiar with writing.'

'Voila ce que nous auons prié Echon de vous escrire, pour nous, car nous sçauons parler: mais nous ne sçauons parler: mais nous ne sçauons pas escrire.'

'This is what we have asked Echon to write to you for us; for we can speak, but we cannot write.'

[22] This is Father Jean de Brébeuf's Wendat name, a combination of a Wendat pronunciation of 'Jean' preceded by /he/, which indicates that the owner of the name is male.

A8ataxen	*te etsinnonronka 8annionek*
A,8-ataxen	*te-ets-nnonr-onk8an-nion-k*
1PL.EXCL.A-RECP.be.same.sex.siblings.ST	DU-1PL.EXCL.A>2PL.P-scalp-oil-DISTR-HAB
'we are brothers, sisters	we oil your scalp many times
	(greet you with respect)

ato,en	*a8a*	*Chiaxa*	*Oachonk*[23]	*8are*
,a-to,en				
FZ.A-be.true.ST				
it is true	(?)	Jacques	Oachonk	Marie

harih8asennik		*Louys*	*aΘarat8annen*
ha-rih-8a-senni-k			*h-aΘarat-8annen*
M.A>FZ.P-matter-take-DAT-HAB			M.A-do.good+ST-AUG.CLOC
he takes the matter for her, on her behalf		Louis	he does great deeds of good

Chaose	*sondeaskon*
	s-ho-nde-askon
	REPET-M.A-???[24]-FREQ.ST
Joseph	he very frequently.'

'We are brothers, sisters. We greet you with respect. It is very true, Jacques Oachonk, who takes the matter for Marie, Louis aΘaratwannen and Joseph Shond8skon. He very frequently…'

MES FRERES
Iacques Oachonk (C'est le Prefect de la Congregation)
Louys Taieron (Ce sont les deux
Ioseph Sondouskon Assistans)
Vous honorent & vous salüent sans seintise

MY BROTHERS,
Jacques Oachonk (Prefect of the Congregation)
Louys Taieron (the two
Joseph Sondouskon Assistants)
Honor and salute you in all sincerity.

[23] I am unable to translate this name. It probably begins with *ho-* 'he' and ends with *-k-*, marking the habitual.

[24] There is a slight chance that this name applies to his work for the congregation. There is a verb root *-nde,annon-* (Potier 1920:280–281) that refers to someone making a collection. The form this verb root takes that is most similar to the name given here would be *honde,andeskon* 'he frequently makes a collection'.

6 Text 2: Offering of a Scarf of Porcelain, made by the Hurons to the Virgin, Patroness of the Congregation of Paris – 1654 (*JR*41:172–175)

TSENDAON	*de*	*Aronhiae*
ts-endaon		*ya-ronhi-a-ye*
IMP.2PL.A-take.IMP		FZ.A-sky-NS-ELOC
'take it	that which	at, in the sky

esendaerati	*onnonhiasx8i*
es-e-nda,er-at-i	*o-nnonhi-a-sx8-i*
INDF.A>2.P-REFL-copy-CAUS-ST	FZ.P-gift-JV-be.small-ST
they cause themselves to copy you, choose you as leader	it is a small gift

chesannontenk	*aoatatoeti*
ch-esa-nnonten-k	*a,o-aat-a-to,e-t-i*
(CO)-INDF.A>2.P-give-HAB	INDF.P-body-JV-be.true-CAUS-ST
at the same time they often give to you	they are true, sacred

de	*8endat*	*acharo*
		,a-charo
		FZ.A-be.a.shell.necklace.ST
who	Wendat	it is a shell necklace'

'Take it, in the sky they copy you, choose you as leader, it is a small gift, at the same time they are giving you, the Wendat, a shell necklace.'

'RECEUÉS, ô Dame du Ciel, ce present, que vous offre l'élite de vos Seruiteurs Hurons.'

'RECEIVE, O Lady of Heaven, this present, offered to you by the chosen ones of your Huron Servants.'

non	*de*	*acharatoeti,*	*da at*
		,a-char-a-to,e-t-i	
		FZ.A-shell.necklace-JV-be.true-CAUS-ST	
'that	which	it is a sacred shell necklace	the very

on8enses
on,8-ense-s
1PL.P-value-HAB
we value it'

'It is a sacred shell necklace that we very much value.'

'C'est vn Colier plein de mystere.'

'It is a Collar full of hidden meaning.'

on8acharonniati
on,8a-char-onni-at-i
1PL.P-shell.necklace-make-CAUS-ST
'we make a shell necklace out of it'

'Il est composé de nos plus fines Perles.'

