

A Dictionary of the Abnaki Language

The French portion rendered into English

Sebastian Rale, S.J., began this dictionary at Norridgewock in 1691 ("It is now a year that I have been among the Indians; I begin to set in order, in the form of a dictionary, the words that I am learning"). The manuscript was printed in 1833, edited by John Pickering, as *A Dictionary of the Abnaki Language in North America*.

This edition translates the French (and occasional Latin) of the dictionary into English, page by page from the 1833 facsimile (facsimile pages 9–196, with printed page 421 restored from the complete scan). The Abnaki forms are transliterated in italics: *ø*, *ê*, and *ë* reproduce Rale's ou-ligature and its marked variants, while *ï* reproduces marked *n*. Latin passages are marked (*Lat.*). Bracketed numbers such as [MS 148, 149] are the page numbers of Rale's original manuscript, as noted by Pickering. Entries are ordered as printed: left column, then right column, of each facsimile page. Genuinely unreadable passages are marked [illegible] rather than reconstructed. The translation was produced with AI assistance by reading the page scans directly; it has not been reviewed by a specialist in Abenaki.

Key to expanded abbreviations

The printed key (facsimile p. 8) was applied throughout: *v.* = or; *v. g.* = for example; *&c.* = etc.; *q'q'* *ch.* = something; *ign./nob.* = inanimate/animate form; *3.* = third person of the verb; *R.* = answer; *id est* = that is; *dicitur* = one says; *imper.* = imperative.

1691. It is now a year that I have been among the Indians; I begin to set in order, in the form of a dictionary, the words that I am learning.

[ABANDONNER. — TO ABANDON.] [MS 1]

- I abandon it, I leave it — e.g. meat, a cabin, a robe, etc. — *nenegatemen*, *sios*, *sigäam*, etc.; imperative: *negáti*; *neda^hk^htsenank*, I take half of it, or a part, to carry away, leaving the rest, etc.; (inanimate) *nedak^htsénemenar skam^hsnar*; or *nenegatenai*, *nen^hssenai^h penak namessak*, etc., having carried my load I leave the rest, to come back and fetch it; (inanimate) *nen^hssenemenar skam^hsnar*.
- I abandon them, e.g. fish, birds, etc., in order to carry off the others, coming back afterward to fetch them, not being able to carry everything, *nenegatenai names*, *sipsis*, etc.
- I abandon him to himself, I let him do as he pleases (act on his own head), etc., *netsighi^htasai*; (inanimate) *nenegatsihad^hsn*.
- I abandon him, I leave him, *nenegárai* or *nenegatsiharai*; (inanimate) *nenegátemen*; imperative: *negáti*.
- I abandon my body to death, *nemétanaskérdamen* or *neméterdamen nhaghé* or *némédérsi*; also *nemeghen nhaghé*.
- I abandon my son, e.g. letting him go off to war, I look on him as if I no longer had him, *nekisérmai* *nenémai*; or *neméteremai*.
- I abandon it so as never to take it back again, *nebaghitamen*.
- I had abandoned it, but I take it back because it is fine; I accept it, etc., *nedabaitsi* or *tsin*, *is*, (animate) *nedabaitsinai*, 3. *sdab*; or: the others had abandoned it, *mitsangan* or *kikkai*. I wish him what is fine, good, etc., *nedabaitsin*, 3. *sdabaitsinar*; *nedabaitsinéna*, *ked*, *kedabaitsinai*, *sdabaitsinai*; *sdabaitsinai^h sderémai^h nikk^hsaibi pema^hšits saimi* *šrigš*; *pisšisi kedabaitsinai nhaghé*, *šrahamitsi spemkik šrighi*.
- I abandon — a man, or a woman, with whom (him or her), etc. (Lat.), *nebaghitai*.
- I abandon him, throwing him away, *nekšaišakka^hin*.
- I abandon my prayer, *nebaghitamen éri paiba^htama^hineban*.
- I abandon him, e.g. being wounded in battle, so as not to..., etc., *nenegadazárai*, 3. *sn*.
- I abandon my field, e.g. *nedé^hkšikinamen nedakkika^hin*.

[ABATTRE. — TO FELL, KNOCK DOWN.]

- I fell a tree, with an axe (Lat.), *nekašhámen*; (animate) *nekašhai*, e.g. *ašigmakš*, 3. *ak*, or *nekastéhemén*.
- I let myself be cast down by slander, e.g. *nenanéšaišitéha*, 3. *nané*.

[ABJET. — ABJECT.]

- That is abject, contemptible, *keneskérmegšat*.
- I am abject, contemptible, *nekeneskérmegšsi*.

[ABSTENIR, ABSTINENT. — TO ABSTAIN; ABSTEMIOUS.]

- I am abstemious in eating, *netagast^hppi*, 3. *tag*.
- in drinking, *netágastesemi*.
- I abstain from eating — we: *nedšdasahasébena*.
- from meat, *nedšdasahasé*.
- from eating anything whatsoever (Lat.), *nedé^hkšitamen*, (animate) *nedé^hkšipan*, etc.

[ABRI. — SHELTER.] [MS 2, 3]

In the shelter, *aïbagasisi*.

I am sheltered from the sun, *aïbagašatek* or *aïgasatek nedapin*; from a tree, *aïgasakšók nedapin*.

— from the wind, *aïbagašramsek nedapin* [middle letters partly obscured by an ink blot in the scan].

Facsimile p. 010 · printed p. 378 · guide words ABS–ACC

(Continuation of [ABRI. — SHELTER.] from the previous page.)

Aïbagasisi, make [?] . . . that it be put in the shelter from the wind; *aïbagašaiiki*, make [?] that it be put in the shelter of a hillside; a little knife: *aïbagašanképan*, there was a little knife which [?] was put in the shelter, e.g. . . . *aïbagašatēhašits*, . . . that it be put in the shelter from the sun.

— from the fire, from being warmed: I am kept away from it, *nedaiibagasapi*; *kedaïbagašapf̣tasi*, you keep me from warming myself, you are in front of me.

I put it in the shelter, *nedaiibagaštṭn*, (animate) *hšrai*.

— from the sun, putting a covering, bark, so that, etc., *nedaiibagašatēhemen*, 3. *šd*, (animate) *-hemai*.

I put myself there (in the shelter), *nedaiibagašatēhéma*, (animate) *nedaiibagašatēhemašai*, I put him in the shelter as he sleeps, e.g. a sick man; a parasol, *aïbagašatēigan*; his: *šdaiib*.

[ABSODRE. — TO ABSOLVE.]

I absolve, I unbind, *nedaiibekšnšé*.

I absolve him, *nedaiibekšnai*; *nedaiibenesi*, I unbind myself — namely, the belt.

[ACHETER. — TO BUY.]

I am going to buy something, etc., *nenaiitaĩnkšra*.

I have it, after having bought it, *nedaiibaĩnkšra*.

I have goods for people to buy, *nemšdaĩnkšra*.

I buy, I trade, *netataĩšé*, 3. *at*; that (thing), *netataĩšétṭn*; *ketaťtaĩmer*, I buy from you; *šghik*, *étaĩšéšghik*; *netatansébaĩk*, *nemaťterak*, I trade my beavers.

— from him, *netataĩmai*, 3. *šdat*; for him, *nemanshšmšéšai*.

— for him, *netataĩšéšé* or *nenaiitataĩšéšai*.

— that (thing), *nemanshšmen*, 3 *ama*.

— that from you, *kemanshšmšren* or *nedaiirasanshšmaĩghen*; a purchase, trading, *atašéšaiigan*; *nemanshšmanghi*; with that, *nemanshighéťṭn*, or *netaťtaséťṭn*, *iš etaĩšéťṭasa*; that is what one buys it with, that, *ni manshighéťṭmek* or *etaĩšéťṭmek*; one buys it with that, *manshighéťtaĩšš*, or *ataĩšéťtaĩšš*; *nedaiirasanshšmen*; *pišaiĩšadš* or *tagassaĩšadš*; *masāĩraĩšadš*, *šsaĩmaĩšadš*; *kedagassanshšmen*, (animate) *nšhai*; *taĩni araĩšadš?* *ni etaĩšadik*; *taĩne ša šeraĩkadĩn*, a shirt, or *ni éranšadik pezekšnkeni etaĩšad* . . . (?) that they (?) may have the same price; (inanimate) *pezekšnkeni etaĩšadik*.

— e.g. a slave, *nemanshai*, *asakan*; from him, *-hšmašai*; I buy that from you, *kemanshšmšren*.

— with that, *nemanshighéťṭn*, (animate) *nemanshighéhai*; you have bought it too dear, *kšsaĩmimesāĩranshšmen*, (animate) *hšhan*; it sells for less, *tataĩgassaĩšadš*; how much did that sell for, *taĩni edšdaĩšadšša?* one beaver; 2 beavers, *negšdšnskšāšdšn*, *niššmskšāšdšn*; it sells (is bought), *menšhaišš*; and for much, *mesāĩranshaišš*.

I buy for myself, *nenetatašéhšsi*.

I buy myself something, *némanshšsi* n. *nekisanshšsi*; I trade, *netataĩmesi* . . . or *nemanshšmaĩsi*.

[ACCOUCHER. — TO GIVE BIRTH.] [MS 4, 5]

I give birth, *nənitzaṛini*, 3. *ənitzaṛinə* or *-nəio*.

— to a boy, or etc., *nənitzaṛini ʁskinəssis* or etc.; I have borne only boys, *nəskinəssəotsəsa sibiṣi* or *nəskinəssit sighiḥa sibiṣi*; I have borne only girls, *naṛkskəssistsəsa* or *sighiḥa*; I have borne 2 children, *netakəssistsəsa*, 3. *takəssistsəṣé*; the twins, *takəssisok*.

I gave birth to a boy and then to a girl, etc., and so on (Lat.), *nekekéréketsəsa*.

I give birth, *nenighihé* or *nenitsé*; the latter is said also of animals (Lat.).

She is ready to give birth, *kadəsi neghihé*.

She is [est] on the point of giving birth, *kadəsi métsiné*.

I give birth to him, *nenighihai*; I have just done so, *nemetsiskəsi*, *nedaṛibimetsiskəsi*; I am going to, *nenaiṛsimetsiskəsi*.

[ACCOMMODER. — TO FIT OUT, ADORN.]

I fit him out, it, with that, *nəriḥeʔtən*, *nəriḥsi*; I adorn myself with that, *nəriḥsiʔtən*.

Facsimile p. 011 · printed p. 379 · guide words ACC–ADM

[Continued from the previous page; entries below continue under "ACCOMMODER" (to fit, to arrange).]

I fit/arrange it (this), *nəriʔtən*; (animate) *nəriḥai*.

— in a bundle, *nəisasaṛtsi* or *negagsésasaṛtsi*; a mat, sack, etc., *nəisaənemen*; likewise, a folded letter, *nəisaənemen asiḡigan*; having arranged it, I put it somewhere, *nəisasaʔtən*.

[ACCOMPAGNER. — TO ACCOMPANY.]

I accompany, for a short time, someone who is leaving, *nemetsiskəṣai*.

I accompany him out of honor, etc.; I go with him, I join him, *nesitsiʔrémai*; *tikékamasiks*, accompany me, out of honor, going to where my wife is.

— *neṛitsésai*; 3rd person: *asit*.

[ACCORDER. — TO GRANT.]

I grant it to him, *nərésdamasai*, etc., or *nesigaṛidamasai*.

[ACCOUCHER. — TO GIVE BIRTH. See above.]

[ACCOUPLER. — TO COUPLE, PAIR.]

I couple, I put two dogs [chiens?] together, *nenissaṛbikké*; tied with two collars, one at the shoulders, the other at the head, *nenisaṛbe*.

[ACCOUDER. — TO LEAN ON ONE'S ELBOW.]

I lean on my elbow, *netéskəssin*; 3rd person: *téskəssin*.

— on it, *netéskəssin arenaṛbek*, or *abasik*, on a tree.

[MS 6, 7] **[ACCROCHER. — TO HANG UP, TO HOOK.]**

I hang it up, I hang it, *nenaiṛbittetən*; 3rd person: *ən*, *nenaiṛbittraṇ nepedinek kouksis*, e.g. I hang it on my arm, *naṛibitsin*.

I get caught/hooked on a piece of wood, e.g. *nenaiṛbitsin*; 3rd person: *naṛibitsin*; see "entangled."

[ACCROUPIR. — TO SQUAT, CROUCH.]

I squat on the ground without a mat, *nemitsiʔkapi*; 3rd person: *ts*, *nepaṛigḡikapi*, or *nepapaṛigḡikapi*.

[ACCUSER. — TO ACCUSE.]

I accuse him, *nepitigarañi*; *nepitigaršé*.

I accuse myself, *nepitigaresi*.

I accuse him, expose him, *nemʸskenañi*; do not expose me, *mʸsak mʸskeniʸkan*.

[ACHETER. — TO BUY.]

I buy. See above.

[ACHEVER. — TO FINISH.]

I finish something, (animate) *nekisihañi*, *nekisiʸtʸn*; 3rd person: *akis*, or *nemétanaskiʸtʸn*, (animate) *nemétanaskihañi*, e.g. *pʸʸkʸaʸñi*.

I finish speaking, *neméttañtsemi*; 3rd person: *mét*.

— finish writing it, *nekisasiʸxamen*; 3rd person: *akis*.

[ACRE. — ACRID, SHARP-TASTING.]

Acrid, bitter, sour, *ʸssaghipʸgʸat*; (animate) *pʸgʸʸʸ*.

[ADMIRER. — TO ADMIRE. See below.]

[ADONNÉ. — ADDICTED.]

He is addicted to every kind of vice, *nipskenasákesʸ*; 1st person: *nenipskenasak*.

[MS 8, 9] [ADOUCIR. — TO SOFTEN, TO SOOTHE.]

I soften him, appease him, with words, *nedasighimañi*; 3rd person: *ʸdasi*.

I soften him, appease him, with something, *nedasighihañi*.

I soften him, appease him, on his behalf, *nedasighiʸtasañi*, *nedasighitasésañi*; (inanimate) *nedasighiʸátʸn*.

I appease him on his behalf, or *nedasigʸéʸañi*; 3rd person: *ʸdas*.

[ADMIRER. — TO ADMIRE.]

I admire, *añisagherdaminañgʸat*, (animate) *gesʸ*; *nedañisakérdam*; 3rd person: *ʸdañi*.

— it, *nedañisakghérdámen*.

— seeing it, *nedañisakinamen*, or *nedañisaghi*, etc.

— him, *nedañisakérmañi*; seeing him, *nedañisaghinasañi*.

I admire him while listening to him, *nedansaghitam*.

I admire it while listening to it, *nedañisaghiʸtamen*.

— him, while listening to him, *nedañisaghiʸtavan*.

I am admired, *nedañisagghérmegʸsi*.

I am admired and listened to, *nedañisaghattañʸgʸsi*; 3rd person: *añis*.

That is admirable, *añisakérmegʸat*; he/it, *gʸʸʸ*; *mañirehinañgʸat iʸ*, or *mañirehíghen* — one has nothing at all comparable, it is so beautiful.

— to look at, *añisaghinañgʸat*, he/it, *gʸʸʸ*; *nedañisaghinámen*, I see it with admiration; (animate) *nedañisaghinasañi*.

I make it, render it, admirable, *nedañisaghiʸtʸn*; (animate) *nedañisaghihañi*.

[AJOUTER. — TO ADD.]

I add it, I mix it, etc., *nekʷradénemen*; (animate) *démañ*; 3rd person: *aks*; counting gold, etc., *nekʷradéghimañik*, e.g. *sʷriañik*.

[MS 10, 11] [ADOPTER. — TO ADOPT.]

I adopt him as my son, *nʷnémañinxañ*, or *nʷnitzañinxañ*, for a son or a daughter, understood: *nia sénémañikañia*; for my daughter, *nʷdʷskañ*; I have her as an adopted daughter, *nʷdʷskésañ*.

I adopt you, *nʷnémañin khaghe*; for a parent, *nederañgsmxañ*, understood: *nia érañgsmxañia*; 2nd person: *ian*; 3rd person: *añit*.

[ADROIT. — SKILLFUL.]

A man who is not at all skillful at killing animals, etc., *matsighenañibao*; a woman who does not know how to work, etc., *matsigʷskʷao*; a man or woman who always works, *sañibao*.

[AFFAIRE. — BUSINESS, MATTER.]

I have business, I am occupied, *nʷdamarókké*.

— with that, I profit from it, *nʷdañibédamen*; him, *nʷdañibémañ*; 3rd person: *ʷd*.

That is my main business, *nemeseghikʷérdamen*, or *nemesérdamen*; 3rd person: *ann*.

[AFFAISSER. — TO SAG, COLLAPSE.]

This sack, e.g., was full of tobacco, and now it is not — because it has sagged, been pressed down, *nákaʷrak ʷdamañik*; that is [sagged], *naʷkaʷré*.

[AFFERMIR. — TO MAKE FIRM.]

The cabin needs to be made firm, e.g. with forked props, *tsiʷtsitʷañsʷ*.

I make it firm, etc., *netʷtsitʷhʷmen*.

[AFFILER. — TO SHARPEN.]

I sharpen a knife, axe, etc., *nekittadʷn*; 3rd person: *akitt*, or *nekittadassi*; 3rd person: *kitt*; I have sharpened it, *nekisitadassi*; sharpening stone, *kittadañgan*.

[AFFLIGER. — TO AFFLICT, GRIEVE.]

I am afflicted; 3rd person: *gag*; or *nʷssikerdam*.

I afflict him, or *nʷssikérdamihañ*; 3rd person: *nʷssikerdamitéhañsi*, I have distressing thoughts; that afflicts me, *nʷssikérdameskañgoun*; my heart is afflicted, *ʷsikté nerésañgan*; *nʷssighérdamihssi*, I afflict myself.

[AFFREUX. — DREADFUL.]

That is dreadful to see, *tsibaghinañgʷat*; he/it, *gʷsʷ*; it seems dreadful to me, *netsibaghinámen*; (animate) *nasañ*, *netsibaghimatsenasakesi*, *tsibaghitañgʷat*, dreadful news.

[AFFUT. — HUNTING BLIND, LYING IN WAIT.]

I am on watch, waiting for the deer, etc., when one goes a bit far off for that, *nedaskʷpema sipsak nʷrkak*, etc.; I am going there, *nenañsiskʷpema*, or better, *nenañʷkʷpema*.

[Pages 12, 13, 14 of the manuscript are blank.]

[AGE.] [MS 15]

How old are you? *kekéssigadémenasa*; 2 years, 3 years, *nenissigademé*, *nenessigademé*; 4 years, 9 years, *neiéssigademé*, *nenaiínigademé*; 6 years, *nekštansnekéssigademé*, etc.; 11 years, *nekšdaĩtkao nekéssigademé*; 20 years, *nisiniské nekéssigademé*; she is of age, e.g. to be married, etc., *kisígø*; I am the same age as he, *netaiérghirébena*, *ketaĩ*, etc., *aĩérghiršk*; that one is older, *sa mesáirigademé*; I am in the flower of my age (said of a man) (Lat.), *nenéraĩšĩbaĩ*; 3rd person: *nér*; I am there (said of a woman) (Lat.), *nenéraĩšškšai*.

[AGRÉER. — TO APPROVE, TO LIKE.]

I approve of it in thought, *nšrérdámen*; (animate) *nšréрмаĩ*; 3rd person: *šr*.

— by sight, *nšighinamen*, *-nasai*, *nšrínamen*.

—, he lives well, etc., *nšritebi'nasai*.

[AIDER. — TO HELP.]

I help with that, *nšitzokkédamen*, e.g. his prayer, etc.; (animate) *nšitzokkémaĩ*, I help him either by ... or in effect by giving him something.

—, *nedarenemassi*.

— to do something, *nedarenemasai*; "O God, come to my assistance" (Lat.), *ikansšmši*, *-araĩbami*.

—, I take him to help me, help me get up, *šanaĩgheni*; 1st person: *nesanaĩghenai*.

I cannot do it, being sick; help me get up while I am burdened, *aĩmikenĩ*; 1st person: *nedaiĩmikenai*.

Help me, lift my load for me, it being on the ground, the other end standing.

Facsimile p. 013 · printed p. 381 · guide words AIG–AMA

[AIGLE. — EAGLE. See ANIMALS.]

[AIGRE. — SOUR.]

That is sour, *šssaghipégšat*; (animate) *pšgšš*.

[AIGU. — SHARP, POINTED.]

That is sharp, *kesighir'š*; plural, (inanimate) *kesighiršar*; plural, (animate) *-ršak*.

[AIGUISER. — TO SHARPEN.]

I sharpen it, *nekittadšn*; 3rd person: *ak*; — for him, *nekittadášai*; sharpening stone, *kittataĩgan*.

[AILE. — WING.]

The wing of a bird, *šrgšanigšn*; he has wings, *šrgšanšo*; they [have wings], *gšnak*.

[MS 16, 17] [AIMER. — TO LOVE.]

I love him/it; (inanimate) and (animate): *nemššsaĩtzĩn*.

I love him, *nemššsaĩrai*; this form is used almost only in the passive (Lat.), e.g. *nemššsaĩriks*, etc.

I love him with affection, *nemššsaĩtzitėhaiĩmaĩ*; (inanimate) *tehaĩdamen*.

I love him with all my heart, *nenekštširas'assaĩtzĩn*; 3rd person: *šn*; I am as if filled with love for him, (inanimate) *nebėgšasėrdámen*.

I love him attachedly [with devotion], *nekesaĩtzĩn*; (inanimate) *nekessaĩtekaĩ'damen*, *kikkaĩn*, or *nekakėsaĩtkandam*; 3rd person: *kakėsaĩtkandam*, *nekesaĩtekaĩdamen*; *ki*, I love you attachedly; *išnasa é'to kedera'saĩtsinaĩk kenitzaĩnšaiĩk*, is it thus, then, that you [pl.] love your children? If you were not so lovable, etc., *šaėdasanregšianė mdahaba kederghikšasaĩrerššn*, etc.

I do not love him at all, I do not find him at all to my liking, *nebėgšasėremaĩ*, or *nepirėšėremaĩ*; "I love him to distraction" (Lat.), *nedatsėšėremaĩ*; (inanimate) *dámen*; likewise, he does good or ill to me, and I do

more of the same to him, etc., *nederañbirasámañ, sêhañ*.

[AIR. — AIR (ATMOSPHERE).]

Air (Lat. *aer*), *sêkissk*; in the air, *pisiskiské*; beyond the air, in the sky, *assekiské*; I catch it in the air as it passes, *nenitêpeten*; 3rd person: *en*; (animate) *nenitêphañ, sipsis*, e.g.; the tune of a song, *ararañm^ctaiss, ni erarañm^ctamek*; a beautiful tune, *erarañm^ctaiss*; it is different [a different tune], *piräarañm^ctaiss*.

[AIRAIN. — BRASS, RED COPPER.]

Red copper, *ëisañ^csa^crak*.

[AIS. — PLANK, BOARD.]

A plank, *psikask*.

[AJUSTER. — TO FIT, ADJUST.]

That does not fit, [it is] too big, e.g., *ësseriré io*; 1st person plural: *nederañbañsibena*.

[ALLER. — TO GO.]

Let us go to his tomb, etc., *nemañ kederañbañsibena*, or *aranbañsida éresik; ni eribot kesérmegsitsik, pa^ctriañiskékké téhañrasi metsinéa*.

I do not want to go there, *mda nemañ nekadasí aiañ*. See "I go."

I am thinking of going there, or there, e.g. for a short while into the interior [?], *nekisitéhañsi*.

I go there absolutely, without swerving or turning aside, etc.; that is where I wish to go, *nédañtsoßsé*.

Two cannot go [together] — the path is too narrow, e.g. only one can go, *mda kisinisössén, nekëitössañ, nekëitössék*, etc.; *ni arañbañsik*, go one after another, ○ ○; e.g. *tekahañbansin*, one goes one after the other, ○ ○ ○ ○; *nekënañtsi é^cto*, is it a long time since I went away? *ké^cseta pötsakañsik, ne ké^cseta arañbañsin*, as far as there is a gallery/passage, e.g., one goes there, etc.

[Page 18 of the manuscript is blank.]

[MS 19] [ALLONGER. — TO LENGTHEN.]

I lengthen it — a strap, a blanket, *nekënañbéghenemen*; 3rd person: *ak; nesasagañbéghenemen, nesiptaghenemen; kënañbéghénañs*, etc.

[ALLUMETTE. — MATCH, KINDLING.]

A match — that is, leaves, straw, or rotten wood for lighting a fire, *peténigañ, ar*.

A match, e.g. of sulfur, or a thin piece of wood, etc., *tsatsekesañsé^ctömeghir*; that with which one lights [a fire], *tsekesañsañganar*.

[ALLUMER. — TO LIGHT, KINDLE.]

I light a candle, *netza^ckesemen sassenemañgan*; 3rd person: *etz*.

Light it, *tsekesé, netsa^ckesañ* — [said] of a pipe, a bird, an animal, etc.

[AMANDE. — ALMOND.]

Almonds, *pagañ, nar*.

Facsimile p. 014 · printed p. 382 · guide words AMA–ANI

[AMASSER. — TO GATHER, AMASS.]

I gather them, put [them] together, *nedañgêhémenar*; 3rd person: *sd; nemañsañgêhémenar*.

I gather up provisions, e.g. *nemaéad̥s*, or *d̥sn*, made, etc., *maéad̥sk̥s*; it would be good to make some, *srighenba maéad̥smeghé*.

I go to look for, to gather, acorns and other fruits, *nemasiné*.

I gather many things, *nemes^cairi^ct̥sn kég̃i*.

[AMENER. — TO BRING.]

I bring him from there to here, *na^cχ̥s^crañ*, *na^ck̥sd̥sarañ*, or *nená^csrañ*; (without the personal marker *ne*) (Lat.).

—, *nepéd̥ssad̥sn*; 3rd person: *apéd̥*; (animate) *nepéd̥ssarañ*; 3rd person: *apé*.

— to him, *nepétasrañ*; 3rd person: *apét*.

— by water, that, *nepéθód̥sn*; (animate) *nepéθsrañ*.

— by sail, *nepédékessi*; 3rd person: *péd̥*; (animate) *nepédékessemañ*.

—, *nepétsiphañ*.

You brought me here, that is, you are the cause that I have come, *kemesih̥sari*; it is derived from the verb *neder̥ssarañ* (Lat.), etc., *nemesit̥sarañ*.

[MS 20, 21] [AMBASSADEUR. — AMBASSADOR.]

Ambassadors, that is, those who come [and] go to make peace, [or] an alliance, *nañdañg̃sdaghik*.

I go on an embassy, *nenañdañg̃sdam*.

[AMER. — BITTER.]

That is bitter, *ssaghipég̃at*.

I find it bitter — of ..., *n̥ssaghi^ctamen*, of gold [?].

[AMEÇON — see HAMEÇON (FISHHOOK).]

Fishhook, *maghi^ckañ*, or *tasap̥snigañ*; I fish with a hook, *nedañimé*; 3rd person: *añimé*; *dedañibañimé*, I come; I put bait on it, *nedañiñghé*; the bait, *añiñgan*; what bait do you use? etc., *kég̃i éñiñghétasan*? with a little meat, *siossis nedañiñghé^ctt̥s*.

[AMORCE. — BAIT. See AMEÇON.]

[ANCIEN. — ANCIENT, OLD.]

The elders of times past, *negañini areñañbak*; an old thing, an old custom, *negañinié*; if it were an old custom, *negañiniañsiñghé*.

[ÂNE. — DONKEY. See ANIMALS.]

[ANÉANTIR. — TO ANNIHILATE, UTTERLY DESTROY.]

That is annihilated, *anališ*.

I annihilate his sin within him, *nedañintasrañ éri saaghiarasékañis̥sa*.

I annihilate that, *nedanet̥sn*.

[ANGUILLE. — EEL.]

Eel, *nahañm̥s*, *m̥sak*.

— salted, *nahañm̥s-sañrañiseiéigan*.

— dried, *ag̃sañn*, *nak*; the gills (crevilles?), *sraghiesiar*; the gall, *visi*; a hook for catching eels, *néssañigañ*, *nar*; I cook it in the ashes, *nedabigañidésé*.

[ANIMAL. — ANIMAL. See ANIMALS below.]

[ANIMER. — TO ANIMATE, ENCOURAGE.]

I animate him, urge him on, etc., *nemerkitéhañmañ*.

— with words, *nemerkímañ*.

— exhorting him, *nekakésémañ*.

[MS 22, 23] [ANIMAUX. — ANIMALS.]

Animals, *asaasak*; the young of animals are called, *nañbékikx*, *skékikx*, [these forms serve] for the male and the female.

Donkey, *españihahassis*, or *mémagañiraghesess*.

Ox, *káxs*, * *sak*; male, *nañb*, etc.

Horse, *ahasakx*, *sak*; male: *nañbéssem*, etc.; the young, *nəssédəks*, *nəssédəksak*.

Roe deer, *norké*, *ak*; the male, *aiañbe*; female: *hě́rar*.

Stag, *mañrs*, *sak*; male: *aiañbé*, etc.

Lynx, *mañrsem*, *mək*, or *məak*; the male, *nañbéssem*, *mək*; the female, *skəssem*, *mək*; *asé'hañnedo*, *dəak*, a fierce beast, whatever it may be (Lat.).

Seal (sea-wolf), *akikx*, *kəak*; the male, *nañbaákikx*; the female, *skəaákikx*.

Fox, *kəañkəses*, *sak*; *kəañkəset*, fox.

A kind of lion (cougar/mountain lion), *pi'tañrs*, *rəak*; male: *nañbéssem*; female: *skəssem*.

Hare, *matteğəss*, *sak*; the male, *nañbéssem*, etc., *pezs*

[* Probably from the English word "cow"; as some of the southern Indians adopted the Spanish word "vaca," corrupted to "wah-kuh." — Editor.]

Facsimile p. 015 · printed p. 383 · guide words ANI–ANI

[Continued from previous page — the ANIMAUX (Animals) list continues.]

Moose*, *məs*, *məssak*; the male, *aiañbe*; female: *hě́rar*.

Bear, *asəss*, *səsak*; the male, *nañəaskx*; the female, *atsəskx*.

Porcupine, *mañdaəss*; the male, *nañbaañkx*; the female, *atsəañkx*.

Beaver, *tema'kəé*; male, *atsimeskx*; female: *nəsəmeskkx*; a beaver that has young in her belly, *nəsəmeskx* *nəsaïdé*; the male, *nañbémekx*; female: *skəmeskx*.

Otter, *skékikx*, *nañbékikx* — the same is likewise said [dicitur] of the marten; *kisnighé*, *pagamké*, almost like an otter, but which *maskimañgəss*.

Marten, *həpana'kəss*.

Muskrat, *məskəss*; the muskrat, *məseəss*, is like the beaver; † like a muskrat, *məsbəss*.

Anikəsəss — chipmunk.

Nañisen, *skəsen*.

Mi'kəé — squirrel.

Səgəss — a kind of ermine, or *əañbígs*.

Prénikx, *məsanikx* — these two have beautiful fur.

Səgañkx — a stinking animal.‡

Məsbəss — another stinking animal.

Pékané.

Turtle, *tərebé*; its shell, *amikenakə*; turtle, *naibékinakə*, *skéékenakə*.

Aketsebañrassə — snail.

Aréskané — large, like a dog.

Monkey, *tsé'kanébes*.

Tsañghé, *gak* — crayfish.

Tsegəares, *-sak* — frog, etc.

Sigəskəé — cricket, a small creature; lizard, *kekatañrañgə*; *trañres*, *-sak* — grasshoppers; *tərebé*, *-bak* — turtle.

Bábis — mite [chigger] in the hands, etc.

Maringəin, *tsé'ssé*, *ətséə*, *əak* — fly.

Biting gnats (brûleaux), *pekəsisak*; singular: *pekəsit añməsé tavan*.

Pesə, *érigsə*, *sak* — ant.

[* In English orthography, "moose." — Editor.]

[† Hence the popular name of this animal in the New England States, "musquash." — Editor.]

[‡ Hence the American name of this animal, "skunk." — Editor.]

Mole, *mémərañsəkanəšéssə*.

Mouse, *əaibigəsséssə*.

Spider, *méməssrabikké*.

Maskeké — toad.

Pə'kəé, *kəək* — worms that are found in meat, on provisions.

[PARTES ANIMALIS. — PARTS OF THE ANIMAL (Lat.).]

ətep — the head.

manəé — the cheek.

məsi'ttan — the muzzle.

əpíghé, *gak* — flat side/flank; *məssisəpíghé* — of a moose; *nərkəəpíghé* — of a roe deer.

əsskəšəes, *sak* — the meat of the shoulder.

əder — the shoulder.

əikəé — the thigh; *əikəəšəakə* — the meat of the thigh.

əsinássaghé — the paunch of the moose, or of the deer; that is where, first, its food is; *əraghesé* — where, second, its [digested] food is.

ətəřəak, *mətəřəak* — where the fat is.

əpának — the pluck [entrails], that is, the liver.

əsskənn, *nar*, or *əsskənnəgəř* — the hard part that somewhat resembles the pluck.

[OISEAUX. — BIRDS.]

Birds, *sipsak*.

səšaňgan — eagle.

tarégañ, plural *ñik* — crane.

əigəérré — swan.

mkasés — raven.

əaĩptéghé, *ak* — wild geese (outardes).

nahame, plural *mak* — turkey.
matsiress — partridge.
metéhäi'ré — loon.
pipig — bird of prey.
asé'érak — geese [?].
kakass — the cuckoo.
séraiüé — the owl.
tataig — which is entirely white; it is almost [text unclear: "prêtre des mores"] [?].
préss, préssak — passenger pigeons.
kikimes — duck.
arentegsiress — a duck, a kind of duck.
kara'kara'mess — crow.
ahaiséss
agānes

Facsimile p. 016 · printed p. 384 · guide words ANN-APP

[Continued from previous page — the list of animal/bird names continues.]

aiñattass, tsgheresk, tsghereskak — starling.
kaiisé
aiñathass
mekimins, sak — a bird entirely red with black wings.
sésibañregané
séséss
añdäa'ré
kask
pitampské
amkameness — a bird that looks at the sun.
kaák, or kaiak
arentigsiress
ssidak
kakesokéss
kakesiketäi'ré
viiss
meretsés
meskigañdaghi'ré
eskadadéss
tsiréss
tarégak
añbitsirakak
anbighirakak

tsitses

tseskeséggöss

nénétass

[MS 24, 25] *Anahg**gak*, *avahassak* — there are none, etc.

*Nen'itas**m* — my domestic animal, be it a dog, a bird, etc.

*M'tas**sak* — one tames them, they are domestic animals.

[ANNONCER. — TO ANNOUNCE.]

I announce publicly, *nədk**xémi*; 3rd person: *sd**x'kxém*; understood: *nia* *xétkxémia*; 3rd person: *sd**xkxémidé*.

I announce publicly, I raise the cry, *neba**ibaighen*, *neba**ibaighima**rik*, *neba**iba**rik*, or *banbank*; imperfect: *neba**ibangghsban*, *ni* *éd**tsi*, *ba**iba**iga*, *ba**iba**iga**ineban*; *ni* *éri* *ba**iga* *ni* *éd**tsi* *ba**iga*, that is how much I can cry out, etc.

[ANCRE. — ANCHOR.]

Ship's anchor, *tás**apena**ipskša**igan*; I drop [moor] it, *netsa**špéna**impskšé*.

[ENCRE. — INK.]

Ink to write with, *aš**i**χiga**ñé*, or *é**si**ghighét**xmek*.

[ANGE. — ANGEL.]

Angel, my angel, *angéri*,* *ak*; *neda**i**gér**im*, *neda**i**gér**imi*.

[ANNÉE. — YEAR.]

Year: 1, *nek**tsigaden*; 2, *nissigaden*; 3, *tsigaden*; 4, *ié**sigaden*; 5, *na**i**nigaden*; 6, *negsdans* *késsigaden*; 11, *negsda**ñtkao* *késsigaden*, etc.; 20, *nissiniské* *késsigaden*, etc. How many years are there? etc., *késsigaden*, etc.; how many [years] is it since you have been here? *kekéssigadenépinnasa*? It is two years, *n**nissigadenépin*.

How long has it been since you went far away? *kekessiganésé*?

[APPAISER. — TO APPEASE, CALM.]

I appease, *neda**sighih**xé*, *neda**sighighémi*.

I appease with that, *neda**sighi**'ta*; 3rd person: *asighi**'tañ*, *ni* *éri* *asighita**ñia*.

I appease him with words, *neda**sighima**ñi*.

I appease him by action, *neda**sighiha**ñi*.

I appease him on his behalf, *neda**sighisésa**ñi*, *neda**sighitasésa**ñi*; I cannot appease him on his behalf.

I appease him while he is quarreling, *netsighi**thara**ñi*; 3rd person: *st*; likewise [said] of a child who is crying.

I calm myself, *nedé**'ksim**xskér**dam*, or *nedé**'ksin**skar**ra*.

*Neda**sighi**'tasa**ñi* — I cannot appease him, whatever I do to him, etc.

[Page 26 of the manuscript is blank.]

[MS 27] [APPAROITRE. — TO APPEAR.]

I appear after my death, *nenami**híg**xsi*.

That is how I do it, [how] I appear, *neder**thisin*; 3rd person: *sd*.

That is how I appear; that is how he appears, *ni* *sderina**i**g**xsin*.

That is how the devil appears, *ni* *érina**i**g**xsit* *matsinisésk**x*.

That appears, *namihig**šat*.

[APPARTENIR. — TO BELONG.]

That belongs to me, *nstzañnemen*, (animate) *nstzañnaii*.

[APPÂT. — BAIT.]

Bait for the fish-hook, *asañgan*; there is some, *asañgañisx*; what bait are you using? *kégxi, ésañghé^ctašan?*

Answer: *siošsis nedasañghé^ctə*.

[APOSTUME. — ABSCESS, APOSTEME.]

Abscess, *pemëé* or *meri*; there is some in this swelling, I have some in my body, etc., *apx nhaghek pemëé*.

[APPELER. — TO CALL.]

I call, I give a cry, *nebañbañik*, *nebañbañighén*; 3. *bañbañik*.

I call him from afar with a cry, *nebañbañikímañi*, 3. *abañi*; I call him with a sign of the face, *näikðigšañmañi*.

I am called (my name is), *nederisisi*, 3. *arisisx*.

I call that N., or I name it (Lat.), *nederisittamen* N., or *nenesedohamen*.

I call him N., I name him (Lat.), *nederisi^crañi*, or *nenesedohañi*; 3. *əd*.

I call you, etc., *kenesedohəren*.

That is called N., *io arisi^ctañisx*; let no one call me N. any longer, *məsak əsenni arisirikits* N.

He was called — said of a dead man (Lat.) — *érisisitbána* or *arisisəbána*; *kégxi éhérisisəsanigak*, etc., *éhérisisəbanigak*.

[APPÉTIT. — APPETITE.]

I have an appetite, *nekadə^cppi*, 3. *kadə^cppx*; for that, *nekado^ctamen*, (animate) *nekado^cpəri*, *kekado^cpər*, etc., *kekado^cpi*, for me.

[APPÉTISSE. — TO MAKE SMALLER.]

I make that smaller, *nepiði^ctən*.

[APLANIR. — TO LEVEL, SMOOTH.] [MS 28, 29]

I level, e.g. the road, where there are, e.g., little mounds, *neséssnakéhémen*.

— I even out the ground, etc., *netétebakké^chémen*.

— the earth, *nərkéhíghé*, or *nəkké^chémen*.

[APLATIR. — TO FLATTEN.]

I flatten something in order to enlarge it, e.g. a bullet, etc., *nesibikšaketé^chémen*.

[APPLIQUER. — TO APPLY.]

I apply the greasy earth (clay), *neda^csəhañi mazarəşnnes*.

[APPORTER. — TO BRING.]

I bring that, *nepétən*, 3. *ap*.

— from that place, *nədən*.

He brings it from there, *ətskaəssadən*, *ətskaəssadañisx*; one is on the way to bring it.

I bring that for him, *nepétasañ*, or *nepédəssadasañ*; *nepétasañ sar*, I bring a deerskin for him, or *nepetasañinar*; they, *nepétasañina*; 3. *ap*; *kepétasi*, you [bring it] to me; *kepétən*, I to you.

I bring him, (animate) *nepéssañ*.

[MONTRER. — TO SHOW.]

I show him, etc., *nešéšittrañ*, or *nenamittrañ*.

[APPRIVOISER. — TO TAME.]

I tame, e.g. a bear, *nenegatsihañ*, *ašəssəs*, or *nərritasəmin*, etc.; *nitasəak*, one [tames] them, etc.

[APPROCHER. — TO APPROACH.]

Come near, *péssədəssé*; 1st: *nepéssədəssé*.

I approach that, *nepéssəsekámen*, (animate) *-kasañ*, [of] a man, e.g.

I bring something near, that is, I set it close while still holding it by the hand, *nedasitenemen*, (animate) *nedasitenañ*.

[APPUYER. — TO LEAN, PROP.]

I lean on something while walking, *nedañbadéhəsi*.

Against something — also (Lat.) on a man — *nedañbadaškassin*.

Lean that against something, *añbadéttə*; 1st: *nedañbadéttən*.

I prop up a child, *nedañbadé˘rañ asañis*; *nekerékekámen ndassé*, e.g. I lie down on my blanket, I rest on my elbow, my robe being over my elbow, which keeps me from getting up.

[ARAIGNÉE. — SPIDER.]

Spider, *némessrabikké*.

— makes its web, *tararabikké*; it has made it, *arabikéssa*; its web, or (Lat.) its nets, *ədarabi˘kañgan*; *əda˘rabar*, *ədarabessak*; simply (Lat.) *r˘hab*.

Facsimile p. 018 · printed p. 386 · guide words ARB–ARR

[ARBRE. — TREE.] [MS 30, 31]

TREE, *abási*; a felled tree, *asasən*; it is also said (Lat.) of a standing one.

A dry tree, *mesəakə abási*; a green one, that cannot burn, *aresksakə*.

White wood (basswood), *əighebimisi*.

Birch, *maskəéməsi*.

Cedar, *manrañidakə*; plural, *sedíak*, *mañradugək* or *mañrañdaksañdagək*.

Red cedar, *kəassághesə*.

Oak, which bears acorns, *anaskamesi*.

Cherry tree, which bears things like cherries, *maskəšəsiminəsi*.

Maple, *ssenañə*.

Red spruce, *kessihəsk*.

Spruce, *menšəskə*.

Ash, *añgmakə, agaər*.

Beech, *əatsšimisi*.

Of the elm, *anibi*.

Of the alder, whose charcoal is used for pricking (tattooing), *ədoppi*.

Wild cherry, *siḡḡésk*, or *messaiin*.

Walnut tree, *pagaïnsi*; nut, *pagan*.

Pine, *këé*; its cone (its "apple"), *kësi*; red [pine], *messkask*.

Stinking wood used to make one vomit, *sasaïḡsbémakḡ*; *satsirémesi*, for making one vomit; *ma'kḡaiin*, good to eat.

Red maple (plaine), *aksirémissi*.

Fir, *pḡpḡkaïiikḡ*, *ikḡak*, plural *sediak*.

A tree, on the ground, in which there is a crack that makes it appear hollow, *si'néskat*, or *abikḡéghe*; a tree hollow inside, but which does not show it, *assigḡéghe* or (animate) *apikḡégḡ*.

Saïbḡdéghen, there is a hole at the top of the tree, and [another] at the ground; *saïbḡdeneskat*, the same.

Pḡketsanakḡ, a stump.

A rotten tree, *adḡssagḡio*, or *adḡssakḡ*.

Seskibar, elder bushes ["suseaux," i.e. sureau, elder. — Ed.]

Ma'ri'kḡk, a place where there is nothing but hardwood, that is (Lat.), where there is no fir growth.

Araïmakiskḡ or *abasi'kḡ* or *kekakḡi'kḡ* or *siḡḡakḡikek*, *kéghe*, a place where there are trees, that is (Lat.), a forest.

Nétekḡ, a place of hardwood; there is some, *nétegḡi'ké*, *nétigḡi'kḡk* *is* *siḡhída*.

The road is full of trees, *nekḡskḡitsaghi*.

A plain, a place where there are no trees at all, *babarskḡdâi*.

The road is full of overturned trees, either on the ground or in the water, *kakepessaghirrê*.

I cross the river on a tree, *nepikagasságsé*.

The trees are turning green again, *saïghibágat*.

— are blossoming, *ni aneghi kédasi saïghibágak*.

Their leaves are [of] the size they ought to be, *sémibagat*.

I fell a tree in order to use it, or to warm myself, *nekaḡshamen* or *nekaḡtéhémen*; it must be felled, *kasahaïss*.

Pskaaïitekḡḡḡr, the branches, whether large or small, of a tree; *pskahakḡat*, or *pskaaïitekḡḡ*, it is branchy; *mesâiri*, *pskaaïitekḡḡḡio*, it is very branchy.

[ARC. — BOW.]

Bow, *taïbi*, *ak*; mine, *nedataïbi*; its string, *naïpetaiin*; a headless arrow, *arḡs*, *sar*; with a head, *pa'kḡé*, *kḡar*; *kaïkḡskarḡs*, an arrow with feathers on it, etc.; I bend (string) the bow, *nḡikḡaïikaï*, 3. *asi*, *-ïr*; I let fly, *nepḡnté*; against something, *nepemḡdâmen*, (animate) *nepemaï*.

[ARC-EN-CIEL. — RAINBOW.]

Rainbow, *managḡaiin*, *nar*.

[ARGENT. — SILVER, MONEY.]

Silver (money), *maïni*,* *ak*; *maïnié*, *maïniaïr*, which is of silver.

[ARMÉE. — ARMY.]

Army, battle, they are fighting, *aïḡdin*.

[ARME, ARMER. — WEAPON, TO ARM.]

I give him weapons, something to fight with, *nenessaïkḡ'taï*, 3. *ḡn*.

I arm myself, *nesaïkḡsi*, or *nesaïkḡbsesi*.

His weapons, *snasaikssānar*; mine, *nenesaikssānar*.

[ARRACHER. — TO PULL UP, TEAR OUT.] [MS 32, 33]

I pull a tree out of the ground, or etc., *nekétképtən*, (animate) *ni^ckétkāsan*; (animate) *nekétkénaii*, *nekétkénemen*, or *nekétkesadānar*, also in the plural (Lat.).

I pull it out, I take it with my hand, *nemanenemen*, *nemanese-men*; I remove, I cut off what is bad.

[* From the English word, money. — Edit.]

Facsimile p. 019 · printed p. 387 · guide words ARR–ASS

[ARRACHER (continued). — TO PULL UP, TEAR OUT.]

I tear it out with my teeth, *nekédadāmen*.

I tear out something, wood, or etc., *nepskātsi^cptən* or *nekétkāmen*, *kétkaīsits*, (animate) *nepskātsiphaīi*, e.g. *pekāhaīi*.

I tear off her breasts, *neteminssaīganéphaīi*.

I tear out his tongue, *netemirašéphaīi*; *kétenaīs*, one tears it out, or *kétkaīs*; 1st: *nekétenemen*, *nekétkāmen*.

I tear out his hair, [body] hair — likewise of an animal (Lat.) — *nepskāsa^charaīi*.

I pluck out the hairs of his beard, *nepskāitā^charaīi*.

[ARRÊTER. — TO STOP.]

I stop, while traveling, in some place, *netzanāssé*.

I do not stop there, I go farther, *nekeskamāssé*.

I stop, having been walking before, *netsanigaībasi* or *peranesakké*.

I stop when about to go away, etc., *nederabi*, 3. *arab*.

I stop him as he goes to war, e.g. when he wants to make a journey, *nekalérhaīi*.

Drink stops me, *nekesaīt^csessémi*, 3. *kes*.

I am stopped by the cold, *neksitaīsreg*, 3. *kstaīsrek*; *nekesaīteīg*, I am stopped by the wind.

Fish bone, *namesipigahigan*, *nar*, or *namesipighé*; I am choked by one, *nedarāhi*, 3. *arāh*.

[ARRIÈRE. — BACK, BACKWARD.]

I draw back, *nedaīgaībaviasī*, 3. *asaīi*.

[ARRIVER. — TO ARRIVE.]

I arrive by land, *neba*, 3. *baīé*; by water, *nemesaga^crra*; I do not arrive, *nenāda^crra*; I arrive, etc., *nešémi^crra*; I come from afar by canoe, *nepétsipié*, 3. *pét*.

We shall not arrive today, we shall stay on this side, etc., *kenādarāī^cbena*; they will arrive here today, *išgatsinikkāmbi érmekizegak*, *amessagaharedīnaīi*; how many canoes have arrived? *késskamāsk méssagaraītsik*? how many canoes have you arrived with? *kekésskameba* or *kekéssréba*? one, *nenšgātrebena*; 2, *nenissrébena*; in the place where I usually live; I arrive by land carrying nothing, *nepétsi^crra*; I arrive by land or by water carrying the baggage, etc., *nepédādé*; I arrive where I wished, *nemeskumighenem*; hardly do I arrive where I wished, *asakaītsi nemes*, etc.

How many are you who arrive by land? *kekéssšsébanasa*? 2, *nenisšsébena*; 3, *nenesšsébena*; 4, *niéššsébena*; 5, *nenaiššsébena*; 6, *neksdans nekesšsébena*; 11, *nekādaītkao nekesšsébena*; 16, *neksdaīnsaīnkao nekes*, etc.; 17, *taībasaiīnsaīnkao nek*, etc.; 18, *tzaīšeksaiīnkao nek*; 19, *nārisitzaīnkao nek*; 20, *nisineské nek*; 60, *negādaītineské nek*; 70, *taībasaiītineské nek*, etc.; we shall arrive tomorrow where we intend, *nāémiraī^cbena*; I arrive there, *nšémi^crra*; we shall sleep 2 nights, *kenissšgnādébanatsi*, 1st: *nenissšgnādé*; that happens — this happens (Lat.) — *arāi*, *arāighesa*, *arāighēban*;

that has not yet happened, *éssema io arâisi*; sub. *arâighé*; mg. *maïda* [not] *arâinskkêé*. [MS 34, 35]

[ARRONDIR. — TO ROUND.]

I round it — a skin, or cloth, or blanket — *neraïnsiaïéghisemen*, *nsaïnsiéghisemen*, 3. *asaï*;
neraïnsiaïakssemen, a plank, etc.

[ARROSER. — TO SPRINKLE, WATER.]

I sprinkle it, pouring, *nesssgnebaïsadn*, 3. *ss*, or *nesssgnebaïdâmen*, (animate) *nesssgnebaïraï*; into the whole corn, or *nebi nederissgahadn*; (animate) *sraïbßasß*, *sraïbßaté kesaribß*, etc.; that seasons the sagamité (corn porridge) well, or makes good soup.

[ASSAISONNEMENT. — SEASONING.]

Seasoning, *pebihigaïñ*, or *segßahígaiñ*.

[ASSAISONNER. — TO SEASON.]

I season, *nedapebihé* or *nedapebihighé*; with it, (animate) *nedapebihaiñ*, *nedapebihéhaiñ*, 3. *sdap*, or *nedapebihighéhaiñ*, (inanimate) *nedapebihétñ*; *pebihighé is*, seasoned with that.

Facsimile p. 020 · printed p. 388 · guide words ASS–ATT

I cook it hot without seasoning, *nepaïgsbihé*, 3. *paï*.

[ASSEZ. — ENOUGH.]

It is enough, *tébat*; it is good enough for doing that, *sdereghikkxi kesarisin*.

It is enough, *tébat*; it is enough for one man — 10 chats (raccoon skins?), e.g., for a robe — *tébágß*; of the animate (Lat.).

He has enough with one deer[skin] to cover himself, *stébagßinar sar*.

He has enough with one blanket, *stébagßin moskesé*.

[ASSEMBLER. — TO ASSEMBLE.]

They assemble, *maiéssaïñ*.

I assemble the men, *nemaéghimaïk arenaïbak*.

I assemble them, *nemaïssadónar*; they are [assembled], *kisi maïssérak*; we [assemble], *nemaïssétaïbena*, *neïtsimaérra*.

[ASSEOIR. — TO SIT.] [MS 36, 37]

I am seated, *nedápi*, 3. *apß*.

I am seated with my feet in front, *nemámékéssi*; on my heels, *nedasitegsakébi*.

— on the ground, *mtsisi nedápi*, or *nemitsikapi*, 3 *mit*.

I am seated beside him, *nedapittasaï*; beside that, *nedapittamen*, or *neksanepittasaï*, 3. *sd*.

I am seated at my ease, *nßreképi nßrkéssin*, I am lying at my ease; we are all seated on one side, *nedisiganapibena*, 3. *isiganapßak*.

I am seated on a bench, or up high, *nßskidapi*, 3. *skidapß*.

I am seated low, *netabesabi*.

I am seated high, *nedáspabi* or *nemúspabi*; too high, *nßsaïmi mßspabi*.

Now they sit down, *ni apßredin*; *sipkiskaïñ*, they have been standing a long time.

[ASSISTER. — TO BE PRESENT, ATTEND.]

I was not present at the prayer.

I am present, e.g., at prayer, at war, etc., *nesitsi[˘]rañ*, or *ra pañbabi[˘]meghi*, etc.

I am present at a ceremony, *nesésisi*, e.g.*dimeghé*; likewise, I go to the cabin of the one who is to die. I am not present at his death, *nskešsi*; at some assembly, combat, mass,; they are assembled, *maéssak*.

[ASSOMMER. — TO KNOCK DOWN, CLUB TO DEATH.]

I club him down, *nedañimasitéhañ*, 3. *adañ*.

[ATTACHER. — TO TIE, ATTACH.]

I attach myself to something, *nekirañbátsi*.

— to him, I am of his party, *nekirañbatsi[˘]tasañ* or *nekirañbátsi ébaghek*.

I tie, *nekerabísi*; that, *nekeraberemen*.

I tie it well, *nedassamaberemen*, (animate) *-mabi[˘]ran*.

I tie up the slave (captive), *nebabédagšabi[˘]rañ*.

— to the post, *nedassidabi[˘]rañ abasik*.

I am attached to him with affection, *nemé[˘]taidérmañ*.

I fasten, e.g., a deerskin to the door to keep out the wind, *ssé nekébégabirañ*, (inanimate) *nekebégaberemen*. *Nedañikékabisi*; that, *nedañikékaberemen*.

I fasten, tie, put on linen, a blanket, from the belt down, that is, like the breech-clout of the Iroquois women.

I have an attachment to that, I love it with attachment, *nekesañdérdámen*, (animate) *déremañ*.

I have an attachment to this land, e.g., *nekakésañtekañdamen iskki*; to him, *nekakésantekañ*.

I tie a stone to his body in order to throw him into the river, *nekedaskaharañ*.

asakañtsi kerami[˘]ré or *keramš step*, his head barely holds on, etc.

I fasten some thing, *nederégaberemen*, (animate) *nederégabiran nederektšn*, *añtsréañšéghen*, I put a cloth over my shoulders, e.g. the amice.

[ATTAQUER. — TO ATTACK.]

I attack him, *nšneñhan*, or *negaghihiñian*.

A fort attacked, *ntañšš* or *ntañššé*.

We attack it, *nenitsnénasé*.

[ATTEINDRE. — TO REACH.]

I reach it with my hand, *nenaskañnemen*, (animate) *nenaskañ*, without taking it, e.g. its being in a hole, *nañ*, 8. *šnas*.

I cannot get it, *nenaskañneman*, 3. *šnas* or

Facsimile p. 021 · printed p. 389 · guide words ATT–AVE

I am cruelly stricken, I suffer, etc., *nšssighíné*.

[ATTENDRE. — TO WAIT.]

I wait, *nedaskasañibi*.

I wait for it, *nedaskasi'ttən*, (animate) *nedaskasihañ*, e.g. *ketsragər*; likewise, *pañbatamsaigan*, when one prays; wait for him, *skasihé*; for me, *skasihi*; wait a little, *pera menni*.

I have been waiting for him a long time and he does not come; I am tired of waiting for him, *nesisaskasihañ*; absolute form, *nesisaskasañibi*, I am tired, etc.

I wait for him here where he is to pass, to come, and I will speak to him, *nedaskshañrañ*.

[ATTENTIF. — ATTENTIVE.] [MS 38, 39]

I am attentive, that is, I listen, *nekiktam*; imperative: *ki'ta*; they, *ki'taməskə*.

[ATTIRER. — TO ATTRACT, DRAW.]

Greasy earth, e.g., attracts (soaks up) oil, or bark — it draws it in, *sripekəñani're*.

[ATTRISTER. — TO SADDEN.]

I grow sad, *nəssighérdamité'hañsi*, 3. *gag*, or *nəssikérdam*; that saddens me, *negaghiəsañdérđamskañgən*, 3. *aga*; *métsinéda amatséssən namitasañiné*.

I sadden him, *nəssikérdamihañ*, 3. *əs*.

[ATTRAIT. — ATTRACTION, CHARM.]

I find charms in that, *nemé'tañdérđamen*; I stay with him with attachment, *nemétañdérmañ*.

[ATTRAPER. — TO CATCH.]

I catch up with him while walking, I join him, *nedatemi'kasañ*, 3. *ədat*.

I catch him as he flees, whether I kill him or bring him back, *nedatmi'kasañ*; Gabriel, e.g., has very soon caught (reached) heaven, *ənaptékkamen spēmki*; 1st: *nenapté'kamen*, I have soon caught that, arrived, etc.

A trap, *kerahígan*, *nekerha*, I catch there [with] a running snare (slip-noose), *piañin*; I make some, *nederitənar*, etc.; they, *nak*; I make some, *nedapianiké*, or *nederihañ piañin*; let us make traps for the deer, *nəpəñañibena*, 1st: *nəpəña*, imperative: *pəna*; they, *pənaməskə*.

I take some [in it], *nəbiθa*; I am caught in it myself, *nəpiθəgə*, 3. *pəθəgə*; I take it in it, *nəpiθámen*; a trap for bears, *kerahígan*; for beavers, like iron clasps (jaws), *arenaragəñikerahígan*.

I make a trap for him, to take him, *nekerhiganikésañ*.

I have soon caught (reached) this place, I soon arrived there, *nenabté'kamen*.

I catch him fleeing, e.g. *nedatemi'kasañ*; I take a marten, e.g., in the trap, *nekérhañ*; being taken, *kerahsté*; it is taken, *kerahəskə*; they, *kerahəgəsk*; *mañida* [not] *kerahəgəsiak*, not taken; I take with the trap, *nekerha*; bait for the trap — see Appât [Bait]. I am caught in the trap, *nekerhəgə*.

[AVALER. — TO SWALLOW.]

I swallow, *nemesihada*, or *də*, or *nekəssihada*, or *də*; (animate) *nekəssi'charañ*.

I swallow it, *nekəssihadən*, or *də*.

I cannot swallow it, it stays in my throat, *nepesəri*.

I cannot swallow it, I am too sick, *nedaiñrasikəssihada*, *əsañimi nəssagahapagən*.

I cannot swallow because of a bone that I have in my throat, *nedarshi*, 3. *arəshə*.

I use my tongue to detach the host, e.g., which is stuck in my mouth, and to swallow it, *nəpskəadarappañ*, 3. *apə*.

[AVANCER. — TO ADVANCE, PUT FORWARD.] [MS 40, 41]

I put my mouth forward, to receive something, *nenitətamen*; the host, e.g., *neni'tə'pañ*, *hostisin*.*

Move over to that side, seat yourselves farther along, *mañtsépiks nemañiari* or *nspépiks*.

Draw back this way, *sdasamépiks*.

[AVARE. — MISER. — See below.]

[AVANTAGEUX. — ADVANTAGEOUS.]

I draw profit from it, *nemanasékké*; *kégvi baghi*, *domghé manasékkaiñ*, one takes it, one profits by it.

[AVENTURE. — ADVENTURE, LUCK.]

I have a good adventure (good luck), *nñririt*, 3. *ñririt*; *nñrিতেbena*; you (pl.), *kñrিতেba*.

[* From the French. — Edit.]

Facsimile p. 022 · printed p. 390 · guide words AVA–AUT

I have a good adventure (good luck); from unlucky as I was, I have become lucky, *nedaskámesi*, 3. *skámes*; I procure it for him, etc., *nñripegðatasaiñ*; that procures me a lucky adventure, *nñripegðatañgñ*; I have good luck, *nñririten*, or *nñririt*, imperative: *ñririti*; they, *ñriritks*.

[AVARE. — MISER.]

I am miserly, with regard to clothes, goods, *nesa^hksatsessé*, 3. *sak*.

[AVENTURE. — ADVENTURE. — See above.]

[AVERSION. — AVERSION.]

I have an aversion to that, *netsesérdamen*; to him, *netsesérmañ*.

[AVERTIR. — TO WARN.]

I warn him, I remind him, *nemi^hkémañ*.

[AVEUGLE. — BLIND.]

I am as if blinded by the smoke, *nepekesi*.

I am blind, *nenñrmessäi*, 3. *nñrmessäio*; blindly, *nñrmisi*; I walk blindly, *nenñrmæssé*, 3. *nñr*; I walk in a dark place, or *nepsegüssé*, 3. *sseg*.

I am blind as to what will become of him, I do not know what his fate will be, *nenñrmérmañ*.

The sun blinds me, *nedagadassi*, 3. *agad*; the snow, *nedagádassi*.

[AVILIR. — TO DEBASE.]

I value that, I do not give it away; I debase it, that is, employing something I value for a vile use, *nenessavañinérdamen*, *kenessa*.

I debase my person, *nenessavañinéрмаñ nhaghé*.

[AUJOURD'HUI. — TODAY.] [MS 42, 43]

Today, or *érmekizegak*; during the day, *kikizekakeban*, before noon.

[AVIRON. — PADDLE, OAR.]

Paddle — mine, yours, his, *ñ^htahagan*, *nñ^htahañgan*, *kñ*, *ñt*; *nñθamen*, I paddle to turn the canoe, etc.; I make one, *nñ^hthañganikké*, 3. *ñt*; for him, *nñthañganikkésaiñ*; I use that, as etc., *nñθaññaganighé^htsñ*.

[AUMÔNE. — ALMS.]

I ask for alms, that is, for something to eat, *nekisighé* or *nekisineskasaiñbëé*, or *nekisañsi*; from him, *nenikésaiñmañ*.

[AVOIR. — TO HAVE.]

To have; I have that, *nətsaĩnemen*, (animate) *nətsaĩnaĩ*.

I have tobacco, e.g. *ədamaĩmmi*, *kəš*; *ašdmanmšio*.

I have provisions, *nəmitsəaĩgáni*, 3. *amít*, *nšio*.

There is water, wine, or some liquor, *tašbé* or *tašté*.

I have a dog, *nətemisi*, 3. *ətemiš*.

Are there many moose? *mesairoknuša ədaĩnaĩ məšək*? there are none at all, *maĩda ədaĩšnaĩ*.

lšba arghĩkəghé, if I had some, e.g. as much as that, as large, as big as that.

Kaĩketak ni éri tagšəaĩghíghé, it is 3 years ago; if there are only 2, one says, *ni éri tagšəaĩghíghé*.

[AVOUE. — TO CONFESS, ADMIT.]

I confess, *nenanaĩbšé*; that, *nenanaĩbšəaĩn*, 3. *nanaĩbšé*.

I admit what he tells me, *nənaĩnaĩbimaĩ*.

I admit, I say "hé" (yes), *neneskəšəm*, or *neneskəšəmaš*, 3. *neneskəšəm*, *neneskəšəməbena*, *keneskəšəməš*, *keneskəšəmaš*, *neskəšəišš*, or *əraĩmsedaĩšš*, or *kitaĩšš*.

[AUTANT. — AS MUCH.]

Give me as much tobacco as that, *ni akəšnissin ədamaĩ kemiri*.

I give you as much meat as that, *ni arghikkən šios kemirer*.

I give you as many bullets as you will give me marked sous [coins], *naĩnekštəišadšarskaronskəš*, *šmarkinak*,* *nekštəišado*, etc.

[AUTOMNE. — AUTUMN.]

The autumn we are now in, *tagšəaĩgš*, or *tagšəaĩgšio*, it is autumn; the next one, *tagšəaĩghíghé*; the past one, *tagšəaĩgšé*; every autumn, *əšitəgšəaĩghíghĩ*; at the end of autumn, *méta'kkšĩ*, that is, there are no more leaves; a year ago this autumn, *ni éri tagšəaĩghíghé*, *ni*.

[AUTOUR. — AROUND.]

Around, round about something, *šəšəišnisi* or *šəkaĩiši*; I am always surrounded by them — a father, e.g.,

[* From the French *sou marqué*. — Edit.]

Facsimile p. 023 · printed p. 391 · guide words AUT–BAN

[continued] of his children; they are always there wherever I go, *nššəšnəškkaĩdaĩgšé*; we are always around him, *nššəšnəškkadašəaĩna*.

[AUTRE. — OTHER.] [MS 44, 45]

Other, *ketak*; the others, *ketaghik*, (inanimate) *kedaghĩr*; it is another thing, *piršé*, (animate) *pirššé*; that appears quite different, *pirššəaĩgšat*, (animate) *gšš*; I take him for another, *nebiššé*; e.g. thinking to kill a moose, I kill a man.

I kill you, do [?] something [mistaking you] for another, *kebi'thš*, *iršé*; you [kill] me, *kebi'thi*, or *kebittéhi*.

I take one cabin for another, *nebiššíghé*; you take me for another, *kepitsi'phi*, *kepitsinnasi* or *kepitérmi*; I take him for another, *nepitsinenasai* or *nepitsi'phaĩ*, *nepitéremaĩ*; I [take] you, *kepitsi'pher*; you take me for another, *kebégšasimi*, etc.; I take him for another, *nebégšassimaĩ*; *keššəšəš əršé*, I nearly killed you — namely (Lat.), he fired without seeing any person, and after firing he sees someone at the spot where he fired; *nepitetéhaĩ*, I did not intend to do him the harm that I have done him.

[Pages 46 and 47 of the MS. are blank.]

B.

[BAILLER. — TO YAWN.] [MS 48, 49]

I yawn, *nenebanišaiik*, 3. (animate); 3. sub. *nenebanišaikeghé*.

I yawn so much I am sleepy, *nenebanišaiiké*, *épegšotsi érghikkši kadoxía*; 1st: *nénebanišaiika*, 3. *nenebanišank*, *nenebanišaikegheban nia nenebanišaiikaïneban*; *maghi nenebasaiga*, *kadšxiaiiné*, I always yawn when I am sleepy.

[BABILLARD. — CHATTERBOX.]

I am a chatterbox, 3. *nap*.

[BABICHE. — RAWHIDE STRAP.]

Babiche, a strap, *šréghes*, *sar*; the babiche that fastens the blanket in front and at the shoulders, *aneskamaiin*.

[BADINER. — TO JOKE, PLAY.]

I play, *nepa'pi*, *šaišan*, *nšnemihaii*.

I play with him, I make him my plaything, *nepapi'χaii* or *nepa'pihaii*; the cat, e.g., plays with the mouse, makes it its plaything, *apapi'χaiir*, (inanimate) *nepapi'tšn*; they play continually, they act the fool, *kaiñghégahiaik ni érahaiáhadit*; *kégš šétsi tarahiañégš*, why are you playing the fool there, etc.

[BAGAGE. — BAGGAGE.]

Baggage, *matséssšm*, *matséssšar*, or *kégšiaiššr*; my baggage, *nematséssšmar*; I have some, *nšmatséssšmi*, 3. *am*, *-šmš*, or *nškégšai aiššmi*, 3. *ak*, *-šmš*.

[BAGUE. — RING.]

Ring, *sakirtséhšn*, *nar*; I have one, I put it on my finger, *nesakirtséhšsi*; I take it off, *neghédenemen*; I cannot get it on, *nšsi'ré*, or *nšté neretsi*.

[BAIGNER. — TO BATHE.]

I bathe, *nedakássemi*; 3. *tek*.

[BAILLER. — See above.]

[BAISER. — KISS.]

Kiss, *šatzémedšaiigan* or *šatzédsaiigan*; it shows, e.g., where I have kissed, *namihišat nštsémšššaiigañ*; I kiss it, *nštsédamen*, 3. *št*; *nštsémañ*; kiss your hand, *šatséda keretsi*.

[BALAYER. — TO SWEEP.]

I sweep the cabin, *netsikekéhémen šigšam*;^{*} (animate) *tebañšié'χaii*; I sweep with that, *is netsikéhighé'tšn*.

[BALAI. — BROOM.]

Broom, *tsikkéhígan*.

[BALANCE. — SCALES.]

Scales, *tebañbé'χigan*, *tebañbé'χaišš*, *netebañbé'χameñ*, (animate) *bé'χaii*, (inanimate).

[BALLE. — BULLET, BALL.]

Musket ball, *škaronskš*, *kšr*; large ball, *ketsisašaii*, *nar*; small ball (shot), *tsšanesié*, plural *šiañr*.

[BALEINE. — WHALE.]

Whale, a great fish, *pšdébé*, *bak*.

[BALUSTRE. — ALTAR RAIL.]

The altar rail of the chapel, that is, where one receives communion, *ahadari communiéšredimek*.†

[BANC. — BENCH.] [MS 50, 51]

Bench, *tasapšdi*, *ar*.

[BANDER. — TO BIND, COVER.]

Nedagšarañgšébi, I have my face covered, or almost covered, by my blanket.

[* Written by the English, wigwam. — Edit.] [† From the French. — Edit.]

Facsimile p. 024 · printed p. 392 · guide words BAP–BAT

I have my eyes bandaged, *nedassgšébi*; 3rd person: *ass*; or

I bandage them for him — the face, the visage, *nedassgšébirai*, *nedagšarañgšébiʹrai*; 3rd person: *šda*.

[BAPTISER. — TO BAPTIZE. See below, p. 52, 53.]

[BARBE. — BEARD.]

Beard, *miʹtsar*; I grow it myself, *nebeskitšéhš*, or *netsikitšéhš*; on him, *nebeskšétšéhš*; I pluck it out, *nebeskitšéhš*; he has none, *mda* [*mañda*] *asitsisi*; I have a beard, *nšitš*; 3rd person, negative: *mda* [*mañda*] *asitšikkšé*; *ni aneghi sañghitšarñt mitšar*, his beard is beginning to grow; *nesañghitšéhš*, I procure some for myself; the beard-like growth on the branches of certain trees, *aʹšáʹkšak*.

[BARRIQUE. — CASK.]

Cask, *mañrikkiré*, *ak*.*

BARQUE. — BOAT.

Boat, *sañšpšéragš*.

BARRIÈRE. — FENCE, DAM.

Fence, *kebakstéhigan*, *kebenañš*; it is barred, there is a beaver dam; a beaver dam, *šsekitásé*.

— of a field, or of a fort, *šakañšsenahigan*; I make one of stone, or of wood, *nekebenemen*, or *nekebakstéhémen*; I break it, *neberhámen*, or *neberhighé*.

BAR. — BASS (fish).

Fish, *magáhaghé*.

BARBUES. — CATFISH.

Fish, *šañšessak*.

BAS. — DOWN, ON THE GROUND.

On the ground, *mtsisi*.

[BATTRE. — TO STRIKE, TO BEAT.]

I fight, *nemigaʹké*; I want to beat him, *nekadasipenarai*; I want to fight, *nekadasipenasi*.

I beat him, *nebañktéhš*; 3rd person: *abaiik*; or *nekistéhš*, or *nematsirañš*; 3rd person: *amat*; often, *nekañghéktéhš*; 3rd person: *akai*.

I beat him harshly, break his arm or leg, etc., *nesanghitéhš*; lightly, *nšsañmtéhš*.

I beat him, I stone him, *pnapeskš nedagamañ*.

We fight [with sticks], *nedašdibena*; they fight, *ašššak*.

I beat him to make him cry, *nesésenaïi*.

I beat [him] to make [him] cry, *nesésenakké*; *sa gakke é^{ts} n̄nañdamitéhaïi*, I intend to make him behave by beating him, and instead I drive him mad.

I want to fight, etc., *nekadasipenasi*. [MS 52, 53]

I fight, *nemigakké*.

I habitually fight (said of a boy) (Lat.), *netsiriaïi*; I habitually fight (said of a girl) (Lat.), *netsirsköaïi*; defend yourself, fight — e.g. against the demon: a man has to fight as long as he lives, *kia atsi kessada kemerkassani këéni pemañissit arenaiñbé, ni ak̄nipenasin*; do not let yourself be conquered by the demon, *m̄ssak ðinihigskkan matsk̄*.

Kedarhitéhi, you let yourself be beaten by me, *mda* [*mañda*] *kedarsd̄r̄s*, you do not avenge yourself *mda* [*mañda*] *kedarsdasi*; *kedarhitéh̄r*, I let myself be beaten by you; *nedarhitéh̄sk̄*, I let him be beaten by him, etc., *nedarhitéhaïi*, he [beats] me, etc., *nedarhitéh̄sghé*.

I beat him so as to give him a headache, *nepask̄étéhaïi*.

I beat him so as to kill him with the blows I give him, *nek̄askstéhaïi*, or *nevésésaïmtéhaïi*, or *nemétsimetéhaïi*, or *nedaskamitéhaïi*.

I look for some pretext to fight — I pick a quarrel out of nothing; (said of a man) (Lat.), *netsiriaïi*; (said of a woman) (Lat.), *netsirsköaïi*.

I fight with him, *nedaiñd̄aïmaïi*.

How many of you are there beating me, *kemesâiro^okasiba, késs̄skasiéḡs*?

One fights vigorously, *pi^{ta} saïgripenaredin*.

They were beating me, while I was all alone, etc., *nemaññskañghé*.

BAS. — STOCKING.

Stocking, *kenés̄sn*, or *neghikenés̄sn*, *nar*; I put them on, *nekikenés̄snh̄sderesi*, or *n̄rikenés̄snh̄sderesi*, or *n̄rt̄sn nekenés̄snar*; I take them off, *nekétsikenés̄snénesi*; I make some of that, *nekikenés̄sn̄xaïin*; I make some of that, *n̄tsikenés̄sn̄xaïin* is.

BÂTARD. — BASTARD.

Bastard, *narásasañs*; you are [one], *kenarasasañs̄i*.

[BATTE-FEU. — FIRE-STRIKER.]

Fire-striker, *sagahaïi*; my fire-striker, *nesa^oxaïi*; 3rd person: *ssa^oxaïir*; the flint stone, *sagahaïiapesk̄*.

I strike fire with it, *nepeséha*; struck [fire] with it, *peséha*; for me, [continues]

[* Corrupted from the French word. — Editor.]

Facsimile p. 025 · printed p. 393 · guide words BAP–BIE

(continuation from previous page) *peséhémavi*; 1st: *nepeséhémavaïi*; he makes fire; it is [est] good, *pesâi^{re}* or *kesipesaíré*.

[BAPTISER. — TO BAPTIZE.]

I baptize, *nes̄gnebaïñré*.

I am baptized, *nekis̄s̄gnebaïñsi*.

I baptize him, *nes̄gnebaïñraïi*; I supply the ceremonies (of baptism), etc., *nepaïba^otamasésaïi arenaiñbé kis̄s̄gnebaïñs̄ssa, m̄da* [*mañda*, not] *païba^otamasésaïñs̄ssa s̄gnebaïñredé*; the ceremonies will be supplied for you, etc., *kepanba^otamaséëghé éri s̄gnebaïñs̄iasa* *tsi*.

[BÂTON. — STICK, STAFF.]

Stick, *aïdabéhən*, (pl.) *nar*; a short one, *taada^ckšat*; a long one, *kšna^ckkšat*; mine, *nedaïbadéhən*; *nedaïbadéhəsi*, I go with a stick.

[BATTRE. — TO BEAT. See above.]

[BAVER. — TO DROOL, SLOBBER.]

You drool, *nekebégat kedən* or *kemesâïrisesegšé*.

[BEAU. — HANDSOME, BEAUTIFUL.]

I am handsome, *nšrighi*, 3. *šrigš*; beauty, *šrighišaïgan*.

I make him handsome, *nšrittən* (inanimate), (animate) *nšrihaï*.

I find that beautiful to look at, *nšrínamen*, (animate) *nšrinasai*; everything I have is beautiful, *nšasratséssšé*, 3. *šasš*; that is beautiful to see, *šrigaïgšat*, (animate) *gššš*; that is beautiful, good, *šrighen*, *šrighenšr*, etc.

[BEAUCOUP. — MUCH, MANY.] [MS 54, 55]

Much, *pesaïgšai*.

Many things [plusieurs choses], *mesâiredšr*; many men [plusieurs hommes], e.g. *mesâïrok*.

Is there much [beaucoup] meat? *mesâïret é^cto šios?*

Much [beaucoup] corn, *mesâiredšr škamsnar*.

I have much of it, *nemessi^ctšnar*, 3. *am*; *nemisitən messisikégšai*.

[BÉGAYER. — TO STAMMER.]

I stammer, *neghegheritaï^cdšé*.

[BELLEMENT. — GENTLY, SOFTLY.]

menni, *néssaïma*.

[BERCEAU. — CRADLE.]

Of wood (a cradleboard), *tekinaiïgam*.

[BERGER. — TO ROCK (A CHILD).]

I rock him, while he is bound (on the cradleboard), *nederaiïbéghipšraï*; 3. *šd*; I rock him without his being bound, *nenénémenai*; rock him, *araïbéghipšré*.

[BESOIN. — NEED.]

I need that, I profit by it, *nštaiïbédamen*, 3. *šdaï*; (animate) *nštaiïbémai*.

I need what [que] I have given, *éškašana mégaïneban*.

I have forgotten the knife for making something [quelque chose], *nšnitéhaïdamen nenetséksaks*, *nšnitéhaïdamené nenetséksaksé* or *nšnitéhaïšai*; I have only one of them, *nenekštsišiámen*; I need it, *nenetseksaks*; that from which one has profited, etc., *štaiïbédamšaiïgan*; of 2 knives, e.g., one given away, the one that remains to me breaks — that is why I regret the one given, *éškašana méga* or *šékaššia*, *éškašanamégan*, etc., 3. *méghek*, I need what [que] I give or what [que] I have forgotten.

[BÊTE. — BEAST, ANIMAL.]

Beast, *ašahasš*, (pl.) *sak*; a fierce beast, whatever it may be (Lat.) [quæcunque], *asé^chaïnedo*, (pl.) *dšak*.

A beast that moults. See MÜER [TO MOULT].

I go looking, whether for beasts or for birds, *nepipema*; someone has gone there, *bipemaïn*.

I am given the beast that has been killed, or a part of it, *nenekstkšé*; 3. *nekst*.

I go to fetch the beast that has been killed, *nedařimbekšhšghé pirisande*, *nařrakamigsiak*.

I go to dress the beast on the spot, to dry it, etc., *nenaitkadšsa*.

The various parts of the beast. See ANIMAL.

I give him the killed beast or a part of it, *nedařibekšhař*; someone (gives) me, *nedařibekšhšghé ša ařibekšht*.

[BEURE (BEURRE). — BUTTER.]

Butter, *merenakšššpemi*; milk, *merenáks*.

[BIAIS. — SLANT, BIAS.]

Aslant, obliquely, *ařššighen*, (animate) *ařššigš*, adverb *ařššisi*.

[BIEN. — GOOD, WELL.]

I work well, *nšarokké*, or *nenitařsarokké*, [MS 56, 57] 3. *tařsarrokké*, 3. *šr*, or *nša^cšrarokké*, 3. *ša^cšr*.

I am attached to goods, I have an attachment to riches, *nšigatséssšé*.

I do him good in his necessity, *nenabatsihař*, 3. *šn*; or 3. *šdar*; absolute form [absent?] *nenabatsihššé*, I do some, or *nenabatsi^tšn*.

I do you good, *kemess'ren*; to him, *nemessrař*.

Facsimile p. 026 · printed p. 394 · guide words BIE–BLÉ

(continuation from previous page) He ceases to do me good because [que] I have offended him, *nebariraséhař*; I do him good, *nšritebihari*; I do good to myself, *nšritebihšsi*.

[BIENTÔT. — SOON.]

tébné, *tébnétsi*.

[BIGARRER. — TO VARIEGATE, MOTTLE.]

I variegates, put on various colors, *nederatsegšaiřighé*, 3. *ara*, *ara^ctegšaiřigařin* or *mesaira^ctegšaiřigařin*.

[BIGLE. — SQUINT-EYED.]

I am squint-eyed, I see crooked, *nebimařraghígša*, 3. *bi*.

[BLANC. — WHITE.]

That is white, *šaiřibighen io*, *šaiřibighenšr*, (animate) *šaiřibígš*.

I make it white, *nšařibittšn*, 3. *asař*, (animate) *nšařibihari*.

I have white hands, *nšašařibiretsa*; that is not very white, e.g. a shirt — it is [est] a little black, having dried in the smoke, *pesenéghi^rré*.

I whiten — linen, e.g. See LAVER [TO WASH].

[BLÂMER. — TO BLAME.]

I blame, I disapprove, *nedařinéstam*, 3. *ařines*, (inanimate) *-nestamen*, (animate) *tásař*, while hearing him.

I blame that, *nedařinadinamen*; (blaming it) in him when absent, *nedařinainamasař* or *nematsenamasař*.

I blame him in thought, *nedařinéрмаř*, 3. *šd*;

— in words, *nedařinimař*, 3. *šd*;

— while listening to him, *nedařinéstasař*, 3. *šd*.

[BLÉ. — CORN (INDIAN CORN).] [MS 58, 59]

Indian corn, *skamən*, (pl.) *nar*; whole corn that is not pounded, *mesikstar*.

— white, *saibighenər skamənar*, or *saibemenar*.

— red, *mesəbəssəiminar*, *mesəbəssəar*.

— black, *tseghiminar*.

— yellow, *əisəmenar*, *tarəgəmenar*, like [comme] a squirrel [écureuil?] — one row of one color, another of another, etc.

Ear of corn like [comme] a hand, *sretsimin*, plural [pl's] *minak*.

Ear of corn, *mesaskə*, *kər*; *mesaskə kər*, an ear of corn that is wrapped in its leaves.

Corn that comes on quickly, *nenabiminar*.

— of a reddish and other colors, *kərbiminar*.

Corn that is so full, so well filled out, that one does not see the stump [tronçon], *səkəsa'iminka'isə*.

Old corn, of 2 or 3 years, or etc., *katəniminar*.

Small corn, *aba'in nar*.

Large corn, *skigəmenar* or *pekə'iganar*.

Leached corn (hulled with lye), *kətarahaghə'iganar*, *pekə'anaskesiganar*; I leach some, *pekə'anaskesiganar nəderi'tə*; make me some, *arita'xi pekə'a*, etc.

Leaf of corn, *sareskə*, *kər*.

They are braided, *araibəgna'isəar*; I put it in a braid, *nəderai'bəgnighə*, *aba'inskər*; one braid, *negəda'ibəghena'isəar*, or *negəda'ibəgbi'rar*, etc.; 2 (braids), *nissa'ibəghena'isəar*, etc.

Sack of corn, *negətskenar*; 2 (sacks), *nisəskenar*; 3, *tsəskənar*, etc.

I dig the earth in order to sow, *nəa'irkə*; a hoe, *arakə'higan*; a pit (hole), *məna'igan*, (pl.) *-nar*.

I sow it, *nəda'kikkə*; it sprouts, appears, *sa'ikeki'rar*.

It is tall, *spi'rrə*.

I hill it up (bank earth around it), *nenikakə'sihighə*; *nəxakə'shiga'in*, the hilling-up; *nəxakə'ighə meghə*, *nəxakə'sa'isə*.

The stalk, also [item] spindle, *sipskana'igan*; I suck it, *nədasipskanə*.

It is tender, *merigə'kə*, *merigə'dərmenar* or *meraskər*.

It is [est] firm, *ba'asə'dé*; I remove the weeds from it, *nemasəskenighə*.

It begins to be good, soon ripe, *ba'iba'isigə'tet*, *nə'rmapeke'éré*, it is [est] ripe.

It is [est] fit to eat, *nitsigə'tet*.

I gather it, *ka'sakə'nixə'din*, *neka'sakə'nághə*; I pull out the weeds, *nemasəskenighə*.

I dry it in the sun, *nesiphiminé*; *visa'rintəminar*, that which is dried by the fire.

Facsimile p. 027 · printed p. 395 · guide words BLÉ–BLE

[BLÉ — CORN, continued.]

It dries at leisure, *kəsspasa'itsəar*.

I spread it out on the bark, or etc., with the hand

The heat has spoiled it, *na'ide*, pl. *na'idar*; the cold has spoiled them, *ka'sadé*, pl. *ka'sadenər*; the rain

I put it in a heap, or carry it to the canoe, *nədəsadaskə'é*.

A sucking-stalk of Indian corn ["suck of Indian corn"], *sipskana'igan*; I suck it, *nədəsipskané*.

I carry it to the cabin [cabane], *nemaĩtsésaré*, *nemaĩtsésadassi*; I bring it, whether by canoe or etc., *nenaiǵésadassi*, I go fetch it from the shore, etc.

nepétésadassi, I come bringing a load of corn, of grain, etc.

nesiphiminé, I dry it in the sun.

nesibigǵaghipsdǵn, I spread out the bark; absolute form [?] *nesibigǵaghipsdǵghé*.

nesibéraiǵkenǵghé, I spread out the corn with the hand.

nedaĩgǵéiminé, I gather it up in order to put it in the sack.

nepesedamǵnké, I make *pesedamǵn* (pounded parched corn); for him, *nepesedamǵnkésan*.

nemaméǵtéighé, I make (something) like [comme] gruel.

ǵémaˀkǵaĩsǵar kikkannar, they have not yet been hilled up.

sisiktséiganar or *sisikǵiganar*, corn that is put into the ashes, which is stirred, like [comme] *abiminannar*, which is large corn prepared in that way; it is like [comme] small corn.

nedakadǵssimǵne, I dry it in the cabin [cabane], putting it on a small loft (granary).

pǵˀkǵiminkaiǵsǵ, an ear that is not well filled out.

ǵiˀsaĩtéminar, that which is dried [seigne?] at the fire, etc.

nedabaĩnké, I boil ears of corn to make "small corn."

sigǵkénigaĩn, where there is a field, *miri kesigǵkénǵigan*.

tsikskenǵgaĩn, one pulls up the corn stalks (spindles); *tsikskenǵgaĩn*.

netsikskenig, *tsikenıˀǵedin*, *ǵaĩrkaĩn*, *kikhedin*, one sows; *arakkéniˀǵedin*, several [pl's?] making a new field.

dassǵredin pǵpǵtkahádasin, one puts the corn into the pits.

nepepǵtkabádassi

nekéǵssǵhadǵ, that is how much [combien] I put in.

meraksˀkahádasin, one puts the earth back on top of the corn, one covers it over again.

nemerakǵakahadassi, I cover it again [re. = recouvre].

merakskahadassǵrediks, *d'assǵredin*

maséskenǵgaĩn, one removes the weeds, *maseskenıˀǵedin*.

nǵkikéhiǵgaĩn, *nǵkkéhiˀǵedin*, one scratches the earth, one digs all over.

nensǵkkéhighé

tkakǵigaĩn, *tkakǵiǵedin*, one hills up (banks the earth).

nenikakǵighé, etc.

kisi saĩkkéˀré, it sprouts, one sees it, *mǵspiˀré*, a little big, *spiré*.

agǵidedaĩsǵar, one puts the seed corn to soak in water to make it germinate [MS 60, 61] or first [?] to germinate.

kisi agǵidenǵr skamminar or *kisi agǵitseskaniminaiǵ*, they soak, etc.; 1st: *nedagǵitseskaniminé*.

ǵsaĩksˀkaĩnak ǵdamaĩk, 1st: *nesaĩksˀkaĩnak*, *ǵdamaĩk*, *ǵsaĩksˀkaĩnar éskitaméghir*, also [item] *ǵaˀsǵar* — one prepares the seeds of tobacco [petun] to make them germinate; the same is said [dicitur] (Lat.) of melon and pumpkin seeds.

I thresh it ["je le bats"], *nebagkhéhiminé*.

I shell it (strip off the kernels), *nepǵksigséhiǵghé*, *kǵigǵéhemǵkǵ*, shelled, etc.

niédətsi apaskəsit, I roast an ear; *nedapskəaˈsi*; for him, *nedapskəaˈraï*; parched [groulé], pounded corn, *pesēdamən*; parched, pounded corn into which pounded blueberries are mixed, *saˈtétéigan*.

I parch some [j'en groule], *nedabimíné*, or *nedabímisi*.

I winnow it once parched, *nessiadimíné*.

I sort the grains, once parched, *nemeghenási*.

Facsimile p. 028 · printed p. 396 · guide words BLE–BOI

[BLÉ — CORN, continued.]

Parched corn, *abiminañinar*; it has flowered (tasselled), *péskesə*, *sək*; it does not flower, *m̃da* [*mañda*, not] *péskesəsi*.

I pound corn, either in the mortar or between 2 stones, *nedakəsi*.

An ear from which the corn has been removed, or rather [seu] the cob (stump), *amitegəakšem*.

Corn pounded like groats, *maméstéigan* or *maméssetséˈtéigan*.

Do you have much [beaucoup] corn? *kemesairətsits éˈto*?

Is your corn fine? *ərighenər éˈto kedaskaməmar*?

There is little corn in my field, *manét nedakkikkañin*.

French wheat, *igriskarnar*. * — [* Query, whether a corruption of English "corn"? — Editor.]

[BLESSER. — TO WOUND.]

I wound him; *nekisstéaṛisi*, I am wounded by a sword.

I am wounded by a bullet or an arrow, *nemesədaṛisi*, 3. *mesədaṛisə*, or *mesaṛi*.

I wound him, with a knife, with a sword (Lat.), etc., *nedéstéhan*, 3. *st*.

I wound him, *nəssaghitəhaṛi*, 3. *aəss*, or *nəssaghiˈkasəṛi*.

He is wounded, *mesə*; being wounded, *mésədé*; the wounded, *messətsik*.

A wounded man who must soon die of his wound, *maṛimaṛi*, 1st: *nemáṛimaa*.

I am wounded in that way, *nemaṛimaa*.

I am wounded, but not [ō?] mortally (Lat.), *nedamöitéaṛisi*.

I wound myself in falling [tombant] *nəəktéssin*, 3. *əék*.

Where did you wound him? *taṛini értéhat*? Answer: *štepek nedertəhaṛi*.

[BLUETS. — BLUEBERRIES.]

Fresh, *saˈtar*, in the singular *saˈté*; when they are dry, *sikisaˈtar*.

[BOIS. — WOOD.]

Wood that is not dry, *skaˈkər*.

Wood, small cedar boards, for making etc., *kaṛiəskak*.

Rotten wood, *adəssakə*, or *adəssagöio*; old, dead wood, *negaiṛinsakə*; forked wood, *skahañigan*.

Bad twisted wood, *nikdasaˈkəat*.

Wood, a log for burning, *aəssən*, (pl.) *nar*; it is said [dicitur] also (Lat.) of a tree that is standing but dry; *ərigəak aəssənak*, good firewood — when the logs are [sont] of good ash or some [quelque] other good wood, they are so, (animate); the wood snaps like a gunshot, *pésˈkedé*, *péˈkédé*, (animate) *péskesə*.

Forest wood, *abasikkek* or *kekaksiˈkək*, also (Lat.) [MS 62, 63] brushwood, *əiˈkəakəikek*.

I make firewood, I chop wood, *nemanessé*, 3. *ma*.

Kenaïtsesé é'to? — said to a person [personne] who carries a burden-strap (tumpline), that is [seu]: are you going to fetch a load of wood?

Nemanessé é'to? — to one who carries the strap and an axe: are you going to cut wood so as to bring back a load of it?

Kedaïbanessé é'to? — have you just been cutting wood?

Nemanessé, I am going to cut wood — (said) when one goes out from one's own cabin [cabane]; but when one is in another, somewhat distant cabin, and goes out to cut wood for one's own cabin, one says *nenaiïtsimanessé*.

Mámanessésiégôéba ési ménsaéggî ɣa'ɣakésîsar pétasiégôé, atsegaba mesairedɛr nedaxassnar. (No French gloss given in the original.)

Nepɣnesé, or *nematstasé*, I make a fire, I put wood on it; *kematstaséɛr*, I put some on for you, etc.

Arokkôéhédits séénaïbak, when [que] the men [hommes] fell wood, etc.; 1st: *nederekôéhi*.

Ésatseséhédits ghâinemɛk, when [que] the women go to fetch it, namely [scil.] (Lat.) *axasonar* (the logs); 1st: *nedésatsesé*.

There is all the rest of my wood that [que] I am putting on the fire; I have no more of it, *nemétsasi*.

A place of hardwood ["bois francs"], *nétekɛ*; where there is some, *nétegôiké*; *nétekôikɛk* is *sighîda*, little cabins, etc.

Païgôissenaiïsikɛ, there is nothing but [que] maple.

Facsimile p. 029 · printed p. 397 · guide words BOI-BOU

[BOIRE. — TO DRINK.]

I want to drink, *nekadaśsemi*.

I have drunk too much, *nɣsaïmesemi*, or *nebaïsitsesemi*; this last has an indecent sound (Lat.).

I drink, *negadśsemi*.

— with a *ɣragai* (dish) or a cup, a spoon, *negɣaïpessemôdi*.

— with my mouth in the river, *nekitsikaśsemi*.

— with the hand or a dish, etc., *negɣaïpessemi'tɛn neretsi*; if with both hands, *neretsiar*.

I use something [quelque chose] for drinking, *nekadśsemi'tɛn*.

I give him (something) to drink, *negadśsemihaï*, 3. *ag*.

I drink a long time, *nesipkēssemi*, 3. *sip*.; I drink it all, *nesikahadɛn*, 3. *ɣsi*.; I leave some of it, *nedakɛtsihadɛn*, 3. *ɣd*.; I have had enough of it, *němēssemi*, 3. *ɣé*.

I put it to my mouth to drink, *năikɣbékadâmen*.

I go to fetch (something) to drink, etc., *nedassihibé*, 3. *as*.; with that, *neda'sihibé'tɛn*.

A cup for drinking, *taśsemôdi*, (pl.) *ar*.

I drink without using anything to drink with — I put my mouth into the dish, the river, etc., *nekitsikaśsemi*.

[BOISSON. — DRINK.]

Strong drink, *a'kɣbi*.

[BOÎTE. — BOX.]

ɣaïɣiaïtsinígan.

[BOITEUX. — LAME.]

I am lame, *negagasigañda*.

[Page 64 of the MS. blank.]

[BON. — GOOD.] [MS 65]

That is good to the taste, *ʁipéǵat*, (animate) *pǵǵssʁ*.

I find it good to eat, *nǵigátamen* or *nʁítamen*; (animate) *nǵigaphañ*.

I cannot eat that, I find it spoiled, *nekénskádamen*, 3. *agh*; (animate) *nekénskamasañ*, that is [id est] *nedañrasi-mitsi*.

That is good for me, does me good, *nʁirasé^ckañǵən*, 3. *ʁr*.

I am good, well-behaved (wise), *nekesaañsi* or *nʁenavakesi*, or *nʁitéhan*.

Who can say how good [combien] he is? *kesaañsines tañni*?

I find it pleasant, to my liking, *nǵighinamen*, (animate) *nǵighinasañ*.

[BONACE. — CALM (AT SEA). See below.]

[BONTÉ. — GOODNESS, KINDNESS.]

I give him marks of my kindness, *nekesaañsñihañ* or *nekepañsñitasañ*.

I treat him with kindness, *nekesaañsñitasañ*.

[BONACE. — CALM.]

Calm, *asiben*, *ásibek edarasibek*, *asibeghé*.

[BONNET. — CAP.]

añǵʁskéssən, (pl.) *nar*; mine, *nedañǵʁskʁ*, etc.; I make one, *nedañǵʁskéssənké*, 3. *añǵ*.

— I take it off, *neghétkêési*, 3. *ghet*; for him, *neghétkêétasañ*.

— I put it on, *nedañǵʁskêési*.

[BONTÉ. — GOODNESS. See above.]

[BORD. — EDGE, BANK, SHORE.]

The other bank of the river, *agañmek*; on this side, *sitemek*.

Along the bank, whether by water or by land, *senstisi*; along the bank, *kʁar^crebégé*.

On the other side, obliquely, not directly opposite, *añsága*, that is [id est] *añssisi*.

On the other side, directly opposite, *tétebága* or *tétebisi*.

He goes along the edge close to land, or being on land, along the water, *senstisi arakḍañin*.

[BORGNE. — ONE-EYED.]

I am one-eyed, *nenekstañraghǵʁa*, 3. *nek*.

[BOSSE. — BUMP, BURL.] See below.

[BOSSU. — HUNCHBACKED.]

I am hunchbacked, *negagasipeskḍana*; the hump, *pesskḍañin*.

[BOSSE. — BURL.]

The burl that is sometimes [quelque fois] found on trees, (used) for spoons, *ʁreankḍakʁ*.

[BOUCANER. — TO SMOKE-CURE.] [MS 66, 67]

I smoke (meat), *nedaĩmirké*, 3. *aĩm*.

I smoke it, *nepássemen*, 3. *apas.*; (animate) *nepassai*; smoked meat, *kespássé*, (animate) *kespass*; smoked [boucané] fish, *kespassak agšaiinak*; beaver, *sighemesk*; eels, *kespassak, nahaĩmšak*; dried meat, *ka'ké'agš*.

Facsimile p. 030 · printed p. 398 · guide words BOU–BRA

[BOUCHE. — MOUTH.]

A small mouth, *pškedšné*; a big [grande] mouth, *kessekaĩrakakšdné*; you have (one), etc., *kekeskaĩrakakšdna*.

My mouth, yours, his, *nedšn*, *ke. šd.*; in the mouth, *šdšnek*; I open it, *nemi'kdšnéši*, 3. *mikdšnésš*; open it, *mikdšnéši*; I close it, *nekepedšnéši*, 3. *kep*.

I take something [quelque chose] with my mouth, *nenimadámen*, (animate) *nenimamai*; I spit out what is in it, *nepšnadámen*, 3. *aps.*, or *nesš'karátamen*; that is [id est] *nedá'ksikeradámen*, (animate) *nesš'kara'pai*; *nekšssitaĩgani'ké*, I keep my mouth (untouched) in order to take communion [communier], e.g., by not eating, not drinking, not smoking; *messiši šdšnek tsi'tama'té*, it must be held tight in the mouth, so that no breath escapes from it.

[BOUCHER. — TO STOP UP, PLUG.]

I stop that up, with (wood) etc., *nekephámen*, 3. *akep.*, *kebaħaišš*.