'It is composed of our finest Pearls'

Aronhia,eronnon	*a8enda*	*on8a'ahiaxonk8i*
,a-ronhi-a,e-ronnon	*,a-8end-a*	*on,8a-hiaxon-k8-i*
FZ.A-sky-ELOC-POPL	FZ.A-word.voice-NS	FZ.A>1PL.P-write.mark-INS-ST
'it is a sky dweller	its voice	it wrote to us

onde	*te sannonronk8annionti*	*de*	*k*[25],	*Ga8rier,*
	te-sa-nnonr-onk8a-nnion-t-i			
	DU-FZ.A>2.P-scalp-oil.grease-DISTR-CAUS-ST			
that	it greased your scalp many times,		who	Gabriel[26]
	greeted you with respect			

eonk8a[27]	*andron*	*on8acharonniati,*
	,a-ndoron	*on,8a-char-onni-at-i*
	FZ.A-be.valuable.ST	1PL.P-shell.necklace-make-CAUS-ST
?	it is valuable	we are making a shell necklace out of it'

'The voice of a sky-dweller was written to us that greeted you with respect, you who are Gabriel. 'It is a valuable thing that we are marking a shell necklace out of it.'

'Il est animé & enrichy de la Vox, & du Salut, que l'Ange Gabriel vous a fait autrefois.'

'It is inspired and enriched by the Utterance and the Greeting given you of old by the Angel Gabriel'

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[25] I am not sure what this is intended to mean. There is a slight possibility that what is being represented is *deka* which refers to 'this one'.

[26] There was not *-b-* or *-l-* in the Wendat language.

[27] This may have the future *-e-* and the *-k8a-* 'we' in it, and be joined with the following word, but I am not sure.

aonh8a	*andoron*	*d*	*oki*
a-onh8-a	*,a-ndoron*		*o-ki*
FZ.P-self.alone-NS	FZ.A-be.valuable.ST		FZ.P-be.a.spirit.ST
'itself alone	it is valuable	the	it is a spirit

a8enda	*a8enda*	*on8'ahiaxonk8i,*
,a-8end-a	*,a-8end-a*	*aon,8a-hiaton-k8-i*
FZ.A-word-NS	FZ.A-word-NS	FZ.A>1PL.P-write.mark-INS-ST
its word	its word	it wrote to us'

'It alone is valuable, the spirit's word that it wrote to us.'

8arie	*[t][28]e stak8atierison*	*esk8ensken*	*de*	*sacheta*[29]
		e-sk8-ensken		
		FUT-2PL.A-(value[30]).PUNC		
Marie	?	you will value it (?)	the, who	you - ?

enx8indik.[31]	*?*	*onde*	*skin*[32]
-enx8-indi-k			*(ichien?)*
-prepare a field-DAT-HAB			
(to prepare a field, to be calm)		that	surely

ata8aatarirontak	*aronhiae*	*de*
a-t-a,8a-atiront-ak	*,a-ronhi-a-,e*	
FAC-?-1PL.EXCL.A-attract-? + PUNC	FZ.A-sky-NS-ELOC	
(we have been attracted to it)	in the sky	when

ea8enhe
e8-a,8-enhe
FUT-1PL.EXCL.A-die.PUNC
we will die'

'Marie ... you will value it, be calm that ... that surely we have been attracted to the sky when we will die.'

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[28] It is *-r-* rather than *-t-* in the original. This word may begin with a negative and may contain the verb root *-eri-* 'to be correct'.

[29] This probably begins with the *-s-* or *-sa-* meaning 'you'.

[30] This may be a mistaken form for the verb root *-ense-* 'to value, esteem highly' (Potier 1920:380–381).

[31] This entry may have combined with the previous one.

[32] These two are presented in the original as one word: *ondeskin*.

‘Nous n’auons rien de plus precieux en nos mains, ny rien de plus sainct dans notre coeur pour vous estre presenté, & pour obtenir le Ciel par vostre moien.’

‘We have nothing more precious in our hands, and nothing holier in our hearts for presenting to you, and for gaining us the kingdom of Heaven through your mediation.’

7 Conclusion

The goal of this article has been to document more accurately the Wendat language and culture preserved in the 1654 Wendat texts recorded by Jesuit Father Pierre-Joseph-Marie Chaumonot. The author hopes that the presentation of these interlinear texts and accompanying analysis will provide the basis for further research on the Wendat language and culture and seventeenth- and eighteenth-century *Jesuit Relations*.

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[33] For the sake of convenience, all citations of this particular work (Thwaites 1959) will be identified in this paper as "JR".