— with the hand, *nekepenemen*, 3. *ak*; by placing (something), *nekepetšn*, 3. *ak*; *kepataĩšš*, a hole, e.g.

My throat is stopped up, *nepessšri*, 3. *pessšš*.

My ears are stopped up, *negaghé'pessa*, 3. *gaghépassé*.

I stop them up with my hands, e.g., etc., *negaghépsénesi*.

[BOUCHON. — STOPPER.]

kepahigan.

A stopper, as [comme] of a barrel, of a powder horn or powder box, etc., *kepeskšagái'gan*; of a chest [caisse], etc., *assškséigan*.

[BOUCLIER. — SHIELD.]

aĩgšian; it is said [dicitur] also of God (Lat.).

[BOUE. — MUD.]

aseskš; there is some, *aseskšio*; on my robe, *aseskšio nedassé*.

[BOUEUX. — MUDDY.]

pšazeské.

[Page 68 of the MS. blank.]

[BOUILLON. — BROTH.] [MS 69]

Broth of meat, *kesaiibš* or *šiossaiibš*.

— of fish, *naméssaiibš*; hot, *kesebétte*; cold, *tekebi*.

— of bird (fowl), *sipsaiibš*, etc.; (animate) *nekesebéssai*; I reheat it, *nekesebéssemen*, 3. *ake*, or *nšskebéstšn*.

I give him broth, *neda'siaiibšharai*; I drink, sip some, *nekesaiibšé*, 3. *kes*; *nekesaiibšé'tšn*, with that I drink broth.

[BOUILLIR. — TO BOIL.]

I make it boil, *nésemen*, 3. *əs.*, (animate) *nəsaiñ*, 3. *əsaiñr*.

It boils, *ədaï*, (animate) *əsə*.

[BOULANGER. — BAKER.]

He who makes bread, *nəḍabañkét* or

[BOULE. — BALL.]

That which is [est] round, of wood or of iron, *petegəighen*, (animate) *petegəigə*; of stone, *petegəapseké*.

[BOURBEUX. — MIRY.]

There is mud, *pəazeské*.

[BOURGEONS. — BUDS.]

sremeskə, *kər*; the trees are budding, *ədatəniʿrar abasiar*.

[BOUT. — END.]

At the end of the altar, e.g., *atsitsiəi*.

The end, at the end, *ənanaskəiəi*, *ənanaskəiremaskək*.

— of the tree, *ənanaskəenskək*; of the canoe, *əsskəaiñr*.

— of the finger, *ənanaskəiretsi*; of the nose, *ənanaskəittan*.

— of the tail, *ənanaskəaiñr*; of the ear of corn, *ənanaskəúmin*.

I am at the end of the road, *neméʿtanaskámen aïədi*.

I get to the end of that (accomplish it), *nekisiʿtən*, 3. *ən*.

I cannot manage it, *nedañrasittən*, 3. *ədañ*.

I could not get to the end of something [quelque chose], *nedatzérítettən kégsi*, or *nedatzériʿtən*.

I cannot manage to carry my bundle, *nedañraəaré*, 3. *añ*.

I drive him to a stand — he cannot answer me, *nərañméhañ*.

[Page 70 of the MS. blank.]

[BOUTEILLE. — BOTTLE.] [MS 71]

potaiñé.* — [* Corrupted from the French *bouteille*; the sound of *n* being substituted for *l*, which is wanting in this dialect. — Editor.]

[BRACELET. — BRACELET.]

kinskébi, (pl.) *ar*; my bracelet

I take them off, *nedáʿksikie*; I put them on, *nekikinskebisi*.

Facsimile p. 031 · printed p. 399 · guide words BRA–BRU

— I have some, *nekikinskébi*; 3rd person: *aki*.

BRAIET. — BRAYING (of a donkey).

Braying, *meréghé*, or *ékətsik*; your braying, *ahékərat*; his braying, *ahékərsk*, *éʿkərañtsir*, or *kəakəskəidabit*, or *-ritsir*.

— I have one, *nəréghéhem*, at least you have your braying, *kinañgəi sregéhi*.

BRANCHE. — BRANCH.

Branch, *peskahakən*, *peskahañtkənər*.

— of fir, *sedi*, *sedíak* — said also of branches in general (Lat.); I go to fetch, to look for, *nenətsihañk sedíak*, or *nemañnañdágǵé*; *nedara^hkasinak sediak*; I put them, arrange them on the ground to serve as a mat, *nedanakké*; I strip its branches off with my hand — my small firewood, *nenesañtkənénemen*.

[BRANLER. — TO SHAKE, SWAY.]

I shake it — a tree, *nenañnañghén skipǵdən*; (animate) *pǵrañ*.

I shake the straw, *nemamañdénskénemen*; 3rd person: *am*.

I shake my legs, *nenénemesitéási*.

The earth shakes, *nenémkǵpǵdé ki*.

That sways (of something that is standing), *éhégañbáo*; it does not sway, *mda* [*mañda*] *éhégañbasisi*.

BRAS. — ARM.

Arm, *pedin*; right, *arenakaisi*; left, *pañtsisi*; my arm, *nepedin*; right, *nedarenakaisi*; left, *nedapañtsi*; I have my right arm broken, *pǵsketéhañs nepedin*, my right arm, *nedarenakañsan*; I have my left arm broken, *nedapañtsisan*; I stretch it out, *nesasaghipedinévi*; 3rd person: *sasa*, *-nés*; I bend it, *nepikasipedinévi*; 3rd person: *pik*; I shake it, *nemamañtsineskáhasi*; 3rd person: *mañ*.

[MS 72, 73] [BRASSE. — FATHOM.]

One fathom, *nekstañiganét*, or *nekstañigáné*; 2, *nissañiganét*, or *-é*; 3, *ntsañigáné*, or *-net*; 4, *iesañigáné*, or *net*; 5, *nañnañigáné*; 6, *negǵdañs késsañigáné*; how many fathoms is your canoe? *késsabənskañtnasa ketər*, or *késsañiganét ketər*? It is one fathom, *negǵstañiganésə*; of two, *nissabənskañt*; of three, *tsabənskañt*, or *tsañiganét*, etc.

[BRAVE. — BRAVE.]

I am brave, generous, etc., *nekinañbañ*.

He is brave [enough] to beat people, but not the enemy, *arenañba sibiñ kinañbañ^htasé*, *asennətsa sa^hra mda* [*mañda*] *akinañbañ^htañsia*; 1st person: *nekinañbañ^htañsa*.

BRETEL. — CARRYING-STRAP.

For carrying, etc., *narápekdəñ*; 1st person: *nenarapa^hkəñ*.

[BRISER. — TO BREAK, SHATTER.]

Segǵskipǵdé — that is broken in the bag, or on the sledge.

Segǵskipǵdar meskikəar, e.g. the straw breaks when one makes soles or footwear of it, or [uses it] on sacks, etc.

[BRILLANT. — SHINING, BRILLIANT.]

Nañnañmkizekipǵdé — like a brilliant sky, etc.

BROCHE. — SPIT (for roasting).

A French-style spit for turning the roast, *abi^hrréəñgan*; a spit used by the Indians, that is, a stick at the end of which they put [the meat], etc., *psakəbəbəñna^httekə*, *nepessagəbañ*; I roast it in front of the fire with an Indian-style spit.

I turn the spit, *nekəakəéebenemeñ*; 3rd person: *akəa*.

[BRONCHER. — TO STUMBLE.]

I stumble, I very nearly fall, *éréə nəéktéssin*.

BROUILLARD. — FOG.

Fog, *aāanis*; it was foggy, *aasənppan*, *paskasághé nemantsi*; I will go once the fog has lifted.

— on the river, *aāanebégat*.

[BRUIT. — NOISE.]

Something that makes noise, that resounds, e.g. boards, *paṛisekə*, *kedäitsäan*, or *kedäésetsaṛi*; the wind makes [noise], *kedəraṛimpen*; one hears a noise like walking, or scratching, *maṛiskəkkéssə*; a plank, bark, etc.; dogs, e.g., or animals hearing something, make a murmuring noise, etc., *nikiməredäak*.

[MS 74, 75] [BRÛLER. — TO BURN.]

I burn, *nemétkazési*; 3rd person: *mét*.

I burn that, *nemétkazésemen*; 3rd person: *am*; it is burnt, *métkédé*, or *métkazédé*.

I am burning, my cabin is burning, *netzakesi*; we are, etc., *netzakesibena*.

Facsimile p. 032 · printed p. 400 · guide words BRU–CAB

I set fire to something, I light it, *netzakesemen*; 3rd person: *ət*.

I put a fir branch in front of him, for fear he might burn himself, *nedakskrəṛaṛi*; put me [there], etc., *akskrəri*.

I suffer greatly from the torment of fire, *nəssagheskətásé*; 3rd person: *ssag*.

I burned my tongue eating [something] too hot, *nirarə métkazédé*.

I burn a wilderness, *nepeskésíghé*, or *netsákesaṛi*; 3rd person: *pesakkésíghé*; the fields are burned, *tsekedar kikkəṛinar*, or *tsekesaṛisəar*, one [burns them], etc., *tsekesaṛihəédin*, *tsekasiphedin*.

It is burnt, *mtkédé*, or *métkazédé*.

I have my hands burnt, *nəssaghirtsékazési*; 3rd person: *ss*.

Nəskəsitsi, fire falls on my feet, burning me; the feet, *nəssaghesitékazési*; 3rd person: *ss*; the legs, *nəssaghagaṛidési*; 3rd person: *ss*; a little burnt from holding them in front of the fire; the arms, *nəssaghapedinési*; the shoulder, *nəssaghideremaṛikanékazési*; the face, *nəssaghigəékazési*.

I am too badly burnt, I do not go back there, I no longer expose myself to being burnt, *nemesaəakazési*.

One cannot see at all where I was burnt, the fire does nothing to me, *netsirkazési*, or *nepegəakazési*, or *nepegəakazési*, or *mda* [*maṛida*] *tsirighenəinhaghé*.

Tsiríghen, *ərets* — when he had been burnt.

I am the cause that what was cooking got burnt, *nepekkésema*; *pekikesəak penak*, they are burnt; that is [burnt], *pekikédé*; (animate) *pekikesə*, or *saṛiradé*, etc., *sipsis*, etc.

This wood takes a long time to burn, it lasts a long time on the fire, *sipkakédé*; plural: *dar*; (animate) *sipkakésə*; quickly, *nabakédé*, *dar*; (animate) *nabakésə*; *ərakédé*, *dar*; (animate) *ərakésə*; *abémeghé kaṛidak*, so that what one is roasting burns well, *sipkedé*; (animate) *sipkesə*, it takes a long time to cook; *nabadé*; (animate) *nabesə*, it is soon cooked; *məsak*, *métkazésiégats*, *nemeskəé*, do not burn my robes; 1st person: *nemétkazézan nemeskre*; let everything around the fort be burned, for fear that the church might catch fire from far off after some time, and that the fire be kept tended; 1st person: *nemét kazéremān maskesé*, *əsisnikedets pekəatsema^{kaṛirəzené} neba* *ətsi mda* [*maṛida*] *tsekedənsə* *paṛibesigəaṛim naṛikkətsi* *pətsikédé* *əsisniṛi messisi*, *nənasədaṛisits skəṭai*.

Arakazézéé pəkə pnapesə — the stone, the hot ember, burns; *nederekazézin pəkə*, *pnapesə*, I burned myself with it; or *nedabapsesi pnapesə*, I burned myself with a hot stone.

[BÛCHETTE. — TALLY-STICK.]

Sticks for counting, etc., *abasiar*.

I carry them for the feast, *nekissadɛnar abasiar, skamɛnar*.

[Pages 76 and 77 of the manuscript are blank.]

C.

[MS 78, 79] CABANE. — CABIN, DWELLING.

House, *ɛigɛam*, * *mar*; my cabin, *nɛigɛam*, etc.

— large, *ketsiɛigɛam*; small, *ɛigɛamsis*; round, *petegɔigaɪn†* [figure].

— round at the top‡ [figure], *saighenigan*; ridge-shaped [like a donkey's back], *keskaiktéigan*.

[* Hence the English "wigwam." — Editor.]

[† In the manuscript the author has placed after this word a rude figure like that in the printed text, apparently to explain the meaning of the term. — Editor.]

[‡ After this word also, in the manuscript, the author has the figure in the text, by way of explanation. — Editor.]

There is one [dwelling], *negɛtsigak*, or *nekɛtsighégak*; two, *nisigak*; four, *iéigak*, etc.

We are two households, *nmissigébena*; three, *nenessighébena*.

How many households are you [how many families]? *késsigaknasa*; four, *iéigak*.

I make the cabin, *nɛiʔkké*; 3rd person: *ɛik*; for him, *nɛikkésaɪ*. The forked poles, *skahaiganak*; the pieces of wood put on the bark [covering] to hold it in place, etc., *spahiganar*.

Facsimile p. 033 · printed p. 401 · guide words CAB–CAC

[CABANE, continued. — CABIN, WIGWAM.]

I am going to fetch poles for the cabin, *nemaɪnɪhakɛé*, or *nemaɪnɪhabasié*; the poles, *abasiakɛr*.

There is the size of the cabin, *ni éri kɛnek*.

It is enough, it is as big as need be, *téɔghikɛn ɛigɛam*; it is quite high, *spigaɪnɛ*.

I put on the barks (bark sheets), *nɛrigɔagheníghé*, or *nederigɔagheníghé*.

I fit it up, put it in order, *nɛrigɔaghenemen ɛigɛam*; the projecting porch, that is, a kind of wind-screen at the side of the door, *keréskai*, or, *eréskai*.

I keep it, look after it, *nekessenasighé*.

I take off the barks, *nepaskighéhédé*, 3. *bask.*; at the back of the cabin, that is, against the barks, *kikemak* or *kikisi*.

The cabin is cold, it is cold in it, *tkâigamígat*.

I leave it, I abandon it, *nenegatemen ɛigɛam*.

Abandoned cabin, *ɛtsígaɪn*, *nar*.

We land (disembark) to camp together, *nɛisgɔaɪmɛmedbena*; where he is lying, e.g. there is neither cabin nor anything to put him under cover, *bébakiskak nɛsighibena*.

Come, let us camp, *tsé ɛighida*.

We shall camp here, *istsi mɛighinéna*.

I am going to camp where the moose is, or the deer, *nenaitkadéssa*, 3. *naɪt*.

We are camped together, *nɛitsiɛighibena*.

Where had you camped, slept, *taɪnenasa édɛskɔaɪméhédiégɛssa*.

N. camped there, etc., *édɛskɔahadissa* N.

Camping-place, that is, an abandoned cabin, *ɛtsígaɪn*, 1st: *nedéʔkɔigaɪné*, that is, *nekési*.

When shall we leave this camping-place, *tsighétšenasa kedëkðigañéna*.

I leave it, I am going to camp elsewhere, I change camping-place, *nekəsi*.

It is 2 days since he was camped there, *nissəgnagat é'to sighinésa*.

Cabin carried off by the wind, *paskighérampsen*.

The mat raised on wood and plank, that is, the raised boards on which the mat lies, *tâi'sa'kðabənar*.

I make some, *netâi'sa'kəabənhámen*; make some (imperative), *tâi'só'kðabənhamskə*.

I make a little cabin, says a child, *nəighesi*.

I make a cabin *nəikkási*, or *nəikke*; likewise, an old woman who

A cabin that is low, in which one cannot stand upright, *tsatsíghen*, or *tabassigañin*; there is how much [i.e. that is how low], *ni tépsigañinik*; it is high, *spigañin*; there is how much [i.e. that is how high], *ni éspigañinik*.

They are camped in a single cabin, *spigañinissga*, *nekətsighégak*.

Kebikkañisə, one makes the gable of the cabin. *Nekebikkañiñi*, I make it.

əikkañisə, it is covered, or *apa'kəāñisə*.

Kesi'kéhañisañik əghik, you will use the large barks for covering.

Agðitsimégðé, if you soak them in the water, etc., 1st: *nedagðitsimañi*.

Témesa'tar əgəəñimar, the fort is full of cabins; all the cabins that can be in it are there.

There is only one cabin, *nekətsighégak*; 2, *nissighégak*; 3, *tsighégak*; 4, *iéəghégak*, etc.

One makes the floor below, or above, of the house, cabin, *asəsagahañisə*.

A cabin, little shed for the firewood, *tə'sañin*, 1st: *nedatə'sañin*, 3. *ədatə'sañin*.

A cabin of stakes, in the French manner, *mesagəigamigə*.

[CACHE. — CACHE, HIDING-PLACE.] [MS 80, 81]

A kind of cupboard in a tree, or the like, for putting something in, *tasanakðigan*, or *sabkəəñigan*, *nedasaba'kəəñin*

A cache made of wood in the manner of a chest; also (Lat.) one made in a hollow of rock, *arsagahígan*.

I put into the cache, *nedagə*, 3. *agə*.

A cache in the earth, *ágəné*; I hide something, *nedagənar*, etc. See *nakpo*

Facsimile p. 034 · printed p. 402 · guide words CAC—CAL

[CACHE, continued. — CACHE, HIDING-PLACE.]

I am going to take it up, I take it up, *nemanágə*; I have just taken it up, *nedariñbanagə*.

I am hindered, too busy to take it up, *nədamimanágə*, *nədamariñbanagə*, one says (Lat.) the

A cache in a tree, *tasanakəşigan*.

I am going to take it up, *nemanesábekəé*.

I have just taken it up, *nedariñbanasabakəé*.

I make a cache, or put (it) somewhere, *metsixi*, *nedassabákkəé*.

I put something in it in order to, etc., eat it when, etc., *nedasaba'kəəñin*, 3. *əd*.

I set a mark so as to make it known to me again, *nekikinə'rásin*.

I take one cache for another, *nepitsipekahagə*.

My cache has been visited, something has been taken from it, *ətenañisəsa*; it has been lifted from me, I did not find it; I hide, I put in a cache, or somewhere so that it may not be found, etc., *neda'saba'kəəñin*,

neda˘saba˘k˘saĩnēbanir, etc. *asaba˘k˘šésaanik arenāibak tirsaxiganar*, etc.

[CACHER. — TO HIDE.]

I hide myself from him, *nekšaišims˘tasai*; *kakšāišims˘tasi*, you hide yourself from me.

I hide myself, *nekaĩresi*, 3. *kaĩ*; one hides, *kaĩdaĩsadin*.

I hide myself from him, I flee from him, because of the fear I have of him, *nekšaišérai*.

I hide it from him, I do not want him to see it, *nekaĩdasai*, 3. *akaĩ*.

I hide it from him, put it somewhere where he cannot find it, *nekaĩ štasai*.

I hide it in my bosom, *nessimérin*, 3. *abi*.

I hide that, *nekaĩdøn*, 3. *ak*., (animate) *nekaĩrai*.

I hide from him, take away something that displeases me, or *nšsighirasémaĩ*; *nemaanihai*, says e.g. one who is always [toujours] coming to borrow and who is refused; I lodge someone who displeases me, who does not work at all, etc., does nothing, *nemanihškš*.

[CACHETTE. — HIDING; SECRETLY.]

In secret, by stealth, *kimisi*.

[CADET. — YOUNGER BROTHER, YOUNGEST.]

My younger brother (cadet), *nedo˘kkanis*, 3. *šdokkanar*.

I am the youngest of all, supposing that there is no other (Lat.), *nemedéssaiñši*.

[CADRAN. — DIAL, CLOCK.]

CADRAN, *tebaĩkizšsaigan*, or *kisšši tebaskšdigan*.

[CAILLOU. — PEBBLE, FLINT.] — see below.

[CAISSE. — BOX, CHEST.] [MS 82, 83]

Box, chest, etc. *arsagaigan*; box, cask, of bark, *šaišiaĩtsenigan*; it is [est] animate.

I bring it, *nepéssai*.

[CAJEUX. — RAFT.]

Raft, *sanšr*; I make one, *nedasanšrké*.

I cross the river on a raft, *neda˘sanšrham*.

It being made, I say to him who wants (it), etc. *tse keššiban*.

[CALME. — CALM.]

It is calm on the river, *ašiben*.

[CALOMNIER. — TO SLANDER.]

I slander, *nepiššaiĩkškighémi*; him, *nepiššaiĩkškimai*.

I clear him of the slander, I deny it, etc. *nedighéšamai*.

I let myself be slandered, I do not say no to him [?], *nedarhimekš*, or, *maĩda* [maĩda, no] *neneskštemai* or *neškšmaĩši*, *nedarhimai*, or, *maĩda* [maĩda, no] *neskšmigši*.

[CALUMET. — CALUMET, PIPE.]

CALUMET, *ɣdamaŋan*; mine is beautiful, *ɣrɪɣ nɣdamaŋan*; it holds a lot (is capable), etc. *peskaŋsɣ*; it holds little, *manéssɣ*; its stem (stick), or *ɣdamaŋanakɣem*; I load it, I put tobacco in it, *nepitsetené*; for him, *nebitsenéɣaŋ*; load it for me, *bitsenéɣi*; I empty it, draw out what is in it, *neghétsiketséhaŋ*; I smoke all [tout] that is [est] in it, *nesikabarai*; I smoke, *nebeskɣrépa*, that is, make the smoke come out; I make the smoke come out through the nose, also (Lat.), I swallow it, *neda˘sáhara*.

Fill my calumet for me, *negɣdesenéhi*, *sasan*, *ɣatsšesemaɣi*.

I fill it for you, *kenegɣdasenéɣɣ*; I light the calumet, *netsakesaŋ*; for him, *netsakesaŋmasaŋinar*; for you, *ketsakesemɣren*; I smoke (take tobacco), *nɣdama*, 3. *ɣdamé*.

The calumet is half (smoked), *néraŋšsaŋghé*; there is [sentence continues on the next page]

Facsimile p. 035 · printed p. 403 · guide words CAI–CAN

[CALUMET, continued. — CALUMET, PIPE.]

[continuing from the previous page] ...there is little (tobacco) in it, quite near the stem (handle), *ketsésaŋghé*; there is little of it in a bag, e.g. *ketsé˘tar*.

The calumet is full, *pesaŋšsaŋghé*, or *mitsebsɣ*.

One pipeful, that is, one filling of the calumet, *nekɣtsenagat*; 2, *nissɣssenágat*; 3, *tsɣssenágat*; 4, *iéssɣssenágat*; 5, *naŋnɣssenágat*; 6, *negódaŋš ké˘ssɣssenágat*, etc.; I take only one puff of the calumet, *nepeskóáma* or *nepeskɣrépa*, or *pézekɣda nepeskóáma*; I hold it with my teeth, *nekerámaŋ*; *nedasétaŋrátamen*, I make my breath go into the calumet, or the pipe-stem (chalumeau), etc.

[CAILLOU. — PEBBLE, FLINT.]

CAILLOU (pebble), *nimaŋan*, *nar*.

[CAMARADE. — COMRADE.]

My comrade, *netzɣes*, or *nitsié*. See COMPAGNON.

[CANOT. — CANOE.]

Canoe, *agɣiden*, *nɣɣ*; my canoe, *nedagɣiden*, or *netɣɣ*.

Wooden canoe (dugout), *amassɣɣ*, *amassɣɣar*.

Roots for the canoe (sewing-roots), *ɣadabak*; bark, *massɣsíɣsé*, *gɣar*.

Wood, little planks of cedar for making etc., *kaŋkskak*.

I make one, *nedattóri*.

I make one better than you, *nia ɣrahami neni˘taŋstɣri*.

The wood that is at the end inside, which stands upright, *ɣnighéssɣ*; *ɣsskóaŋra˘kɣem*, the wood [?] that one sews on the reverse way, [?] etc.

The main pieces (gunwales) of the canoe, *ɣibodaŋan*, *nak*.

The cross-bars (thwarts), *pemitsemen*, *nak*; the ribs (floor-timbers), *saŋghinaŋ*, *naŋik*.

The rails (stringers), *ánakan*, *nak*, *anákanak* or *piktéhigan*, *nak*.

The end, *ɣskɣaŋr*; the lengthwise seam, *pepahadaŋan*.

The cross seams, that is, the cuts, *nekenaŋiganat*.

I have one, *nɣdóri*, 3. *ɣdóri*; there is a canoe, *negɣtɣragat*; 2, *nissɣragátɣ*; 5, *naŋnɣragatɣ*, etc. [MS 84, 85]

It is overloaded, *kedahan*.

It is loaded too much at the front, *atsitašmitsebs*, *ketɣrna*; too much at the back, *keratsiéhen*.

We load too much on the front, *kedatsitaškêkaïmaïbena*; too much on the back, *kegheratsiékaïmaïbena*.
 The 1st and last place in the canoe, *apédi*.
 The 2nd, next, on each side, *naïšragêé*.
 The one who is in a place in front of me, *ašassraghi*.
 The mallet with which the ribs are driven in, *tagšašraïgan*.
 I drive it in, *nedakšri*.
 I am in front, *nenikaïnké*; be there (in front), *nikaïnké*.
 I steer at the stern, *nštsitsiké*; steer, *štsitsiké*.
 It leaks (makes water), *šsebâi*; I throw the water out of it, *neda˘χíghé*, or *nedakhíghé*; throw it out, *kahighé*.
Nessinebé˘χámen, I press with a knife, or wood, etc., the water that is [est] in the covering or (Lat.) skin, to make it come out.
 I carry it overland (portage it), *nekipšsadšn*, or *nekipenigahadšn* or *nighépešn*, or *nekašisenigahadšn*.
 Canoe carried away, *mani˘tan*, plural *manitanšr*; by the wind, *manerampsené*; by the ice, *maneregêé*.
 I drag the canoe in the rapid, *nederaïšsgadš*.
 I turn in a canoe, *negšskaïšé*.
 I hide it, *nekundšn agšiden*.
 I unload it, *nekipéšadási*.
 Take something out, it is [est] overloaded, *štsigabaïnemšks kégšssar*, 1st: *nštsigabaïnemen*.
 I drag it in the river, *nederaïšsgadš*, or *dšn*.
 I carry it by myself alone or with another, *nšníghé* or *neghipenigahadšn*.
 I take it by the end, *nesagheskaïrénemen*.
 I set it down on the ground, *nepešnheníghé*.
 The canoe is aground, *kerikassen agšiden*.
 I set it on the ground on its bottom, that is, mouth upward, *nedénatsi˘ntšn*; mouth downward, *agšiden nedapemé˘tšn*. [MS 86, 87]
 I put gum (pitch) on it, *nepekšké*; on the inside, *nedaraïmikšakíghé*.
 The canoe is broken, *temi˘rré agšiden*.

Facsimile p. 036 · printed p. 404 · guide words CAN–CAS

[CANOT, continued. — CANOE.]

I draw it out of the water without carrying it on my shoulders, *nenaiïdagahaïndaïtsi˘tšn*.
 I unload the canoe, *negapaïnemen*, 3. *ag. tsepšsé*, he goes by canoe, he uses one canoe, does not embark in another, etc.
 I catch up with him by canoe, *nenššhšsi*.
 I meet him by canoe, *nšnaskšhšsi*.
 I go to fetch (him) by canoe, also (Lat.) by land, *neksiraššéšé*, 3. *kši*.
 Steer out into open water, *msšk ariraïda*, or *msškkik*.
 Pull to that side, steer the canoe so as to go to that side, *šdékka arskšaïráhadš*.
 Which way are you pulling? etc. *taïdékka érskšaïrahádasan*? 1st: *nederskaïrahadšn*; *pišandšétsik* they say (Lat.), *šdékka arokkšéhi*.
 I carry it to the beach, *nedébésada˘si*; from the beach I put it into the canoe, *nemataïbésada˘si nššragata˘si*.

I put it into the canoe, *neteptsən*.

Carry that to the beach, *matañibésada'io*, 1st: *nematañihésadən*, plural *-dəks*.

Nedakstéhem, I go along by the pole, or *neda'ksté*.

I send a canoe as deputy, or I depute my (men), etc. *nedañisəhəsröé*; to him, *-həran*.

Let us go ashore, *nañdagarañida*; 1st: *nenañdaga'ra*.

I go by canoe with the wind ahead, *nedapetsigəhéhem*; wind from the side, *pemetsinerampsen*; wind astern, *nəréri*; 3, *srérə*; with the ebbing tide, *nəriaregə*; against the tide, *nedapetsitsəané* or *nenikañinké*.

I pole in a canoe, *nedaksté*; pole, *aksté kibañmkəésən*.

The pole that one uses, *kibañmkəésən*.

How many [combien sont] are they in the canoe? *kəssəkaməsk*?

How much [combien] room is there in your canoe? *kəssiətsibisənəsa ketər*?

There are 5 (places), *nañnnəak pemitsemenak*.

The canoe is broken, *taraktéssen*.

The sail of the canoe, *tsibéghihígan*.

I go under sail, *nesibéghihíma*.

I hoist it (the sail), *nenimék'highé*; hoist it, *nimé'kihíghé*, or *nimékhamañida*.

I lower it, *neneséghihadi'ghé*; imperative: *neséghihadañida*.

I put it (the sail) on, *nesibéghihighé*; I take it off, *neneséghihadən*.

The mast, *tsibéghihibanaksem*; the halyard, *sikdəghiadigan*.

[CAP. — CAPE, HEADLAND.] [MS 88, 89]

Cape of land, *kəsañisəñiañikké*.

Cape in a lake, *kədəsañisəñiañgamék*.

Cape in a river, *kədəsañisəñiañimék*; *əsañisəñiañimé*, the river that turns aside from the cape.

[CAPITAINE. — CAPTAIN, CHIEF.]

CAPITAINE, *sañgmañi*, *ñik*; my, *nesañgman*; our [notre], *nesañgmañimena*.

— I am one, *nesañgmañi*.

— I make him one, I name him for captain [pour capitaine], *nesañgmañisixi'rañi*.

— there is the one whom I have for captain [que j'ai pour capitaine], *sa əsəsañgmañimmia*.

War captain — I am one, *nemañisə*, or one says [dicitur] *sañgmañisixesə*; he makes himself one, better (Lat.), *sañgmañisérmesə*.

[CAPOT. — HOODED COAT, CAPOTE.]

CAPOT, *pskəanassé*; I have one, *nedapskəanessé*.

[SALUER. — TO GREET, SALUTE.]

I greet him, *nedarami'kasəñi*; (inanimate) *nedarami'kamen*.

[CARPE. — CARP.]

CARPE, *ki'kañmkəé*, *kəâr*.

[CARQUOIS. — QUIVER.]

CARQUOIS, *pi'darañin*, *nar*.

[CASSER. — TO BREAK.]

- I (break it), *nepeskesemen*, 3. *apes*; it is said [dicitur] of a rope or something similar (Lat.).
I break it, snap it with my hand, *nep̃sk̃nemen*; (animate) *nep̃sk̃sañ*, *nep̃sk̃stēhemen* or *nep̃sk̃skamen*, *kañ*, I break it, shatter it, walking on it.
— wood, etc., with the feet, likewise (Lat.) with the hand, *nep̃sk̃skamen*, (animate) *nep̃sk̃skañ*.
pek̃skañs̃s̃.
— with the teeth, *nep̃sg̃adāmen*, (animate) *nep̃sk̃damañ*.
— with an instrument, *nep̃sk̃semen*.
I broke my arm in falling [tombant], *nep̃sk̃sipetinē^ctessin*, 3. *p̃s̃*.

Facsimile p. 037 · printed p. 405 · guide words CAT–CEM

[CASSER, continued. — TO BREAK.]

- I break it for him (his —), *nep̃sk̃sipetinēttēhañ*.
I break his fingers, *nep̃sk̃s̃irtsēnañ*;
— his jaw, *nep̃sk̃sañbikañinēttēhañ*.

[CATÉCHISME. — CATECHISM.] [MS 90, 91]

- I teach the catechism to the children, *nekakékimañik asañsi'sak*; why [pourquoi] did you not come? *ké̃g̃ s̃tsi mañda* [mañda, not] *s̃tsirañs̃assa ké̃k̃k̃imeghé?*

[CASTOR. — BEAVER.]

- Living beaver, *tema^ck̃sé*, *k̃sak*; small one, *tema^ck̃sésis*, or *s̃nitsañnesis*.
— small one, *piasésis*.
Bundle (pack) of beaver, *neg̃tk̃ebis̃ák*.
Winter beaver, *pep̃snemesk̃*; summer beaver, *nip̃enemesk̃*.
Beaver without the head, *temig̃sé*.
Beaver tooth, *s̃ipit*; *tema^ck̃sañañpitar*.
Tail, *s̃seg̃né*; he slaps with his tail, *météteb̃skhit* *tema^ck̃sé*, or *édareb̃éktéssit s̃seg̃ne*.
M̃sk̃, he lifts his head out of the water — the same of other (animals) (Lat.); *kameg̃*, he draws it back, hides, etc.
His lodge, *s̃asessé*; the hole of his lodge [cabane], *s̃da^ckañ*, where he dwells [demeure].
I break it (the lodge) open, *nep̃sk̃tēhemen*, or *neseg̃sk̃itēhemen*, or *neseg̃sk̃itēhemen*.
The dam that the beaver makes to hold back [pour retenir] the water, *s̃segh̃itasé*; *aképhighét̃n*, he stops the water, 1st: *nékephighét̃n*.
I hunt beavers that I find by chance, *nep̃sdemesk̃sé*.
Beaver trap, *kerahigan* *tema^ck̃séigan*.
I take some in the traps, *nekerha*; the same of (other) animals [animalibus] (Lat.).
Beaver skin, *mata^crré*, *rak*.
Kemés̃k̃, a large beaver, that is, the skin; *kemesk̃dés̃é baremesk̃*, of the 2nd rank in size [grandeur]; *baremesk̃dés̃é piase*, of the 3rd; *s̃nitsañnesis* of the 4th; beaver kidneys (castoreum glands), *avisenañik*.
Beaver dog (dog for beaver hunting), *tema^ck̃dék̃k̃*.
I am going to look for beaver, etc. *nemasadiéri*, or *nenadiéri*.
I am coming back from it, *nedañbadiéri*, 3. *abañ*.

[CAVE. — CELLAR.]

— I dig, I make one, *nšaīrké*.

[CAVERNE. — CAVERN.]

CAVERNE, a hollow in rock, *araīmapeskš*; cavern in the earth, *pekša^ckamikš*.

[CAUSE. — CAUSE.] [MS 92, 93]

I am the cause, in a good sense, *nemesšröé*.

Nemesšraiñ, I am the cause that he is not beaten, e.g.

I am the cause of what happens to him, etc. — of good, etc. (Lat.), *nemesšraiñ*; of evil (Lat.), *nemesihañ*, or *nedasihañ*.

I cause that to you, *kemesihšren*.

I cause it to myself, *nemesihšsi*.

I am the cause of that, *nepegšatšn*.

I cause that to him, *nepegšatasaiñ*.

I do him good on account of another, *nemessitéhañdamasañ*.

I do good out of the respect that I have for [pour] your father, *kemessitéhañdamšren kemi^ctaīgšs*.

You are the cause, it is because of you that I come, *kia štsi pétsirañia*.

On account of what do you believe (it)? *kègš šétsi šraiñpsedáman?*

[CENDRE. — ASHES.]

CENDRE, *pekkš*.

The day of ashes (Ash Wednesday), *pañba^ctami pekkšdin*.

Nikšanbi epeksahšdimek messiši pekšraghinangšnets.

I receive some (ashes), *nepañba^ctamipekšhšghé, ni šétsi pañba^ctami pekšhšraghinaīgšs*.

I cook in the ashes, *nedatsitegšadabañin* or *nedabañin*.

The things cooked in the ashes, *éssémeghik*, or *ébipenémeghik*, or *abipenañinak*.

[CEINDRE. — TO GIRD.]

I gird myself, *nepetegšabíši*; him, *-birañ*; I take it off, *nedañpkšíaresi*.

[CEINTURE. — BELT, GIRDLE.]

CEINTURE, *pedegšabissšn*; of porcupine (quills), *kañšiañibi-pedegšabissšn*; have you no belt? *mañdanasa* [mañdanasa] *kšpetegšabisšni*? I put between my belt and my robe a hatchet, tobacco pouch, etc., *nedédabañihakšssin*.

[CEMETIÈRE. — CEMETERY.]

CEMETIÈRE, *dari pšskenedimek*.

[Page 94 of the MS. is blank.]

Facsimile p. 038 · printed p. 406 · guide words CER—CHA

[MS 95] CERCLE. — CIRCLE, HOOP.

Round, *šañšiañghen*; a wooden [hoop] for a cover, etc., *šañšiañkškañšš*; of a whirlwind, *šraiñganakkšsem*.

CERISE. — CHERRY.

Cherry, *cérisar*.

CERVELLE. — BRAIN.

Brain, *asiríteban*.

[CESSER. — TO STOP, CEASE.]

I stop, e.g. eating, *nedé'kšippi*; doing something, *nedé'kšittən*; being sick, *nedé'kšamarsi*.

[CHAGRIN. — GRIEF, SORROW.]

I am grieved, *nəssikerdam*.

[CHAGRINER. — TO GRIEVE, VEX.]

I grieve him, *nəssikérdamihañi*.

[CHAÎNE. — CHAIN.]

Iron chain, *arenarakšāñibi*, *ar*.*

CHAIR. — FLESH, MEAT.

Flesh, *šios*; fresh, raw, *skéšakš* (that which is raw, *skié*) *skiañi*; plural: *skiañir*.

Cooked meat, *kissedé*; smoked meat, *kesgaté*.

Fatty meat, *šikáasio*; lean meat that is worthless, *matéšagsš*; lean meat that is good, *kakéšagsš*; boneless meat, *pañgšéšagsš* — said [dicitur] of anything (Lat.), likewise of fish flesh (Lat.); my flesh, *nšiossem*; I take pieces, shreds of flesh off him, *nepepekšésañi*; it comes away easily from the bones when well cooked, e.g. *kékétsiganañidé*; (animate) *kékétsiganañišš*.

CHALOUPE. — SLOOP.

Sloop, *saraspéšragš*.†

[MS 96, 97] **CHAMP. — FIELD. See below.**

[CHANCELER. — TO STAGGER, TOTTER.]

I stagger, from sickness, from hunger, from fear, *nenaiñhiganapési*.

He, being drunk, or sick, [or] hungry, *kisikibi're*; 1st person: *nekikibi'ka*.

I make him waver in the resolve he had, in everything I say, to die for Jesus, e.g. *nenanekširasémañi*.

CHANDELLE. — CANDLE.

Candle, a bark torch, etc., *šassénemañigan*, *nar*.

[CHANGER. — TO CHANGE.]

I change my mind, *nepiršitéhañisi*, or *pirsié nederitéhañisi*.

I change my mind, I think again, I turn back, *nššéšéšermesi*.

I nearly make him change the plan he had, etc. See "Chancellor."

I change that is, his heart; from being good, I make him [turn] bad [?], *nepiršitéhénaiñi*.

I change that, *nepiršittən*.

They are moved, that is put in the place of the other, *ésša'tté*.

Let us exchange, let us trade, *ésšnnemañšadída*, or *ésšadañitida*, or *esšimirédida*, *šrir*.

I change, I trade with him, *nedéšššniemašani ketéššnmšr*, *ketéššnmasi*.

I change that, *nedéšššnemen*; 3rd person: *šdéšššnemen*.

CHAMP. — FIELD.

Field, *ki'kañin*; my field, *nedá'kikañin*.

Fallow field, *sigskkénigan*.

I clear [land], *nebiʳreké*; 3rd person: *bir*; I level it, *nederekéhighé*; 3rd person: *ar*.

I break the stumps, etc., *nepaskéʰhadɛn*, or *nepasakétéhemen*.

If you all were willing, etc., *pasakéhadaségôéba*.

They must be broken, *pasakéhadaɲisɜ*, or *pasakétéhaɲisɜ*; from which, *nepaségghihadɛn*, or *nebasihadɛn*, I shake off the dust, e.g. of a garment, etc.; shake it, *basihadɜ*.

It must be [shaken], etc., *páségghihadaɲisɜ*, or *basihadaɲisɜ*.

I take a field, or a portion, where I have not worked, *nemaneké*, or *negherké*.

I say that I have worked there, etc.

I take it from him, etc., *nemanekémaɲi*, or *negherkémaɲi*.

This field, this land is exhausted, it can no longer bear [crops], *sasighen*.

Being exhausted, one burns it for that, etc., *sagɲikeghé ni tsekesaɲisɜ*.

One sees a field that has been sown, *namihigôat érkikkémighesa*.

I burn a wilderness [to make] a field, *nepeskésighé*; 3rd person: *pes*.

I dig it, *nedererkéʰhemen*; 3rd person: *ɛd*.

I enlarge my field, *netsitakénighé*, or *nedaɲtkaɲkénighé*.

I clear it, I pull up [weeds], *nemasésskenighé* [continues]

[* Quaere, if from the English word "iron"? — Editor.]

[† Formed from the French word "chaloupe." — Editor.]

Facsimile p. 039 · printed p. 407 · guide words CHA–CHA

Netsikɛkentighé, I pull it up, or the stalks of grain that remained after the harvest, in order to sow [?].

Along the field, *kɛaʳkikaɲiné*, *éssɛnɛtkikkaɲiné*.

I fell the trees to make one [a field], *nemasakôighé*, or *nekasahakɛé*.

That is the length of my field, *ni kôéntek*, or *ni kôénaɲibaɲisit nedakkikan*.

That is the width, *ni késkték*, or *ni késkaɲibaɲisit*.

From here to that tree, *nɜ ɛtsi iéari abasi sékkeke*.

Do you have your field here? *isnasa kededarakiʳkaɲi*.

Make fields so that you may have grain for a year, *tsëerdamskɜ ketsikikkaɲinar naɲnegɛtsigáteghé méʳtsiʳraighir*, or *naɲnekɛtsigaden néʳraighir*.

My field has been eaten, *ketaɲisöé nedakkikkan*, *neketamen*, I spoil it, etc., by eating [it].

[MS 98, 99] There are weeds, etc., *ɛanaskôé*, *ɛanaskôégar kikkaɲinnegar*; they must be pulled up, etc., *éneskôéghir kikkaɲinar ɛritɛhɛdits*.

What I do to my field will make it beautiful, *nɜrekámen*.

After sowing, some time afterward one removes the weeds, one clears it completely, etc., *nɜʳkekéaɲisɜ*.

Nenɜʳkekéighé, I remove the weeds, etc., with a hoe, etc.; I clear it, etc., *nenɜʳkekéʰhemen nedakkikkaɲi*, I clear it, etc.

Kiskikkéaɲisɜ, it has been sown, *kikkaɲidaɲisɜ*, *nedakkikkaɲidamen*.

Nekasakɛnemen kiʳkaɲi, I gather the grain, etc.

Kasakɛnaɲisɜ, it must be done, etc.

Kasaksnemsk nedakkikkaiñ, *égsami phainemsk nisskamshsdits, peθsdshsdits, is ari sa'kañsren skamsnar* nemañ ara isdari kederareksnemenaiñ *késaksnigaégs*.

Nederareksnemen, I pull off the leaves that are around it.

Ka'káigaiñ, the hilling-up [raised mound], *ka'ksaïs*, it must be done, etc.

Maséskenigaiñ, the weeds are removed; *maséskenaïs*, they are removed; *nemaséskeníghé*, I remove them.

CHANSON. — SONG.

Song, *kisadšaiigan*; of prayer, *pañba'tamintoaiigan, nar*, or *pañba'tamikisadoaiigan*.

Death song, I sing it, *nemétsintsintš*.

[CHANTER. — TO SING.]

I sing fast, *nenabarañmš'tamen*; slowly, *neménnarañmš'tamen ménnarañmš'tamšks dakki*.

Do not sing this tune fast, *mšsak nabarañmštams'kéks*.

I sing, *nekisahadš*; 3rd person: *kisahadš*; to make [people] dance, *nenasadšé*; 3rd person: *naš, kenasadšéhšr, nenasadš'haiñ*.

I sing well, *nšrinto*; badly, *nematsintš*, or *nematsaiñdšé*.

— too high, *nšssañmañdšé*; too low, *nšssañnipisaiñdšé*.

That is where one begins to sing, *ni édsi arintšmek*, or *manenintšmek* — "the beginning of the song" (Lat.).

I sing first, *nenitamintš*, or *nenikañintš*.

I sing the treble, *nepisaiñdšé*; the bass, *nemessaiñdšé*.

That is how it is sung, that is the tune, *ni éraraiñmš'tamek, pézekšn éraraiñmš'tamek*.

I take up the tune, I sing the melody, *nederaiñmš'tamen, šraraiñmš'taišš, mda* [*mañda*] *šraraiñmš'taišiši*.

I do not know how to sing, *nedasaiñnérdámen*.

I sing to put the child to sleep, to soothe it, *nedattšmañši, neda'tšmañši*, [singing] to him.

I sing while sleeping, *nenipaiñto*.

Let us sing together, *mañšintšda*, or *éhésšintšda*, taking turns.

Sing loudly, *pessañgšintšks*.

They sing indecent songs, *nipskintšak*; 1st person: *nenipskintš*.

I sing in Iroquois, *nemégšaintš*; in Algonkin, *nšsañghenañintš*.

I sing in response to the song — that is, we answer each other, *netéšškénetšbena*, or *nedéhésšintšbena*.

Facsimile p. 040 · printed p. 408 · guide words CHA—CHA

I sing, I chant, I say "hé hé", *nedatsinham*.

Chant, say "hé hé", etc., *tsinhamšks*; for me while I sing, *tsinhamasiks neskañisahé*.

Sing so that one chants, *skañisahé*; 1st person: *neneskañisahé*.

[MS 100, 101] CHAPELET. — ROSARY.

Rosary, *pañba'tami sañbañbiar*; commonly, *aiamihéaiiganar*.

I put it at my belt, *nedékhšdnar nepetgesabitsšnek pañba'tamisañbañbiar*.

CHAPELLE. — CHAPEL.

Chapel, *pañba'tamisiğšaiñm*; where will it be? *tañini é'to kadasi é'tek?*

Where will it be lengthwise? *tañini é'to kadasi értek pañba'tami siğšam?*

Where will the place be to say Mass? *tañini kadasi éragšatek édari éraméssikémek*.*

The altar must be toward the east, *sétsi néhirañt arakstets, édari éraméssikémek*; and toward the west, the door, *ari kerañganétâits éri nekiʼrant*.

CHARBON. — CHARCOAL, EMBER.

Extinguished, *mkasé, sar*; glowing, *mkaséskstai, dar*.

[CHARGE. — LOAD, BURDEN.]

I carry a load, *nñihi*, or *ninñihin*.

Nemiʼtsámañ, I carry the child on my back without a tumpline.

I load someone — that is, I carry, e.g., the child, *nñihşmañ*, or *nenanşmañ*; carry it, *şihşmé*.

Nñihşderañ, I put it on his shoulders with the tumpline at his head.

Nñihşderesi, I carry the child on my shoulders with the tumpline at my head.

I carry that, *nenáşdamen*; on the back; 3rd person: *şnaşdamen*.

I can carry it, it is not beyond my strength, *nepegşañmptşn*, or *nepegşañsadámen*.

I go to fetch [it] on my back, on my neck. See "Quérir."

Nemañtsénighé, I go off with my load on my neck.

şişderi, help me load myself, to lift my burden.

Neshişderañ, I help him, etc.

I unload him, *nepşnhşmañ*.

A load, *mamañştş*.

Nemamanştşn, I gather it together, etc.

Go fetch a load, *mañsagşştş, nañtsşaré*; 1st person: *nenañtsşáté*, or *mañsagşştşkş*.

That is one [person's] load, *ni kéʼşşarét pézekş*.

I come with my load, *nepétsşaré*; 3rd person: *pét*.

I go to fetch it, *nenañtsşaré*; 3rd person: *nañ*.

I go off with my load, *nemañtséşaré*.

I put it down, I leave it, *nepşnhi*, or *ninepşnhin*; 3rd person: *pşn*.

I cannot manage it, *nedañraşaré*; 3rd person: *añ*.

Help me load myself, *nañşasi*, *nenañşasani*.

You load too much, *kşsañmşaré*.

I load a lot, *nemérkşaré*.

Do not load so much anymore, *mşsak mina tekigşarékkán*.

I carry a big load, I go along well loaded on my back, *netekigşara*, or *nedakkigşaré*.

CHARIOT. — CART, WAGON.

e.g. a sledge that rolls, *şdañbanahaskş kşʼakşrbipşdék şrighenba aritşmeghé şdañbanahaskş kşaʼkşrbipşdéghir*.

[CHARPIE. — LINT (for wounds).]

I make lint, *nisétaghiádşn*; 3rd person: *nisétaghiádş*.

[CHARMER. — TO BEWITCH.]

I bewitch him, cast a spell on him, *nebasénárañ*, or *nederipenarañ*.

CHASSE. [CHASSER — TO HUNT; CHASSEUR — HUNTER.]

Hunt, *pipemaigan*.

I go hunting — for bear, porcupine, moose, *nedabaməssé*; 3rd person: *abañi*; I come back from it, *nedañbabañməssé*.

— for a long time, for beaver, *nnatiéri*; 3rd person: *nat*.

I go beaver hunting in some nearby river, *nesibəkké*.

I go to the bear hunt for some time, quite nearby, *əssəss nekširasahañi*; for moose, nearby, *nekširsənėkkasa*.

[* Formed from the French word "messe." — Editor.]

Facsimile p. 041 · printed p. 409 · guide words CHA–CHA

[CHASSER (continued from previous page). — TO HUNT.]

— the porcupine, *nenadasañ'gšé*.

He is a good hunter, *netañšini'nradebš*; 1st: *nenetañšin'radebi*.

They go together to catch and surround the deer, etc., *tsikškaəak* or *tsikškasédəak* or *tsikškaməgak*.

Netsikškasasāibena, k. *ketsikškasasāiba*, etc.

Nenasadəkké, 3. *nasatekəe*, I go hunting with the dogs.

[MS 102, 103] I go hunting, either to get provisions, or to get the wherewithal to buy clothing, *nekadənadəñ kégši*, etc.

Nərañ'kša, I go beaver-hunting for a short time, and it is by canoe.

Nenədemeskšé, I go there overland for some time.

Nepipema, I go hunting the deer or birds; likewise, of the rest — it is said of all (Lat.).

I kill birds and all small game, but I do not eat them, etc., *nenitañšrami'ghé*.

I see the moose, I approach it, I have found it, etc., *nəskasāiméəssé*, 3. *əsk*.

I go moose-hunting for a long time, and far away, during the winter, *neməssəkké*.

I leave the beast alone; it is fierce, it comes at [against] me, etc., *nekšitañš'regš*, 3. *kətañš'rekš*.

I go hunting, I go to seek, etc., birds, beavers, embarking (in a canoe), *nərañ'kša*, 3. *šrañkšé*.

I go to seek either beasts or birds, *nebipema*.

I go to seek food, whether beaver or so forth, *nenatebi'ka*.

I chase him away shamefully [in disgrace], etc., *neməəagatsihañi*.

I chase him from some place, or I have him chased away, driven out, or *nemimisiarañi*.

Nemimisiə'təñ manəssaigan, e.g. etc., I chase away, banish [?], etc.

I chase him out, I make him go out, *nensdəssarañi*, 3. *nədes*.

Chase out the dog, put him outside, *nədətéhé əa areməš*; *nensdətéhəñi*, 1st: *nensdətéhəñi*, bears envy [?]

[CHASSIEUX. — BLEARY-EYED.]

I am bleary-eyed, *nesasini'gša*.

I have something, some dirt, like an abscess [quelque chose, quelque saleté, comme apostume], at the corner of my eye, *nemameri'gša*.

[CHASTETÉ. — CHASTITY.]

Married people who keep [garde → gardent] chastity, *nénasérdəak*.

— purity, *nénasérdəsaanik*.

[CHAT. — CAT.]

Cat, *pesxis*,* *sak*; screech-owl (chat-huant), *kəkəkəs*.

Wildcat (chat sauvage, i.e. the raccoon), *éssebanes*, *sak*.

The skin, *éssebanésé*, *sak*.

A robe of wildcat [sauv. → sauvage] skins, *maïsak*; my robe, etc., *nemaïsak*.

[CHATOUILLER. — TO TICKLE.]

I tickle him, *neketseghenañ*.

[CHAUD. — HOT.] — see below.

[CHAUSSON. — SOCK, FOOT-WRAP.]

Sock (chausson) — cloths, pieces of stuff that one puts inside the shoes, *asígan*, *nar*.

[CHAUD. — HOT.] [MS 104, 105]

It is hot (weather), *srañidé*; when it is hot, *srañidéghé*.

It is very hot, *ésésasñimerañidé*; it is so hot, *arghikəsrañidé*.

That is hot, *kesabedé* or *kesidé*; (animate) *kesábes*, subjunctive *kesábesit*.

The cat skin, e.g., is warm, keeps one warm, *kisšég*; *maïda* [not] *kisšégħisi* [it is not warm].

I am hot, *nedasñsési*; in my hands, *nedasñsérétsési*.

I am extremely hot, *nesañkətsési*, 3. *sañ*.

I am pierced through with heat, *nebas^hkazési*, 3. *basa^hkazəs*.

It is quite hot, *keserañidé*.

Téba^htai kizəsətsi or *kizəi stébasemen*, it is quite hot there, etc., the sun is reflected there, e.g. in a valley, etc.

I am extremely [extrémem't → extrêmement] hot, *nesañkəstāikazési*.

[* Probably corrupted from the familiar English word *puss* or *pussy*; as, in the Massachusetts dialect, *poohpohs* was formed from the English *poor puss*. See Cotton's Vocabulary of the Massachusetts or Natick Dialect, published in the Massachusetts Historical Collections, vol. ii., p. 156; Third Series, 1829. EDIT.]

Facsimile p. 042 · printed p. 410 · guide words CHA–CHA

[CHAUD (continued). — HOT.]

I drink it hot, *nekisirasésési*.

That is too hot, *sasñimbetté*.

Eating it too hot, I turn the food about in my mouth, *netskarakəkêési*.

I wrap myself up warmly [chaudem't → chaudement], etc., *nekisäabisi*.

That keeps one warm, *kisšégħen is*, or *kisšé*; (animate) *kisšég*.

You will see how [c'bien → combien] warm that keeps one, *kepiba éri kisšégħek*.

The cabin is warm, it is warm inside, *kisšigamigat*, or *kisäatāi*.

I am warmly [dressed], *nekisəs*, 3. *kisəs*.

I have a robe that keeps me warm, I am warmly clothed, *nekisäsésé*.

Make use, e.g., of hot ashes, *kesaïmkedé pek*.

Hot iron, likewise an oven, e.g., etc., *kesaragħedé*, *kesaragħes* *sa kək*.

A hot stone, *kesapskedé*.

Hot wood, *kesa'skədé*.

[CHAUDIÈRE. — KETTLE.] — see below.

[CHAUFFER. — TO WARM, HEAT.]

I warm, e.g., linen, etc., *nekesabéghisemen* or *nekeseghisemen*, 3. *ake*., etc.

I warm myself, *nedasási*, 3. *asás*.

I warm myself enough, *něemasási*, 3. *sé*.

I warm myself too much, I burn myself, *nəsaĩmkazəsi*, 3. *əs*; the feet, *nedapisitəsi*, 3. *apes*.; the hands, *nedabiretsəsi*, 3. *abi*.

I warm my back while lying down, *netsikkási*.

I warm it in my bosom and between my hands, *nekisənai*.

I heat, e.g., water, *nekesebesēmen*.

See ÉCHAUFFER in its own place, under the letter E (Lat.).

I warm my body, *nekesabēsemen nhaghé*.

CHAUDIÈRE. — KETTLE.

Kettle, *kəkə*,* pl. *kəkək*; a red [copper] one, *pkəaĩkə*; one with feet, *kaĩtekək*; a white [tin] one, *saĩbarĩkə*; the stirring-stick for stirring it, *arbėkhi'gan*; it leaks, *sebaĩ*; it is without water, *sikbėss* *nekebėss*; it boils, *ədai*.

I make the kettle [do the cooking], *nebagastaĩsi*; of that, *nėbagastən*.

I make a kettle of venison, e.g., *nebagassema nərké*, etc.; I hang it [pens → pends], *nedėkhəraĩ*; I raise it, *neda'spėkhəraĩ*; I lower it, *nedapsėkhəraĩ*, 3. *əd* -*həraĩr*. [MS 106, 107]

I put something [q'q' ch. → quelque chose] into it, *nepətsihadən*; (animate) *nepətsiharai*; some water, *neteghesstaĩkkəsé*, 3. *teg*.; put water into the kettle, *teghessem kəkə*, or *teghessemé*, 1st: *neteghessemai*; I make it boil, it must boil, *nəsemen*, 3. *əs*. See BOUILLIR [To boil].

I divide it up, I serve it out, or *nedaghenasé*, 3. *aghenasé*; I serve, put food into the dishes, *nesskhamen*; for him, *nesskhamašai*.

I empty it, having divided it out, *nemettaghenasé*, 3. *met*.

I do not have enough of it to give all of them something to eat, *nensda'rra*, 3. *nəda'rré*.

I give the dishes to all, *nedaknasé*.

*Nensda'rrai*n, I do not have enough [of it?].

Who is it that is making the war-kettle [chaud. → chaudière], *asėnni sėkkaraĩt*?

I make the war-kettle, *nesá'kara*, 3. *ská're*.

I empty it by drinking all the broth, *nesi'kkahaĩbšé*, 3. *sik*.

I use it up, set it on the ground, *nekasanaĩkəsé*.

Nesəserdamen aharaĩkəsemek, *tanni edarankəsemek*, *ni edaraĩkəsemek*; the kettle is cooked [done] — or rather (Lat.), I have cooked it as much as is needed in order to eat it, *ni nekisaĩkəšai*n or *kšé* or *nekisesemen*.

I take the kettle down [j'abbas → j'abaisse] in order to serve, *nekasanaĩkəsé* or *kšai*n.

I put a little flour into the kettle to make it boil quickly, *nederihadəšai*n or *nedaĩgəhadəšai*n; into the water to make it boil, *nederihadən*.

She is accustomed to making the kettle [doing the cooking]; she is the cook, *sa nė'tasaĩkəšet*, 1st: *nenitasaĩkəšé*.

[CHAUDIÈRE (continued). — KETTLE.]

Mishañikšaišs, *mishañikšémeghébas*a, a patch must be put on this kettle.

Nemishañikšé, I put one [a patch] on the kettle, *nemishañikšaiñ*.

[CHAUSSER. — TO PUT ON SHOES.]

I put on my shoes, *nedasémi*; I shoe [ch. → chausse] him, *ndasémañi*.

[CHAUSSON. — SOCK.] — See above, [MS] p. 102, 103.

[CHAUVE. — BALD.]

I am bald, *nebabarasaiñ'deba*, 3. *abarasañidebé*.

CHAUVE-SOURIS. — BAT.

Bat, *pépagamatéss*, *šak*.

[CHEZ. — AT (SOMEONE'S) HOME.]

At my father's, e.g., *nemi'taiñsghé*; at our [n're → notre] father's, *kemi'taiñsnské*.

CHEMIN. — ROAD, PATH.

Road, *añšdi*; a fine one, *šriñhen*, or *šraiñtsesen*; a bad one, *matsighen añšdi* or *matsaiñtsesenna*; a road that goes uphill, *tekšaiñtsesen*; that goes downhill, *penaiñtsesen*; that crosses, *pekagaiñtsesen*; a winding road, *pañbébetgaiñtsesen*; *pañbébetghisi*, winding along; *sasaghiši*, quite straight; I cut across a road that winds, *netsasagšsé*; *špemki aharasiñans šsankšk pémadenek edari saagandasésémek*, *edari ahañdañbatsimek*, *edari šisikšaiñbatsimek nansikanšisikšé aritekšankessen*, *satsésandasémek*, *merikšanikandans špemki*; in the middle of the road, *nañšiši*; at the edge, *agañmañšdié*; a long road, *kšnañtsen*; a road [ch. → chemin] in the snow which no longer shows because the snow has melted, *šani'té*.

The road is closed, barred, *kepessaghi'rré*.

I make the road, *nedañšdikké*, 3. *añi*; for him, *ned.-kkéšaiñ*.

I follow the road, *nenaiñbamé añšdik*.

I go off the road, *nepeskéssé*, 3. *pes*.

The road is full of water, or there is some here and there, whether from rain or from melted snow, *nespebahañšskéssen*.

[MS 108, 109] I know the road, *nešesérdamen añšdi*, or *nešéšidšn*.

I am at the end of the road, *neméttanákekámen añšdi*.

I lose it, *nepeské'ra*, 3. *peské're*, or *nepeskéssé*.

I look for it, *neksirasattšn añšdi*, 3. *ak*.

I cut it, cross it, *nedañšškamen*, 3. *šd.*; the same is [id. ē → idem est] (Lat.), or *añššiši nededšdšssé*.

Añšdié šéghé, there was a road there.

Is there a road [ch. → chemin]? *añšdišionasa?*

No, etc., *mañda* [no] *añšdiši*.

The wind has covered the road with snow, *šanañbañtsen*.

Where does this road lead? — pointing to it — *tañni érakšaiñtsesek añšdi?*

I lose the road, I turn aside from it, *nekisai̯si*, 3. *kis*.

I turn him aside from it, etc., *nekisai̯sima̯i*, *nekisai̯ssara̯i*.

I pray while going along the road, *nenasatsipa̯iba˘tam*.

Make the road, and after you [q' vo' → que vous] have made it we [no' → nous] will change our camping-place, *a̯i̯dika̯ékʷ* v. *a̯i̯di a̯ritʷkʷ*, *kis˘a̯i̯dika̯é̯g̯é̯ kekʷsibena*.

A road — or rather (Lat.), level, even ground — *tétebakamíghé*; in it, *ghek*.

Where there is a rise and a descent, *pa˘pa̯imadeníké*; a bad one, *matsakamíghé*.

He is on the way, he is coming, *stseka̯ssé*; 1st: *netseka̯ssé*.

I enter the road, etc., *nederina̯ibamé*.

I keep to the road, I do not leave it, etc., *nenai̯bamé*.

I meet up with him on the road, *nedatemí˘kasai̯*.

I guide him along the road, *nenai̯bamésára̯i*.

I pass along the road, I walk on it, the ground making a little noise, *neti˘ké̯sé*.

I walk fast on it, I make noise on the ground as I walk, someone walking is heard, *neti˘ké˘ra*.

I cut off his road — he goes along one road and I take a shorter one in order to speak to him, or etc. — or *nenitʷpenara̯i nenitʷkasai̯*; 3. *sri*.

CHEMINÉE. — CHIMNEY.

Chimney, *ketsímeri*,* *ar*.

I clean it, remove the soot, *nekassibadéka-* [word continues on the next page].

[* *Quære*, if from the English *chimney*? EDIT.]

Facsimile p. 044 · printed p. 412 · guide words CHE–CHE

[CHEMINÉE (continued). — CHIMNEY.]

-*men* [end of *nekassibadékahamen*, begun on the previous page]; one cleans it, *kassibadéka̯isʷ*; the soot, *piratāi*; there is some [soot], *piratāio*.

CHEMISE. — SHIRT.

Shirt, *a̯itʷréha̯isé*, *sak*.

I have one — or rather (Lat.), my shirt — *neda̯itʷréha̯isé*; mine (pl.), *sak*; I whiten [bleach] it, *nekesestaghenai̯*, 3. *ake*.

[CHÊNE. — OAK.] — See below, [MS] p. 111.

[CHER. — DEAR, COSTLY.] — See below, [MS] p. 111.

[CHERCHER. — TO SEEK, LOOK FOR.]

I seek, *nekširasai̯bi*, *nekisadasai̯bi*, everywhere.

I seek it, *nekširasa˘tʷn*; (animate) *nekširasa̯ha̯i*, 3. *ak*; in thought, *nekširasérdam*, 3. *kš*; that (thing), *nek-damen*; by sight, *nekširasa̯ibama̯i*, 3. *kš*; that (thing), *nek. -badámen*; with eyes closed, groping, by hand (Lat.), *nšrmisi nekširsnemen*, *nekširsnemen*; (animate) *nekširsna̯i*; with the foot, *nekširskámen*.

I seek it in the water, *nekširsbéghenemen*; *na̯i*, (animate).

Netzatzerkasi, I go into another cabin, e.g. because there is no [q'a n̄. ē. → quia non est] room in mine (Lat.).

I seek it without finding it, *neséssemadʷnahai̯*; (inanimate) *neséssemadʷnatʷn*.

I was seeking you without finding you, *keséssemadɔnahɔrɔhɔban*.

I seek something to drink, *nenatɔhɔbé*, or *nekɔsirɔhɔbé*.

I seek [consider] what I shall do, *nekɔirasitéhaidamen*, *éritasa*.

I seek it in a bag, a chest, *nemi^ckɔkámén*.

I seek it there, *nederadɔnatɔn* or *nederikɔirasatɔn*; (animate) *nederadɔnahaĩ*.

I seek it everywhere, *nekisadɔnahaĩ*.

I seek it absolutely [absolum't → absolument] — that is, so that I find it absolutely — *nedatsɔadɔnahaĩ*.

I seek everywhere, *messisi nederikassin*.

I seek without finding, *neséssemadɔnassi*; him, *neséssemadɔnahaĩ*; that, *neséssemadɔna^ctɔn*.

I seek it in the earth, digging, *nekɔsirɔkké^chémen*; imperative: *sirɔkkékéhémɔkɔ*.

One seeks it, *sirɔkkébaissɔ*.

[CHEVAL. — HORSE.] — See below, [MS] p. 111.

[Page 110 of the MS. is blank.]

CHEVREUIL. — DEER. [MS 111]

Deer, *nɔrké*, *kak* [pl.]; its skin with the hair on, *ssé* or *kákaben* — this too is said of every animal (Lat.); *ssé* properly [p'prem't → proprement] is when it [the skin] is a little worn — or rather (Lat.), on one side; when the hair has been removed, *paigɔékhaissé*, it is said (Lat.) of the deer[-skin].

I have killed a deer, or a moose, *nemessighé*.

He has killed 2 of them, *nissɔskrasé*; 3, *tsɔskrasé*; the same is said (Lat.) likewise of the moose.

I bring a deer, *nepéssaĩ nɔrké*.

Deer in the flesh [a carcass], *mesahaĩ*, *haĩk*.

[CHER. — DEAR, COSTLY.]

That is too dear, *ɔsaĩmaissado*.

That is not too dear, *maida* [not] *ɔsaĩmaissadĩsi*.

CHEVAL. — HORSE.

Horse, *ahassɔ*;^{*} I mount it, *nedé^csikdaĩ*; I dismount from it, *nenesikdaĩ ahassɔkɔtsi*; I go on horseback, *nenahɔmeghé* or *nenahɔmɔkɔ ahassɔ*.

[CHÊNE. — OAK.]

Oak that bears acorns, *anaskamesi*; acorn, *anaskemen*, *nar*.

CHEVET. — PILLOW, BOLSTER.

Pillow, *pɔ^ckɔésimɔn*.

Nedapɔ^ckɔésinen is, I make one of that — or rather (Lat.), I use that as a pillow.

[CHEVELURE. — HEAD OF HAIR, SCALP.]

A head of hair that one takes off and puts on again — that is, a wig [perruq' → perruque], *pirɔaĩretɔkɔ*.

Scalp of enemies, *masɔkɔaĩn*, *masɔkkɔaĩnegak*.

I have had my scalp taken off, which is lifted, *nemasɔ^ckɔaĩsi*, 3. *masskɔaĩsɔ*.

I lift the scalp, *nemassekɔé*, 3. *mass^ckɔé*; subjunctive *psinkɔn* or *nepesinkɔé*.

I bring 4 scalps, *iéɔnɔr nepetɔ níhagɔé^ckɔar*.

I take off his scalp [chev. → chevelure], I flay his head, *nepɔkɔanaskaĩnbétéhaĩ*, 3. *ap*.

A scalp that has been taken off, *mhaghékə*.

[CHEVEU. — HAIR.]

My hair, *nepiésəmar*, 3. *apiés*.; I have it long, *nekesäirekə*; 3. *kesäirekə*; [entry continues on the next page]

[* *Quære*, if from the English *horse*? EDIT.]

Facsimile p. 45 · printed p. 413 · guide words CHI–CLO

[CHEVEUX. — HAIR, continued]

— short, *nematsäirekə*, — curly, *nšéʼtətsesäi'deba*, 3. *šéʼt*.

I tie them with wampum, bone [?], etc., to him; *nedassəkəšəbiräi*.

[MS 112, 113] I take him by the hair, *nesakskategšəpäiəsak*.

My hair grows, *maitsəghenə* or *nesäi'kasa*; I cut it off, *neməssi*; — his, *neməšäi*; I braid it, *nedereskanəšäi* *nepiésə*.

[CHIEN. — DOG.]

Dog, *atlé*, *atlak*; *ərəməs*, *sak*; my dog, *netémis*, 3. *štémisar*; it barks, *əghikké*; against someone [against some one], *əghiräi* *nəghirekə*, against me.

— I have one, *nštémisi*, 3. *št*.; term for hunting it, *kesse*.

She-dog, *skəšsem*; it steals, takes something, *manadam*, *ménadak*, *dághé*.

[CHIQUENAUDE. — FILLIP (FLICK OF A FINGER).]

flick, *paigadšəiigan*. - I give him one, *nepaiigəma*, 3. *əp*.

I give one, *nepaiigəisi*.

[CHOISIR. — TO CHOOSE.]

I approve it, take it willingly, *nəighinamen*; (animate) *nəighinaməi*; choose whichever you like, *tañini* *əighinaman* *əi'kən*.

I choose it by sight, *nedéhərašəibadamen*, 3. *əd*.

I choose the best pieces, *nedéhərašəi'ppi*, 3. *éher*.; cabbages, *kabits*,* *tsak*.

I choose it above the others, *nedéhərašəi*.

[CHRÉTIEN. — CHRISTIAN.]

Jəssəši-ki'təmənnə.

[CIGNE. — SWAN.]

Swan, the bird, *əigəššérré*, *rak*.

[CIERGE. — WAX CANDLE, TAPER.]

Candle, torch of bark, *əassənemaigan*; I light it, *netzakesemen*, 3. *št*.; light the candles (imperative, pl.), *tšekesə* *əassen*, etc.; I put it out, *nenikasəhémen*; put it out (imperative), *nekasəhé*.

[CIEL. — SKY, HEAVEN.]

The sky, *kizəkə*; also the air; in the sky, or in the air, that which is beyond, etc., *əassekisskəšé*; thou who art in the sky, etc., *əassekisskəšəian*, etc.

The sky is clear, *šasə'kəat* or *məškəat*.

Kakasə'kəat, there is not a single cloud, or *əabarəsə'kəat*.

— overcast, *asʰkʰat*; when it becomes overcast all at once and threatens rain, likewise when it rains, *pepkenekʰiʳé*.

It is clear at night, starry, *kakasékʰitebiʳkat*.

[* From the English word "cabbage." — Editor.]

[CISEAUX. — SCISSORS.]

Temespanéhʰnar.

[CITROUILLE. — PUMPKIN, SQUASH.]

ʰáʰasé, ʰak; I remove the weeds that are among the pumpkins, *nemaséskenemenar ʰáʰasar*. [MS 114, 115]

The rind of the pumpkin, *amikenakʰ*, 1. *amikenakʰio*, it has [rind], etc.; I lift it off, take it off, *nepekʰanipenésighé*; pumpkin seeds, *ʰasaséskʰr ʰsaʰikʰkaʰinar ʰaʰaséskʰr*, likewise *éskitameghir*; they are put in the ground to make them sprout, 1st [person] *nesaʰikʰkaʰinar*.

Peskʰasasar, ʰaʰasar, soon the pumpkins will be in flower; *ni édʰtsi peskʰasasæk*, here is the season when they are [in flower], etc.; *peskʰasaséghé*, or *kégaʰi meseghíkʰghé*, etc.

I cook them in the ashes, *nedabassaséʰé*; it is cooked there, *abassaséʰaʰin*.

[CLAIR. — CLEAR, TRANSPARENT.]

ʰasséghen or *pességhen pessénaighʰat*, it is clear/see-through across these trees, so there must be a river, lake, prairie, etc. there.

[CLEF. — KEY.]

Pekʰsagahígan.

[CLIGNER. — TO BLINK, WINK.]

I blink my eyes, *nepeskigʰahasi*.

[CLOCHE. — BELL.]

Sasaʰikʰséhigan; I ring it, *nedaʰsasaʰikʰséhíghé*, 3. *as*; or *nederipʰdʰn asaʰikʰséhígan*, I shake the bell; the rope is broken, *pesighirésaané*.

[CLOCHER. — TO LIMP.]

I limp (Lat.), *nedihisagʰéʳa*, 3. *ihisagʰérré*.

I hop on one foot, *nenaparegaʰidéʳkʰmi*, 3. *nap*.

[CLOUER. — TO NAIL.]

I nail it, or drive it in by striking, etc., *netsiʳtatéhémen* or *netsiʳtaibéʳhemen*.

Sitsaktéhaʰisʰar ʰretsiaʰr psikaskʰr, etc., his hands are nailed.

Facsimile p. 46 · printed p. 414 · guide words CLO–COL

[CLOUER. — TO NAIL, continued]

Sitsaktéhaʰisʰak pekʰahaʰik, the large sheets of bark are nailed on.

[CLOU. — NAIL.]

Tsirsaígan; I nail it, *nedassidakʰstéhémen*, 3. *ʰd*.

[CLOUER. — TO NAIL.]

It must be nailed, pegged, etc., *keresaghitéhaʰisʰ*.

I nail it, peg it, *nekeresaghitéhémen*.

[CLOUER. See above.]

[COCHON. — PIG.]

Pikess, piksak.*

[CŒUR. — HEART.]

My heart, *nerésaigan*, 3. *sr.*; 1st [person] *nenemeskēnemen*, I take out what is inside, etc.; I disclose my heart to thee, *nerésaigan kenemeskenemšren*; I speak of the heart, *nerésaiganek, nšdšaiši*; I turn his heart, I move him by everything I say to him, *nepegšaiirasémai*; that is how my heart is made, *ni éri šrésaigana*; that is how thy heart is made, *ni éri šrésaiganan*.

[MS 116, 117] I have a good heart, *šrighen, nerésaigan*.

I have a bad heart, *matsíghen*.

My heart beats, *mamaitsiʹré nerésaigan*.

Mary kept in her heart the words of her son, *Marie šnémañinar aketsaigan nénasirasaiñdamenéban*.

I keep it in my heart, *nenénasirasaiñdamen*.

Reluctantly, against my will, *tsigañisi*, or *tsigañsi*.

My heart is sad, *šsiktai nerésaigan*.

I have heartache, *nšsagapáhagšn nerésaigan*.

I have a contented heart, *nšiaghirasétéhañsi*.

My heart beats, stirs, a sign that something [is about to happen], *maʹmaitsiʹré nerésaigan; nekaʹkérhamañš nerésaigan*, it restrains me, as if it were telling me: do not do that, you will die, or something will happen to you, etc., 3. *kakérhamañkš*.

I have a steadfast heart, *nesaigritéhañsi*.

I penetrate his heart, *nedāisañibamañi*, 3. *šd*.

I penetrate, I see through something [quelque chose] — e.g. a bottle of glass, *nedāisañibadamen*, 3. *šd*.; *āisañibamañi adamañgai*, one sees through the calumet [pipe].

I ask his heart's thoughts, *nšikšérmañi*.

My heart is opposed to it, *māda* [*mañda*] *nšigañšadérdamš*, etc.

Let my heart know what thou desirest of me, *miʹkšrasémi éri tššaiñdamásian*.

My heart is weak, *nenanéšañsitéha*, or *nepšš*, etc.

I have a weak heart, easy to overcome, *nepšskeritéha*.

My heart/courage returns, etc., *šésiʹré nerésaigan*, or *šésaiñdamiʹré*.

I regain my spirit, I come back with my wits, *nesésitéhañsi*.

My heart tells me that something new will happen, that people are arriving, or the enemy, etc., *nedamatam*.

I change his heart, whether for good or for ill (Lat.), *nepiršitéhenañi*.

I warn him, exhort him, strengthen him in heart, *nekakéssmšitéhékasai*.

[COFFRE. — CHEST, TRUNK.]

Arsagahígan.

[COLÈRE. — ANGER.]

I am angry, vexed, *nemšskšérdam*, 3. *mšš*.; very much so, *nesésésaiñmiraséʹra*, 3. *šé*.; I am angry with him, *nemšskšérmañi*, 3. *am*.

I make him angry, *nem̥skäiraséhañ*.
 I make him angry by speaking to him, *nem̥skäirasémañ*.
 I make him angry by beating him, *nem̥skäirasétéhañ*.
 I took it away from him in anger,
 I speak to him in anger, *neneskañghersrañ*.

[COLLE. — GLUE.]

Ag̥ṣaṅg̥eigan. [MS 118, 119]

[COLLER. — TO GLUE, STICK.]

It is glued, *ag̥ṣaṅg̥éaṅṣ*.
 I glue it, *nepesag̥ṣag̥ṣaṅg̥éhémen*, 3. *ap*.

[COLLETER. — TO GRAPPLE, WRESTLE.]

I grapple with him, *neméménaäðbena*.
 They grapple with each other, *méménaäðṣak*.
 I grapple with him, overcome him, *neṣinihañ*, *nemañimerikkitaṣaṅ*.
 [From the English "pigs." — Editor.]

Facsimile p. 47 · printed p. 415 · guide words COL–COM

[COLLET. — COLLAR.]

What one puts around the neck [neck], *kesk̥ébi*; I put one on, *nekikesk̥ébi*, 3. *kike*, etc.; whence, the priests' [collars], *ṣaṅṣk̥éṣiaṅṣik*.

[COLLIER.]

Wampum collar/necklace, *sk̥aṅṣ*; a collar/necklace one puts around the neck, *pessik̥ṣṣānar*; I have one, *nepesk̥ṣṣi*, *nepessik̥ṣṣānar*.
 A collar for carrying a load [by means of a strap], *ṣsk̥ṣaṅṣi*, *biar*, *pir̥ānd*, *p̥ṣṣaṅṣi*, *ak*.

[COMBAT, COMBATTRE. — FIGHT, TO FIGHT.]

Combat, war, *maṭaṅṣéṣ aiṣḍin*.
 I fight, *nemiṭkaṭké*, 3. *miṭk*.; against him, *nedaṣḍibena*, 3. *am*.
 They fight, *aiṣḍṣak*.
 I fight against the devil, against his works, *nedaṣḍṣaṅḍamen aṅṣaṅgan matsk̥*.
 I fight against him, *nedaṣḍṣaṅmañ*.

[COMBIEN. — HOW MANY, HOW MUCH.]

Oh, how many men! *paghé arenaṅṣes taṅṅi*!
 Oh, how many fish! *paghé namessis taṅṅi*!
 How many [combien] of these things are there? *késsenṣṛnaṣa*? or *késsenṣar késsenṣgar*.
 How many [combien] are there of them? *késsṣaknaṣa*, or *taṅṅi késsihidit*.
 Behold how many there are, *ni késsihidit*.
 How many [combien] are we? *kekéssüḍbena*, or *taṅṅi késsṣiag̥ṣ*?
 How many villages are there [combien de villages sont ils]? *késsitṣebḍénahaknaṣa*, or *késsḍénahaknaṣa*?
 How many [combien êtes vous] cabins do you have? *késsigaknaṣa*?

How many potatoes, e.g., *ké^csihidit penak*.

Behold, that is all, behold all the potatoes, behold what is left [?], *ni aké^csinai*.

[COMBLE. — FULL TO OVERFLOWING, HEAPED.]

I fill it to overflowing, heap it up, fill it to the brim, *nepébañsitamka^ctən*, (animate) *nepébañsitamka^crai*; let it be heaped, overflowing, *pébañsitamkatéts*; it is so, *pébañsitamka^cté*.

Kə̀kə̀amka^ctar skamənar, the grain is heaped up, it is filled overabundantly with grain.

Kə̀kə̀amka^ctak éssak, it is so with shells.

[Page 120 of the manuscript is blank.]

[COMMANDER. See below.]

[COMME. See below.]

[COMMENCEMENT. — BEGINNING.]

At the beginning, *sétsitasi*. [MS 121]

[COMMENCER. — TO BEGIN.]

I begin with that, *nətsimaneni^ctən*, or *is sétsi maneni^ctaəa*; I do that finally [finally], I finish with it, *nemétanaski^ctən*.

I begin, e.g., to eat, *ni aneghi mitsessia*.

I begin, e.g., to eat, *sibíxi mitséssia*.

[COMMENT. See below.]

[COMMANDER. — TO COMMAND.]

I command, govern, *nedaro^ckemi*.

I command, give an order, I hire, *nedarokkémi*.

I give him a commission, etc., *nedarokkañrai*, 3. *arok*.

[COMMISSION.]

Commission, *arokémäaigan*.

[COMME. — AS, LIKE.]

I will do to thee as thou dost to me, *ni arihiané netse*, *nañibi kederihşren*.

I show him how he shall do it, *nekikimañ érittañş*, 3. *akikiman éri^ctşrit*.

[COMMENT. — HOW.]

How should I lie? *kéştbə sétsi pişəñtsēmia*?

How do you know what God has said? *kéş pegəa sétsi şésérdaman*, *tañini idághesa ketsinişésks*.

[COMMUNIQUER. — TO COMMUNICATE.]

I communicate it to him in secret, whatever it may be [quelque chose que], I relate it to him, *nekimañidokkesañ*, 3. *kim*.

I communicate to him the cause of the harm, *nemesihañ*.

The harm is communicated/spreads, *mesihşdin*; it does not [spread], etc., *məda* [*mañda*] *mesihşdişn*.

[COMMUNIQUER. — TO COMMUNICATE, continued]

As if Mary, by communicating with us, had drawn upon us Adam's hatred, etc.! *sa pegðaba é^cto Marie asitkamighesssaïghémin!*

[COMMUNIER. — TO RECEIVE COMMUNION.]

I take communion; this usage has now become established, *necommuniési*.*

I have taken communion; or, Jesus visited me, *nətsihigə Jesəs*.

[Page 122 of the manuscript is blank.]

[123] [COMPAGNON. — COMPANION.]

My companion, *netsəes*, or *nitsə*; 3. *ətsəəsar*; my companions, *netsəəsak*, etc.; where is your companion? *taïnenasa ketsəəsə?* my companions (imperative), *netsəəsədəskə*; I am in company with them, *nekəssəssaiinəna*.

COMPAGNE. — FEMALE COMPANION.

Same [word].

[COMPARER. — TO COMPARE.]

I think about at what time it happened, etc., *netétebeskasitéhaïdāmen*.

I compare that, I esteem it as, *netétebésdāmen*.

COMPAS. — COMPASS.

Təbakəniŋgan.

[COMPASSION.]

I am worthy of compassion, *neketemaïghérmegəsi*.

I have compassion on him, *neketemaïghérmaï*, or *nəssəéremaï*, 3. *aket*.

No one has compassion on me, *m̄da* [*maïda*] *asennir neketemaïghérmegəsi*.

I make him worthy of compassion, *nəsikkarai*, or *neketemaïghihai*.

I speak in a pitiable manner, *neketemaïgšéssi*.

I regard that with compassion, in pity, *neketemaïgaïbadamen*, him, *-bamaï*.

I have compassion for him because of it, *neketemaïghérdamasésai*.

I am hard-hearted, not compassionate, *nekikanérdam*, 3. *kan*, or *neketemaïghihisé*.

[* Formed from the French verb. — Editor.]

[COMPRENDRE. — TO UNDERSTAND.]

[CONCEVOIR. — TO CONCEIVE.]

I understand myself, *nəšéštaiəsi*.

I conceive, I understand this, *nəéstamen*.

Do you understand what I am telling you? *kšéštasinasa?*

I understand you, I understand what you say, *kšéštər*.

I understand it, *nšéštasaï*; he understands me, *nšéštaiğs*.

I am conceived, I begin to be, *nenitsirassi*.

[CONCLURE. — TO CONCLUDE.]

I conclude, I finish that, *nemé'térdamen*, or, *m̄da* [*mañda*] *mina nemi'kðitéhañdaməsn*.

[CONDUIRE. — TO LEAD, GUIDE.]

I lead, I show, *nekikinəssarəé*, 3. *kinəs*. [MS 124, 125]

I lead him well, I take care of him on the way, so that nothing is lacking to him, *nsaïnsrəssaraï*.

I lead him, show him, e.g. the road, *nekikinəssaraï*.

Lead me to where he is, *kinəssari taïni épit*.

I lead him, I take him, *nederəssaraï*, (inanimate) *nederəssadən*; against his will, *netsigaïsarai*.

I lead him by water, *nederhəraï*, 3. *sder*, 3. *ar*.

I lead him by the hand, *nekiïisakinskənaï*, 3. *kis*.

I tell him to put it on the other side, straightening it, *neté'kaməssaran*, (inanimate) *nete'kaməssa'dən*.

I lead him or it by hand, or by a staff, or by a cord, e.g. a blind man, etc., *nemaïtsaaiibéghenaï*.

I bring him, I arrive where I was leading him thus, *nepétaïibéghenaï*.

[CONFESSER. — TO CONFESS.]

I confess myself (this usage has become established), *neconfessési*. *

[CONFIANCE. — TRUST.]

I have confidence in him that he will help me in my needs, *nsiasétsessəaïmaï*.

I have confidence [trust] that he will help me

[* From the French verb. — Editor.]

Facsimile p. 049 · printed p. 417 · guide words CON–CON

(continuation from previous page) ...in the need that I have of food, *nenikésəaïmaï*.

[CONFUS. — CONFUSED, CONFOUNDED.]

I confound him by my answers; he cannot answer a word, he has not a word to say, *nesékəhəhəmasəaï*, 3. *asé*.

[CONNOISSANCE. — KNOWLEDGE, ACQUAINTANCE.]

[CONNOÎTRE. — TO KNOW.]

I know that by thought, *nšəšərdəmen*; him, *mšəšəmaï*, 3. *sé*.

I know it distinctly by thought, *mšəšitéhaï'damen*, 3. *asé*.

I know you; that is, I see that you want to take from me what I have, *keséšri*; him, *neséšraï*.

I know it by sight, being present, *nešəšinamen*, 3. *asé*; him, by sight, *nesəšinasəaï*.

I know that perfectly, *nepébétərdəmen*.

I know it only obscurely, *nensremərdəmen*, *nensreməremaï*.

I do not know it, I do not penetrate it, I fail to recognize it, *nedasəaïmərmaï* or *nensrmərmaï*; (inanimate) *nedasəaïmėrdəmen*.

Make known to my heart what you desire of me, *mikərasəmi éri tsəaïdaməšan*.

I am knowable (recognizable), *nesəšinañgəsi*.

I have not the least knowledge of a man, so pure am I, a virgin, *nedasəaïmərmaï*.

I make it known, declare it, *nesəšiharai*, *nesəšaiñdokkaïraï*.

It is useless for you to deny it — e.g. one can tell well enough by your manners, your face, that it is you; you are recognizable enough, *kšévikšénañgšikki* or *kšéšinañgšikki* or *kšéšañbamegšikki*.

I know him to be wise, generous, brave, etc., or: I say that he is wise, etc. (the term is favorable), *nemañmetsimañ*.

I know him to be wicked; I say that he is so, etc. (the term is unfavorable), *neda^hkšéremañ* or *nedahakšéremañ*.

Piräinassš, one says of a boy who does not know men (Lat.), 1st *nepiräinassi* or *nedañsaghinassi*.

I am known for having done that, *nešéši^hra*, 3. *šéši^hré*, or *nešéšisi*.

[CONSEIL. — COUNSEL, COUNCIL.]

We hold council, *nekersredība*, *netepšēbena*.

You (pl.) hold c. [council]; they hold c. [council], *keghersredība*, *ghersredšak*.

I give him counsel, *nekakékimañ*.

[CONSETEMENT. — CONSENT.]

I give him my consent, *nenesksšmasañ*.

[CONSENTIR. — TO CONSENT.]

I consent to that, *nenesksšmen*.

[Page 126 of the MS. is blank.]

[CONSEQUENCE. — CONSEQUENCE, IMPORTANCE.] [MS 127]

That is of consequence, *saagat*, or *peskávat*.

I am of consequence, *ndšérsi*.

[CONSERVER. — TO PRESERVE, KEEP.]

I preserve it, *nenénasérdámen*, 3. *šnén*; (animate) *nenénasérman*; by sight (keeping it in view), *nenasañbadámen*, 3. *šnéná*.

[CONSIDÉRER. — TO CONSIDER.]

I consider it, I search out all its circumstances, *netebínamen*, 3. *šteb*.

I consider him, I have regard (complaisance) for him, *nšréremañ*.

I make him considerable [important], *nesañgmañsihañ*.

I am considerable, *nekesermēgšsi*.

I am one for whom people have great considerations, great regard, *nesaaghérmēgšsi*.

That is considerable [important], *kesérmegšat*; that you [pl.] are also great, O God, *kededšdérmešgšsi*.

[CONSOLER. — TO CONSOLE.]

I console, *nedasighihsé*.

I console him, in effect (by deeds), *nedasighihañ*, 3. *šda*.

I console him in word (Lat.), or *nedasighihañ*.

[CONSTIPER. — TO CONSTIPATE.]

He is constipated, *kebesš*, 1st *nekebesi*.

[CONSUMER. — TO CONSUME.]

I win from him all that he has, *nené^ckaitemahañ*, 3. *né^ck*; I consume it — said only of food (Lat.) — *neketamen*; absolute form [absolutum], *neketami*; (animate) *neketamañ*; I (continued on next page)

Facsimile p. 050 · printed p. 418 · guide words CON–COR

(continuation from previous page) ...I give him all that I have to live on, *nemétsar*, 3. *mét*; in treating (feasting), *nemé^ctatañsé*; 3. *mét*.

CONTE — tale, fable. See Fable.

[CONTER. — TO COUNT / TO TELL.] [MS 128, 129]

I count, *nedaghísi*, 3. *aghíss*, *ni sibisi éghisit*.

I make a mistake in counting, *nəkaäghísi*.

One cannot count how many men they are, so great is the number [combien ils sont d'hommes, tant le nombre est grand], *akikesisn arenañbé*.

I count, *nedaghisi*.

I count it, *nedaghidamen*; (animate) *nedoghúmañ*.

Count us together [ensemble], mix us [nous] with (the others), etc., *kə^cradéneminé*.

I count it in thought, *nedaghenetéhañdamen*, 3. *sdag*.

[CONTENTEMENT, CONTENTER. — CONTENTMENT, TO CONTENT.]

I give him contentment [contentement], *nərérdamihañ*, 3. *sr*.

I am content on his behalf with what is given him, e.g., *nərérdamásañ*.

That contents me, is useful to me — this robe suits me well, e.g. — *nərekañgn*, 3. *sr*.

CONTINUELLEM^T [CONTINUELLEMENT] — CONTINUALLY, *kañghéga* or *nénekemañtsisi*.

[CONTRAINdre. — TO CONSTRAIN, COMPEL.]

I constrain him in word (Lat.), *netsatzégañmañ*, 3. *tza*.

I constrain him to obey me; he scarcely obeys me, *asakañtsin nekiktañgs*.

I constrain him to obey me, *nekšitañmañ*, or (Lat. seu) *tsəimüghé nekiktañgs*.

[CONTRAIRE. — CONTRARY.]

On the contrary, *šañsa^cra* or *sa^cra*.

[CONTRARIER. — TO CONTRADICT, OPPOSE.]

He opposes me, doing otherwise than I say, etc., *nebañmskémañ*, or *nešañsasémañ*.

You oppose me, *kebañmskémer*; I (oppose) you, *kebañmskémi*.

[CONTRE. — AGAINST.]

Against the bark walls of the cabin, or against something like [quelque chose comme] a wall, *kikemek* or *kikisi*.

[CONTREFAIRE. — TO MIMIC, COUNTERFEIT.]

I mimic, I speak like [comme] him, along with him, *nemañma^cskə^rš^ctanšañ*, 3. *mañ*.

I mimic him in speech, or *nenañberštasañ*, *nepébéterštasañ*.

I mimic him in his ways, *nekakékerasañ*.

[CONVAINCRE. — TO CONVINCE, CONVICT.]

I convict him — however much he defends himself, I convict him — *nšékšāhāmasaï*.

[COPIER. — TO COPY.]

I copy the writing, *nekikinasaiḃādamen*.

COQ — cock; hen, *éhémš*, *msak*.

Turkey (coq d'Inde), *néhémé*, *mak*.

[Page 130 of the MS. is blank.]

COQUILLE — shell, *és*, *éssak*. [MS 131]

I gather shellfish to eat, *nemanésé*; people gather some, *manésaiḃin*.

CORBEAU — raven, *mkazes*.

[CORDE. — CORD, ROPE.]

French cord, *rabaïḃi*, *ar.** [* Quaere, if from the French word ruban? — EDIT.]

Indian cord [sauvage], babiche (rawhide thong), *šréghés*, *sar*.

Indian cord [sauvage] made of bark or of grasses, *pi^ckann*.

CORNE — horn, *asisir*.

Horn of moose, of roe-deer, of stag, and of ox, *šdasisi^cra*.

He has some (horns), *asisirišio*; he has none, *maïda* (no) *asisirisi*.

They grow, *nitsisi^cré*; they fall [tombent], *pekškasé*.

Powder horn, *ahaiḃren*;† my horn, *nedahaiḃrenem*; 3. *šdahaiḃrenemar*. [† Quaere, if from the English word horn? — EDIT.]

CORNEILLE — crow, *kara^ckara^cmessš*.

[CORPS. — BODY.]

My, your, his body, *nhaghé*, *khaghé*, *šhaghé*; ours [notres], *nhagéna*; yours [votres], *khaghésaiḃ*, 3. *šhaghésaiḃ*; our, our and your, your [notre, notre et votre, votre], their body, *nhaghéna*, *khaghéna*, *khaghésaiḃ*, *šhaghésaiḃ*; I have a big one, *nemesa^ckšsi*, (continued on next page)

Facsimile p. 051 · printed p. 419 · guide words COR–COR

(continuation from previous page) ...3. *mes*; I have a slender one, *nepišakšsessi*, 3. *biš*; I have a body, *nšhagaiḃ*.

I make him a body, *nšhagaiḃkésaiḃ*; a body is made for me, *nšhagaiḃkésš*; one is made for him, *šhagaiḃkésaiḃ*; I have one and the same [même] body with him, *nšitagaémaiḃ*.

Dead body, *kétaïššš*.

[Page 132 of the MS. is blank.]

[Les parties du corps humain. — THE PARTS OF THE HUMAN BODY.] [MS 133]

Metep, head; *netep*, my h. [head]; 3. *štep*.

Manaišššâitēp, the top of the head.

Meskátegšé, forehead; *neskátegšé*, my f. [my forehead]; 3. *šsk*.

Nesisšegš, my face; *šš*.

Tšisekš, eye; *tsisegš*, the eyes; *nets*, etc., my [mon].

Mařimařinak, nemařimařinak, the eyebrows; in the singular, *mařimařin, nemařimařin*; *mařitsi're*, it goes, it moves — a sign of salutation [salutation], etc.
Ki'tan, nose; *neki'tan*, my n. [my nose].
Manšé, cheek; *nanšé*, my ch. [my cheek]; 3. *sanšé*.
Nedšn, my mouth, my lips, 3. *šdšn*.
Nipit, my tooth; *šipit*.
Mirarš, the tongue; *nirarš*, my t. [my tongue], *širarš*.
Nkši, my chin; 3. *šksi*.
Mtasakš, ear; *netasakš*, my e. [my ear], 3. *štasakš*.
Agaiřaighem, front of the neck; *negaiřaighem*, my [mon d.]; *nedabskš'kšé*, my neck behind [mon cou derrière], 3. *šdabskš'ksar*; *mekštaiřigan*, gullet, *nekšdaiřigan*, 3. *akšdangan*; *metabskš'kšé*, the back and the two sides of the neck.
Pesksan, the middle of the shoulders, the back.
Nederemařigan, my shoulder; *šd*.
Naiřigan, my backbone (spine); *šaiřigan*.
Nšdšreké, my chest; *šd*.
Nemighigan, my stomach.
Naiřigan, belly.
šréšaiřigan, heart.
širi, navel; the gut that is attached to it at birth, *annikitařigan*.
Mhadé, big belly (it sounds ill (Lat.)); *nhadé*, *khadé*, *šadé*; *mhaghés taiřini*, what a big belly! (that word sounds altogether [omnino] indecent (Lat.)), *nhaghés*, *khaghés*, *šhaghés*.
Nepigaigan, my rib, my side; *šp*.
Neregši, my armpit; *šr*; I put (something) there, *nedétsiregšan*.
Pedin, arm; *nepedin*, my arm.
Nesksân, my elbow; *šksšanar*.
Neretsi, my hand; *šretsiar*. See the fingers, in their own place (Lat.).
Nekařit, *kek*., etc., said generically [dicitur genericé] (Lat.) of (the leg) from the foot inclusive up to above the hip.
Ni'kšé, the upper part (the thigh); *nebskšskan*, the lower part; *neraiřin*, the calf (the fleshy part); 3. *šrařinar*; *nesšksšigan*, *nesšksšigan*, the front, the bone; *neghetsk*, the bone that is at the joint.
Nesepskirėgan, that which holds the top of the thigh attached.
Nekedekš, my knee.
Nesit, my foot; 3. *šsitar*; heel, *magšan*; my [mon], *nagšan*.
Sigšat, a bone.
Meghitkšésit, the big toe [orteil]; my [mon], *neghitkšésit*.
Pškésidařinar, the other toes [orteils], or (Lat. seu) the forks, etc.
The male parts (Lat.), *širaghé* or *šétzařinek*, or *šdaséhařigan*; semen (Lat.), *štikša*; the testicles (Lat.), *šresša* or *apenakeskšma*; the female parts (Lat.), *štseski* or *šétzařinek* or *šdaséhařigan*; I relieve my bowels (Lat.), *nemeskedi* or *nensdésšé*; the matter (excrement) (Lat.), *mitsegan*; the fundament (anus) (Lat.), *šnesekediar* or *šastsi pėskaghir*, or *nšdésšétsir*; the buttocks, *manšéteti*, *manšé*; I urinate (Lat.), *neseghi*, or *nesšgnebé* or *nensdésšé* — the noun (Lat. substantivum), *segšdi*, 3. *šsegšdi*; I break wind (Lat.), *nebigheti*; they now say

(Lat.), *nepeskam*, 3. *peskaghé*, etc. — the noun (Lat. substantivum), *abighetsaigan*, *nar*; *nenssinbena*, *nissinsda*, *nissinsak*, we two lie together, [MS 134, 135] (continued on next page)

Facsimile p. 052 · printed p. 420 · guide words COT–COU

(continuation from previous page) ...of two men it carries no bad sense; of a man and a woman, it sounds indecent (Lat.).

[CÔTÉ. — SIDE.]

At my right side, *nedarenakaisi*, 3. *sdar*.

At my left side, *neda^cpaitsisi*, 3. *sd*.

Aisaisi, on one side — see Particles; * *aisaisi kstixsaaintsé*, one scrapes it on one side; you scrape it on both sides, *ketitasaiχsaïn*. [* At the end of this Dictionary. — EDIT.]

On the one and the other side, on both sides, *itaisi*.

On which side? *taïdékka aragðisi*? on that side, *aragðisi*.

Which way did he go? *taïni éragusset*?

That way (on that side), *sdékka aragðisi*.

From one [side] and then from [the other], *éhésakké*, crosswise.

That is off to the side; it is not even with the other, *aisäatté*; let it be so (that it be there), *aisätetsis*.

We are seated on one side, *nedisikanapibena*; 3. *isiganapšak*.

I am shorn on one side, *nedisiganeskáma*, 3. *isiganeskamé*.

On which side? *taïdékka*?

He looks the way he ought not; or (Lat. seu), which way is he looking? *taïneda sa éraiibit*?

On the other side of the mountain, *agaïmádené*;

— of the river, *agaïmek*.

COTTON — cotton, *cattenté*; † ball of cotton, *petegðitašdigān*. [† From the English word. — EDIT.]

I put it into a ball, I make one of it, etc., *nepeteksitašdigān*.

[COU. — NECK.]

My neck, *nedabskšké*, 3. *sdabskškar*, etc.

I hang something [quelque chose] on it (on my neck), *nepeskšin*, *io*.

I hang, e.g., a stone on his neck so that he bows his head forward, *nenasaskšébirāi*, or *nedatsi^ctaškkšébirāi*.

[COUCHER. — TO LIE DOWN, PUT TO BED.]

I lay him down, make him lie down, *nederesim^cχāi*.

Being lying down, seated, (adverb) *téssenisi*, *skāišahé téssenisi*.

I lie down without sleeping, *nederesin*; 3. *aresin*; in order to sleep, *neda^ctéssin*, 3. *téssin*.

I lie down with the thought that I shall soon get up to pray, e.g., and I sleep on all the same, *nekéšpekšsi*.

I lie at my ease, *nšressin*, 3. *šr*; uncomfortably, *nematsekéssin*, 3. *mat*.

I am going to sleep outdoors, I am going to pass the night there, *nededšzekšām*.

I bring these people to sleep in your cabin [cabane], *adšksaïmšhšdits* or *pedasighédits* *käigšāimek*; if of only one it is said [tantum dicitur] (Lat.), *adšksaïts* or *pedasighets*.

I sleep in another cabin [cabane], *nenāisekšām*, *naïšksaïmšāigan*; *maïda* (not) *šrighāsi*.

Netsšksšsm, I lie on my back. [MS 136, 137]

Nərmiké^csin, I lie on my belly.

Nedapemé^csin, on the right or left side.

Netsikkási, the back to the fire.

Skətaik nedereskadé^csin, the belly toward the fire.

Nemémásaghesin, I lie naked.

I sleep here, *is nededəskəāim*, *édəskəāima*, 3. *édəskəāik*; imperfect 3. — where did he sleep? *taīni édəskəāighesá?*; imperative: *adəssekə*, plural *adəskəāiməskə*; *maīda* [maīda, not] *nededəssekəāiməsi*, *maīda* [maīda, not] *ədedəssekəāiməsn*.

I am going to sleep with him, *nenāiskəāāi*.

I come to sleep with you, *kenāiskə*.

I sleep near the fire, *netsikkasi*.

I am too much covered as I lie, *nekishəsin*.

We slept on the ground without a cabin, etc., *nemitebaīšébena*.

I lay him down from sitting, or standing as he is, *neghípenāi*.

[COUDE, ACCOUDER. — ELBOW, TO LEAN ON THE ELBOW.]

My elbow, *neskəan*, 3. *əskəāīnar*.

I lean on my elbow, *netsinəskəānēbi*, 3. *tsi*.

I strike him with my elbow, *nekəagəskəānāmaī*, 3. *agə*.

[COUDRE. — TO SEW.]

I sew a shirt, *nedáskəāāi*.

I sew with that, *nedaskəāišé^ctən*.

It must be sewn, *skəāāi*.

Tagəakətaīšits, let that be sewn between two (continued on next page)

Inserted facsimile p. 052a · printed p. 421 · guide words COU–COU

(continuation from printed page 420) ...a stick, a piece of wood, etc., *netagəakəstənar abasiar*; one on each side, or *netéitaəakəstənar*.

[COUDRE. — TO SEW.]

I sew, *nedaskəāišé* or *nederikəassi*, 3. *skəāišé*; it must be sewn, etc., *skəāīdaīšə* or *ariskəāīdaīšə* or *skəāīšəskəāīšits*.

I sew it, e.g. a canoe, likewise clothing, etc., *nedaskəāmen*, 3. *ədas*, e.g. *agəiden*; less appropriately (Lat. *minus aptum est*), *nedaskəāhəri*, I sew the canoe.

I finish sewing it, *kəgaī nekisikəāmen*, 3. *akisi*; in several colors, *maīmaīrighen*, (animate) *maīmaīrīgə* or *maīmaīraīχāīšə*; sewn together, *maīsikəāīšə*.

I sew it again, *neminaīkəāmen*.

I unsew it, *nəkaīšemen*; unsew it, *kaīšemé*.

It must be unsewn, *əkaīšāīšə*.

[COULER. — TO FLOW.]

It flows, e.g. blood, *aritsəāin*.

Flow; it flows, *ari^ctsəāin*; quickly, *kesitsəāin* or *kesi^ctaīn*.

See whether it flows; put your mouth to it to see, etc., *kədāra^cta*, 1st person *nekədara^ctamen*.

It does not flow; no wind comes out, *mañda sibési* or *mañda sɔdaratañisisi* or *mañda aranañragatši*.

COULEUR — COLOR. — See *Peinture* [Painting].

[COUP. — BLOW, STROKE.]

All at once, *sara^hkkisi*.

I strike him with my fists, *nesekskesidété^hkašañ*.

Nedakeskášañ, I give him a kick.

Nedagámañ, I strike him.

I strike him on the eyes, *neneségšéhañ*.

I avoid the blow, *nedábasi*; I avoid that, or the blow, *nedabasi^htamen*. See *Je pare* [I parry].

In two blows I killed him, *nenissagamañ ni amétsinañ*.

I held back my blow, *kisi méšaka ašakañsi netsanipetšn*.

The Iroquois have struck a blow, *megšak n^hrikkak*.

A blow has been struck against us, *neni^hreghébena*.

I am going to strike a blow, *nenañsipa*, 3. *nañsiphé*; we, *nenañsipañ^hbena*.

[COUPER. — TO CUT.]

I have cut myself, *nšéksəsi*; I cut him, *nšéghesañ*; with a knife or an axe, *nšéktéhsisi*, *nšéghitsi*; with a ... sword, wood, etc.

I cut it, *netemesemen*, *netemesši*, 3. *št.*; cut it, *temesé*; — quite straight, *nšresemen*, (animate) *nšresañ*; — round, *nešañšiañiéghisemen*, 3. *ašan.*, or *nšañšiansemen*.

In cutting it I split it, *nepesigañbésemen*, *ap.*; it must, e.g., be cut; or the bark of a cut tree grows back, *énighen*; it does not, etc., *mañda énighenši* [?].

I cannot cut it, *nedañirašsemen*.

I cut myself with a knife, *nšéksəsi nepitssəsi*, 3. *ptsesəsš*.

I cut the skin, *nesekskañbésemen*; — lengthwise, *nebessikessemen*. [MS 138, 139]

I cut off a piece of skin for him, e.g., *nebakéghismašañ*, 3. *apaké.*, etc.

Cut me a piece of it, *pekéghismasi*.

I cut into small pieces, e.g. meat, etc. See *Morceaux* [Pieces].

I cut it otherwise than it ought to be cut, *nepitseseмен*.

I cut meat, *netemesemen* or *nedereseмен*.

— to smoke it, *nederéššíghé*.

I cut fat or flesh into pieces, e.g. to melt it, *neseksseмен*; *seksé*, cut the fat or meat into pieces.

I cut off his nose, *netemitanésañ*;

— his ears, *netemi^htašagšesañ*; I have cut them off, *netatemi^htašagša*, 3. *dadé*;

— his head, *netemigšétéhañ*, 3. *tem.*, or *netemikssšañ* or *netemigšé^hharañ*.

I cut away part of a piece of wood, e.g. so that another piece may be inserted there, *nederetéhémen*.

I cut it with my teeth, *nepeskadámen*, (animate) *nepeskámañ*.

I cut across the land to reach a place; or (Lat. *seu*), I cross there, etc. See *Terre* [Land].

I cut off his hands, his wrists, *netemiretsétéhañ*.

I cut out his tongue, *netemirašétéhañ*.

(continuation from previous page) ...*Baraghesxs*, or (Lat. seu) *baraghiassi aresxs*, he has cut himself a little.

[COURAGE. — COURAGE.] — See below.

[COUTEAU. — KNIFE.]

My knife cuts well, *kesighiʳxs netsékakx*; — badly, *matsighiʳxs*.

COURAGE — courage: take courage, *zoktañgädet*, or *zoghíri*.

Take courage (pl.), *zoktañgädet* or *zoghírikx*.

Take courage — one also says [dicitur etiam] (Lat.) — *zoktañgädskéks*.

Let us take courage, *zoktañgädskéda*.

I lose courage, *nedaskäitéha*, 3. *skäitéhé*.

A courageous man, *kinañbé*, *kinañba*; I am one, *nekinañbai*; I encourage him, strengthen his heart, *nemerkitéhékasai*.

[COURBER. — TO BEND, BOW.]

I am bowed deeply [profondément], saying e.g. the Confiteor, *nenassigañbasi*.

I bend forward, *nenasañghi*, 3. *na*;

— backward, *nesamaghigañbasi*, 3. *sama*;

— the head, *nenaskäébi*, 3. *na*., or *nenaskäégañbasi*; I bow it (my head) while walking, *nenaskäéssi* or *nedatsitaäkké*, or *nedatsitaäkkéssi*.

I go along bent over, *nepikañgässé*, 3. *pik*.

[Page 140 of the MS. is blank.]

[MS 141] I bend it, with the hand (Lat. manu), *nepikañghénemen*, 3. *ap*.

I bend a plank, wood, *nepikañgheskámen*, 3. *ap*.

That is bent, crooked, *sañghighen*, or *sañghetséghen sañketsaakäat sañgakäat*.

How [combien] variously [différemment] crooked this wood is, *ntsedañinañgs arakäat*.

COURONNE — crown, *tsiʳtokäébi*; I have one, *netsiʳtokäébisi*, 3. *tsi*.; I put it on, *netsiʳtokäébinsretsn*, 3. *st*.; I put it on him, *netsiʳtokäébiʳaiñ*, 3. *tsi*.

A priest's crown (tonsure); I have one, *nedasañidebémssi*.

[COURROIE. — STRAP, THONG.]

Indian straps, babiches (rawhide thongs), *sraghes*, *sar*;

— of shoes, *tatésagäanañbi*.

[COURIR. — TO RUN.]

I run, I go fast, *nemañtsérre*; 3. *mañt*. or *nekesirra* or *nekesarra*^c or *nekesässé*.

Let us see which of us [nous] two will run better — e.g., as far as that pine; I shall run better than you — *nénegañsadida käé sékkét arikenegarerba*.

Of the two of us who were running, I run the best, *nenegaräé*.

Let us race, each to outdo the other, *nénegañsadida*, *nenénegañsadibena*.

I run this way, I come back, *nepéʳtsiʳra*, 3. *bet*.; that way (beyond), *nederemiʳra*, 3. *are*.; this way and that, *nebabaiñiʳra*; 3. *bab*.

I run after, etc., *nenässpenaráñ*, 3. *nss*.; absolute form [absolutum], *nenässpenaʳsi*.

[COURT. — SHORT.]

That is too short, *ssaïmi taatetakesesen*; of a wild (forest-made) rope (Lat.); (animate) *taattakeses*, of a rope (Lat.), e.g.; (animate) *-keses*. See Long.

He is short, (animate) *taádæss* or *taakæss*; (inanimate) *taada^hksât* or *tava^hksât*; long, *kənέ*; see how [combien] long, etc., *nikéne*k, etc. See Long; I am tall, *nek^hna^hksi*, 3. *kən*.

I sew. — See above, "Je couds" (I sew).

[COUSSIN. — CUSHION, PILLOW.]

Head cushion (pillow), *p^hksésmən*, *nar*. [MS 142, 143]

Nedap^hksésinen, *is*, I have that for a pillow; 3. *sdap^hksésinen*; imperative: *p^hksésin is*, have that for a pillow.

COUTEAU — knife, *ntsé^hksak^h*, *gər*; my knife, *nenetsé^hksâk^h*, 3. *snetsi^hksak^h*.

The sheath for hanging it at the neck, *pitarak^hângan*.

Two-edged knife, *idasarak^h itasisi ntsikk^hakäio*.

I have a knife, *n^hntsék^hak^hsi*; it cuts well, *kesighi^hr^h*, or *arara^hghi^hré*; badly, *matsighi^hr^h*.

Crooked knife, *pekarak^hnigan*, *arakamighé*; it cuts well, *arara^hghi^hré*, *érakamighek*.

Facsimile p. 054 · printed p. 423 · guide words COU–CRA

[COUTUME. — CUSTOM, HABIT.]

It is the custom, *arenasagat*; as a noun (sub.), *érnasag^hak*.

It is my custom, *ni érkamigsia*; it is his c. [custom], *ni érkamigsit*, or *ni ésia*, *ésian*, *ni ésit*.

It is our c. [notre coutume], *ni érkamigsieg*; it is yours [votre], *ni érkamigsiégs*.

It is an old custom, *negäinlé*.

I am accustomed, *nederekamigsin*, 3. *sd*.

I do not have that custom, *maïda* [maïda, not] *nederenasákesisn*.

I have the same [mêmes] customs as he, *näitkamigsäaïmaï*, or *näitkamighesmaï*.

I am accustomed to doing that, *nedahasin*.

I want always to do as [toujours faire comme] I am accustomed to do; I do not want to repent, or I cannot do otherwise, *nedérighévérdam*, 3. *éri*.

[COUVERCLE. — LID, COVER.]

Lid of a chest, etc., *ass^hksééigan*. [See below.]

[COUVERT. — UNDER COVER.]

I walk under cover of something [quelque chose], I put it under cover, etc. See the particle *aïbagasisi*.

[COUVRIR. — TO COVER.]

I cover it, with the hand (Lat. manu), *nedaïbagsnemen*, 3. *sd*; with an instrument, *nemerag^hâhamen*, 3. *am*. or *nedas^hh^hmen*, *nedas^hhaï*.

I cover the child's face, e.g., *nedag^hsaraïg^hséhaï*.

The wind has covered the path with snow, *sanaïbaïtsen*.

I cover myself, lying down, *n^hress^hh^hsi*, or *n^hrséh^hsderesi*, 3. *sres*.

I am too much covered, lying down, *nekish^hsin*.

I am not yet covered enough, *éssema netépsésé*.

I cover myself with my robe, *nedágšin nedassé*.
 Let us cover ourselves [nous] with my robe, *tagšisi agšida nedassé*.
 I cover a man who [homme qui] is lying down, *nšrassšahi*.
 I cover him so well that nothing can be done to him, neither beating, nor etc., *nedānikšté^ckasai*.
 With what do you cover your cabin? *kégšei épkašaišian?* 1st *nedépkāiši*? [MS 144, 145]
 With what does one cover? *kégšie pkšémek*, or *épkašaišimek*?
Arigšaghenaišš, one covers with bark.
Nederigšaghenemen maskšé, I cover with bark.
Nederigšaghenai pekšahi, I cover with large pieces of bark.
Kégšinasā érigšaghenasitšmek, 1st *nederigšaghenasi*, with what does one cover?
Arapšaišits nšigšaišim, let it be covered with, *pekšasaišik*.
Meskikšigaišits, let it be covered with straw (rushes).
Nederetšnar psikaskšr or *meskikšar*, I arrange them, place them, lay them.
Abāksaišinar meskikšar or *ēbkšaišimeghir*, one covers with straw (rushes).
 I cover that, I put a lid on it, *neda^cšskšéhémen*.
Éri šaišghenaišik arašimšei, *psikaskšr šibišei kisi šaišghenighétaišš*, for the vault (arched roof) planks are needed.
Asšéktaišš, the images must be covered, the curtains drawn, etc.
Paskéghenaišš, they must be uncovered, etc.
COUVERTE — blanket, *maskesé*, *maskesar*; my b. [couverte], *nemasksé*.
 — of cloth or stuff (fabric), *arenéghen*.
 A large [grande] blanket, *mesa^ctakš*.
 I cover myself with it, putting it over my head in such a way that only a little of the face is seen,
nedagšarašigšéssin or *nedagšarašigšéhšsi*.
 Woolen blanket, *mesšaišie*, plural *iar*, or *mesaišieššar*.
 I give him a part or the whole of my blanket, robe; I cover him, *nedassšahi*.
[COUVERCLE. — LID, COVER.]
 Lid of a pot, of a kettle, *assškšéhígan*.
CRACHAT — spittle, *sšessekš*; I spit, *nesšessegšei*, 3. *sšessegš*.

Facsimile p. 055 · printed p. 424 · guide words CRA–CRI

[CRACHER. — TO SPIT.]

I spit at him, a little in mockery, or without mockery, *nesessegšmaiš*.

[CRAINdre. — TO FEAR.] — See below.

[CRAINTIF. — FEARFUL, TIMID.]

I am fearful, *nesaišégšesi*, 3. *šaiš*.

[CRAINdre. — TO FEAR.]

I fear, *neségšesi*, 3. *ségšesš*, or *nenanekapaišhi*.

I tremble with fear, *nenanekpaiš*, 3. *nanekpaišš*.

I reassure him in his fear, *nekérhamasañi*.

I am to be feared, *nekṣi^ctaérmegṣi*, 3. *kṣ^cta*.

I fear death, *nekṣitadsaṅgané*, 3. *kṣtadsaṅgané*.

I fear it, *nekṣi^ctamen*, or *nekṣi^ctaérdamen*, 3. *ak*.

I fear him, *nekṣi^ctaérmañ* or *nekṣañṣi^ctaérmañ*.

I fear the punishment, I flee from it, etc., *nesakṣitéha*, 3. *skṣitéhé*; a man [homo] also says (Lat.), *masimañidi snétsineridé nesakṣitéha*, I weep, etc.

I cease to fear, *nedé^ckṣipañi*.

It is a thing to fear, *é^ckṣipañi*.

I scatter them by impressing fear upon them, *netzétzépāñśrañ*.

That is to be feared, *kṣ^ctaérmegṣat*.

[CRAPAUD. — TOAD.]

Toad, *maskeké*.

[CRAQUER. — TO CRACK, CREAK.]

That cracks — a tree, or *maté^crré*; my fingers, *matéskérar neretsár*; better (Lat. melius), *pañkské^crar*.

[CRASSEUX. — FILTHY, DIRTY.]

I am dirty in the face, *nemi^ckassésigḁa*, 3. *mkaṣ*; in body, *nemi^ckasséshagha*, 3. *mkazéshaghé*; on my garment, *aṣesṣio nedassé*, etc.

[Page 146 of the MS. is blank.]

[CRÉDIT. — CREDIT.] [MS 147]

I give to him on credit, *ṇṣtzañinemaṅṣ*.

I give to you on credit, *kṣtzañinemṣ*; give me (on credit), *ṇṣtzañnemasi*.

I have not yet given credit to anyone [personne], *éssema aṣēñni ṇṣtzañinemangṣ*.

CRÉMAILLIÈRE — pot-hook (chimney crane), *kessperañikḁaṅgan*.

[CREUSER. — TO HOLLOW OUT, DIG.] — See below.

[CREUX. — HOLLOW.]

That is hollow inside — a tree, or a nut, or etc. — *apikḁéghen*; (animate) *apikḁégṣ*.

That is not hollow — e.g. a flat dish of bark; likewise a bag — *manét*; (animate) *manésṣ*; it is hollow, deep, *peskañit*; (animate) *peskañṣṣ*.

[CREVER. — TO BURST.]

I burst, *netaraghi^cra*, 3. *tara*; unable to breathe, *nekeparañdam*, 3. *kep*.

I burst from eating, *netaraketsé^cra*, 3. *taraketsé^cré*; more commonly (Lat. usitatus), *taraghi^cré*.

I burst it with my hand, *netaraghenemen*, 3. *ṣd*; with the foot, *nedaraghikamen*, 3. *ṣd*.

That is burst, *taraghirré*; by fire, *tarakazédé*, *tarebé^crré*, *dégṣte*.

I put out his eyes, *nebépesskañraghigḁétéhañ*, 3. *abé*.

[CREUSER. — TO HOLLOW OUT, DIG.]

With what will you dig? *kégḁ, inasa ṣañrké^ctasan*, *iṣṇṣañirkéttsn*.

I dig with an instrument, *ṇṣañrkéhemén*, 3. *as*; to the length of the arm, *ni éri sémineskémek*; in the snow, *ṇṣañrañrihakkámen*, 3. *aṣañr*.

[CREUX. — HOLLOW.] — See above.

[CRI, CRIER. — CRY, TO CRY OUT.]

I give a cry, *nebañbañghúmi*.

I do it to call him, *nebañbañghimañ*, *kebañbañghimeren*, I call him with a cry, etc.

I cry out, *negañgañröé*; to him, *negañgañrömañ*.

Public cry (proclamation), *šabétañgššañgan*.

I make it, *nepemšañsi*, 3. *pem*.

I make the cry to give warning, etc., *nebañbañik*; one, *bañbank*; several, *bañbañgšk*.

Make the cry, *bañbañghé*; make it (pl.), *bañbañkškš*.

I make the cry, *nebañbañghen*, 3. *bañbañghen*, *bañbañghéts ašami*.

I cry out, *negañgañröé*, 3. *kañ*, or *negagañröé*; in surprise, *neksaʼröé*.

The child cries, *ni šdedarapañsin*, 1st *ni nededarapañsin*.

I make the death cry, *nekšémi*, 3. *kšémš*, *kšémšak*.

Facsimile p. 056 · printed p. 425 · guide words CRI–CUI

I cry out saying something [quelque chose], *nštkšémi*.

I cry out after him to tell him something [quelque chose], *nštkšémítašañ*.

[CROCHET, ACCROCHER. — HOOK, TO HOOK UP.] [MS 148, 149]

I hook it up, I hang it, *nenañbitetšn*, or *nedéʼhšdšn*.

Hook, *anēškamañin*, *nar*.

That is hooked (crooked) — e.g. a knife, or etc. — *pegañghighen* or *šr šañtséghen*.

That is not so; it is straight, *sasaghíghen* or *šraʼkšat*.

CROIX — cross, *škahéšaʼtkš*, *kšr*.

I make the sign of the cross on myself, *nedaskahéšaʼtkškhañimesi*; commonly (Lat. vulgo), *netsibahatekššké*; on something [quelque chose], *nedaskahéšaʼtkškhañidamen*, 3. *šdat*; on someone [quelqu'un], *nedaskahéšaʼtkškhañimañ*.

Come, make the sign of the cross on yourself, *tšénaša škahéšaʼtkškhañimesi*; put your hand and touch 1st your forehead, *keskategšéškareni keretsi*; *tšénaša ketšrekék*, the breast (stomach); then your shoulder, *tšenaša ni nemañ agañimi teremaiʼgané*, or *pañtsisi aragšisi*.

[CROIRE. — TO BELIEVE.] — See below.

[CROISER. — TO CROSS.]

I cross my feet, my legs, *nedansšöganassin*, 3. *añš*.

[CROIRE. — TO BELIEVE.]

I believe, *nekiktam*; him, *nekiktasañ*.

I believe it, *nšramtamen*, *nšramsedamen*, 3. *šr*.

I believe it on hearing it told, etc., *nšrañtasañ*; I now believe that to be [esse] true — before, scarcely, etc. (Lat.), *nšrañmérdamen*; (animate) *nšrañméramañ*.

I believe myself; him, *neketzasiʼttam*; *neketzasiʼttasañ*, 3. *ket*.

I do not believe, I disavow, *neketzasérghé*; that, *neketzasérdámen*; *ketsasiʼré pegša io*, can one disavow that, can one not believe it?

Truly I believe you — ironically (Lat. *ironicè*), that is (Lat. *seu*), I despise what you say — *keghenskiktər*.
 I do not believe myself, I do not believe what I say, *neketzaätañsi*, 3. *ketzaätañsə*.
 However much I tell him, I am not believed, I cannot persuade him, *nedatsérineba*.

[CROÎTRE, DÉCROÎTRE. — TO GROW, TO DECREASE.]

I grow (Lat. *cresco*), *nemañtséghi*, 3. *mañtségə*, [MS 150, 151] or *nedañptsíghi*, 3. *añptsígə*.
sé'kénañgə téhañrasi, nearly; *érghikkə nabighian*, like [comme] a tourte (passenger pigeon? pie?).
 I grow with that, etc., *neneşpíghin*, etc.
 I grow up with folly, e.g. — that is (Lat. *seu*), the character of my growth is my folly — *neneşpigäñdamen nedazəgəñgan*.
 He ceases to grow, *ni ədékəñmañtséghin* or *ni ştzañnínghin* or *tzanigə*.
 He decreases (shrinks), *ni əsəñin*, 1st *nəsəé*, 3. *əsəé*.

[CRUCHE. — PITCHER, JUG.]

A kind of bark jug, ridged like a donkey's back on top, gathered (puckered) at the two ends; it serves for holding oil, etc., *iañtsə iañtsəsar*.
 A kind of bark jug, round on top, for going to fetch water, *potañtsə*, *poθañtsə* or *pekenañtsə*.
 Another kind, longer than it is wide, etc., *pekenañtsə*.
CRUD — raw, *skié*; I eat (it) raw, *nedaski'ppi*, 3. *ski'ppə*.
 Rawly — one eats it raw, *skisi*; raw, (animate) *skihañ*, plural *skihañik*.

[CUEILLIR. — TO GATHER, PICK.]

I gather, I pick up, *nemasiné*, 3. *mas*.
 I go gathering, looking for fruit, *nemasisi*, 3. *mas*., or *nemasiné*.
 I climb the tree to pick them, *nedakəminé*, 3. *akə*.; it is also said [dicitur etiam] (Lat.) verso [?], etc.
 I gather corn (wheat), *nekasakəñghé*.
 I gather something [quelque chose] inanimate [ignoble], *nənətsi'tən*; (animate) *nənəsthihañ*.
 People gather shellfish, *manésəñin* or *nəsthihañik əssak*.
 One gathers none, *m̃da* [mañda, not] *manésəñn*.

[CUIRE. — TO COOK.]

Nedabipesi, I cook in the ashes.
 I cook, e.g. some meat, *nebagas'tən*.
 Cooking some of that, *bagastəmeghé*.
 Let it be well cooked and very tender, *pəskeredéts*.
 Is that cooked? *kisedé é'to?* it is [est] hard to (continued on next page)

Facsimile p. 057 · printed p. 426 · guide words CUI-DAR

[CUIRE. — TO COOK.] (continued from previous page)

— [long in] cooking, *sipkedé* or *sipkesə*; quickly, cooked right away, *nabedi*, (animate) *nabəsə*.
 Let it be well cooked, *pessañgəñi kisedets*.
 I cook earth-pears [Jerusalem artichokes], *nebagassemañik penak*, etc.
 Cook some, *tsipené penak* or *bagassemé*.

Cook me some, *tsi'peri* or *bagastasi penak*; *bagastasi* is said of everything (Lat.); *kenesiperer nenesiperaï*.

I cook them in the ashes, *nedabipesi penak*, 3. *abipes*.

Cook me some, *abi'peri*.

I cook on the coals, *nedabamégâé*; on the spit, *nepesakâbamégâé*. See Rôtir [To Roast]; — in the cinders, *nedabaïn*, etc.; it is said of fish, and also of bird (Lat.), *nedabaïn*.

Nasagamadâmen or *nasagapâhagøn*, *aïsaïdâétsik nedakâamadâmen*, that stings me sharply, hurts me badly; *aïrasi nedakâamadâmen é'rimek*, what is said of me truly grieves me, stings me indeed, but I suffer it for the love of Jesus.

[Page 152 of the MS. is blank.]

That stings me, hurts me, *nebøthagøn*, *abøθ*, absolute form. [MS 152a]

[CUIVRE. — COPPER.]

COPPER, *ïisaïsa'ragâié*.

[CUILLER. — SPOON.]

Spoon, *emkâaïn*, plural *nak*; for serving up (a ladle), *kabaïgan*.

[CUILLERÉE. — SPOONFUL.]

I swallow a spoonful of it, *negødemkâaïne*, 3. *neg*.

[CURE-DENT. — TOOTH-PICK.]

TOOTH-PICK, *asigâaïbi'téhøn*; I pick them (my teeth), *nedasigâaïbi'téhâsi*, 3. *asi*.

[CURE-OREILLE. — EAR-PICK.]

EAR-PICK, *asigâaïrakâéaïïn*; I pick them (my ears), *nedasigâaïragheséhâsi*, 3. *asi*.

[Pages 152b, 153, 154 of the MS. are blank.]

D.

[D'ABORD. — AT FIRST, AS SOON AS.] [MS 155]

As soon as he has arrived I will speak to him, *aneghitsi messagaraïdé negherøraï*.

[DAME. — LADY.]

Lady, a woman of consequence, *saiïgmaïskâé*, plural *kâak*; I am one, *nesaiïgmaïskâaï*.

[DANGER. — DANGER.]

I escape, save myself, *nepeskami*, 3. *pes*; "I save myself" is said only of a slave (Lat.) [?]

I run the same danger, *nâïpenédamen*, 3. *aïi*; with him, *nâïpenémaï*, 3. *asi*.

I am in danger of death, *nedaïminé*, 3. *aïi*.

[DANS. — IN.]

In the house, e.g. *sigâaïmek*; *taïni is érasékaïsisâ*? Answer: *sigâaïmeghédari*.

I am in the tree, *nedapin araïmisi araïmensineskâask*.

In how many days will you leave? *késsøgnakétsi kemaïtsi*? in 2 days, *nissøgnaké*, etc.

Tépté, it is inside — the bag, e.g., etc.; *téptets*, let it be inside, etc.

[DANSER. — TO DANCE.]

I dance, *nepemega*, 3. *pemegaïn*, or 3. *pemega*; dancing in (entering), *nepitighéga*, 3. *pitighégaï*.

I dance and sing at the same time, *neskañisahé*, 3. *skañ*.
 I make him dance, I play with him, etc., *nepemega^cχañ*.
 I dance the dead man (the death-dance), *nepemegámañ*; it is danced, *pemegañ*.
 We dance each trying to outdo the other, *nepemeghadíbena*.
Näikkega, I take pleasure in dancing.
Nərega, I dance well.
Nenetañšga, I am accustomed to dance; I know how, etc., 3. *ntañšgañ*; several [dance], *gañk*.
 [Page 156 of the MS. is blank.]

[DARD. — DART, SPEAR.] [MS 157]

DART, *masa^cké*; my dart, *nemasaké*.

[DARDER. — TO HURL A DART.]

I dart it, hurl a dart at it, *nedéstéhemén*, (animate) *nedéstéhañ*.

Facsimile p. 058 · printed p. 427 · guide words DAV–DEC

[DAVANTAGE. — MORE.]

MORE, *mina*, *amp^ctsi*.

There is one more of them, *baëmi^cré pézekən*.

I give him some besides — tobacco, e.g., *kiradañši nemi^crañ šdamaññ negšdaññiganésəv*.

[DÉBARQUER. — TO DISEMBARK.]

Disembark quickly, *kabáhasi nenañdagáhasi*.

I disembark without haste, *negabañisé*, *nenañdagañisé*.

[DÉBAUCHER. — TO CORRUPT, LEAD ASTRAY.]

I have no sense (wit), etc., *nənañdam*, 3. *šan*.

I make him wicked, etc., *nənañdamihañ*, *šanñ*.

[DÉBONNAIRE. — GOOD-NATURED, MEEK.]

I am good-natured, *nekesaāñši*, 3. *kes*.

[DÉBOUCHER. — TO UNSTOP, OPEN.]

I unstop, I open a barrel, e.g., *nepšksdénañ*, (inanimate) *nepšksdénemen*; it runs out, *šgañtsšaññ*.

It is unstopped — hidden (caché) [?], e.g. *pañnenañš*; I unstop it, hide (cache) it, e.g. *nepañnenemen*, 3. *ap*; a barrel, *nepšksaghenañ*; a pot, *nepšksks^caghenañ*.

[DEBOUT. — STANDING, UPRIGHT.]

I am standing, *nesakké*, 3. *ské*; standing near that, *nesekkékadamen*.

I am tired of standing, *nesaššigañbasi*, 3. *sas*.

I rise to my feet, *nənañghi*; I raise him up.

[DEÇÀ. — ON THIS SIDE.] [MS 158, 159]

ON THIS SIDE, on this side of, *nədaññši*.

A little on this side, *šdassamek*; from this shore, *iə aragšagšarimšañši*.

Withdraw to this side, *šdasamépiks*.

[DÉCENT. — DECENT, BECOMING.]

That is becoming, *srinaig̃at*, *srinaig̃s̃*; that suits me well, *nrinaig̃si*, 3. *sr*.

[DÉCHARGER. — TO UNLOAD.]

I unburden myself of a load, *nep̃nhi*, 3. *p̃nh̃*.

I unload the canoe, *negabaĩ'hemen*, 3. *agab*.

[DÉCHAUSER. — TO TAKE OFF FOOTWEAR.]

I am unshod, my feet are bare, *nemamésaghesidé*.

[DÉCHIQUETER. — TO CUT TO PIECES, SLASH.]

I divide it up, or [tear it into] strips, *nederaĩbéssemen*, *nederaĩbéssaï*.

I slash myself to pieces, *nederaĩbésh̃si*.

One slashes him, over the body, *pepk̃éhãis̃*; I do it (slash him), etc., *nepepk̃ésaï*.

[DÉCHIRER. — TO TEAR.]

I tear my garment, *nebighinahad̃n nedãsé*, or *nedaraghipt̃n*, or *nedaraghinépt̃n*, or *nedaraghinahad̃n*; tear it, imperative: *taraghi nahad̃*.

I tear it, *nedaraghinépt̃n*, 3. *sd̃*.

I tear him, *nedaraghinéphaï*, 3. *tarag*; I pinch him, *nepessaghikasaïnaï*.

I scratch his face, *nepessaghig̃énaï*.

My clothes are torn, *nebaskĩra*, 3. *bask*.

That is torn, *taraghĩrré*.

I tear it with my nails, *nepessaghikazaïnaï*.

I tear his mouth, his jaws, *nenesadaïpikanénaĩ*.

[DÉCLARER. — TO DECLARE.]

I declare it to him entirely, *nesaĩbínaï*.

I declare the calumny, e.g. that I have committed, *nemanaïdokkaïdámen nepis̃saï̃ks̃kighém̃saïgan*, 3. *amanaï*, etc.

I shall declare the fault that I have committed when I confess, *nemanaïdokkaïdámen confessésiaïne*,* etc.

[DÉCOCHER. — TO SHOOT, LET FLY.]

I let fly (an arrow), *nep̃nté*, 3. *p̃nte*; against him, *nekenpemaï*.

[DÉCOUDRE. — TO UNSTITCH.]

I unstitch it, *ns̃kãis̃emen*; unstitch it, *s̃kãisi s̃kãis̃ih̃ĩs̃ s̃kãis̃ets*.

[DÉCOUVRIR. — TO UNCOVER, DISCOVER.]

I discover, I see, *nenamĩtt̃n*, (animate) *nenamihaï*, 3. *sñ*.

I disclose it to him, show it to him, *nenamĩttraï*, 3. *nam*.

I uncover his face, *nepaskaig̃énaï*, 3. *pas*.

Uncover the middle of his shoulders, e.g. in order to anoint him, etc., *pasghenemas̃ pesk̃sãis̃ paskipesk̃ãnéné nepaskipesk̃ãnénaĩ*. [MS 160, 161]

[* From the French verb *confesser*. — Edit.]

[DÉCOUVRIR. — TO UNCOVER, DISCOVER.] (continued from previous page)

I uncover the cabin, *nepaskighédé*, 3. *pas*.

Uncovered, in the open, *metsinaïsi* or *petsinaïsi*; I see it etc., *nemitsinaaïbadamen*; him, *nemetsinaïnamihai*.

I uncover (discover) his fault, *neméskenai érasé'kaïsideban*.

[DÉCOUVERTE. — RECONNOITRING, SCOUTING.]

I go to reconnoitre, *nenadasaha*.

[DÉCOUVREURS. — SCOUTS.]

The scouts, *nadasahak*; I search for where they have passed, *neksirasaiïperé neksirasaiïperai*, several: *aïik*.

[DÉCRASSER. — TO CLEAN, WASH OFF DIRT.]

Wash the dirt off your face, *kassigéhési*, 1st person *nekassigéhési*.

[DÉCROÎTRE. — TO SHRINK, DIMINISH.]

This bird, e.g., that is being roasted has shrunk a great deal, dried up (seu), has melted away, *métbéss sa sipsis*.

[DÉDIRE. — TO RETRACT.]

I retract the calumny etc., *nedighéamaï*. [See below, p. 175.]

[DÉFAILLANCE, DÉFAILLIR. — FAINTNESS, TO FAINT.]

I fall into a faint, so great is my sadness, *nesaïkistésikéram*, 3. *sai*.; from heat, *nesaïkistési*; from walking, *nesaïkistéssé*, 3. *sai*.; from dragging (hauling), *nesaïkiténasi*; from eating, *nepa'ssésé*, 3. *pas*.; from running, out of breath, *nekeparaïdami'ra*, 3. *kep*.; unable to breathe, *nedé'kšaraïmi*, 3. *ék*.; from drinking, *nesaïkité'ssemi*; from dancing, *nesaïkitéga*.

My arms fail me, *nesasi'pediné'rra*, 3. *sas*.; my legs, *nesaïsé*, 3. *sas*.; my whole body, *nšsskšamadamen nhaghé*, 3. *šs*., *šhaghé*.

I fall in a faint, *nšseka'rré*. See Pâmer [To Swoon, p. 374, 375]; I come out of it (revive), *nedaiïbaraïmirai*, or *ra*.

I throw water on him when he has fainted (fallen) etc., *nedškakšimaï*.

[DÉFAIRE. — TO UNDO, TAKE APART.]

I undo, e.g. a cabin, a decorated altar, *nšghenemen*, *nšghené*; undo it, *nšghenemšks*, plural.

I seek to rid myself of him, *negagaišskaïgš*.

He seeks to rid himself of me, *negagaišskašai*, etc., irregular [verb].

I take down the cabin, *nš'χamen*.

It is taken down, *nš'χaišš*, or *nšghenaïšš*; *ke'taišš*, in order to transport it.

[DÉFAUT. — FAULT, DEFECT.]

You are full of faults, *kedaïñaiñai'gšsi*; something defective shows on your face.

[DÉFILER. — TO COME UNSTRUNG.]

The beads of my rosary have come unstrung, *taraghirar*.

[DÉFENDRE. — TO FORBID, TO DEFEND.]

I forbid, *nekérhama*; him, *nekerhamasai*; [MS 162, 163] the passage to him, *nekepeté'kasai*.

I defend him against someone, *neti^ckaïraï*.
 I defend him by word, *nedikaïśmaï*.
 You who defend me against the demon, e.g., *ikaïrian*, etc.
 I defend myself, *nedikaïśmesi*; defend yourself, *ikaïśmesi*.
 I defend myself against him, *nedarśdaśaï*.
 I give back like for like, I avenge myself, *nedarśda*, 3. *arśdaï*.
 I protect him, I prevent anything being done to him, *nekerhamasāï*, *śa*.
 I protect, I pull back — e.g. out of the wolf's jaws, *nepśkśarśhəmasi*.
 I defend his person, pull it back from the wolf's jaws, *nepśkśarśhəmasin śhaghé*.
 I defend him, prevent harm being done to him, *nepśkśarśhaï*.
 I defend him for the sake of another whom I love, e.g., *nepśkśarśhəmaïnar śrir*.
 They defend themselves in a fort under attack, *nśkaïbaśak* or *pi^cta kesi arśdarik*.
 We were defending ourselves, etc., *naïbiki kessada neskaïbenśhəban*.

[DÉFIER. — TO DISTRUST.]

I distrust myself, my own strength — e.g. in the face of torments, *nenanésaïśitēhaiimesi*.
 I distrust him, *nenesahaï*.
 Beware (distrust) the Englishman, *-ntsahəskə əśennəts*.

Facsimile p. 060 · printed p. 429 · guide words DEF–DEM

[DÉFRICHER. — TO CLEAR LAND.]

I clear a wild tract, *nibí^creké*. See Champ [Field].

[DÉGELER. — TO THAW.]

I make it thaw, *nəskəpéssemen*, (animate) *sāï*, 3. *as*.
 I put it there to make it thaw, (animate) *nśskesaï*, 3. *as*.
 I thaw myself out, *nəsskesi*, 3. *ś*.
 I am frozen, *nedagśatsi*.
 That is thawed, *əsskitsé*, (animate) *əsskisə*, imperative: *śskesé*, subjunctive *śskesə*; the river is thawed, the ice is good for nothing, *méttebéhen sipə*, that is the same as (Lat.), *śanabə pekəann*.
Skaïin, it thaws.
 That is thawed, *əsski^cré*, (animate) *əsskisə*.

[DÉGOÛTER. — TO DISGUST.]

I am disgusted — with meat, *nesəāāāśé*, or *ñeghenskahəgən*.
 — with that, *nesəihádən* or *nekeneskaddāmen*, 3. *ak*, or *nesəhədən*.
 — with him, *nekeneskāmaï*.
 — with fish, *nesəamégśé*; with earth-pears [Jerusalem artichokes], *nesəipené*.
 — with eating meat, *neghenskahəgən*.
 — with drinking, *nəémesseme*, 3. *sem*.
 — with eating, *nəémi^cppi*, 3. *śé*.
 The water drips (dégoutte), *tarebé^cré*.
 That disgusts me, *nekeniskigaïgən*, 3. *agh*.

I am weary (disgusted) of being on this earth, *nesiskaiḍam isdarikik*.

[DÉGRAISSER. — TO REMOVE THE GREASE.]

I take the grease off it, *nekassipemékámen*, (animate) *nekassipeme^cχaii*. [See below, Graisser (To Grease).]

[DEGRÉ. — STEP, STAIR, TIER.]

STEP (stairs), *araḍdašaiḡan*, plural *nar*.

I go up them, *nedakssagšé*, or *nederandasé*.

I go down them, *nebenságšé*, or *nepenandasé*; *aḡtsesagahaḡis*, it is set in tiers; *nedaḡtsesagahamen*, I set it in tiers; *aḡaḡtsesagahaḡis*, these boards, e.g., or pieces of wood are laid in tiers; *šésépesaghi*, laid stepwise.

[DEHORS. — OUTSIDE.] [MS 164, 165]

Outside, out of the house, *pekšatsemek*; outside the fort, *pekšatsemakaiḡrsenek*; I go, I go out, outside, *nensdessé*; over there, on that side, *šdékka* or *ara^ckaḡi*; I go over there, *nederemussé*, 3. *are*.; I run there, *nederemi^crra*, 3. *are*.

[DÉJOINDRE. — TO COME APART, DISJOIN.]

That comes apart; I disjoin it, etc. — the blade, e.g., comes out of the handle; the bone [comes away] from the meat when it is well cooked, etc., *kékétsi^cré*.

[DÉLIBÉRER. — TO DELIBERATE.]

I deliberate, I think, *nederitéhaḡisi* or *nederérdam*, 3. *ar*.

— about that, *nederérdamen*.

[DÉLIER. — TO UNTIE.]

I untie myself, *nedaḡpkšiaresi*.

I untie the slave, e.g., *nedaḡibekšiharaḡi*; something, *nedaḡibekšihadšn*; him, *nedambkšiharaḡi*.

I untie, e.g., a belt, etc., *nedambkšiaši*, 3. *am*.

That is untied, *aḡmksi^cré*.

[DÉLIVRER. — TO SET FREE, DELIVER.]

I free the slave, e.g. — or rather (Lat.), I adopt him, *nenarenaḡibaikaḡin*.

I deliver — I am the cause that a dog they mean to kill is let go, *nepškšaršmasin*.

I deliver from death a dog that they meant to kill for having stolen, *nepškšaršhaḡi*.

[DÉLUGE. — FLOOD.]

FLOOD; the earth is inundated, *ki nekebé^crré*, or *ketašé*, 3. subjunctive *kéda^craḡiḡhé*.

[DEMAIN. — TOMORROW.]

TOMORROW, *séba*; the day after tomorrow, *nissšgnakie*.

[DEMANDER. — TO ASK.]

I ask, *nšikštema*.

I ask for that, *nšikštemen*.

— of him, *nšikš^ctemašaiḡi*; I ask you, *kšikštemšr*.

He asks me for something, he questions me, *nekšakšétsimšrekš*.

I ask him, question him, *nekšakšétsimšraḡi*.

I ask him urgently, absolutely, *nedatsšštemašaiḡin*.

I ask for it, I desire it, *näikšimañ*.

He asks for what he sees, out of covetousness, *tañšivikštemañ*, 1st person *nenitañši-sikštema* — or rather (Lat.), *kégši namittañgšé ašikštemañ*.

Facsimile p. 061 · printed p. 430 · guide words DEM–DEN

[DEMANDER. — TO ASK.] (*continued from previous page*)

He gives me what I ask of him, *nekšitañmañ*.

He refuses me what I ask of him, *nesikšémañ*.

[DÉMANGER. — TO ITCH.] [MS 166, 167]

That itches me, *netsitsíghi* or *nemamegaki^cra*.

— at the head, *neketsegañdeba*.

[DÉMÊLER. — TO DISENTANGLE. — See below.]

[DÉMEMBRER. — TO DISMEMBER.]

I dismember it, *netemeskaharañ*, *netemeskéharañ*, 3. *šd.*, said of an animal (Lat.) — deer, moose; *netemesitésan*, I dismember it, said of a bird (Lat.).

— for him, *netemeskéhadasañnar*, 3. *štem*.

[DÉMÊLER. — TO DISENTANGLE.]

I disentangle, e.g. thread, *nedañpekšihadšn*, 3. *šd.*

That is disentangled, *añpekšič^cré*.

[DEMEURER. — TO DWELL.]

I dwell, I inhabit (Lat.), *näighi*, 3. *šigš*, or *nšitighémšé*.

There is where I dwell, there is my cabin, *ni šighia*.

Where does N. dwell? *tañni šighit N.?* (but more usually in the plural (Lat.)) *tañni šighihidit N.?*

I make him dwell, *nšighič^chañ* or *nšitighémañ*, 3. *šig*.

I shall stay 3 days at Quebec, *tšsgništsi nedápin Kébek*.

I dwell with him, I lodge him, *nšidasémañ* or *nšitighémañ*, 3. *šid*.

I dwell there, *nedarakañ'damen* or *nededarakañ'damen*.

I take him in, e.g. into my [house]; my host, with whom I lodge, *nšitighémšks*, or *meks*.

How many are you who dwell together? *kekéssšiinéna?*

There are those — or rather (Lat.), that is how many we are, *ni késsinššieg*.

I dwell there during the winter, *nepepšnámi*, 3. *pep*.

— with him during the winter, *nšitsipepšnamšmañ*.

I dwell near him, *nederapi^ctašañ*.

I dwell in that, *nedapi^ctamen*; in him, *nedapi^ctašañ*.

I invite him to dwell with me, I desire it, etc., *nedatsšihañ*.

[Page 168 of the MS. is blank.]

I have your body for my dwelling, says Jesus, e.g., to Mary (Lat.), *khaghé nšigšañmkañit*. [MS 169]

I have dwelt here long enough, e.g. *neséniapi*, 3. *éšigšañnikañit šhaghé*.

I dwell here with pleasure, with attachment, *nekesañtšzn*.

I entice him to dwell in me (Lat.), *nekesaĩtsʂraĩ*.

I dwell with him with attachment, with delight, *nemétaĩdérmaĩ*.

I dwell willingly, e.g. in this place, etc., *nemétaĩtké*; a beautiful land that has attractions, *métaĩtkaĩganʂio*.

The rain makes me stay, *nekesaĩderaĩnámí*, 3. *kes*; the wind —, 3. *kes*, *nekesaĩderaĩmpsenamí*; the snow —, *nekesuĩtaĩgʂaraĩnámí*, 3. *kes*; the cold —, *neksiˀtádemi ʂsaĩmí tkái*; the tide —, *nʂriharegʂ*, 3. *ʂr*, several: *nʂriharegʂbena*.

I stop there a little in passing, *nenaiĩmskébi* or *nekepetabi*.

I stay here, I do not go with the others, *nekakésaĩteké*.

[DEMI. — HALF.]

HALF, in breadth, *pʂˀkkäié*; half a loaf, *pʂˀkkäié abaĩn*, or *temi abaĩn*.

I use it by halves, *nedaĩptahʂbéˀhadʂn*, 3. *ʂd*, (animate) *haraĩ*.

Half full, *néraĩʂbé*; a bag half full, *néraĩʂtté*.

[DENT. — TOOTH.]

My tooth, *nipit*; 3. *ʂipit*; upper teeth, *nedaspemaĩbídar*; lower, *nenaskʂaĩbídar*; back teeth (derrière), *nekiˀtaĩbídar*.

I eat only with my front teeth, *nʂnaskʂaĩbíˀthetaĩma*, 3. *ʂa*.

I have a toothache, because of the worms that gnaw them, *nedaĩbídaĩgʂ*.

I am missing a tooth, *nʂaĩsaraĩbída*, 3. *ʂaĩ*.

Facsimile p. 062 · printed p. 431 · guide words DEP–DER

[DENT. — TOOTH.] (continued from previous page)

I am toothless; I make him lack one — or rather (Lat.), I tie it and pull it out, *nʂaĩsaraĩbidébraĩ*.

I am toothless — said only of an old man (Lat.), etc., *neméttarʂra*.

The tooth comes back (grows again), *ʂdaĩbidarʂʂ*.

My teeth are coming in, *nesaĩgaĩbída*, 3. *saĩ*.

I have one tooth, *nenekʂtaĩbita*, 3. *nekʂtaĩbité*. [MS 170, 171]

I have two of them, *nenisaĩbita*, 3. *nisaĩbité*.

I have sharp teeth, *nekesaĩbita*.

Pekʂatsiˀré ʂipité, a tooth has fallen out.

They (my teeth) are falling out, *nekédaĩbidéˀrʂa*, 3. *ghed*.

My teeth are set on edge, *nebapessaĩbída*, 3. *bap*.

That sets them on edge, *nebapessaĩbitéˀkaĩgʂnar*.

I have very large teeth, *nemamesaĩbída*.

They are well sharpened, *kesighirʂar mipitar*.

Nekakesaĩbída, I have sharpened them.

I grind them (my teeth), *netsitamaĩbidési*, 3. *tsi*.

I pick them (my teeth), *nedaˀsiksʂaĩbidéhési*, 3. *asi*; better (Lat.), *nedaˀsiksʂaĩbísi*; toothpick, *asiksʂaĩbitéhʂn*.

I pull them out for him, *nekédaĩbidéphari*.

It is broken off down to the gum, *ʂikkʂi ʂiosseisik adʂtsi temiˀré*.

I cut it with my teeth, *nepʂksʂaĩbidaridámen*, 3. *pʂʂ*.

I take it with my teeth, *nekeradámen*.

I hold it with my teeth, *nesagadámen*, 3. *ss*.

[DÉPÉCER. — TO CUT UP. — See below.]

[DÉPÊCHER. — TO HURRY.]

I hurry to do that, *nena^ˈnabarókké* or *nekérbarókké*.

[DÉPENDRE. — TO TAKE DOWN; TO DEPEND.]

I take it down (unhang it), 3. *sses*. *nenesēnemen*, (animate) *nenesenaii*.

— by pulling, *nenessíptən*, 3. *sn*.

I depend on him, *netebéremekə*, etc.

[DÉPÉCER. — TO CUT UP.]

I cut up, e.g. a bird, *nesekəskesaïi*; *segəskesé pi^cta*, it is in pieces.

[DÉPITER. — TO VEX.]

I grow vexed, *nematsiteha*, 3. *mat*.

— against him, *nematsitéhaïmai*.

[DÉPLAIRE. — TO DISPLEASE.]

That displeases me, *nematsérdámen*, *nematsitéhaïdámen*.

[Page 172 of the MS. is blank.]

[DÉPLIER. — TO UNFOLD.]

I unfold, e.g. a [robe?] or moose hide, *nesibéghenemen*, 3. *ssi*; (animate) *nesibéghenaii*, *ssé*, e.g. [MS 173]

I unfold a blanket, etc., *nesibéreghenemen*.

[DÉPLORE. — TO LAMENT.]

I lament him, I miss (regret) him, *nekširémaïi*; I am gripped by longing for him (Lat.).

[DÉPOUILLER. — TO STRIP.]

I take it (strip it off), *nekétenemen*, (animate) *nekétenaii*, 3. *ghé*.

[DEPUIS. — SINCE, FROM.]

Since when have you arrived by water? *taïne sipísi kemesagaraïnésa?*

From Quebec to Tadoussac, *Kébekətsi Tadəssagəghéari*; I took three days, *nenesəgnibié*, 3. *tsəg*, 1st person
nenekətsəgnibié, *nenisəgnibié*, *nitsəgnibié*, *nenaiiəsgnibié*, etc.

[DÉPUTER. — TO DEPUTE, SEND AS ENVOY.]

I depute him, *nepetsitaïmai* or *nepetsíta^rai*.

[DÉRACINER. — TO UPROOT.]

I uproot it — a medicine (medicinal root), *nemənenemen*, 3. *am*, (animate) *nemənaii*; sewing-roots — I pull them up, I uproot them, *nemanadábé*, 3. *ma*.

[DÉRANGER. — TO DISPLACE, PULL AWAY.]

I pull it away, *nesekəskiptən*, *nesə^kskiptən*, 3. *ss*.

That has fallen, *sə^kkəsi^crré*.

[DERECHEF. — ONCE MORE.]

ONCE MORE, AGAIN, *mina*.

[DERNIER. — LAST.]

I, you, he comes last,

[DÉROBER. — TO STEAL.]

I steal, *nekemstené*, 3. *kem*.; from him, *nekemstemaii*. [MS 174, 175]

— for him, *nekemstenésaii*.

— some drink, *nekem^sθebé*; a canoe, *nekem^sθóri*.

— provisions, *nekemstenaii mitsaigan*, 3. *ak*.

Facsimile p. 063 · printed p. 432 · guide words DES–DES

[DERRIERE. — BEHIND.]

BEHIND, further back, *aßassi*.

Behind my back, *nepeskðanek*.

Behind the cabin, *aßassigamigðé*; the island, *aßassenaghísi*.

— the mountain, *aßassadene*; the tree, *aßassághi*.

— the canoe, *aßasséraghi*.

He is behind, he comes among the last, *skðaiik pemðssé*.

I leave him behind, *nenegatsiharaii*.

[DÉSALER. — TO REMOVE THE SALT.]

I desalt it, put it to soak the salt out, *nedagðidedøn*, (animate) *nedagðitsimaii*, 3. *sd*.

The eels have been desalted, *kisi agðitsinsk nahaiimsak*.

[DESCENDRE. — TO GO DOWN.]

I come down from the mountain, *nenessaiⁱki*, 3. *nes*. or *nepenasðé*.

I go up it, *nedaⁱksaiibi*.

I lower it, setting it down, e.g. from the mountain into the valley, *nepenaiikðssadøn*, 3. *pen*.;
nepensagðssadøn, I lower it from the loft.

— from a tree, *nepenaiidasé*.

I climb up there, *nederaiidasé*.

The descent of the mountain, *penaiikaistsesessen*.

I lower it, e.g. from the loft, *nepenðssadøn*, *nepenðssé*, *penðadañis* or *penadaðadañis*.

I lower it with a rope, *nepenaiibéghenemen*, 3. *abe*.

I get down from a slightly raised place, e.g. from a horse, *nenesikdaii*.

I let him down from above with a rope tied on — e.g. the paralytic that they [let down], etc.,
nepenaiibéⁱχaii, 3. *apen*.

I raise him with a rope tied on, e.g. a dead man, etc., *nevikðaiibéⁱχaii*; he is raised, etc., *vikðaiibéⁱχaii*.

[DÉSCENDANT. — DESCENDANT.]

My descendants, *nðssessak*, 3. *ssessa*., or *nðdañinkasinðdiak*, or *nðmak*.

[DÉDIRE. — TO RETRACT. — See above, MS p. 160–161.]

I retract, *nepirššé*, 3. *pír*. [MS 176, 177]

[DÉSESPÉRER. — TO DESPAIR.]

I despair of the sick man, *nenepšéremañ*; it is also said (Lat.) of a man who goes to war, etc.

Do not despair — e.g. of the mercy of God, *mšsak érañbérđamskkan*, 1st person *nedérañbérđam*, or *mšsak šéksnéšérđamskkan*.

I despair of being able to persuade him of what I intended; I give it up (sheathe my sword again), etc., *nedéherañbššé*, 3. *ahérañbššé*, or *nenaskatañgšsi*, 3. *naskat*, etc.

I drive him to despair — that is (Lat.), I even add something to what he says to me (whether for good or for ill (Lat.)), *nedéherañbihañ*; *nedéherañbimañ*, likewise (Lat.), by doing more to him than he does to me.

I despair of that, *nederañbérđamen*.

I make him despair, *nederañbérđamihai*.

[DÉSIRER. — TO DESIRE.]

I desire, e.g., to go to, to be at, Quebec, *nederipañškké*.

I desire that in thought, *nešighérđamen*, 3. *aši*, *nepañšérđamen* — e.g. heaven, *špemki nedatsšai'damen*.

— by sight — that is (Lat.), on seeing it, *nšighinamen*, 3. *aši*.

I desire him (I am gripped by longing for him (Lat.)), *nekširšmañ*, or *nepañšadšnañ nerañšadšnemen*; I am gripped by the utmost longing for him (Lat.), *nesaiñštéksiršmañ*.

I desire him, I wish he would come, *nšisaskasihai*, 3. *aši*.

I desire that impatiently, *nešivizakkamen*, (animate) *nešivizakkasai*.

I desire a thing that I see, *nšighinasi*, 3. *šig*; *nepañškké*, e.g. behind the island (?), *ašassenaghé*, or heaven, *špemki*, I desire it, etc.

I desire something that I do not have, that I have lost in whatever way, etc., *nekširštem*; that, *nekširštemen*; him, *nekširšmañ*.

[DESSEIN. — DESIGN, INTENTION.]

Without design (unintentionally), *areni* or *narašiši*.

He does it without design, *areni štešin*.

[DESSOUS. — UNDERNEATH.]

UNDERNEATH, *arañimek*; under the tree, *arañma'kšémek*.

[DESSUS. — ON TOP, ABOVE.]

ON TOP, above, *šsskitsiši*; above the water, (*continued on next page*)

Facsimile p. 64 · printed p. 433 · guide words DES–DEV

[DESSUS. — ON, UPON, ABOVE, continued]

... foot [of the mountain?], *šsskidebé*; of the mountain, *špemañ'kšk*; of the head, *šsskitañ'tebi*.

I put them one on top of the other, *nenaiñšsketšnar*.

I am sitting on top, *nšskídapi*, 3. *šs*.

Thereupon it arrives, *ni abañ*, *ni kebañ*, *ni nebañ*.

I put something on top of it, e.g. a horse, *messiši kégsi nšskitrañ*.

I give you food, etc., *kessəkkhamər*.

[DESTINER. See below.]

[DÉTACHER. — TO DETACH, UNFASTEN.]

I detach something that is fastened, *nepekšatenemen*, (animate) *nepekšatenai*.

I detach it with my tongue, e.g. the host, which is stuck in my mouth, *nepəškədarappañi*, 3. *apə*.

[DESTINER. — TO DESTINE, INTEND FOR.]

[MS 178, 179] I destine the best for myself and give him the worst, I take the best, *nenessəəghərmai*.

[DÉTERMINER. — TO DETERMINE, FIX.]

I determine the day, the time when I shall return, *netephama*, 3. *tebahamai*.

Determine it (imperative), *tebahama*; for me, *tebahamasi*.

Has he determined it? *tebahamañisanəsa*? No, *n̄da* [*mañda*] *tebahaiñmai*.

This is the day that was determined, *n̄i éđtsi*, or *n̄i éri tebahamañsa*.

[DÉTERRER. — TO DIG UP, UNEARTH.]

I dig it up, take it out of the ground, etc., *nepikahai*; let it be dug up, *pekahənéts*.

[DÉTOURNER. — TO DIVERT, TURN AWAY.]

I divert him from doing something [quelque chose], hindering him, *nekerahaməai*, 3. *ker*.

You have very few potatoes; I have many, in mockery, *nedañinimai*, 3. *əd*; I mock him, I say something to him in mockery — e.g. "look, an example of potatoes he brought" (Lat.), *illud q'd attuli ex'plum de penak*.

I prevent him, *nədamimai*, 3. *əd*.

I turn aside the ice with a tool, *nedaśgəəəai p̄kəami*; with my hand, *nededasergəəai*, 3. *əded*.

I turn him from his purpose, I tell him that it is difficult, etc., *nedéhétsimai*.

I turn him from his purpose by deceiving him, by trickery, *nekəsp̄kəharai*, 3. *akəs*.

[DÉTREMPER. — TO SOAK, DILUTE, MIX WITH WATER.]

I mix something — e.g. color/paint, earth, etc. — with water, *neməbəgəñinkenemen*.

Neməəñinkenai, I mix it with grease.

[DETTE. — DEBT.]

My debts; that is, I owe, *nətzəñinemassin*, or *nətzəñinemasi*.

I owe a great deal, I owe much, *nemesəñir-atzəñinemasi*.

I pay them, *nedañibenkañin*, 3. *əd*, 1st [person] *nedañibenké*.

— for that, *nedañibenké^cttən*, 3. *anb.-kasai*.

[DEVANT. — BEFORE, IN FRONT.]

I am ahead of my time [before my day], *nedañibagaśkasai*.

Thou art ahead of my day, *kedañibagaśkasi*.

I do that beforehand, in advance, *maśsa is nederittən*.

I think that he goes ahead and that I will follow him, etc., *nenikañinérai*; ahead of him, *nenikkañinəssəəai*; *nikkañiaisi*, in front, in advance.

I go in front, walk first by land, *nenikkanəsse*; by water, *neni^ckañini^crra*.

I am seated in front, *nətskasapi*, 3. *sts*.

— in front of him, face to face, *n̄tska^csa^cpi^cttasañ*, 3. *st*.
Kesé^sdo^kšé^bibena, we look at each other, we are face to face.
N̄tskasa^pi, I am seated facing, I have my face turned toward, against [contre], his.
 I place myself before him to prevent him from passing, *nedétsigañbasítasañ*.
 I am before him, blocking his passage, *nekepeté^cka^sañ*, 3. *akep*.
 I go before him out of respect, *nedaptsika^sañ*, or *nedapitka^sañ*; 3. *sd*.
 — to discharge him [of a burden], *nenañtsa^ré^sañ*.

[DEVENIR. — TO BECOME.]

What has become of that? *tañni ési^sik?*

Facsimile p. 065 · printed p. 434 · guide words DEV–DIR

(Left column begins mid-entry, continuing [DEVENIR — TO BECOME] from the previous page.)

(cont.) (animate) *é^sit?* *kég^si ass^sé*, e.g. what has the deerskin become?

l̄sga é^cto asšio, that is what it has become.

[DÉVIDER. — TO WIND YARN. — see below.]

[DEVINER. — TO GUESS, DIVINE.]

I divine what he has in his heart, *n̄sévitéhañmañ*, 3. *šé*.

[DÉVIDER. — TO WIND YARN.] [MS 180, 181]

I wind yarn, make a ball of it, *nedatebabéremen*.

[DEUIL. — MOURNING.]

I wear mourning having only the bonnet etc., *nedass^si*, 3. *as*; I wear it with my hair hanging loose (it is said also of one wearing the bonnet etc. (Lat.)), *nenitañghi*, 3. *netañgš*, *netangšio*, (inanimate); I wear it having cut my hair, *temesáñs nepiéss^m*; we wear it for Jesus dead, *nenitañghibena Jes^ss štsi n^credé*; *nekassigšénañ*, I take off his mourning bonnet, with which I wipe away his tears, *ni edštsi netanghišik panbatamišigamigš añbagaségaberansšar ašixiganar tai messi^si šéšrikeghir, šéšinangšat šibiš i mikšitéhandansi netsinet Jes^ss*.

[DEUX. — TWO.]

Walk two by two, *niss^sšékš*; there were two of them, of inanimate things (Lat.), *nissⁿšbanir*; we are two, *nenissšibena*, *kenissšiba*, *nissšák*; I tie them two by two, *nenissañbikké*; 3. *nis*; *nenissañbikañnak*, I tie them two by two.

I put two things one joining the other, in two, *nenisš^cttšn*; 3. *šn*.

I take two of them, *nenisšnemenar*; (animate) *nenisšnañik*.

I put two together, I join them, *nenisštšnar*; 3. *šn*.

— in two, *idasiši*, e.g. *idasiši temi^cré agšiden*, a canoe broken in two.

[DÈS. — AS SOON AS.]

As soon as the tide rises, let us embark, *aneghetsi tamagaghé kepššibena*.

[DEVOIR. — DUTY / TO OWE. — see below.]

[DIABLE. — DEVIL.] *matsinišéskš, kšak*.

The devil possesses him, *matsinišeskš šdapitañgš*, 1st *nedapi^ctañgš*.

[DIEU. — GOD.] the great genie, i.e. spirit, *ketsinišeskə*.

Nenisəškərémañi, I know him for God.

[DIFFÉRENT. — DIFFERENT.] different (Lat.), *piršié*; it is so, *piršinañgəat*, *gəss*.

Different in speech, *kikkáñdin*, *kikkáñdšak*; as if our sentiments were not different, *pézekənšio pegša éritéhañsie*; that is different, *mañskəšighen* or *piršighen*.

[DIFFICILE. — DIFFICULT.]

It is difficult, *saagat*, *saaghinañgəat*, *gəss*. [MS 182, 183]

— difficult to say, or rather (Lat.), I say with difficulty, *nesaagañdšé*, 3. *saag*, 1. *saagandšañ*.

— difficult to do, *nesaagarokké*, 3. *saag*, 1. *saagarokkañ*.

I have trouble, *nesaaghérdam*, 3. *saag*, 1. *saagherdam*.

The difficult things or words, compounds etc., *saaghišittameghi* or *saaghiširegəadər* or *gəšakir*.

I say them, *nesaaghišitteamn*.

The things or words that are not so, *nekemišittameghi*, or *nekemiširegəadər*.

I say them etc., *nekemišittamen*.

[DIMINUER. — TO DIMINISH.]

I cook (boil) for him, *nətsibaghəšmañi*, 3. *ətsi*.

I lessen — whether singing, weeping, or speaking, *nepisañdšéssi kəšakəšaiši*.

The fire dies down, *pišikedé*, or *sikkakazédé*.

The water diminishes, *siʿkekat*; in the kettle, *sikkebétté*.

[DIRE. — TO SAY.]

I am accustomed to say to him, *nedañran*, *nedaʿrañ*, *kedaʿrer*, *kedaʿri*.

I am accustomed to say, I say often, several times, *nesai*, 3. *ahidam*, *nesaiβena*, or *nesibena*, *kesaiβa*, *ahidaməš*.

I say, *nesi*, *kesi*, *idam*; I say that, *nesitamen*, 3. *šiʿt*; to him, *-nəiʿtamašaiñ*.

I say otherwise than I ought, *nebarišiʿtamen*.

I do not think about what I am saying, *mañda* [no] *nederitéhañsi ištši idama*.

I speak without design, *areni nesin*, 3. *əs*.

I say it along with the others, *nəidšaiši*; to him, *nəidšaišimañ*.

You say too much of it, *kəssañmibaémañʿtsemi*.

Facsimile p. 066 · printed p. 435 · guide words DIR–DIS

(Both columns continue [DIRE — TO SAY] from the previous page.)

What does that mean, how is it called? *kəgi arisitañsəʿ*

I say to myself, *nediʿresi*, 3. *ress*.

They say together, *šitšak* or *šitšaiššak*.

What is said, what news? *kégəš arittañgəat*?

I hear it said, *nederetáma*, 3. *aritamé*.

It is the way we say it, which is right, *nəšna érenañdšaaég*.

I say what he says, I interpret him, *negherəšiʿtamašéšaiñ*.

I forget what I meant to say, *nənitéhaïdamen kédasi idamaïneban*.
 I prepare what I have to say, *neksirasitéhaïdamen kédasi idama*.
 I have not said all, *nensdaïsi^cttamen*.
 I say all, *netégəagəxi^cttamen*, 3. *ət*.
 One says, or, it is said, *aïinga*; it was said, *inéssa*; one says, *imek*.
 That is not said, *maïda is isən*.
 I say to him, *nedi^craï*, 3. *əd*.; disagreeable things, *nesaghúmaï*.
 I cease saying to him, *nedé^cksimaï*; stop saying that to me, *é^cksimi*.
 I was saying, *nedidaməshəban*.
 What I say is wrong — speaking, e.g., of the prayer, as I speak of it — *nepa^ctaïisé*, or rather (Lat.), *saagat idama*.
 That is why I say it, *nəé^ctəa* or *ni əé^ctəa*, 2. *ətsan*, 3. *əé^ctšét*.
 I unsay it, retract, *nedanbantsikerəsi*, 3. *ədan*.
 I say that I do not have that, or that I have not seen it etc., *neséssemšé*.
 I say it to him, etc., *neséssemimaï*, or *neséssemerəmaï*.
 I am said (spoken of), *nedi^cršé*, 3. *ršé*, *ršéppan*, etc.
 I say to it, to an inanimate thing (Lat.), *nedi^credámen*.
 I tell him something that pleases him, *nedaramimaï*.
 I say that in another way, *nemaïskəiəitamen*; that is different, *maïskəighen*, or *pirəighen*.
 I say it with etc., *nes^ctamassi*.
 I say that it is good, e.g. *nərerəshəmen*.
 I tell him that it is good, *nərerəshəmasaï*.
 I speak well of him, *nərerəshəmasin əa*.
 I tell him that he is a captain (chief), *nesaïgmaïörəhaï*.
 I tell him that I despise him, *nekeneskerəhaï*.
 I tell him that he is God, *neketsiniəésəkrəhaï*.
 I tell him that he is contemptible, *nekeneskerəshəmasi*.
 I tell him that that one is contemptible, *nekeneskerəshəmasaïin*.
 I say that that is worthless etc., *nenekemersəshəmen*; I say to him etc., *-əshəmasaï*.
 I say to him things that are hard or difficult for him, *nesaagakraï*.
 I say it all together [all at once], *nemaïəxi^cttamen*, 3. *am*. [MS 184, 185]
 I say it and say it again, *nəaïxi^cttamen*, 3. *asaï*.
 I say it and will always say it, *nesaïinti*, 1. *nesaïinti*.
 I tell him of it, I recount it to him, *nəaïxi^cttamasəaï*, 3. *as*.
 I tell him his own story, his own doings, *neséəimaï*.
 What do you say, what do you mean? *kégəi kesi?*
 I say it from the edge of my lips, *ketzaəaï nesin*.

[DISCIPLINE. — DISCIPLINE (PENITENTIAL SCOURGE).] *sasémihíganar*.

[DISPOSER. — TO DISPOSE.]

I dispose of that, *is nederitebi^ctən*; give what I had made, victuals (mangeailles), or *matsessə*.

[DISSIMULER. — TO DISSEMBLE.]

I dissemble, *m̃da* [not] *nesaĩb̃e* or *m̃da* [not] *nesaĩbiker̃si*; it is the same as (Lat.) *nedak̃sina nesĩn*.

I do not hide it from him, *nesaĩbiker̃saĩ*.

[DISTRAIT. — DISTRACTED.]

I am distracted, *bar̃si nederit̃eħaĩsi*, 3. *ar*.

[DISTRIBUER. — TO DISTRIBUTE.]

I serve out the kettle; I distribute meat, grain etc., *nedagnas̃é*, 3. *ag*.

— to them, *nedagnas̃éħaĩk*.

I distribute, *nedagnas̃aĩnar*, 3. *sd*.

I distribute that with justice, equally, *ñsritebim̃eħen*, (animate) *ñsritebimiraĩ* or *ñsritebeskasimiraĩk*; *ñézaĩsi nedĩraĩbipassisi nedĩraĩ*.

I put in 2, 3, 4, etc. of them, *nenis̃tt̃n*, *nes̃tt̃n*, *nenĩétt̃n*, *nenaĩñtt̃n*, etc.

Facsimile p. 067 · printed p. 436 · guide words DOI–DOU

(Left column begins mid-entry, continuing from the previous page.)

(cont.) I have several of them, I can etc., *nemesairet̃nar*, 3. *am*.

[DOIGT. — FINGER.]

My finger, *neretsi*, *ar*, 3. *sr*.

The little one, *nedask̃saĩmiretsi*, 3. *sd*; the ring finger (Lat.), *nepsk̃érets̃an*, *nar*, common to all [i.e. one word for all the fingers] (Lat.).

The middle finger (Lat.), *nenaĩsiretsi*, 3. *sn*; the index finger, *nedaróhiretsi*, 3. *sd*.

The thumb (Lat.), *neghit̃k̃é̃rets̃i*, 3. *ag*.

I point with the finger, *nederohíghé*, 3. *aro*.

I point at it with the finger, *nederohigaĩdamen*, 3. *sd̃er*; at him, *nederohigaĩraĩ*.

I beckon with the finger, make a sign, *ñsatsipet̃asaĩ neretsi*, or *ñsatnemas̃aĩ*, absolute form, *nematsenemassi*.

I make hooked fingers at him — that is (Lat.), the horns; it is mockery — *nematsenemas̃aĩ* or *nematsenigh̃é̃t̃n neretsi*.

He makes them at me, *nematsenemaĩk̃s*.

The fingers crack, *paĩghesk̃é̃ré*.

I make them crack, *nepaĩghesk̃énemenar neretsiar*.

My fingers crack, *paĩghesk̃é̃rar neretsiar*.

[DEVOIR. — TO OWE.] [MS 186, 187]

I owe, e.g. beaver, grain, *ñstzaĩnemassi matãrre rak. skams̃nar*.

I am owed (one owes me), *ñstzaĩnemaĩghé*.

He owes me, *ñstzaĩnem̃iss̃s*.

I owe him, *ñstzaĩnem̃saĩ*.

[DOLER. — TO PLANE, SHAVE WOOD.]

I plane, *nederikamaĩsi*; that [thing], *nederikemaĩdamen*, *arikaĩdaĩss̃s*.

[DONNER. — TO GIVE.]

I give myself that, *nemiresin is*.

I give that, *neméghe*n, 3. *am.*; to him, *nemírañ*, 3. *am.*; gratuitously, *nepisüimirañ*.

— [I give him] something to eat, *neda˘samañ*, 3. *sd.*; something to smoke, *neméksenamañ*, 3. *mek*.

— something to drink, *negadossemihañ*.

I do him almost no harm lest he do the contrary; I appease him, *nedéhérasihañ*, e.g. *nenitzañ*.

I give him the slain animal, *nedañibekshañ*; it is given to me, *nedañibkshghé*; *nesisséméghe*n, I give to some and to others separately, *nesissénemen*, *netzatzibiméghe*n, *sissaiñi neméghe*n.

[DORMIR. — TO SLEEP.]

I sleep, *nekasi*, 3. *kaš*.; willingly, *näikekšassi*, 3. *šik*.

I sleep too much, *nšssañimekšassi*, 3. *šs*.

I have slept enough, *nšemkšassi*, 3. *šem*.

Nekesañitegšassi, I sleep long, until broad day.

I sleep on something, *nekasi˘ttamen*.

I want to sleep (am sleepy), *nekadori*, 3. *k*.

I do not sleep although I am lying down, *nešañišañibesin*.

I talk in my sleep, *nebañibaššdnké*.

I am awake, *nebégši˘ra*.

I pretend to sleep, *nekasi˘kañisi*, 3. *ka*.

I sleep all night without waking, that is (Lat.), *nšikkšassin*, or *si*.

I do not sleep all night; I wake, again and again (Lat.), *m̃da* [not] *nesañikašksi*.

I put him to sleep, *nekasikañ*; by singing, or etc., *neda˘ttšmañ*.

I sleep with my face uncovered, *nepaskañigšéssin*; with the face covered etc., *nedagšarañigšéssin*.

[DOS. — BACK.]

My back, *nepeskšân*, 3. *pes*.; behind my back, *nepeskšanek*.

I turn my back, *nedaremiğañbasi*; on him, *nedaremiğañbasitašañ*.

[DOUBLER. — TO DOUBLE.]

I double it — there was e.g. only one strand, and having doubled it there are 2, etc. — *nedakštaghanemen*; I lengthen a strap [by doubling], *nenisštaghanañ hañisštagsk*; I double them, (inanimate) *ghenemonar pškannar*.

I double it, make a loop, *nepikasañibéghe*nemen, ∩ e.g. with this mark (Lat.); it must be doubled, *pekašibégnañšš*.

[DOUX. — SWEET, MILD.]

Sweet to the taste, *šripšgšat*.

[DOULEUR. — PAIN, GRIEF.]

I have an extreme regret, *iš pitansdérdamen*.

I am in regret, in grief, *ne-* [entry continues on the next page].

[DOULEUR. — PAIN, continued]

daĩmbdérdaĩmen, nedə̀dérdaĩmen, nə̀sikkaˈraĩ, that is [id.], it is thus that I am afflicted (Lat.), *nia ʔtsi matsuˈrokké*.

— because of him, *nə̀ssikérmaĩ*.

I cause you an extreme [pain], *kə̀sikkarer*.

I feel an extreme pain from that,

[MS 188, 189] It causes me great pain, *nə̀ssikérdaĩmihə̀kə̀*.

[DOUTE. — DOUBT.]

I am in doubt about what I must do, e.g., *nenénisitéhaĩˈmesi*.

I am in doubt about what I must do, etc., *nenénisitéhaĩmesĩ taĩni kə̀sina éragə̀itéhaĩmesia*.

[DOUZE. — TWELVE.]

We are 12, *nisaĩnkáo nekéssə̀ibena*.

[DÉRIVE. — DRIFT.]

That goes adrift, the water carries it away, *aniˈtaĩn*.

The pines that are on the water's edge will go adrift, *maniaregə̀ktsi ʔghik kə̀ək éragə̀gə̀étsik sitemeghé, péssdé ʔsaĩkə̀k*.

[DRESSER. — TO SET UP, PREPARE.]

I set up, I distribute the kettle, *nesə̀ˈkassi*.

When one sets up [the kettle], *sə̀ˈkassímeghé*.

I set it up for him, *nesə̀ˈkamaʔsaĩ*.

DROIT. — STRAIGHT, RIGHT.

sassaghiĩ; it is so, *sassaghíghen*; crooked, *pegaĩghíghen*, or *ʔaĩtséghen*.

A straight path, *sassagaĩ̃tsessen*; straight wood, *sassagakkə̀at*, or *ʔrakə̀at*.

I straighten it, *nesassagaˈkə̀nemen*, 3. *ʔs*.

I set up a fork/pole, I plant it upright, *nesakáharai skahaĩgan*.

I think straight, about that, *nesassakérdámen*, 3. *ʔs*.

That goes straight, *sassaghiˈré*, it is not straight, *m̃da* [*maĩda*] *araˈkə̀adə̀i*.

It is straight, horizontal, *tétebighen*.

This piece of wood, this rule, e.g., is straight, *tétebighen*, *tétebighéts*.

Make it straight, *ketétebikemaĩdamen*, or *tétebikemaĩdaĩsits*.

[DUR, DURCI. — HARD, HARDENED.]

That is hard, *saĩgheré*.

It hardens too much over the fire, *saĩgheráskedé*.

It is hard to cook, *sipekedé*.

[DURER. — TO LAST.]

I have trouble getting rid of what I have, *nekikanérdam*, 3. *kik*; the same [id.] is, *m̄da* [*mañda*] *tégne deri nederitéhañsi nekikkañimeghé*; slowly [barisi], or quickly, I get rid of it, *bagʷasisi nedererdam*, quickly [kanisi] I get rid of it; someone else [istsi ketak] takes it up [nedrirʷn], someone else [kanisi ketak] takes it up in turn, *nederarokké*; he does not [get rid of it], etc., *m̄da* [*mañda*] *nederirdames istsi ketak nederitʷn*.

I last a long time, I live a long time, *nesibíne*.

[Pages 190, 191, of the manuscript are blank.]

E.

[192, 193] EAU. — WATER.

Nebi; clear, *ʷassébégat*, or *ʷrebégat*; foul-smelling, *maskebégat*.

— muddy, *pipeghebégat*; salty, *ʷsbékʷ*; cold, *tekebi*.

— hot, *kesebétté*; deep, *messítemé*.

Water that swirls/eddies, *ʷdañkʷibesekʷ*, or *ʷdañkʷibesekʷk*.

Maple water [sap], *maʷkʷaʷñ*; I make it flow/tap it, *nedatʷbahadʷn*.

Brandy [eau de vie], *áʷkʷbi*.

Cold, cool water, *tekebi*; it is [cold], *tekebégat*.

Water that is hot, e.g. in a river during summer (Lat.), *l'été in fluvio*, *kisʷbégat*.

Holy water [eau bénite], *pañbaʷtami nepi*; I dip my finger in it, *netsaïpínské*, or *kaññ*, 3. *tsasapínské*.

In the water, *nebi*; the deer threw itself in, *tsaʷaʷpʷ*, said of anything, likewise of a person (Lat.), *dicitur de omni, item de homine*; (animate) fish, *mʷskagʷahʷk*, plural *mʷskagʷahʷgʷk*.

Above the water, *ʷsskídebé*.

It rises above the water, *mʷskagʷahaññ*.

The water has flooded, *pañgaʷéssen*.

ʷrañgaʷéssen, that is [id est], *ʷrissañgaʷéssen*, I get my feet wet crossing brooks, e.g., etc.

Facsimile p. 69 · printed p. 438 · guide words EAU–ECH

[EAU. — WATER, continued]

I enter the water, *nederaiʷséghé*, 3. *ar*.

I am there up to that point [up to there], *ni éʷkʷamía*, 3. *ni éʷkʷamit*.

I see the bottom, *nekedaʷrra*, 3. *ked*.

I jump into it, *netzasʷppi*, 3. *tza*; I come out of it, *nstágʷa*, 3. *stágʷaññ*, *nedagʷaíse*.

I appear above the water coming from the bottom, *nemʷskiʷrra*, 3. *mʷs*, (animate) *mʷskʷ*; *arañbékʷk*, at the bottom of the water.

I go to the water's edge, *nemattañbé*, 3. *mat*., (animate) *sáraññ*.

I carry it there, *nemattañbéssádʷn*, 3. *am*.

I go against the current [against the thread of the water], *nedagʷstéʷhem*, 3. *dag*.

Sikarahasʷio, there is no standing/still water anywhere.

I fall into the water, *netzasʷpiʷrra*, 3. *tzasapiʷrré*.

I make it fall in, *netzaʷpaʷaññ*, 3. *stzas*.

I put it in the water, wet it, *nepaʷbañsadʷn*, 3. *pas*., (animate) *nebaʷbátasaññ*.

That is carried off by the water, (animate) also, e.g., *manittai*, *maniáreʔkx*.

The water drips, *tarebéʔrré*.

I make it drip, *nededarébahadxn*, 3. *sded*.

Nebikagaiaiaisghé, I cross, ford the river.

Nstagḡaaiaisʔghé, I come out of the water, whether by canoe, or also after bathing, etc.

Nebagaiaisé, I get out of the canoe to go ashore.

Sikarahasx kxkx, the water — well, the boiling/bubbling — is no more.

[MS 194, 195] I go to fetch water, *nedasihīb́é*, 3. *asi*.

I draw it, *nedasiem nebi*, 3. *as*.

Are you coming from fetching [water]? *kedaibasihibé éʔtoʔ*

Nedasihimasai, I draw some for him.

Ā sihi nebi, go fetch, draw water, whether from the brook, or at the cabin.

I put some in the kettle, *neteghessemai*, 3. *sd*.

Put water in the kettle, *teghéssemé kxkx*.

There is water, wine, or some [quelque] liquor, *tašb́é*, or *tašt́é*.

I throw water on him as he falls in a fainting fit, *nedakakxsimai*.

I took the water from a hollow, e.g. a river, *nedakhíghé*, or *nedákebé*; one draws it, *akaikédin*, or *kaikédin*.

There I fall in [tombe], etc., *nedagsitsin*.

I throw it into the water, *nedagšitsimai nebi*.

I take it back out, *nenaiḡadagaiḡnai*.

I stop the water with a dam, e.g. of wood, earth, etc. (Lat.), *vel*, *nekepheghéʔtən*.

Nekepenemen, I make a dam to catch beaver.

Nekebakstéhighe, I make one.

ssseghitasé temaʔkš́é, the beaver makes one.

[ÉBAUCHER. — TO ROUGH OUT, SKETCH.]

I rough it out, *nemasihadxn*, 3. *am*.

I rough it out, I make it roughly, *nemaiaiaigšittxn*.

[ÉBLOUIR. — TO DAZZLE.]

I am dazzled by the sun or fire, *nedagadassi*, 3. *agad.*, or *nedagadassogxn skštái*, etc.

— by the snow, *nšisaiaiairi-agaiḡbadam*, 3. *si*.

[ÉBRANLER. — TO SHAKE.]

I shake it, pulling by hand a tree or wood that is lying down, *ñemamaḡidakxnemen*, 3. *am*.

I shake it while standing, *nenénémaighiptxn*.

— with an instrument, *nemamaḡitéʔhemen*, 3. *am*.

[ÉBRÉCHER. — TO CHIP, NICK.]

Nepškšérʔtamen, I chip a knife with my teeth.

I chip it, a knife, on a piece of wood, *nepškkšérʔxnemen*, 3. *apx*.

— with the teeth (Lat.), *dentibus*, on wood, *nepškkšéʔtamen*; with an instrument, *nepškkšétéʔhemen*; a knife, *poškkšérʔrré*, or *pokšérstessen*.

[ÉCAILLE, ÉCAILLER. — SCALE, TO SCALE.]

Fish scale, *ṣarahághé, ghak*.

I scale it, *netsikaghéhañ, 3. ṣtsikaghéhañ*.

I make meat, fish, sizzle/broil, *nedañmirké, or kañ añmirkémeghé*. [MS 196, 197]

[ÉCHANGE. — EXCHANGE.]

In exchange, *añsitāñsi, or éññisi*. See *Éññisi*.

Give me that in exchange, *añsitāñsi io miri*.

I give it to you in exchange, *kedañsitaimirer*.

Facsimile p. 70 · printed p. 439 · guide words ECH–ECO

[ÉCHANGE. — EXCHANGE, continued]

I give it to him in exchange, *nedañsitémégheñ, 3. ṣd*.

I give it back to him in exchange, *nedéññadañmañ, 3. ṣd*.

In exchange I do such to him, etc., *nedañsitéhañ, 3. ṣd*.

Añsiténañṣ nedañsiténemen, I join, I splice on a piece of wood, I put it in the place of another, etc., e.g.

[ÉCHAPPER. — TO ESCAPE.]

I escape, e.g. from the enemy, from captivity only (Lat.), *de mancipio tantum, nepesskámi, 3. pes*.

That escapes from my hands, I let fall what I was holding, *nepasségñemen, 3. apas*.

I slip from the hands that hold me, *nepṣkṣatsiretsé'phéñi*.

[ÉCHARPE. — SASH.]

I wear it as a sash, e.g. a shoulder-belt, sword at the belt, *nedañṣiita'kámen, 3. ṣd*.

[ÉCHAUFFER. — TO WARM, HEAT.]

I warm him with my breath, *nekisṣarañmañ*.

I warm my child, holding him in my blanket, etc., *nñipémañ nenémañ, or nedassṣañ*.

He is [est] warmed by his mother (said [dicitur] also of the bird [ave] mother, etc.), *ñipémegṣ ṣigaṣṣar; ṣipédikṣ*, it is said, e.g., of 2 boys, or of 2 girls, sleep there both of you; the same word is used [male... sonat hoc verbum] of man and woman (Lat.) — inciting to sin (Lat.), *nñipémañ, sollicito ad peccatum*.

I warm myself, am warmed, *nekesabessi, 3. kes*.

I warm him, *nekisṣasṣhemen*, (animate) *nekisṣasṣhañ, 3. aki*; pressing him [to warm him], *nekisṣkkamen, 3. akisṣ*, etc., (animate) *nekisṣkasañ*.

I warm it in my bosom (Lat.), *in sinu meo*, or by hand (Lat.), *manibus, nekisṣnañ*.

I warm him being, e.g., near him, *nedañbsékasañ*.

That warms me, *nekisṣkañgñ, or nedañbsékañgñ*.

The cabin is warmed, *kesigamikdé*.

[See Chauffer.]

ÉCHELLE. — LADDER.

arañḍasañgan; I climb it, *nederañḍasé*, imperative *arañḍasé*; I come down from it, *nepenañḍasé*.

[ÉCHOUER. — TO RUN AGROUND.]

I am run aground, *nekérkassin, 3. kér*.

The canoe is aground, *kerikassen agâiden*.

[ÉCLAIRER. — TO LIGHT, ILLUMINATE.]

I light it, *neṣṣénema*, 3. *ṣassénemaïñ*, imperative *ṣassen*. [MS 198, 199]

I light with that, *iṣ neṣṣéneméʿtɔn*.

I light it, *neṣṣénédâmen*, 3. *ṣṣa*.

I light it, *nṣassenedaṣaïñ*, or *nebagadasemaïñ*, or *neṣṣénemaṣaïñ*.

What is it that gives light? *keḡṣi éʿto bagadassékʷ*?

It — [it] gives light itself, *ṣasakṣré*.

Light for me, *ṣassénemavi*.

It is lightning [makes lightnings], *saʿsaïbigṣâk*. See Thunder.

[ÉCLAIRCIE. — CLEARING, CLEAR SPOT.]

A clearing on the river amid the ice, *taṣṣéghé*.

A clearing on the land where there is no wood, *babaʿrekamíghé*.

I make one, I fell the trees, *nemassaʿkṣighé*, 3. *mas*.

ÉCO. — ECHO.

pagadaïñkṣéséʿrré; I make it resound, *nepagadaïñkṣéséháregṣ*, 3. *pag*.

[ÉCORCE. — BARK.]

Birch bark for building a cabin, *maskṣé*, *kṣâr*; likewise, for making handiwork.

Large sheets of bark for building a cabin, *pkṣahaïñ*, *haïñ*.

I go to fetch some, *nepṣʰkṣa*, 3. *pekṣahé*, or *nekadṣnaraïñ pekṣahaïñ*.

Large sheets of bark for burning, *ṣaraghéskṣ*, *kṣk*.

Bark for a canoe, *masṣígṣé*, *ar*.

I go to fetch birch bark, *nenṣtsitɔn nemaïñhigṣaé*, *nedatṣiʿtɔn*, or *nekadṣnadṣn maskṣar*; large sheets for building, *netéṣatsipkṣahaïñsé*, or *nepṣʰkanena* [?].

I go to get bark, likewise, for a canoe, *nenaiñtṣhadṣ*, 3. *nan*.

I lift it up, *nepṣkhigṣaé*.

I lift it, *nepṣkhâmen maskṣé*.

I go to lift it, *nenaiñtsigṣaé*, 3. *nan*.

I make notches in the tree to lift the bark, *netemikehéhighé*.

Facsimile p. 71 · printed p. 440 · guide words ECO–ECU

[ÉCORCE. — BARK, continued]

I roll it, *nedatbigṣaghênemen maskṣé*; said [dicitur] also of other things (Lat.), *etiam de aliis*.

Bark that is chewed and shaped into figures, *arigṣakadígan*, *nar*.

I chew it, *nederigṣkadíghé*.

I lift a layer of the bark, *nepitohadṣn*, or *nepitogṣagéhamen*.

Flat bark rolls up, curls, etc., from the heat, *atebaraskedé*, (animate) *ṣíkṣáskessṣ*.

[ÉCORCHER. — TO SKIN, FLAY.]

[MS 200, 201] I skin it, *nepessihadassi*, 3. *pessihadassṣ*.

I skin it entirely, *nepešiharai*, 3. *pes*.

I skin myself, on wood, on a stone, *nepešgānasketéssin*, 3. *peg*.

The snowshoe cord has skinned my foot, *nepekšitébisi*, 3. *p*.

I have a skinned foot, *nekikitsesída*, 3. *kik*.

[ÉCOUTER. — TO LISTEN.]

I listen, *nekiktam*, 3. *kik*.; that, *nekiktamen*; him, *nekiktasañ*.

Nəskəstasan, I hear it from outside the cave/cellar, someone speaking inside the cabin, or vice versa (Lat.), *vicissim*.

I listen to it with pleasure, *nəikedasañ*.

Barisi aragəš taigəat əzəghitsik, they turn it to a bad sense/meaning.

I listen to him as [though he were] poor, as [though he were] miserable [comme pauvre, comme misérable],

Barisi, aragəštaigəat əzəghitsik, they turn it to a bad sense.

Listen to me as much as is needed; that is, grant my prayer, *təpsdasi*.

I do not listen to him, *nebaresetasañ*, that is [id est], *barisi nedaragəstasañ*.

You do not listen to me, *kebaresetasi* (properly [proprie], only God can speak thus) (Lat.), *solus Deus ita loqui potest*.

He listens to me, e.g. I who have asked him to do something [quelque chose], *nekəšittaiñai*; the answer of the verb [respondet verbo] *nekiktaigəš*; it is an irregular verb (Lat.), *verbum anomalum*.

You listen to me, you obey me, *kekəšittaiñer*.

I listen to you, I obey you, *kekəšittaiñi*.

I listen to him with admiration, *nedañisaghestasañ*.

I listen to him and what he says grieves me, *nesaghestasañ*, 3. *əšag*.

ÉCRAM [screen] . — SCREEN.

Likewise a branch placed in front of oneself to avoid being burned, *akskərəšan*; I put one in front of him, *nedakskərəñ*, 3. *ak*.

[ÉCRASER. — TO CRUSH.]

I crush it, *nesegəškikamen*, (animate) *nesegəškikasañ*.

It was crushed by a tree, *kasaəgəš*; 1st [person] *nekabrəgəš*, I was [crushed] by it, a tree fell on me.

I crush, e.g. a louse, a bedbug, *nesegəškiphañ*, (inanimate) *nesegəškiptən*.

I crush his nose for him, *nesagəskitanétéhañ*.

[Page 202 of the manuscript is blank.]

[ÉCRIRE, ÉCRITURE. — TO WRITE, WRITING.]

I write, I paint, *nedašixíghé*, 3. *əši*.; with it [is], *nedašixíghétən*. [MS 203]

I write, I paint that, *nedašixamen*; him, *nedašixai*, 3. *əd*.; substantive: *éšiχak*, one who writes.

I write to him, e.g. at Quebec, *nedašixamañ*.

He writes to me, *nedašixamañəš*.

I answer him, *nedañisitéšixamañ*.

Write that (imperative), *əšašixia*; that is written, *arəšixaišəš*.

It is not [written] yet, *éšsema arəšixaišisi*.

An instrument for writing, *asiχigaiñé*.

I write for the blind, *nenipeskasiχighé*.

I describe, copy, the writing, *nekikinasaiñbadámen*.

Writing, letter, picture, *asiχígan*.

Ni e^ˈrañbañdessa, behold how [comme] it is written, behold how [comme] it is marked, *ɣrañbañdé*; this piece of wood, etc., marks well, writes well, (animate) *ɣrañbañsɣ ɣrgšanigsn; nɣrañbañdɣn*; I mark well while writing, making strokes/lines, *ɣérañbañdek*.

ÉCUME. — FOAM, SCUM.

Of the kettle, of the river, of the mouth, *pi^ˈtté*, or *pitté*; it has it, *pittasio*; it foams, *pi^ˈttétté*.

Pi^ˈtté^ˈtté ɣdɣn, it foams at the mouth.

I remove it, *nemanipitté^ˈsé*, 3. *ma.*, or *nɣnɣtsi^ˈtɣn pitté*.

[ÉCUMER. — TO FOAM.]

I foam at the mouth, so angry am I, *nepi^ˈttégamedɣné^ˈsi*.

ÉCUREUX [squirrel] . — SQUIRREL.

mi^ˈkšé, *ak*.

Facsimile p. 72 · printed p. 441 · guide words EFF–ELO

[EFFACER. — TO ERASE.]

Noχasshámen, *nekashamen*, I erase, etc.

I erase, e.g. the writing, *nekassasi^ˈχighé*.

I erase that, the writing, *nekassasi^ˈχamen*, 3. *kas*.

That is erased, no longer appears, *kasi^ˈrré*, or *ara^ˈté*.

I erase him, he does not appear so much, e.g. I surpass him in beauty, *mɣañɣani^ˈkkasañ*, or *nɣnkáɣañ*.

Mary erases/undoes what Eve had brought upon us, etc., *M. ɣdénasi^ˈttɣné*, *ɣdénasittɣn*, 1st [person] *nɣnénasittɣn*.

I erase, I absolve, *nedañbksñé*; him, *nedañdbksnan*.

I efface, I nullify sins after he repents, he confesses [it dit], *nedannhikkamen*, *nedannhikkamasañ*, the same [idem].

[EFFORCER. — TO STRIVE, EXERT ONESELF.]

[MS 204, 205] I strive, but I cannot carry it, *nedañrañnemen*.

[EFFROYABLE. — DREADFUL, FRIGHTFUL.]

That is dreadful, *tsibaghinañgɣat*.

It frightens me, *netsibaghinañgɣ*, *netsibaghinaɣañ*.

I frighten him, *nesegpákaɣañ*, or *neségpañhɣrañ*, 3. *ɣs*.

I have thoughts of fright, *nesañkɣtâitéhañsi*.

[ÉGALEMENT, ÉGALER. — EQUALLY, TO EQUAL.]

Equally, *tétebisi*; we are equally tall [we are equally great], *netétebeghirēbena*, 3. *tétebeghirɣk*.

I divide it equally, what is in the kettle (as if [v.] whatever food there is [omnis cibus qui] is entirely [omnino] in the pot) (Lat.), *netétebaghenásé*, 3. *tét.*; *ɣra^ˈkéhañsɣ*, or *nɣrakéhémen*.

I equal the strong one, the ground, *netétebakkéhémén*.
Men are equal in nobility [rank], etc., *tétebesšak arenaiḃak*.

[ÉGARER. — TO LOSE ONE'S WAY, MISLAY.]

I lose my way, I turn off the path, *nekisaḃisi*, 3. *kisaḃiḥ*.
I make him lose his way, causing him to turn off the path, *nekisaḃisihaḃi*, 3. *ki*., absolute form [abs'tum],
nṣnihadaḃisi.

(continues on next page)

[ÉGARD. — REGARD, CONSIDERATION.]

I lose regard for, I lose something [quelque chose], *nṣnihadṣn*, 3. *ṣn*.
Without any regard, *naḃiṣaḃi*, in composition [tantum].
Without any regard, difficulty, familiarly, *naḃaḃi*.

[ÉGOUSSER, ÉCOSSER. — TO SHELL, HUSK.]

I shell peas, beans, corn, *neḃskḃareskṣnemen*.

[ÉGRENER. — TO SHELL (GRAIN).]

I shell the corn, *neḃskḃikḃéhiḡhé*, 3. *pḡg*.
I shell the corn with my nails, *nepessaghikasaḃipetsn*, 3. *pes*.

[ÉGRATIGNER. — TO SCRATCH.]

I scratch him, *nepessaghikasaḃinaḃi*.

[ÉGUILLE, for AIGUILLE. — NEEDLE.]

A needle for making mats, or snowshoes, *tsamakṣ*.
A French needle, *tsaḃikkaḃidi*, or *skṣaḃiṣḃdi*.

[ÉGUISE, for AIGUISE. — TO SHARPEN.]

I sharpen, *nekittadassi*; that, *nekittadṣn*; for him, *nekittadaṣaḃi*.
Pṣskeripḃdé, tender/soft for sharpening; *saḃigripḃdé*, hard.

[ÉLANCER. — TO DART, LUNGE.]

I dart/lunge against him to strike him, but I do not throw myself down [do not lower myself],
nemémṣpahaḃi.

[ÉLARGIR. — TO WIDEN, SPREAD.]

I widen it, I scatter the coals, *nedapskaḃiṣéḡhé*.
Cloth, skin, widens when wetted, e.g., *siptaghüre*, (animate) *siptagṣ*; it shrinks, *ṣtsaṣtaṣḡhiṣré*, (animate)
ṣtséḡhiṣré, in the fire or the sun, *ṣtsiṣté*, inanimate *ṣtséṣṣ*.

[ÉLEVER. — TO RAISE, BRING UP.]

[MS 206, 207] I raise a child, I take care of it, etc., *nekaḃikisighenaḃi*.
I rise up on high, e.g. Jesus ascending to heaven, *nedaspigṣṣé*.
I raise a child with much [beaucoup] trouble, *nesaagakerakṣ*.
I have trouble raising my children, *nesaagakeregṣk*.

[ÉLOIGNER. — TO DISTANCE, REMOVE.]

I remove/distance him, I beat him [?], *netsikkéhíghé*.

Nekšakšaiṁaišé, likewise, *kšakšaiṁaiši*, ...

Facsimile p. 073 · printed p. 442 · guide words EMB–EMP

(Left column begins mid-entry, continuing ÉLOIGNER — TO PUT FAR AWAY, REMOVE — from the previous page.)

rššé, I move a little way off; far off, *naṁšadéghé*, or *naṁšat*.

How far [combien] is the other village from here? or, is it far from here? *nanšadéghénasa ketak šdéné tāi?*

It appears far away, *naṁšinaṁgšat*.

Move apart [you (pl.)] from one another, *nénaṁšapitaṁšadikš*, 1st: *nénénaṁšapitaṁšadibena*.

Move away from me, withdraw from me, *aiémátasi*. See Retirer [To withdraw].

I put it out of the way, I take pains so that he may not see it, *nesaaghéššaiṁaiṁai*.

I move away from him, I leave his party, *nekšagšaiṁaišaiṁaiṁai*.

Remove from me the things that are [choses qui sont] unworthy of my love, *menennemasi* or *aiemaiṁemasi*,
1st: *nemaiṁemasaṁ* or *nedaiéinaṁaiṁemasaṁ*; (inanimate) *nedaiémaṁnemeṁ*.

[EMBARRASSER. — TO EMBARRASS, TO PERPLEX.]

I embarrass him by the questions [demandes] that I put to him, etc., I take him by surprise, etc.,
nekšakšétsineb'kadasaṁ.

[EMBARQUER. — TO EMBARK.]

I embark, *nepši*, 3. *pšš*; in this canoe, *nepši'tamen agšiden*.

I embark it, *nepši'ttšn*; (animate) *nepšihaiṁ*, 3. *ap*.

People embark, *pššredin*; let us embark, *pššredida*.

There are too many rocks, one cannot embark, *paṁ'kškat*.

Nemataibé, I am going to the shore to embark.

[EMBELLIR. — TO BEAUTIFY, TO MAKE BEAUTIFUL.]

I make it beautiful, *nsri'ttšn*; (animate) *nsrihaiṁ*, 3. *šr*.

I make him beautiful (animate), *nesévéššihaiṁ*.

[EMBOUCHURE. — MOUTH (OF A RIVER).]

Mouth, outlet of the river, or the source, the beginning from upstream, *sankedé'ttegšé*, *šaiṁgšk*, *pitiégšé*.

[ÉMBRASER. — TO SET ABLAZE.]

The fire sets everything ablaze, or the house, e.g., catches fire, *tseka'tāi* or *tsekedé*.

[EMBRASSER. — TO EMBRACE.]

I embrace him, taking him by the neck, *nekikeskšénaṁ*, 3. *kik*.

They embrace each other, taking each other by the neck, *keskšendšak*.

I embrace, e.g., a tree, *nedaiṁkesenemen*.

I embrace, e.g., a child, *nedaiṁkesemaṁ*. (That word [verbum] does not have an improper sound. (Lat.))

[EMBROCHER. — TO PUT ON A SPIT.] [MS 208, 209]

I put a piece of meat for broiling on the spit, *nebattekahamen*; (animate) *nebattekabaiṁ*.

Nedaskshairai, I wait for him here in order to beat him, or in order to speak to him.

Kedeskshairr, I stay here in order to speak to you, knowing that you will come there.

I wait in order to beat, or in order to speak [?], etc., *nedaskshibi*, 3. *skshib*, *skshibsak* *sakaĩrsre nek aksirasaiĩsamaiĩsaĩr asennatsar*, who is to come there.

[EMOUVOIR. — TO MOVE, TO STIR UP.]

I stir him to anger: when I tell him not to get angry, he does the contrary [contraire], *nekesšimai*, 3, *ake*.

[EMISSAIRE. — EMISSARY.]

Emissary: I make use of him for my messages, he speaks in my name, *nedaĩnkasaĩdskaĩdamaiĩgs*.

[EMMAILOTTER, DÉMAILLOTTER. — TO SWADDLE, TO UNSWADDLE.]

I swaddle the child, *nedaĩkĩnai*.

I unswaddle him, *nedaĩbekšĩharai*.

[EMMENER. — TO LEAD AWAY. — See below, Enmener.]

[EMOUSER. — TO DULL, TO BLUNT.]

My knife is dulled, *kesebiĩrré nenetséĩkšak*; of wood one says *kesebé*. (Lat.)

[EMPÊCHER. — TO HINDER, TO PREVENT.]

I am hindered — from being spoken to, *ĩsdamihighé*.

I am hindered by work, *ĩsdamarokké*, 3. *šd*.

— by the rain, *ĩsdameraĩ'nami*, 3. *šd*.

— by sickness, *ĩsdamĩne*.

— by the smoke, *ĩsdamarssi*, 3. *šd*.

I prevent him from entering, e.g., the cabin [cabane], *nekaképetéhémasai*, or *nekepetéhémasai*.

I could not help myself, *ĩnda* [no] *nekeskišsi* or *ĩnda* [no] *nekeskitošn*.

I hinder (I am troublesome (Lat.)), *ĩsdamišé*; *šdamišéio* — he [hinders] (Lat.); that hinders.

Facsimile p. 74 · printed p. 443 · guide words EMP–ENF

[EMPÊCHER. — TO PREVENT, HINDER, continued]

I hinder him, *ĩsdamihai*, 3. *šd*., or *ĩsdamiĩkasaĩ*.

ĩsdamitéhaiĩmai, the thought I have of him is a hindrance for me to act, e.g., in what I was intending.

That hinders me, *ĩsdamihĩgsn*, 3. *šd*.

I, *ĩsdamikangsn*, 3. *šd*., that which is near [in the way].

Fallen trees hinder, obstruct, *šdaĩnkássšar abásiar*.

They obstruct/hinder one another, *šdamihšdšar*.

I hinder him by this that I say to him, *ĩsdamĩmai*.

I hinder, *ĩsdamighémi*.

I hinder him, *ĩsdamiĩkasaĩ*.

We are hindered by fear, *ĩsdamapaĩšreghéĩbena*, or *ĩsdamapaĩĩbena*.

Nedaĩbagasasitasai, I stand before him hindering him from warming himself.

[EMPLIR. — TO FILL.]

I filled up, crossing the brook, I put my feet in it, etc., *nederaišéghé*.

[Page 210 of the manuscript is blank.]

[EMPLOYER. — TO USE, EMPLOY.]

[MS 211] I use, I hire, *nedarokkémi*; him, *nedarokkairai*, 3. *ar*.

Nətsinə^csittən, 3. *ətsin*, I take, gather, corn, e.g., in the fields.

I have used it all up, *kisi nemétsihadən*, 3. *met*.

Kisi nemétsihadənégar skaniminar, I have used up all my seed-corn, I have sown it, I have none left.

[EMPOISONNER. — TO POISON.]

I poisoned myself eating something [quelque chose], *nenaspaməresi*. See Poison.

I poison him, *nenespamərai*, 3. *ən*.

[EMPORTER. — TO CARRY OFF.]

I carry it off, *nemaitsadən*, (animate) *nemaitsarañ*, 3. *mañ*.

That is carried off by the wind, *maneraïpsen*.

— by the water, *maní^ctan*, *manitané*.

I carry it off, having taken it, loaded on my neck, *nemaitséphai*, or *nemaitsésamañ*.

I continue carrying it off, *nederimiphai*, or *nedaïptäamañ*.

[EMPRUNTER. — TO BORROW.]

I borrow, *nenemkasi*, or *nenemkasin*, or *nemakasihé*, or *nemakasihi*, 3. *ənemkasin*, 3. *ne makaš*, imperative *nemakasi*; the Abnaki [les saïsanakets] say, *nematemihə*.

— from him, *nenemkasihai*, 3. *ən*., or *nematemihai*.

I borrow from you, *kenemkasihər*; you from me, *kenemkasihi*.

I borrow a person for [to have someone] make something [quelque chose] for him, *nematmímañ*.

[ENCEINTE. — PREGNANT.]

I am pregnant, *nedarenškké*, or *nebiməri*, 3. *bimərš*; *abimərinar Joannar*, e.g., etc.; the child is carried here, *bimərin*.

— of him/it, I carry it in my womb, *nedarenškkaïmañ*, 3. *əd*.

I cease having my months [menses], I am pregnant, *nedá^ckəgóni*, *nedé^cksitsebíghé*.

Neneskəitáhada, I am pregnant although I have a child that still nurses, and [maïnda] *nərérdaməən* *nəskəitañit nenitəñin* or *nəskəitahadañia*; it is said [dicitur] of a young child; *tsəksitañ*, it nurses and there is another one too, etc.

[ENCORE. — STILL, AGAIN.]

Mina, *amptsi*.

[ENDROIT. — PLACE, SPOT.]

How many [combien] forts? *késsədénahak*?

In 2 different places, *nissədénahak*.

In which place? *tañini*, *tañidékka*?

[Page 212 of the manuscript is blank.]

[ENDURER. — TO ENDURE.]

I endure some [quelque] pain, *nesaagakke*, [MS 213] 3. *saag*.

[ENFANT. — CHILD.]

Child, *asañis*, *sisak*; stillborn child, *nsdém*; a child barely formed in its mother's womb, *pa'too*; a boy without a father (Lat.), *puer orbus patre*, or without a mother, *kiapes*; if it is small, *kiapimis*; a girl without a father or mother (Lat.), *puella orba patre* or *matre*, *ssé'kxis*, diminutive *ssé'kximis*. See Kinship, *nedañisem*.

I have not had any [quelque] child, *nenekstetsañin*.

I am a child, *nedañisisñi*, 3. *asañisñio*.

Facsimile p. 75 · printed p. 444 · guide words ENF–ENF

[ENFANT. — CHILD, continued]

I have a child, *nsnizañini*, 3. *snnizañin*; *nsnizañinin*, 3. *snnizañinar*.

I regard him as [comme] my child, *nsnizañinñéremañi*.

He is the eldest, the first [premier] that she bore, *nenitametsañi*, 3. *snitametsañinar*.

He is the youngest, the last [dernier] that she bore, *nemeté'ssañi*, 3. *ameté'ssañinar*.

His mother being sick, another nurses him, gives him to eat, *tsebatzañinañi* *asañis*.

Métsiminig, one who dies being born.

A woman who [q.] miscarries, who makes herself miscarry, who [q.] kills her child in her womb, *rasañiséss*.

I have a child, *nñi* *añi*.

I have a child all alone (unassisted), *neneksi'tsi'ssañi*.

You regard your children as [comme] if they belonged to another, you take no care of them, *ketsebérémañik* *kennizañinak*, that is, *ketzébiarérmañik*.

I have adopted him as [p'r] my child, *nsnizañinxañin*; as my son, *nñémañinxañin*; as my daughter, *nsdssxañin*.

[ENFANTER. — TO GIVE BIRTH.]

I give birth, *nenighihé*, *nenitsé*, 3. *nig*; to him, *nenighihañmañi*; the midwife, *nstsihset*, 1st [person] *nenstsihse*; I go to see [attend], etc., *nekikinatsi*, *nekikihañi* *nitset*.

I carry the child, I bear him, *nñihmañi*, or *nenahmañi*, or *nekisamañi*, or *nekisadañisi*; carry him (imperative), *sihsmé*, etc.

I put him on my back, *nñihmderañi*, 3. *sih*.

I take him off my back, unload him, *nepnhsmán*.

I make to him, "tse, tse," to soothe him, *netsitesésmán*.

You talk baby-talk [you speak as a child], *kedañisishikerési*.

[Page 214 of the manuscript is blank.]

[MS 215] Am I then a child? *nedañisisñi* *pegða*?

You act the child, *kepapi'tsmkañisi*.

I do what children do, *nepapi'tsmkéñi*.

Nisñiañiné, or *nissetzañiné*, or *niseda pémisnizañinañiné*, you take me for a child, e.g. me who have two [children].

[ENFERMER. — TO SHUT UP, LOCK UP.]

I shut him up, in the house, a chest, etc., *nekepesakhámen*, 3. *ak.*, (animate) *hamasañi*.

— in a sack, *nekepsberemen*, 3. *akep*, (animate) *nekebsbírañi*. [See below, Ferme (firm), p. 247.]

[ENFILER. — TO STRING.]

I string wampum beads, *nedaskšaĩsškké*.

I string it into a collar/necklace, *nenaiĩpetšn*, 3. *nañi*.

I string it, *nenaiĩpeaĩbié*, 3. *naĩpeaĩbié*.

[ENFLURE. — SWELLING.]

Swelling, *magšin*.

[ENFLÉ. — SWOLLEN.]

Bread that is puffed rises, thin as it was, etc., *pétsesš abañin*.

I am swollen, *nemagšiši*, 3. *mag*.

— with water, *nepassebé*, 3. *pas*.

My hands are swollen, *nemagširetsa*, 3. *mag*; the arms, *nemagšipedína*; the legs, *nemagšikaĩda*; the feet, *nemagšída*; the face, *magšin nesisseks*, etc.; the eyes, *nemagšaiĩraghišša*; the cheeks, *nemagšanša*.

The corn, the peas, etc., swell after having been in the water, *passagšssen nšr*.

I put it so that it swells, *nedagšidedšn*.

[ENFONCER. — TO SINK, DRIVE IN.]

I sink, e.g. into ice, or snow, or earth, *nepštebaham*, 3. *pš*, or *nepšte^cra*, or *nededasi^cχámen*.

I go to the bottom of the water, *nekeda^crra*, 3. *ghe*.

I sink it into the water, and it goes to the bottom, *neghedáhamen*, 3. *agh*.

I sink into the ice, the ice gives way [manque] under my feet, *nedagšitsin*; likewise, *agsitsinnšrké*, he throws himself into the water; (likewise, of a person [homo]), *šderagšitsinan*, he throws himself into the water to cross to the other bank.

One sinks into the snow, up to there [jusque-là], etc., *pekšahañisi*, etc.

[ENFOUR. — TO BURY.]

I bury it in the snow, *nenéksaiĩriaghenemen*, 3. *šn*.

It is [buried], *akšanaiĩriaghi^crré*.

[Page 216 of the manuscript is blank.]

Facsimile p. 076 · printed p. 445 · guide words ENF–ENT

[ENFUIR. — TO FLEE, RUN AWAY.]

[217.] I flee, run away, *nekšaĩsi*, *nekšaĩžštsé*, 3. *kšaĩšš*, the same, *nekšaĩši^crra*.

— from that, *nekšaĩššdámen*; from him, *nekšaĩššrañi*.

I make him flee, hide him, *nekšaĩši^cktšn* (animate) *nekšaĩšiχaĩ*.

[ENGENDRER. — TO BEGET.]

I beget him, *nšnitzaiĩni*, or *nin*.

They beget together, *nighiaĩredšak*, or *šnitzaiĩnkésšdšak*.

[ENGOURDIR. — TO BENUMB.]

I am benumbed with cold, *nepapésegátsi*, 3. *papésgátsə*.

I am benumbed in the legs, in the feet, *nekeskími*, 3. *keskimə*.

— in the hands, *nekeskimiretsa*, 3. *kes*.

[ENGRAISSER. — TO FATTEN.]

I fatten, I grow fat, *nepiröigañimi*, 3. *pír*.; I am fat, *nöi'kaï*, 3. *si'kaä*.

I fatten him, I make him eat continually, whether by giving to him or by telling him "Eat," *nepiröigamshañi*.

N. has made me pregnant, made me big-bellied, *nənitzañinχésksə*.

[ENLEVER. — TO CARRY OFF.]

I carry her off, lead her far away — e.g. a girl, a woman — *neksaïsiphañi*.

[ENMENER, for EMMENER. — TO LEAD/TAKE AWAY.]

I take him away, *nemañitsadən* (animate) *nemañitsarañi*, 3. *mañi*.

I take him away against his will, *nekəañsehşrañi*, in a canoe; it differs from that (Lat.) [i.e., the form below is different]: I flee him, *neksañsərañi*.

[ENNUI. — BOREDOM, ANNOYANCE.]

I am bored, I long for someone, *negaghisañisi*, 3. *agagh*.

— from thinking of it, *negaghisérdámen*, 3. *agag*.

— from hearing it, etc., I hear it with contempt, *neghenski'ttasañi*, 3. *aghen*.

— from seeing it, with contempt, *neghenskinasañi*, 3. *ag*.

I do this with weariness, with regret, *neghenski'ttsən*, 3. *ag*.

I bore him, I am the cause of his boredom, *negaghisérdamihañi*, 3. *agag*.

— by speaking to him, *negaghisúmañi*, 3. *agag*.

— by doing something to him, *negaghisihañi*.

[Page 218 of the MS. is blank.]

[ENROUER. — TO MAKE HOARSE.]

I am hoarse, *nekepesésé*, 3. *kep*. [219]

[ENRHUMER. — TO CATCH A COLD.]

I have a cold, *nəssegúné*, 3. *əss*.

[ENSANGLANTER. — TO COVER WITH BLOOD.]

I bloody him, *nebakkani'ttsən* (animate) *nebakkaniñhan*, 3. *ab*.

I am bloodied, *nebakkaniši*, 3. *bakkanšio*.

— on the head, *nebakkanañ'deba*, 3. *bak*.

— on the hands, *nebakkaniřetsa*; on the feet, *nebakkanesída*.

Mesikkəaghesə, this dog — e.g. has killed an animal — is bloodied; in the absolute form, *nekikkimi* or *nekakkékighémi*.

[ENSEIGNER. — TO TEACH.]

I teach it to him, *nekikúmañi*, or *nekakékíman*, 3. *ak*.

I show him the road, *neki'kinəssarañi*.

A master, one who teaches, *kakékighémsinn̄s*, 3. *kik.*, or *kikémsinn̄s*.

At last someone teaches us, *nesibisi kékékameraghinag̃s*, *nesibisiksina kékin̄sm̄h̄sraghinag̃s*.

[ENSEMBLE. — TOGETHER.]

together, *mañisisi*; I put them there, together, *nemañisénañik*, 3. *mañi*.

I put them together, *nemañisénenar*, or 1st [person] *nemañisénenen*.

I bind them together, *nemañisañibi^ckké*, 3. *mañi*.

They dwell together, *mañisigak*; they go together, *mañissak*.

[ENSEVELIR. — TO BURY, SHROUD.]

I bury him, *n̄srékabírañi*, or *n̄sisaségabírañi*, 3. *si*, or *n̄siségheñañi*, 3. *asi*.

[ENTASSER. — TO PILE UP.]

I pile one upon another, *net̄si^tttakasi*, 3. *tsi*.

I pile them up, put them together, *nemañiséhad̄snar*.

Facsimile p. 077 · printed p. 446 · guide words ENT–ENV

[ENTENDRE. — TO HEAR, UNDERSTAND.]

I hear, *audio* (Lat.), *nen̄sdam*, *nederesedam*, *nederetama*, or *nederesedamen* or *dama*; him, *dasañi*; that, *nen̄sdamen*; him, *nen̄sdañi*, 3. *n̄s*.

— distinctly, *nen̄séš^tttamen*, 3. *s̄és*.

I try to hear, *nek̄s̄ir̄stam*; that, *nek̄s̄ir̄stamen*; him, *nek̄s̄ir̄stasañi*.

I hear him say it, *nedertámañi*, or *nederesedasañi*.

[MS 220, 221] I take pleasure in hearing it, *n̄sizedasañi*, or *n̄sresedasañi*, (inanimate) *n̄siredámen*.

I take no pleasure in hearing it — on the contrary I hear it with displeasure — *nematsedam* (animate) *dasañi*, 3. *matsestam*.

Someone hears me, *nen̄sdañig̃si*.

I do not take pleasure, etc., *nematsedasañi*.

I hear him, I understand what he says, *nen̄séštásañi*.

I hear you, I understand [you], *ken̄éšt̄s̄r*.

I do not hear him, I do not understand him, *nedasañinetasañi*.

I hear it with pleasure, *nemétañitsedasañi*, or *nedasañinesedasañi*.

That makes itself heard, *n̄sdañg̃sat*.

I hear that with pleasure, I approve it, etc., *n̄siredámen*.

I do not want those people to understand me (i.e. I speak a different language for that purpose), *nederérmañik̄ ghik̄ é^ck̄sis̄és^ttasik̄s*.

I do not want him to understand me, etc., *nederérmañi é^ck̄sis̄és^ttasi*.

Someone speaks to me of prayer and I do not pretend to understand, *nekeneskese^ttam*, or *nekeneskese^dami pañiba^ttamiketoañgan*.

[ENTERREMENT, ENTERRER. — BURIAL, TO BURY.]

They are going to hold the burial; attend it! *p̄skenágan*, *s̄itsirañik̄s*.

I bury him, *nep̄skenañi*.

I put the bark on, and then the earth, over the cache, etc., *nedag̃s̄anakénemen* (animate) *nedag̃s̄anakénañi*.

— in the sand, *nedagšanamkáhamen*, 3. *šd*.

— in the snow, *nedagšanañriakkámen*.

That is buried in the sand, *agšanamkiʿrré*.

I am buried, *nepškenañsi*.

I bury myself, *nepškenesi*.

[ENTIER. — WHOLE.]

That is whole, is not broken, *šdaghé* (animate) *šdaghirš*, e.g. *peksahañ*, snowshoe frames.

[ENTORTILLER. — TO TWIST, TANGLE.]

I twist it, *nedaʿtebakšénemen*, 3. *dat.*, (animate) *nedatbaʿkšénani*.

Atebisšar, or *atepšrdšar* (animate) *atebíšš*, *atepšrdšak* — tangled up with something, etc.

Atebisšar skamšnikšk atebaʿkšāar — the beans are tangled up with the grain.

FUNNEL, *sakésskšaiigan*; I pour some liquor through the funnel, *nepiʿθebé*.

I pour oil through, *nepitsípemé*, 3. *pit.*, or *nesəgnípemé*.

[ENTORSE. — SPRAIN.]

I have sprained myself, *nekeregšira*.

[ENTOURER. — TO SURROUND.]

We are surrounded by enemies, by Iroquois, we are besieged by them,

[ENTRER. — TO ENTER.]

I enter, *nepitíghé*, or *nepetasíghé*, 3. *pit.*, 3. *pet.*

— quickly, *nepedasighéʿrra*.

I make him enter, *nepitigadən* (animate) *nepitigarañ*, or *nepetasigarani*.

I enter the cabin, I go out of it, *nedésšipitíghé*; that is [id est], *ésšisi arəssé egma nədésšé*, *nia nepiʿtighé*.

I enter into his body (i.e. a spirit possesses him), *nepitighékadásañ ša gakkéʿto əšennir apitighékadañš* — it must be that something has entered into his body, so wicked is he.

I prevent him from entering, e.g. into the cabin, *nekaghépetéhémasani*.

I enter backwards, *nedassétaipitíghé*; [MS 222, 223] something has gotten into my eye, *nepessri*.

Let us enter the river, *piʿθirañda*; enter (imperative), *piʿθirañks ni*, or *arirañda is érmitegšék*.

[EN VAIN. — IN VAIN.]

areni, *pisšisi*.

Arihiré, that is [id est], *m̄da [mañda] štañbémegšatši*, in vain.

Facsimile p. 078 · printed p. 447 · guide words ENV–EPA

That is in vain (it comes to nothing) (Lat.), *anahšio*, *ánahšé séghé*.

That is in vain that you [that] I, [entry incomplete as printed]

[ENVELOPPER. — TO WRAP UP.]

I wrap it up, *nšiséktən* (animate) *nšséghenomen*; *nšiséghenani*, I wrap up, shroud, a dead person, *nšisékkani*; imperative: *šisékri*, or *nərasšani*, *šrasši*, or *nšrékrañ*, *šrékri*; wrap me up, *šrassši šrékri*.

Nšisékkamenébañ, to banish, or *nšiséghenemenéban*, I was wrapping up.

[ENVIE. — ENVY.]

Envy (as a noun), *éskaséaigan*; there is envy everywhere, *messisi pematâieskaséaigan*.

I envy him, *netsekasaïmaï*, 3. *sts.*, or *nedeskasaïmaï*.

I envy him, *nedeskasihsks*; he [envies] me, *nedeskasiaï*; I [envy] you, *nedeskasi*; you [envy] me, *kedeskasiŕ*.

Neteskásié, I envy; toward him, *tâika˘tai neteskasaïmaï*.

They envy one another, *skašaïmedäak*.

We envy one another, *nedaskasaïmedîbena*.

I envy that in my thoughts, *nedats˘érdamen*, 3. *sd*.

— seeing it, *nâighinâmen* (animate) *nâighinasai*, 3. *sig*.

I lose the desire for it, I no longer care about it, *nemessasérdam*, 3. *mes*.

I make her lose it, *nemessasihaï*, 3. *ames*.

I cause you envy, *kedaskasaïmeren*.

[ENVOLER. — TO FLY AWAY.]

He flies away, *tâi˘rré*; 1st [person] *netâi˘ra agša*; I make him do it, I let him fly away, *netâiharaï*.

[ENVOYER. — TO SEND.]

I send something somewhere, *nepétsida˘kké*.

I send him something, *nepétsidakkéšan*, 3. *apet*; I send it to you, *kepetsidakkéŕ*.

I send him, e.g. to France, I intend, I want him to go to France, *nederaghimaï agai˘menskkik sa*.

I send this, seu [or], I give this to someone else to give, to carry, to another, *nepetsida˘kkaïniŕ*, 3. *apet*, or *nepetsidakkésaï*, I give it to him.

Kepetsita˘rer, *nepetsitaïmaï*, I send you to carry my word.

[ESCLAVE. — SLAVE.]

(to be placed further below; this is not its place here) (Lat.) [MS 224, 225], *aŕakaï˘n*, *aŕakaï˘nak*.

He has escaped, *peskamŕ*; 1st [person] *nekadasipeskami*.

sa sdaškaï˘nemar, his slave.

sdaŕakaï˘nimin nhághé, I am his slave.

sdaŕakaï˘nihémiané nihaghé, if you had me as a slave.

sdaŕakanihemi, have me as a slave!

I am one, *netasakaï˘nsi*; I have one, *nedaškaï˘nem*, 3. *sdaŕske*.

I make him a slave, *nedaškaï˘nekaï˘n sa*.

I take him, make him a slave, *kedakŕner*.

I buy, e.g. a slave, *nemaŕshaï aŕakaï˘n*.

He treats me, regards me as a slave, *aŕakaï˘neghé nederihághé*.

The slave is condemned to death, *tebersmaï kadási n˘raï*.

I bring a slave, *nekighésaraï*, or *nepésäo aŕakaï˘n*; I take him, *netakŕnaï*.

I bring him back, having fled, *nŕsäsésáraï*, 3. *ŕasŕ*.

[ESPACE. — SPACE.]

From space to space, *kŕaskŕaï*.

That is within this space, *is arspisi*, or *is arghikðisi*.

[ÉPAIS. — THICK.]

The sagamité is thick, *pañkəsabañsə*, or *pañ'kədâi*; clear, like water, *nebisañbañsə*.

Thick and round, *mesa'kəat* (animate) *mesa'kəsə*.

A board, thick wood, flat, *kepághé*; *érghikkəi* *kepaghek*, how thick it is, (animate) *kepaghéğs*.

That is how thick it should be, *is éspagðak*.

[ÉPARGNER. — TO SPARE.]

I spare him, I do not treat him like the others, *netsañéermañ*.

Facsimile p. 079 · printed p. 448 · guide words EPA–PSP

I spare the grain, e.g. the provisions, etc., *nekəpaérdamenar skamənar*; to him, *nekəpaérdamasañ*.

I spare him, I do not kill him, I do nothing to him, *nedakətsitéhañ*.

[ÉPANOUIR. — TO BLOSSOM, OPEN.]

The flower opens, *pəskðasasé*.

[ÉPARPILLER. — TO SCATTER.]

Scattered, *sissə'rré*; I scatter it, *nesissaañikēnemen*, 3. *sə*.

[ÉPAULE. — SHOULDER.]

My shoulder, *nederemañgan*, 3. *əd*.

I carry it there [on the shoulder] — a canoe, wood, etc. — *nəníghé*; something, *nənighéhadən*.

[ÉPÉE. — SWORD.]

I strike with the sword, *nemaəaké*; him, *nemaəakámañ*.

French sword, *səmañgan*; native [sword], *éskðisan* — see below.

I carry it at my side, *nədañsəitákkamen*, 3. *əd*.

I draw it from the sheath, *nekétaraghi'ptən*.

I put it back, *nepida'ragəāñdamen*.

Native sword, sword with a handle, *éskðisan*, *nar*.

I have one, *nedeskðíšani*, 3. *əd*.

[ÉPIER. — TO SPY ON.]

[MS 226, 227] I spy, *nedaskəibi*, 3. *sk*.; I spy on him, *nedaskəhañ'damen*, 3. *əd*.; on him, *nedaskəhañrañ*.

[ÉPI. — EAR (of grain).]

Ear of grain, *mesaskə*, *kə*.

[ÉPINE, ÉPINEUX. — THORN, THORNY.]

Thorn, *kañis*, *kañisiak*; that is thorny, rough, sharp, *kañiséio*, *kañisiss*; my spine (backbone), *nañhígan*, *kañhígan*, 3. *əñhígan*.

[ÉPINGLE. — PIN.]

pinss,* *sar*.

[ÉPONGE — SPONGE,] or whatever serves, etc., to bail water from the canoe, *kahabaigan*; I bail out the water with it, *nedakhíghé*; bail it out! *kahíghé*; *kahighéts is*, bail with that.

[ÉPOUVANTER. — TO FRIGHTEN.]

I am frightened, *neséghesi*; I frighten him by some action, *nesékpaiñsraiñ*; by word, *nesékpaiñmañ*.

[* From the English word "pins." — Editor.]

[ÉPROUVER. — TO TEST, PROVE.]

I test him, *nekstsiharañ*; test me! *kstsihari*.

I test myself to see whether I could do it, etc., *negôagôétsksháresi*.

Someone is tested, *kstsiadass*; *édari kstsiharedimek*, one tests oneself, as a novice, e.g.

[ÉQUARRIR. — TO SQUARE (timber).]

Someone squares it, *tsiktéhañs*; that one squares, *tsiktéhañsits*.

I square a piece of wood, a tree, etc., *netsikté'hémen*.

Iañsaiñi tsiktéhañs, or *isiganiñi* — squared on one side, only lengthwise.

[ÉQUILIBRE. — BALANCE.]

I put that in balance, *netebaribékhámen*.

[ÉQUIVALENT. — EQUIVALENT.]

I give him the equivalent of the loss that my dog has caused him, e.g., *nenaiñbenaiñ*.

I give him for another, I pay for him, *nenaiñbenemasan*.

[ÉRABLE. — MAPLE.]

ssenaiñs; its sap [maple water], *ma'kšaiñ*; I make it flow, *nedatsbahadsn*.

[ESCLAVE. — SLAVE.] See p. 224.

[ESPACE. — SPACE.] See above, p. 225.

Amañinté, namihsk pa'triañsak kšnaiñbañsihidit is stsi sa'kañrsnek ari — I would like to see as many fathers [fathers?] as there could be in the space from here to the fort, etc.

[ESPÉRER, ESPÉRANCE. — TO HOPE, HOPE.]

I hope, seu [or], I think strongly (see "To think"), *nemerkitéhañsi*, 3. *mer.*, or *nemerkérdam*, -*dámen*, I

I hope one day for the joy, *nekéttetéhañdamen*, *sihérdamsaigan*.

I hope in him, *nšiasétsesšaiñmañ*.

My hope, *nšiasétsesšdi*.

[ESPRIT. — WIT, MIND.]

I have no wit, *nšnaiñdam*, 3. *sanañdam*, or *nedazšghi*.

I have wit, *nšéšaiñdam*, 3. *šé*; I give it to him, I cause him to have it, *nšéšaiñdamihañ*; — by speaking to him, *nšéšaiñdamímañ*.

I do not have much wit, I do not know how to do anything (of a man) (Lat.), *nenanañiba-* [continued on next page]

[continuing from previous page: "I do not have much wit, I do not know how to do anything"] (of a man) (Lat.) *nenanañbasañbai*; (of a woman) (Lat.) *nenanañbaseskääi*.

See below, s.v. "Man."

[MS 228, 229] I regard you as a person who has no wit, *kekasghéremar*; he has none, he is mad, *aság*; 1st [person] *nedasághi*; I think that he has some, *mëéañdaméremar*, 3. *asé*; I restore his wits to him, *mëéañdamímar*; I raise my mind [wit] to God, I think of him, *nekeritéhañmar kesk*.

[ESSAYER. — TO TRY.] See below, p. 294, 295.

I try on a robe, e.g., *nərsésderesi sdasse*; try it on! *sdassé sderesi*; I try, test something, *nekətsihadən* (animate) *-harar*, or (inanimate) *nekədasé-kañ*; I try to do something, *nekətsitən*; I try on a robe to see whether it fits, *nekədagəñ*; try, e.g., to do what I tell you, *kətsisíga*, in the plural, as one commonly says [vulgò dicitur], *aritskəga*; try to say that, *kətsisi'ta*, or *kəakətsisi'tta*, you [plural], *kətsisi'ttaməsk*; I do something to see whether I will do it well, I try, etc., *negəagətsi'ttən* (animate) *-tsihar*.

[ESSUYER. — TO WIPE.]

I wipe it, dry it, *nekassehamen*, 3. *ag*, (animate) *nekassa'amasar*, *nekassamasarñeban*; someone wipes it, etc., *kassehats*; wipe that, dry that, *kassehais*; I wipe my face, *nekassigəhəssi*, 3. *gas*; his, *nekassigəhəñ*, 3. *ak*; *nekassibigəñəhəssi*, 3. *gas*.

my tears with a handkerchief, *kekassibigəñəhsren*, your tears; with the hand, or *kegəis*, *nekassibigəñənesi*; I wipe the blood that is on his face, *neka'ssigəgahamasar*; his tears, *nekassibigəñəhəñ*, 3. *agas*, or *nekassigəgahəñ*; *ni səkassahamaðar sauranr əaghé angeri*, an angel wipes it for him, etc.; I wipe it, e.g. a feather, etc., *nekasshar*; I wipe his feet, *nekassesitəhar*; his hands, *nekassiritsəhar*; his body, *nekassaghəhar*.

[ESTIMER. — TO ESTEEM.] I esteem him. See the following page [231].

[ESTOMAC. — STOMACH.]

My stomach, *nemighigan*, *nar*; I touch it, strike it, *nederetəhssi*; imperative: *aritəhssi*, 3. *aritəhso*; it is also said [dicitur] of one who has cut himself, *nederetəhssi teməigan*, or *ntse'kəak*, or *nederetəhsgən*.

[ÉTANCHER. — TO STANCH (BLOOD).]

I stanch his blood, by putting something on it to stop it, *nekepikəəbi'rar*, *nekepikəəberemen*, *is*.

[ÉTANG. — POND.] lake, *pekvasebem*, plural *-bémar*.

[ÉTANÇON. — PROP, STRUT.] forked pole, *skaharigan*, *nak*.

[ÉTENDARD. — STANDARD, BANNER.] *metésəghen*.

[ÉTÉ. — SUMMER.]

Last summer, *nípené*; this summer, *nípen*; in [MS 230, 231] the summer, *érminípek*; a little before summer, *añgəsarñe nípeghé*; next summer, *nípeghé*; every summer, *ési narñípeghi*; it has been 3 summers that I have been sick, *tsinipenaisi aneghi nəssagamaresi*; all summer long, *erigəninípek*, or *kəéninípek*; during the summer, *nípenisi*.

[ÉTEINDRE. — TO EXTINGUISH.]

Extinguish, e.g., the candles! *nekasénighəsk*.

I extinguish it, e.g. a candle, etc., *nenikazəhəmen*.

Put out the candle, *nekazəhé səsənemangan*, plural *nekasəhəmsk*.

I put out the fire, *nenikassasé*. See the word "Fire."

Put your hand in front of the candle lest the wind put it out, *aibagääni*; 1st [person] *nedaibagaäänemen*. See below, s.v. "Extinguished."

[ESTIMER. — TO ESTEEM (continued).]

I esteem him, *nekesérdámen* (animate) *nekesérmañi*, or *nærérmañi*; greatly, *nesaigmañisérdámen*, 3. *es.*, (animate) *nesaigmañisérmañi*, or *nemesérmañi*; that is [greatly esteemed] — a captain, *saigmañisérmegðat*; I am such [greatly esteemed], very estimable, *nesaigmañisérmegðsi*, 3. *saig.*; I am one whom people esteem greatly, for whom they always show great regard, *nesaaghérmegðsi*; one esteems what is rare, and despises what is common, *tagasēseghé kégsi kesérmegðat*, *mesâireké kégsi keneskérmegðat*; see how much I am esteemed! *nedðérmegðsi*; he takes no account of his own person, he has no self-esteem, [continued on next page]

Facsimile p. 081 · printed p. 450 · guide words ETA–EVA

(continuation of the preceding entry [ESTIMER — TO ESTEEM] from the previous page)

...*negmérmegðsi*; I esteem it less, *nesédéremañi*, (inanimate) *damen*; I esteem it as much, *netétebérdámen*, 3. *st.*, (animate) *netétebéremañi*; I esteem it more, *nébaémérdámen*, 3. *abaé.*, (animate) *nebaéméremañi*; *näiédérdámen*, (animate) *mañi*, I esteem that below; *nebaémérdámen*, (animate) *mañi*, I esteem that beneath; I esteem it small, only a little, etc., *nepisérdamen*; that is so, *baémérmegðat*, (animate) *-gðsð.*

[ÉTAT. — TO MAKE ACCOUNT OF, TO VALUE.]

I make no account of my person, *nessasanérdámen nhaghé*.

[ESTROPIER. — TO MAIM, CRIPPLE.]

I maim him, break the bone of his leg, etc., *nepðskðisañdété'kkasañi*, 3. *ap.*

[ÉTEINDRE. — TO EXTINGUISH. See above, p. 231.]

[ÉTENDRE. — TO STRETCH OUT, EXTEND.]

I stretch out my arm to take something, *nesa'saghipedinési*.

I stretch out my arm, or in yawning, or from weariness, or on waking, *nesiptaghi*, *nesiptaghiñ pera* [?]

I stretch myself out lying down, *nesaïsadaðsin.* or *nesa'ságghesin.*

I stretch out my hand, 3. *énat*; the feet, *nesaïsáti*, 3. *saïsátð.*

[Page 232 of the MS. is blank.]

[ÉTERNUER. — TO SNEEZE.] [MS 233]

I sneeze, *neketsekt'ttana*, 3. *ghe.*, or *nenékkðarimð nenénékkðarimi*.

[ÉTEINT. — EXTINGUISHED.]

When you see the candle or etc. gone out, you shall light it again, *nemitasané ðassénemañigan kasséghé ketsakesemen*. [See above, under Éteindre (To extinguish).]

[ÉTINCELLE. — SPARK.]

sisésskðtasé'rré; the fire sparks, *pépéskesátté is.*

[ÉTOILE. — STAR.]

ða'ta'ðéssð, (pl.) *ðak*; it appears, *ni édañit*; several: *ni édahadit*.

[ÉTONNANT, ÉTONNER. — ASTONISHING, TO ASTONISH.]

I am astonished, *nedañsakérdam*; at that, *nedañsakérdámen*, 3. *añis.*

An astonishing thing, *añisaghérdamingsð*; that is so, *añisaghérdaminañigðat*.

[ÉTOURNEAU. — STARLING (BLACKBIRD).]

tsəgheres, tsəghereskəak.

[ÉTOFFE. — CLOTH, STUFF.]

Cloth, woolen cloth, only, that is not a thick blanket, *arenéghen, sértaiḱské.*

[ÉTOUFFER. — TO SMOTHER, SUFFOCATE.]

I smother him with my hand, *nekeparaïmsnaï, 3. ak.*; with violence, *nekeparaïms^ckkasaï.*

[ÉTOUPE. — TOW, OAKUM.]

Hemp, *sé^cttag, gəsk.*

[ÉTOURDIR. — TO STUN, MAKE DIZZY.]

I am dizzy, *nekišanaskəési, 3. kišan.*

— from smoke, *nədamipeghesi, 3. dami.*

— from talking, *nekišanaskəémesi, 3. kiš.*

— from drinking, *nənəssemi, 3. šan.*

I stun him while doing something, *nənaïdamihaï, 3. šnaï.*

— speaking to him, *neksaskətéhaï, 3. akiš.*

— striking him, *nekišanaskəétéhaï, 3. ak.*

You talk like a scatterbrain, *kedasəghikerəsi.*

[ÉTOURNEAU. — STARLING. See above.]

[ÉTRANGER. — STRANGER, FOREIGNER.]

A strange man, *piršiarenaïbé*; a strange woman [foreigner], *piršiphainem*; I speak a foreign language, *nepiršaiḱšé*; I act as a stranger, *nepiršakamighési, 3. pir.*; I believe him a stranger, *nepiršéremān, 3. apir.*
[MS 234, 235]

[ÉTRANGLER. — TO STRANGLE, CHOKE.]

A bone or etc. in my throat chokes me, *nedarəhi, 3. aršə.*

I strangle him, *nekeskedənébiraï, 3. agh.*; with the hand, *negheskedənénaï, 3. agh.*

[ÊTRE. — TO BE.]

tanni ait, kšeni ait; he who is, *ait*; those who are, *aihidit*; those who cease to be in this world, e.g. *é^cksiaihidit*; he is not there, *māda [maḱida] [no] téši* or *aïdataïmaï.*

[ÉTROIT. — NARROW.]

E.g. a tree or all [tout] etc., *tsitsigəšš, šar*; a road, *tsitsigəšətsessen*; that is narrow, *tsitsigəš is*; a narrow blanket, *tsitsigəšəghen maskesé*; a narrow shirt, *tsi^ctsigəš^cghesš*; it goes narrowing, *əsskəšighen, (animate) əsskəšəḱš.*

[ÉTUI. — CASE, SHEATH.]

pita^crakəšāḱgan.

[ÉTURGEON. — STURGEON.]

kabassé.

[ÉVANOUIR. — TO FAINT, VANISH.]

sani^{ci}ré, he has fainted, is lost, no one knows what has become of him.

sani^{ci}ts, act so that what you have eaten, which is bitter, may vanish.

Facsimile p. 082 · printed p. 451 · guide words EVE–FAC

[EVANTAIL. — FAN.] *añibassén*; my [fan], *nedañibassén*. See below.

[ÉVEILLER. — TO WAKE UP.]

I wake up, *nebéggi^{ci}ra*, 3. *pé.*, or *netski^{ci}ra*; so as not to sleep any longer, *němegđasi*.

I wake him, by speaking, *nebéggi^{ci}mañ*, 3. *abé.*, or *netškkimañ*, or *neto^{ci}kšimañ*.

— by the noise I make while walking, *netš^{ci}kañ*.

— with the hand, pushing him, I wake him, *nebégšmañ*, 3. *abeg.*, or *netški^{ci}harañ*, *nebégšiharañ*; I strike him, and that is what makes him wake, *netšktéhañ*.

[ÉVENTER. — TO FAN.]

I fan myself, cool myself, *nebañbaséħsi*, *nedañbeséħsi*; likewise, I drive away the mosquito, etc.

[ÉVENTAIL. — FAN.]

Fan, *bañbeséħsañ*; I have one, that is, mine, *nebañbeséħsañ*. See above, s.v. "Fan."

[Page 236 of the MS. is blank.]

[ÉVENTRER. — TO GUT (a fish or animal).]

[MS 237] I gut a fish, e.g., *nebškšétsírañ*; I split it open, *nedaraghesañ*.

[ÉVITER. — TO AVOID.]

I do not know where he has gone, he avoids me, flees me, *nepesatzšrekš*.

I dodge the blow, *neda^{ci}bási*, 3. *da^{ci}básš*; I flee him, *nekšāñšírañ*, 3. *kšāñ.*, 3. *kš*.

I avoid, I flee that, *nekšāñšđámen*.

I avoid him, I do not go where he is, *nekeskami^{ci}kañ*.

Nekeskamššé — I avoid him, I do not go where he is even though he is near.

[EXCRESCENCE. — GROWTH (of flesh).] *tségšar*, *ak*.

[EXHORTER. — TO EXHORT.]

I exhort him to that, I urge him toward it, *nedatsšímañ*, or *nedatsšéremañ*.

I exhort him, press him, *neka^{ci}késšmañ*, 3. *ak*.

I exhort myself, I exhort my own person, *neka^{ci}késšmañ* *nhaghé*, or *neka^{ci}késsmesi*.

I exhort [in general], *neka^{ci}késsghémi*, 3. *kak*.

[EXEMPLE. — EXAMPLE.]

I give good example, people take me as an example, *nekikinasañbámeghe*; I follow his example, I do as I see him do good, *nekikinasañbamañ*; you do wrong when [?] you see me do it, *kematsikinasañbami*; do not do wrong when [?] you see me do it, *mšsak nematsenasakessañgan kinasañbadamškan*.

[EXPLIQUER. — TO EXPLAIN.]

I explain his thought, which he himself does not know how to explain well, *nedañnāitasañ*.

[EXPOSER. — TO EXPOSE.]

I expose my own person to death, going, e.g., to war, etc., *nemétanaskerdámen nhaghé*; I expose him to the beasts to be devoured by them, *arenaïbar nedassamaïnar asenhaiëndäak, pi'taïrsk*, etc.

[EXPRÈS. — ON PURPOSE.]

He does not do it on purpose, *askitsiüssi stesin*.

[EXCITER. — TO ROUSE, STIR UP.]

I rouse myself, *nekihirshasi*, or *nekakéssmesi*. [MS 238]

I rouse him, *nekihirshaii*, etc.

[Page 239 of the MS. is blank.]

F.

[FABLE. — FABLE.]

[MS 240, 241] *antrskan, nak*; I tell one, *nedaïtrskké*, 3. *aii*; I tell it to him, *nedaïtrskkésaïi*.

Nedaïtro'kaïmaïi essebanes, e.g., the fable of the cat.

[FACE. — FACE.]

My face, *nesisegsk*, 3. *ss*.

[FÂCHER. — TO ANGER.] See below, p. 245.

Angry — see page 245 [below].

[FÂCHEUX. — TROUBLESOME, ANNOYING.]

I am troublesome, annoying, to him, *nñemihaii*.

I am troublesome, annoying, to him, I hinder him, e.g., from working, *nñdamihaii*, or *nñdami'kasan*, *nñdamitéhaiidamen*, (animate) *téhaiimaïi*.

Facsimile p. 083 · printed p. 452 · guide words FAC–FAI

[FACILE. — EASY.]

It is easy, *nekemat*, *nekemes*; it is easy to, etc., *nekemessak éssak*, *penak*.

I think it easy, *nekemézdamen*, or *nekemitéhai'damen*, *haiimaïi*.

I am easy-going, *nenekeminaïgysi*, 3. *nek*.

[FAÇON. — WAY, MANNER.]

Way of doing, custom, *arenasákesin*, *ni érenesakesime*.

That is my way of doing it, *ni érkamighesía*. See "Custom."

[FAIM. — HUNGER.]

manñssaïgan, or *aspsn*; I am hungry, *nemanñssé*, 3. *man*, or *nedaşpsnami*, 3. *aspsnamş*.

I am very hungry, *nşssagaraïmi*, or *nemanñssé sésemísi*.

I am always eating, *nemşsattam*.

I can bear the hunger no longer, *nedamadaraïmi*, 3. *amad*.

I get hungry while walking, *nepeskaraïdamşssé*, 3. *pes*.

I am hungry for that, I long to eat some, *nekadş'tamen*.

I weep from hunger, *neséssaraïmi*, 3. *ses*.

I have a ravenous [canine] hunger, *maïda* [not/no] *nekisisémpi*.

One is hungry, *manɿssaŋganɿ*.

We are hungry, one and all together, *nemanɿssédibena*.

I am hungry, having no meat nor fish, although I have much grain, e.g., *nessodɿn*; *nedaɿpɿnem*, 3.

ɿdaɿpɿnemar — I wipe away the marks on my face that show I have been hungry; *nenanabaraŋimi*, I am hungry again even though I have only just eaten.

[MS 242, 243] I cause him hunger, I starve him, *nemanɿsséχaŋi*.

I am always eating, *nemɿssattam*, 3. *mɿssattam*.

[FAIRE. — TO DO, MAKE.]

I do something, *nederi^cttɿn*, 3. *ɿd.*; to him, for him, *nederi^ctaɿaŋi*; entirely, completely, *nekisi^cttɿn*, 3. *aki*.

I do something to him, *nederihaŋi*; what have you done to him? *kégɿi kederihaŋisa*? nothing, *maïda* [not/no], *kégɿi nederihaŋisi*.

I do some things, I work, etc., *nedaŋisi*, 3. *aŋisɿ*.

Mɿsak aŋisi^cka — do not permit, Jesus, that I do that.

I make it beautiful, well, *nɿri^cttɿn* (animate) *nɿrihaŋi*.

I do it badly, spoil it, *nematsi^cttɿn*, 3. *amat*.

I do, I act, *nedaŋisi*, 3. *aŋisɿ*.

I only do it halfway, *nepɿ^ckɿi^cttɿn*, 3. *ap*.

I cannot do what I have in mind, I cannot conceive how beautiful it is, e.g., *nenaskaŋiérdamen*; crudely, *nemamégɿi^cttɿn*, 3. *am.*; quickly, *nenabi^cttɿn*, 3. *ɿn.*; slowly, *nebemetsaŋisi^cttɿn*, 3. *ab*.

I cannot do it, whether because of sickness or because I do not want to, or *nenɿrhɿsi*, 3. *nɿr*.

I am not able to do it, *nedaŋirasi^cttɿn*, 3. *ɿd*.

Do you know how that must be done? *kɿéɿerdamennasa taŋini éritɿmek*? I do not see [how], *nenikaŋibi*.

I do something to see whether I will do it well, *nekɿakɿétsi^cttɿn* (animate) *negɿagɿétsihaŋi*, or *nekɿtsitɿn*, that is, *kɿtsisi nedritɿn*.

What are you doing? *kégɿi éri^cttasɿn*?

That is what I am doing, *ni éri^cttasɿ*; as he does, *ni éri^cttaŋisɿ*.

I let him do as he pleases, *netsiki^ctaɿaŋi*.

I will do to you as you do to me, *ni arihiáné*, *netse naŋibi kederihɿren*.

Do that in your turn, *ne naŋibi kederi^cttɿn*.

I undo, e.g., a cabin, or a decorated altar, *nenɿghenemen*; undo it! *nɿghené*, *nɿghenemɿks* (plural). See above, "To undo," p. 161.

It is your own doing, if you do, e.g., what he tells you, if you listen to him, *ki^ctasadé ni kekisánahɿgɿn*.

It is your own doing if you listen to the demon, *matskɿ ki^ctasadé ni kekisanahɿgɿn*.

Nena^cnabi^cttɿn — I am accustomed to doing that very quickly, etc.

Nedéni^cttɿn — I redo it in such a way that it [continued on next page]

Facsimile p. 084 · printed p. 453 · guide words FAM–FEM

[continuing from previous page] it does not appear that it has been broken, or spoiled, etc., *maïda* [not/no] *tsirinaŋgatɿi*.

Nedénasi^cttɿn, that is, *énasiɿi nederi^cttɿn*, or *netétebi^cttɿn* — I make a shoe, e.g., like the other one, or "something else" (Lat.).

I can do nothing for him, he will not accept my services at all, *nedéhérasihaiñ éhérasitasaiñé neba stsi srighek*.

Nedéhérasit̃sn, that is [id est], *éhérasisi nederit̃sn* — I do it better and better.

I do him all sorts of ill-treatment, *nemanínasaiñ*.

Nepeg̃atéhaiñ, (inanimate) -*téhémen* — I can do something to him.

What do people want to do with that, why is it being done? *kég̃i é̃to asin?*

They want to do that with it, that is why, *ĩga ésimek*.

Kesahagakki — I am ill-treated, etc.

Ékk̃né peg̃a sa idak nesahagakki? — does he not still say that he cannot do it and that he is ill-treated?

He knows how to do nothing, *mañda* [not/no] *ésineskéxi*.

I know how to do everything, *nesésaiñdamineské*.

I do him some harm, making him fall, cutting him, etc., *neség̃ihaiñ*.

[FAMILIÈREMENT. — FAMILIARLY.]

Narasisi — familiarly, frankly.

Nenarasighersaiñ — I speak to him familiarly, etc.; *nenarasihaiñ*, I act familiarly with him.

[FAMILLE. — FAMILY.] that is, all the relatives, etc., *neg̃dañg̃d̃ak*.

[FANTASQUE. — WHIMSICAL.] See below, p. 245.

[FAON. — FAWN.]

The fawn of a doe, of a roe-deer, of a moose, *mãks̃sis*; a year old, *kadenad̃ris*. See below, p. 245.

[FARINE. — FLOUR.]

Of Indian corn, *skam̃niñskhamen*; flour [in general], *ñkhámen*; of French wheat, *asenñsts̃imiñiñskhamen*; of small grain, *abañt̃éigan*; of cracked/ground grain, *pesedam̃n*, *nar*.

[FÂCHER. — TO ANGER.] See page 241 [s.v. "Troublesome"]. [MS 244, 245]

I am angry, I become angry, *nem̃sk̃s̃érdam*; about that, *nem̃sk̃s̃érdamen*, 3. *m̃s.*; *neneskãra*, or *nekeskãra*; against him, *neneskaraiñsaiñ*.

I appear angry, *neneskañaiñg̃si*; — because of what is said to me, *negagañsimeghé*, 3. *gag.*; 3. *darh.*, that is [id est], *aribisi nekikkañimeghé mañda* [not/no] *nesk̃stemaiñ*.

I anger him by doing something, *negagañsihaiñ*, 3. *agag.*, or *nem̃sk̃s̃érdamihaiñ*.

— by word, *negagañsimañ*, 3. *agag.*

I always speak [in anger], *nekesedónké*, 3. *kes*.

I speak to him, being angry, *neneskañmaiñ*.

I get very angry, *nedereghikk̃sasérdam*.

I get angry, *nekeskãra*; I have gotten angry, *nekisirasé̃ra*.

I am about to get angry, *nedañptsirasé̃ra*.

I want to get angry, *nekadarirasé̃ra*.

Nedarhimaiñ — the one with whom I quarrel says not a word in her defense.

The one who is quarreled with, saying nothing, is said to be *nedarhimeghé*.

[FAON. — FAWN (continued).] See above, p. 242.

Fawn of a doe, of a moose, of a roe-deer, *ñsséd̃sk̃s̃*, *k̃ak*.

[FAUTE. — FAULT.]

That is a fault, a sin, that is not good, *aĩnāinaĩg̃at*.

These snowshoes are beautiful, but those are not, *ʁig̃s̃ak ʁghik aĩghemak, ʁghikki aĩnāinaĩg̃s̃s̃ak*.

[FANTASQUE. — WHIMSICAL (continued).]

I am whimsical, I want now one thing, now another, *nenitaĩsimatsenamási*.

[FÉLICITER. — TO CONGRATULATE.]

I congratulate myself, *nedaramísi*.

I congratulate him, *nedaramiss̃haĩdamas̃aĩ*.

[FEMME. — WOMAN.]

phāinem, msk, or *manaĩdag̃s̃s̃, s̃s̃ak*; midwife, one who receives the child, etc., *ñtsih̃et*, 1st [person] *neñtsih̃s̃é*; you are wiser, e.g., than all the other women, *ni ak̃ésin phāinem*; a woman being married, if [continued on next page]

Facsimile p. 085 · printed p. 454 · guide words FEN–FET

[continuing from previous page] her husband takes another [wife]; the first one beats the second, (it is said [dicitur] of the first) *k̃s̃aĩk̃s̃né*, (she is spoken ill of among them) (Lat.).

[FENÊTRE. — WINDOW.] *tãs̃saĩgan, nar*.

[FENDRE. — TO SPLIT.]

I split, *nepsikassi*.

I split it with an instrument (Lat.), *nepesiktéhem̃en*, 3. *ap.*, (animate) *nepsĩχaĩ*.

I split his head, *nepesigaĩdebétt̃haĩ*, 3. *ap.*, or *nepetiktéhem̃en step.*; that is split, *pesighĩrré*.

I split the animal down the middle (namely, lengthwise from the head to the feet), *nepesiktéhaĩ*; I split, I open, the animal, the fish, *nederẽaĩ*.

This wood, e.g., splits badly, *matsiñérré, ʁriñérré*.

[FER. — IRON.]

[MS 246, 247] *arenarag̃s̃*;^{*} that is made of it, *arenarag̃s̃ié*; the blacksmith who works iron, *ns̃darag̃skket*; I heat the iron, *nekesarãghesemen*; iron chains, *arenarag̃s̃aĩbi*, *ar*; iron that is put in the fire so that it becomes good, fit, like a firesteel, axes, *ʁsskanarag̃skkan*; the iron, having been put in the fire, becomes as if rusted, etc., *ag̃s̃aĩg̃s̃arag̃hĩré*.

[FERMER. — TO CLOSE.]

I close, e.g., the book, or something — whatever it is I close, as I close a book, *ñs̃isasaĩnag̃henemen*.

I open it just as [I would] a book, *nebaĩnaĩnag̃henemen*.

I plug it, a hole, *nekephámen*, 3. *ak*.

I close — the hand, to give, e.g., a blow of the fist, etc., *nepeteg̃s̃irets̃ési*, 3. *pet.*; the mouth, *nekeped̃sñési*, 3. *keped̃sñé̃*; the eyes, *nepeseg̃hig̃s̃ési*, 3. *pes.*; the door, *nedent̃éhad̃sn*, 3. *šden*, imperative: *ent̃éhad̃s*; the knife, *nebĩkaĩnamen*, 3. *ab.*; the bag, tying it, *nekebs̃beremen*, 3. *ak.*; that — a cabin, e.g. — is closed with a stone, *kebapskãtépñapesks̃*; something, by turning, e.g. screws, *nepimãrrag̃ahamen*, 3. *api*; I close a case, an inkstand-box, [continued on next page]

[^{*} Query: is this from the English word "iron"? — Editor.]

etc., *nekepesk̃s̃ag̃ahamen*; the cabin is well shut, *tsittamatté*; the wound is closed, *nitsekaĩn*; my wound is closed, *nenitsek̃ísi*.

[FERME, FERMEMENT. — FIRM, FIRMLY.]

That which stands upright is firm, it does not sway, *sañgrégañbáo mañda* [not/no] *éhegañbaxisi*.

I am firm, strong, of a strong constitution, *nesañgherísi*, 3. *sañg*.

I act firmly, *neṣaṣañbañ*, 3. *ṣaṣ*; I lock him up, put him in prison, *nekepesakhañ*, 3. *ake*, or *nekepesagahañ*.

The men do not want to abandon the fort, the village; they hold firm, *sangraghenéhemañik*.

That one holds firm, *sangraghenéhemañi*.

I hold firm, *nesangraghenéhem*.

[FESTIN. — FEAST.]

maneskañsadin; I hold one, *nemaneskassi*, 3. *ma*; of that, *nemaneskassin*, *am*; for him, *nemaneskaṣañi*.

I hold a feast of dog meat, e.g., etc., *nemaneskassi aremṣ*.

I make him the host of the feast, *nemaneskassñhañ*, 3. *am*; someone makes you host of it,

kemaneskassñhaghé; I hold his place there, *nederṣsséṣañi*; someone holds a feast for me, *nemaneskañghé*;
have they invited you to the feast? *kñitsimanéskañghébasanasa*?

I was not invited to it, *mañda* [not/no] *nñitsimaneskañghéheban*.

I hold an eat-all feast, *nñimañisin*.

[FÊTES. — FEAST DAYS.] [MS 248, 249]

Today is a feast day, *sañn'té* * *nikksañbi*.

Tomorrow is a feast day, *sébatsi sañn'té*.

They keep the feast of St. N., *kṣssihañ sañgmañisi N*.

That is the day of his feast, *ni édḁtsi kṣssihṣt*.

Every seventh day is the feast of Sunday, *ési tañbasañskéssṣghenakkisighi sañnt*.

The Circumcision, *ni édḁtsi ṣiresa*, or *arivivisa Jesṣ*.

The [Feast of the] Kings [Epiphany], *ni édḁtsisi nañdarami'akavahadís n'rṣak sañgmañik*.

[* From the French word "saint." — Editor.]

Facsimile p. 086 · printed p. 455 · guide words FET–FIC

Candlemas (Purification), *ni édḁtsi gherenemek ṣassénemañiganar gherenemeghé*, etc.

The Annunciation, *ni édḁtsi nañdañdökkéṣsa Marie Gabriélar*.

Palm [Sunday], *gherenañin sediak*.

Good Friday, *ni édḁtsi skahéṣa'tekṣk darinésa Jesṣ*.

Easter, *ni édḁtsi kighéhṣsisa J*. [Jesus].

The Ascension, *ni édḁtsi spemkik arirañisa J*. [Jesus].

Pentecost, *ni édḁtsi ṣrinisṣkṣit pétsirañisa, pétsirañidé*.

Holy Thursday, *ni édḁtsi samañisa ṣhaghé ṣdökkana, ni édḁtsi J*. [Jesus] *ṣdökkana pa'triañisñirisa*.

Corpus Christi, *abañmṣsé aiamihañ'meghé*.

St. John's [Day], *édḁtsi péskamek skṣtāi, péskámeghé skṣtāi*.

The Assumption, *ni édḁtsi sang-Mari spemkik arṣsaresa*.

The Visitation, *ni édḁtsi nañtsi arami'kasañisa Elizabétar*.

The Conception, *ni édḁtsi bimṣrimēghesa sañg Marie*.

The Presentation of the Virgin, *ni édḁtsi arṣsaresa nessigadenédé sañg Marie pañba'tamigṣk miredé k'kṣ*.

Christmas, *nibañiaiamiharimeghé*.

That is the anniversary of the day the feast was first held, *tebeskaïkizekat*.

[FEU. — FIRE.]

skõtâi, skõtâr; there is some, *skõtäïo*.

I spread out, scatter the embers, *nedapskaïséíghé*.

There is too big a fire, *ÿsaïmkédé*.

I make one, putting on the wood, *nemadsdase*, 3. *ma*.; I light it, make it blaze, *nepeskærénemen*, 3. *ap*.; I blow on it to light it, *nepédase*; I arrange the wood beforehand so as to light it afterward, *kéttaïsi nœrtœn, asasœrat*; the fire is good, *œra^hkkédé*, ardent, *kesa^hkkédé*; I put wood on it, *nematœtasétasañ, nepœnesé*; for him, *nepœnsa^hrañ*; the fire crackles, *péskesa^hté*; I go out of the cabin to fetch [wood] to put on the fire, *nepintsé, nepitsé*; for him, *nepitsésañ*; I stir it up, *nœresénemen*, 3. *œr*., or *nemaïkœâñisenighé*, or *nebikœséhigh*.

Stir the fire! 1st [person] *nedaïkœaïsétsn, aïkœaïséttœ skõtâi*; instrument for stirring it, *bikœséhígan, maïntéhígan*; that keeps burning for a long time, *sipkakazédé*; I apply the fire where I am in pain, etc., *nepesi*; to him, *nepesañ*; as a noun, *pœsaïñ*; I throw it in the fire, *neketsétéstœn*, 3. *ake, neketsénemen*, (animate) *neketsénañ*, 3. *ak*.; I pull it from the fire, *nekétkazénañ*; I fall into the fire, *neketsétéssin*, 3. *ket*.; one must put fire, e.g., under the kettle, *téptaïsitsskõtâi, téptaïssœ*; the fire catches, e.g., in the cabin, etc., *tsekedé, tsekesœ*; *nenitasé*, I carry fire with me going out in the evening, e.g.; *éhésapskedâi*, he is wholly consumed by fire, [i.e.] damned (Lat.); *œdsnek œtsi sasaïkaïmkerâi skõtâi*, it comes out through the mouth, 1st [person] *nœdaaïmkerâi*; I put it out, *nenikassasé*, 3. *nek*.; by blowing, *nenikassépœdasañ'damen*, 3. *œn*.; by tamping, *neni^hkazé^hkkâmen*, 3. *œn*.; with snow, *nenikazé^hhemen*; I pull it out of the fire, *nenañdagañnemen*, (animate) *-dagañnañ*; they have no fire, *nekassasœaïk*; 1st [person] *nenikassasœañbena*, you [plural], *ba*. [?]; I light a fire so that it makes a lot of smoke, *nepipœâthadsn*; one must dig, make a path, in order to cut a firebreak, *psakéhaïk*, 1st [person] *nepeskéhémen*.

[FÈVE. — BEAN.] kidney bean, *a^hteba^hkœé, kœar, pitœné^hré*.

[FEUILLE, FEUILLER. — LEAF, TO SHED LEAVES / FLAKE.]

Slate, e.g., lifts and flakes off, likewise cedar and other wood.

Leaf, *mibi, mibiar*; they fall, *pœnsbagat*; falling, *pœnsbaga^hkké*.

I shall go when they fall, *pœnsbagakkétsi nemaïtsi*.

Leaves fall, *pœnsbagat*, or *pœnsbagak*, or *pœnsbagakké*.

The little leaves of the *sédiak* [tree] fall, *œ^hkœañdaghirak*.

[FIANTE. — DUNG (?).] *mitseگان*.

[FICHER. — TO STICK, PLANT (in the ground).]

I stick it in, *nesa^hkkéhadœn*, 3. *œs*.; doing it, [continued: MS 250, 251]

Facsimile p. 087 · printed p. 456 · guide words FIE–FLO

[continuing from previous page] to hold upright, or *nederigaïbas^hthadsn*, or *nebadañkahádsn*, the same as before (Lat.).

[FLATTER. — TO FLATTER.]

I soothe him, *nedasighihañ*.

I say things to him that flatter him, *nedasighirasémañ*, or *nšrémañ*.

I do things for him that flatter him, *nedasighiraséhañ*.

[FLÈCHE. — ARROW.]

Pointed arrow, *aršs, sar*; — with a [barbed] head, *pa'kðé, -kðar*. See "Bow."

I pierce him with arrows, *nepemañ aršs*, or *pa'kðé*.

[FLEUR. — FLOWER.]

pépskšasášek, ghír; the trees flower, *sañghibat*, or *sañghibagadər abasár*; I will go when the trees flower, *sañghibagakkétsi nemañtsi*; a dried flower, *mesšipté*; it *mesšiptétsi*; that tree in flower, *peskšasasé'is abasi, ni éðštsi peskšasasek, peskšasaséghé*.

[FLEUVE. — RIVER.] *sípš*.

[FLOT. — WAVE.] *tegš, tegš'ak*; a big wave, *kesaritegš, ak*.

Facsimile p. 088 · printed p. 457 · guide words FLO–FOR

[FLOTTER. — TO FLOAT.] That floats on the water, *mšskagšahañ*.

[FLUX. — FLUX (bleeding).]

He has a flux, whether of blood or other, *na'aríné*; 1st [person] *nena'aríné*; "I have the menstrual flux," says the woman (Lat.), *netsepī'ghé*.

[FLUTTE. — FLUTE.] *piksāngan*; I play it, *nederekšétsi, 3. aršk*.

[FOIBLE. — WEAK.]

WEAKNESS, faintness. See "Faintness." [MS 254, 255]

Nesaigherígana, 3. sañg. — I have strong legs, I am strong in the legs.

[FOIS. — TIME(S).]

Sometimes, or *nañnekštsisi*, or *añksañbé'kki*; little by little, one at a time, *ési šack'éssimis*; another time, *añšidamútsi*; at least once, *tégné pézekšda*; each one time, *pipézekšda*; for the last time, *metsēšsara*; for the first [time], *ni aneghi ni sipisi*; a hundred times, *negšdattegšé, kéšseta*; etc.; all at once, *atšiši*. See *atšiši* [in the Particles].

[FOLIE. — MADNESS.] See below.

[FOU. — MAD.]

He is mad enough to do that, e.g., *šdereghikkšši -aséghin*; I am mad, I have no wit, *nedasšghi, 3. as*; I am mad, *nšnañidaminé*, or *nšnañidam, 3. šan*; I speak like a madman, *nšnañidšé, 3. šan*; I have foolish thoughts, *nšnañidamitéhañsi*.

[FOLIE. — MADNESS (noun).] *ažgšañgan*; that smacks of madness, *ažktañgš*.

[FOND. — BOTTOM.]

At the bottom of the water, *arañmbégšk*; that goes there, *keta'ré*; of the earth, *arañmkik*; of the sack, *arañmnsték*; *atsi'tasisi*, upside down, head first; *atsi'tasi'ré*, he falls backward, head first, 1st [person] *nedatsi'tasi'ra*.

[FONDRE. — TO MELT.]

I melt, e.g., lead, *nesʷkʷbéssemen*, or *nenskbéstən*; (animate) *-béssaŋ nskbéssemaŋk sɔriaŋk*; — fat, *nskbéstariš*.

I melt fat, *nesarsípemé*, or *nepemiké*.

I skim it off, once it has melted, *nepemiké*; skim the fat off this fatty meat, *siʷké*.

Nškekešamédé pemi — the fat melts.

Nškekešamés — the ice, or snow, melts in the water, e.g.

I melt it in the fire, *nšnskbéssemen*, 3. *šn.*; in the mouth, *nšnskbéttamen*, 3. *šn.*; the ice melts in the water,; the fire melts, e.g., the candle, *šksbécé té skstaikətsi*, likewise in the sun, *kizšs štsi*.

[FONTAINE. — SPRING.] cold water, *tekepíghe*.

[FORCE. — STRENGTH.]

I use force, I employ force, *nemerkasani*; [MS 256, 257] toward that, because of that, *nemerpikikadámen*.

I make him feel my strength, *nesaŋgrassaniʷtašaŋ*, or *nemerkasaniʷtašaŋ*.

I procure that for myself, on my own (Lat. absolutely), *nedatsəittən*, 3. *əd*.

With all my strength, *érghikkəšisania*.

By force, in spite of oneself, *tsigaŋiši*.

I hold it firmly, tightly, *nemerkenaŋ*, (inanimate) *-nemen*, *nesaŋgherenai*, (inanimate) *-nemen*, or *nedassanenaŋ*, (inanimate) *nemen*, *ssanen ša*, truly [?] (Lat.).

I am strong, *nesaŋgherisi*, 3. *saŋg.*, or *nesaŋgraŋbaŋ*.

Nesaŋgritéhékaŋšn — the name of Jesus, e.g., gives me strength, etc.; 1st [person] *nesaŋgritéhéχaŋ*, I give it to him, etc.

It has a strong odor, *akkšimaŋgəat*.

[FOREST. — FOREST.] a place where there are trees, *araŋmakiʷkə*, or *abasiʷkə*, or *kekaʷkəšikə*.

[FORT. — FORT, FORTRESS.]

fortress, *šaʷkaŋrəzen*, *nar*; the fort is attacked, *ntaŋš*, or *ntaŋšé*; we attack it, *nenitšnénašé*.

I surround it with a palisade of stakes, *nešaʷkaŋrəzenáhamen*.

The stakes, the palisade, *šaʷkaŋrəzenakšémar*, *šaʷkaŋrəzenahaŋš*, it is surrounded with stakes.

I take a fort, *neniʷttən šaʷkaŋrəzen*.

I was at this [passage incomplete]

I pass over the stakes of the fort, *nebaŋšitaŋdasaiŋ šakarəzen*, or *nebaŋšitakaŋrəzenahaŋš*, *nebaŋšidarikké* — I pass over a small palisade.

Facsimile p. 89 · printed p. 458 · guide words FOR–FOI

[FORGERON. — BLACKSMITH.]

One who works with iron, *nšdaragškét*.

[FOSSE. — PIT, DITCH.]

pškenígan; I make one, *nepškeníghé*; I make one, *nšaiŋké*, 3. *šaŋ*; it has not yet been made, *éssema šaiŋkəšn*; when it has been made, etc., *kisi šaiŋkémeghé*.

[FOU. — MAD, CRAZY.]

I am mad, I have no sense, *nšnaŋdam*, 3. *šan*, or *nšnaŋdaminé*, the habitual state.

I talk madly, *nedazəgšé*. [see above, MS 255.]

[FOUDRE. — LIGHTNING, THUNDERBOLT.]

Lightning, thunder, *pédaŋghiagš*; — it strikes, falls, *arikté^ckasak*, *pédaŋghiakš*.

[FOUET. — WHIP.]

sasémhígan; I whip him, *nesasémhaŋ* or *nesasasemhaŋ*, 3. *šs*, absolute form *nenasemhšé*; I give him a stroke of the whip, *nenegšda^ckamaŋ*; — two (strokes), *nenissá^ckamaŋ*; three, *nenessákamaŋ*; ten, *metara neké^cssakamaŋ*; how many, etc.? *kekéssakameghénasa*?

[Page 258 of the MS. is blank.]

[FOUILLER. — TO SEARCH, RUMMAGE.] [MS 259]

I search, I look for, *nekširaba^ctassi*, 3. *kš*; I search him in the bosom to see if he has stolen, *nekširškámasaŋ kémštenét*.

I search it, by hand, *nekširšnemen*; (animate) *nekširšnenan*, 3. *ak*.

[FOULER. — TO TRAMPLE.]

I trample it underfoot in contempt, *nedakeskámen*.

I trample it, *nesekkikkamen*, 3. *šs*, *sekikkašš*.

[FOUR. — OVEN.]

Where bread is put to bake, *abaŋŋxaŋgan*.*

[FOURCHETTE. — FORK.]

It is forked, *niketašakšat*.

[FOURMI. — ANT.]

érigšs, *erigšsak*.

[FOURRER. — TO STUFF, PUT IN.]

I have stuck a piece of wood into my foot or hand, etc., *nšéghitsin*; I pull it out, *nepškšatemenem šéghitsína*; I stuff it in, put it inside, *nepidšn*, 3. (inanimate) *ab*, (animate) *nepi^crraŋ*; into the bosom, *nepimšrin*, 3. *ap*; put it there, *pimšri*.

[* Query: is this from the English word "oven"? — Editor.]

[FRAISES. — STRAWBERRIES.]

meskikšiminsak; I go to gather them, *nemasšné*.

[FRANBOISES. — RASPBERRIES.]

pekeskiminak.

[FRANCE.]

In France, *agaŋimenš^ckik*; a Frenchman, *ašennšts*, *tsak*.

[FRANÇOIS. — FRENCH.]

I am French, *nedasennštsš*, 3. *aš*.

I speak French, *nedasennštsaŋidšé*.

[FRANÇOIS.]

The village of St. Francis de Sales, *néssašakamíghé*; the people there, *šnessašakamighéšiak*. [MS 260, 261]

[FRANGE. — FRINGE.]

Something shredded, *asaïgan*; there is some on this robe, e.g., *asaïgaïss*.

[FRAPPER. — TO STRIKE.]

I strike as with a whip, alone, a little way off, *nemasa^hké*.

I strike with that, I use that to strike with, *netaghé^htən*.

I strike a board that makes a noise, etc., likewise at the door, e.g., *nedabak^ssaghitéhémén*, *keraiïgan*.

One strikes there, one must strike there, *abak^ssak^stéhaïss*.

I strike against the wood, rhythmically, against something — bark of the cabin, *nedabag^sitéhémén*.

One strikes there, etc. — canoe, bark, etc., *abak^stéhaïss*.

I strike against a stone as if to make noise, *nemadahapeskitéhémén* or *netsak^sahapeskitéhémén*.

I strike with the sword, *nemasaké*.

I strike him, meaning to cut off his head, e.g., *nemasákamaï*.

I strike him, *nedagámaï*.

I strike myself, e.g., the chest, *nedereté^hssi*, or *sin*.

I strike wood, iron, etc., *nedereté^hémén*.

I strike wood, I chop it, *nedagámen abasi*.

[FOÏNE. — BEECHNUT.]

Fruit of the beech tree, *satsšiminar*.

Facsimile p. 90 · printed p. 459 · guide words FRE–FUI

[FRÉMIR. — TO SHIVER, TREMBLE.]

I shiver, tremble with fear, *nemaïtsipési*.

[FRÈRE. — BROTHER.] — see Parentée [Kinship].

[FRICASSER. — TO FRY.]

I fry it, (animate) *nedapaï^hk^sésan*, (inanimate) *nedapaï^hk^sésemén*; it is fried, *apaï^hk^sés^s*.

I fry it in the pan, *nesararaïpsek^sahadiǵhé*, or *nedapank^sésíǵhé*.

[FROID. — COLD.]

Pekšaméǵhen, cold as ice.

I am cold, *nedaiïbedatsi*, 3. *aïb*.

— in the hands, *nedaiïbedaskiretsétsi*.

— in the feet, *nedaiïbedaskikátsi*.

— all over the body, *nekesinhaghétsi*.

I am cold when I am lightly dressed, *nekesinérdam*.

The sagamite (corn broth) is cold, *tagšaden* or *tkâi*; the sick person is cold, *kisaskats^s*; the cabin is cold, it is cold in it, *tekigamígat*; this robe is cold (thin), it does not keep one warm, *tekéǵhen*, (animate) *tekéǵs*; the ground is cold, *tekíǵhen*.

I pay no heed to the cold, etc., *maïda tégné nemš^sǵgšn aïbédatsšaiïgan*.

To be lightly dressed, e.g. to be, etc., *tekéǵhiši*.

I am sensitive to cold, *nepšskeratsi*.

Psatsšak arentaibak, they are cold, they are troubled by it, *nemesatsibena*, etc.; *kemesatsiba kemesatsibaïsa éto!* [how cold you (pl.) are!]

Tkaïbaïn, it is cold in the morning, *tkaïbanšpan tkaïbanšsa*; subst. *tékaïbak*, *tkaïbághé*, *tékaïbakeban*; *tekeraiḡḡ*, *tekeraiḡḡiṛé*, it is cold in the evening; subst. *tékeraiḡḡik*, *tekeraiḡḡighé*, *tékeraiḡḡikeban*.

Tekitebaḡkat, it is cold at night, etc.

šdaganitebiḡkat, *šskanitebiḡkat*, it is not cold at night.

Tekekizekat, a cold day.

Kesitaitebiḡkat, it is warm at night.

[FROMAGE. — CHEESE.]

atsis, *sak*.*

[FRONT. — FOREHEAD.]

meskátegšé; my forehead, *neskátegšé*; I wrinkle it, *nedahaïtekeskátegšá*; it is wrinkled, *ahaïtekeskategšéš*; I have a lump/swelling there, *netsegšarem* or *nedaahaïtekeskategšéra*; a lump, *tsegšar*.

[* From the English word "cheese." — Editor.]

[FRONDE. — SLING.]

For throwing stones, *kekerasnéšdaïgan*.

[FROTTER. — TO RUB.]

I rub it with sand to clean it, *nekesaïmkipšdšn*, (animate) *kipšraiï*.

I rub my robe where there is mud, after having let it dry, *nesšḡkšipšdšn aseskš*.

I rub it with something, *nepesagšatšn*, (animate) *tasaï* or *šaiï*.

It must be rubbed, etc., *kesibaripšdaïšš*, or *špšdaïšš*, 1st person *nekesibaripšdšn*, or *nedaḡšpšdšn*, (animate) *raiï*.

Nššsaïmipšdšn, I rub it too much.

Nederipšdšn, I rub it.

Pšskeripšdé, it is soft/tender enough to sharpen, e.g.; *šaiḡripšdé*, hard.

šasassipšdaïšš, or *kasibaripšiaïšš*, or *kesibaripšdaïšš*, it must be rubbed until it is slippery.

I rub my eyes, e.g., *nenaišenenemen*.

One rubs it with, e.g. one puts vermilion on it, *asšaišš šraman* or *asšnaišš*.

[FUIR. — TO FLEE.]

I want to run away, *nekadašazaḡra*.

I flee, I run away, *nekšaišš*, or *nekšaišššré*, or *nekšaišššsé*.

I make myself flee (I flee in haste), *nekšaišššraiï*; I make him flee, *rekš*; I make you flee, *ššri*; you make me flee, *ššrer*.

I catch up with him, I join him, on the way, *nedatmḡkašaiï*.

I flee in such a way that no one will find me, *nepesetsššré*.

I flee sin, *nekšaišššdamen*, *matsenakesšaiḡgan*.

I make him flee, having seen, e.g., a man, wishing to approach him, he goes off believing that I will do something to him, *nekarabeskašaiï*, or *nekarabaiïbamaï*; it is likewise said of two people who are fishing (poaching?), who, noticing that they are seen, flee from the one who sees them.

I make that flee, that is, I withdraw it, for fear it may be taken, *nekšaiššiktšn*.

[FUIR — continued.]

I flee from him, avoid him, without his knowing where I am going, *nepesetsóraĩi*.

[FRUIT.] [MS 262] The fruits of the trees: —

Atebimin, nar, big like large peas, red.

Atokšimin, nar, good, small, black.

Meskikšiminse, sak, strawberries.

Ibimin, nar, red, poor (low quality).

Kepeskimin, nak, raspberries.

Négašaĩmkšimin, nar, like large peas, black, mulberries (*meurons*).

Ketsirs̃men, nar, black, good, big as the thumb.

Pemšaĩmin, nak, black.

Pesésimen, nar, good and big like plums.

Pesšrimin, nak, black.

Masimin, nar, red, small.

Pañbeséganimin, nar, good.

Pšpškšé, kšar, red, tart, bitter.

Tarañimin, nar, small, black, poor.

Sa˘té, tar, fresh, not yet dry; when they are dry, *sikisa˘tar*.

Éšpakšse, sar, or *mesemenes, sar*, they resemble the *sa˘tar*.

ššsaghišmenesak, grapes.

Tsiŋhen, nak, apples.

Kañšakšimin, nak, plums.

šaĩbimin, nar, chestnuts.

štsšimin, nar, beechnuts.

Asebañmskšéminar, gooseberries.

The fruits of the ground: —

Pen, nak, groundnuts (earth-pears); the tool (iron) for digging them, *tašan, ma neda˘tašaĩi; šisaĩššaĩšš, kškš*, or *šisaĩiši bagašaĩšš, kérepipšnesékadañšš*, e.g., one first sets the kettle to boil, one puts a great deal of wood on, etc.

Sipen, nak, white, bigger than the *penak*.

Adššdš, šdšak, long, like a stick in the middle, sweet.

Meskšsit, tar, big like filberts, or ground beans.

Kañtsš, tsšak, small roots, on which there are things like knots.

Nšrépen, nak, big and long, almost as they should be.

Matsipenes, sar, big and small ones, they are good.

Pesâipen, pesâipenak, garlic, etc.

Pesâišš, pesâipšgššš, it smells of garlic, with a strong, acrid odor, etc.

They are ripe, good to eat, *atsi˘tar*, (animate) *a˘tsesš*; or, not yet ripe, *édštsi atsi˘tek*.

They are still hard, not yet good, etc., *škaretsiššar*.

When they will be good, e.g. the blueberries, *sa^ctar étsitéghé*.

I go to gather, to pick them, *nemaviné*, or *nemavisi*.

It bears fruit, *sañg*; good fruits, *ʁisañg*.

[FUMÉE. — SMOKE.]

[FUMER. — TO SMOKE.]

It smokes, *pekedas*; there is a great deal of smoke, *pepipekedédék*; quickly, urgently, *ʁi ʁisañsi bagastañs*.
[MS 263]

I am bothered in the eyes by the smoke, *nepekesi*.

The smoke makes me cry, *nemaskisebikšanérési*.

The linen gets smoked, *ʁisañssatétsi is*; it will get smoked while drying in the cabin, *ʁisañ'ʁisañs, kérepi penesé kadañs*.

It is blackened by the smoke, *ʁisañsig*, it is yellow (from smoke).

[FUMIER. — MANURE.]

One puts manure on the fields for, etc., *pakkikkañ*; I put some, *nedapkikkañ*.

[FUSIL. — GUN.]

peskäñdi, *ar*; I load it, *nepítkazéhé*, 3. *pit*, or *nekakazé^ctən*, 3. *kakazé^ctən*; I fire it, *nepeskam*; at him, the same. See "Tirer" [To shoot]. I test it to see whether it shoots straight, *nekākšétsiadassé*, 3. *kša*; is your gun loaded, is there something in it? *kekakazé^cténasa*? yes, there is something, it is loaded, *kakazé^cté*; if it should break, *pškdiasíghé*, *pškdias*, or *taraghiás*, or *temiás*, it breaks, etc.; *añrasaraghessen*, ...

Facsimile p. 92 · printed p. 461 · guide words GAD–GEL

[FUSIL — continued.]

... it did not catch fire; *añrasañkeré^cré*, it took (produced) a false priming/flash in the pan.

Gun sheath (case), *pitarañhígan*.

[Pages 264, 265, of the MS. are blank.]

G.

[GADELLES. — CURRANTS.] [MS 266, 267]

asbañmskšéminar; red ones, *messimínar*.

[GAGE. — PLEDGE, STAKE.]

I give this as a pledge, *negheretən*; to him, *negheretávañ*, or *ʁañ*; I take them back, *nñiksnemen*.

[GAGER. — TO BET, WAGER.]

I bet against you, let us bet, *añmadída*, or *tañsadída*.

[GAGNER. — TO WIN, EARN.]

I have won, *netemhšé*, or *negahšé*, (animate) *negahšañ*, (animate) *netemhañ*.

They are all good, there is not one that is not, etc., I bring back good ones, etc., *nšrihara*, *nemesšdam*, *pézekšda nederakkann*; two, *nenisšram*; three, *nenesšram*, *niéšram*.

Nedénéši, there is only [one?] black or white one, all the others are, etc.

Nemesšdam, there are two of them, etc.

Nenisšram, I bring back two of the same at a time, etc.; three at a time, *nenesšram*, *neiésram*, etc.

[GALETTE. — FLATCAKE.]

abañin, *nak*.

[GALE. — SCABIES, MANGE.]

meghí, I have the mange, *nemeghisi*, or *nemanegaki'ra*.

Psakédar, a kind of leprosy; *psakédénerekš*, he has it, etc.

[GANT. — GLOVE.]

Mittens, *meretsés*, *sar*. See "Mitaines" [Mittens].

[GARDER. — TO KEEP, GUARD.]

I keep this, *nenénasérdámen*, (animate) *nenénasérmañi*; for him, *damašañi*; by watching it, *nenénasañbadámen*, (animate) *-bamañi*; in mind, *nekeritéhañidamen*, (animate) *-hañimañi*.

I keep food for him, *nedakštsenemašañi*.

I keep this with difficulty, I take pains to keep it, *nesaaghéšsi*; *nesaaghéšsinéban*, I have suffered [in doing so], whether from cold, etc., etc.

I guard the cabin, *nekesenasíghé*, *nekesenasigan*, *sasan*, *nstíghé*, or *nekesenasasé*, or *nekesenasitañisi*; one says, concerning the child (Lat. *de puero*), e.g., *nekesenasihañi*; take care what you are doing, *ša'ktésto'kkan*; it is given to me free of charge, *nemégatséssšámeghé*.

[GARÇON. — BOY.]

šskinšs, diminutive *šskinšssis*; I am a boy, *nšskinšssisšši*; orphaned of father or of mother (Lat.), *kiabes*, diminutive *kiabšmis*; unmarried, *kikañibé*.

[GARGARISER. — TO GARGLE.]

I gargle, *nekesesedšna*. [MS 268, 269]

[GÂTER. — TO SPOIL.]

I spoil my robe, e.g., etc., *métassesskšé'ree* or *tetaraghi'rré nedassé*; that is spoiled, rotten, e.g. meat, etc.; it stinks, *arikañin*, subst. *érkañighi*; *arikañik arikañigak añimptegšak*, the wild geese are spoiled, etc.

That is spoiled, *anahšé*, or *šéghitañisšé*; let no one spoil it any more, nothing that spoils it, e.g. the canoe, *mešsak šéghitsš'kits charšpé-šragš*; *pesāisen*, that is spoiled, this meat is rotten; *nepesaimerañidamen*, I sense that it is spoiled; *nšékarokké*, I spoiled something I wanted to make, or which broke through my fault, etc.

[GAUCHE. — LEFT.]

I use my left hand, that is, I am left-handed, *neda'pañitsi*, 3. *pañitsš*; with my right hand, *nedarenakāñisi*; sit down on my left, *pañitsisi aragšisi api*.

[GELER. — TO FREEZE.]

I am frozen with cold, *pi'ta nedañbedatsi nekisátsi*; I am entirely stiff from it, *nedagšátsi*; I am frozen in some part of my body, there is a blister there, *nšégátsi*; I am a little so, *netsirátsi*.

My fingers are frozen, *nebabéšgátsi*; the nose, *nedagšatsitanitsi*, *nedañbedasskitanétsi*; the face, *nedañbedasskigšétsi*; the ears, *nedañbedaskitasagšétsi*; that is frozen, stiffened, *tagšaden*, (animate) *tagšatsš*; the ...

[GELER — continued.]

The river is (open/flowing), *kebaden*, *kisaden*; it is not, *mañda kebadenši*; it is entirely frozen, *tsitsamáden*; *kasaden*, *kasadenšr*, *kasadenšgak*, the grain is frozen; of that kind (Lat. *de nobili*), *kasatsš*, plural *tsšak*, *tsšgak*.

[GÉMIR. — TO GROAN, MOAN.]

I groan, *nekesšapañisi*; — after her, e.g. a child after its mother, "I am held by longing for her, I groan for her" (Lat.), *nekesšapañisš'tašaiñi*.

[GENDRE. — SON-IN-LAW.] — see "Parens" [Kinship].

My son-in-law, *nedaršssekš*; I am his son-in-law, *nesšršš*; I come to be his son-in-law, *nenaiñtsesšremaiñi*.

[GENOU. — KNEE.]

I am on my knees, *nedatsitgšakégañ'baši*; I get down on them, *nedatsitgšakébi*.

[GÎTE. — LAIR, DEN.] [MS 270, 271]

The lair of the moose, etc., *mšš akašdi*.

[GLACE. — ICE.]

pekšâm; on the ice, *pkšamik*; there is some, *pkšaiñimisio*, or *mššo*; the river is covered with it, *pessaniarškš* *pkšam sipšk*; the ice breaks, *pesigheregširre pkšâm*; the ice melts in the kettle, *pekšaiñ*, *šškebéssš*, *métbéssš*, it is melted; *šskisaden*, it freezes — that is, the first ice that forms, which is not yet strong; I pierce the ice, *nedaššhebé*; I make a hole in it to kill the beaver, *nepekšamaha*; I walk on the river ice, *nebemkšir'ra*, or *nebemkšši*; *nesenstkšir'ra*, I go, etc.; along the edge of the ice, *senstkšaiñmé*; the ice is strong enough to bear weight, *šaiñgráden*; the ices melt, they go off down the river, *pemeregšitañin*; at the melting of the ices, etc., *pemeragšitághé*; it goes off, *pemeregšitañin*; the riverbank is iced over, *assebaskšaten*; the men are stopped by the ice, *kesaiñderekšgškarenañibak*; *nekesaiñderkšgš*, plural *gébena*, *pekšdami*, or *ar*, I am stopped by the ice; he was lost, having sunk into the ice, *agšitsina é'to*; I very nearly sank in myself too, etc., *éršé nedakšitsin*; I slip while walking on the ice, or *ššassaiñ*; the ice is extremely slippery, *ššassé*; that has slid down from a height, or from a slightly raised spot, *atabi'ré*.

[GLAND. — ACORN.]

Acorn, *aneskemen*, *nar*.

I crack acorns, *nepakañdam*; once cracked, I sort them, *nepškšanskéhíghé*, or *nesiñi kaiñnar šrir*; one sorts them, etc., *kšaiñkšéaiñššar*.

[GLISSER. — TO SLIP, SLIDE.]

I fall while slipping, my foot failed me, *ššasitékkam*; I make him slip and fall, *ššasitékkakañi*; I slip on the ice, *nedaskéhipši*, 3. *skéhipššš*; that is slippery, well polished, *ššassé*; *ššassépkšdañšš*, one rubs it to make it slippery, well polished; the road is slippery, on the ice, *ššasserégšé añšdi*, or *ššassé*; this sack, bundle, etc. has slid off from on top of the other, etc., *atebi'ré*.

[GLOIRE, GLORIEUX. — GLORY, GLORIOUS.]

I am glorious (I glory in myself), *nebañiredšn*, or *nebarañibai*.

I have thoughts of glory, etc., *nebañirañibaitéhañimesi*; I glory in that, *nebañirañibai'tšn*.

[GLUANT. — STICKY.]

pesagšé, (animate) *pesagšišš*.

[GOUFFRE. — CHASM, PIT.]

Naturally made, etc., *tasakamikx*; I fall into it, *nepeniˈra*; *pekʰakamikx*, the pit — a hole that men make.

[GOUME (Gomme). — GUM, RESIN.]

pekx; there is some, *pekʰio*; I take it off the tree, *nemanikšé*.

[GOURMAND. — GLUTTON.]

I am a glutton, *nəighiśrīpi*, *nedaˈsiˈpi*, or *nemétaŕitsiśrīˈpi*; I look for the good pieces, *xiˈké*, e.g., etc.

[GOÛT. — TASTE.]

That tastes good, *xripəg̃əat*; tastes bad, *matsipəg̃əat*; that tastes of bread, *abaŕinimaŕig̃əat*; I take it in by tasting, *nenitəˈtamen*; I taste it to see if it is good, *nekʰtadámen* or *nekʰtsiˈtamen*, or *nekʰtsiˈtən*, (animate) *nekʰtsiˈpaŕi*; I find good taste in it, I take pleasure in it, etc., *nəigatamen aksbi*, e.g. or *nəighessemi*; I find in that the taste of sugar, *nesəgariˈtamen*.* [MS 272, 273]

[* Query: is this not from the English word "sugar"? — Editor.]

Facsimile p. 94 · printed p. 463 · guide words GOU–GRA

[GOÛT — continued.]

I find it has a different taste, 3. *şder.*, or *nepiršiˈtamen*, 3. *pir*.

I find it tastes of bear, *aşéssəiaŕiké nederitamen*.

Nederiˈtamen, I find it has that taste.

I taste, sample the food, *nedakʰtsiˈtamen*, (animate) *nedakʰtsiˈpaŕi*.

Nedakʰtsiˈtamaşaiŕiŕi, I give him the rest, etc.

Maŕida neséšiˈtaməşən éripəg̃əak, I do not know what taste that has, I am congested (with a cold), e.g. I taste nothing.

Neséšiˈtamen or *nensˈtamen*, *éripəg̃əak*, I know what the taste is, etc.

[GOUVERNER. — TO GOVERN.]

I govern, *netebérghé* or *netebérdam*; that, *netebérdamen*; him, *netebérmaŕi*, etc.

Maŕida netebérdamaŕighéşən, I am not governed by anyone in this, it is up to me, etc.

[GRÂCE. — MERCY, GRACE.]

Please wait, *pera menni*.

[GRAFIGNER. — TO SCRATCH.]

I scratch him with my nails, on the body, *nemétsikasaŕinaŕi* or *nemétsikasaŕibehaŕi*; *nemétsipasaŕibehəg̃ə*, he scratches me, etc.

I scratch his face, *nepesagig̃əénaŕi*.

[GRAI. — WHETSTONE.]

A stone for sharpening, *kiˈtadaŕigan*.

[GRAND. — BIG, TALL.]

I am big, *nemeseghir*, 3. *meseghir*, 3rd person plural *meseghirəşk*, *rəşbanik*, subst. *méseghirek*, *reghé*, *mémeseghirəşhdit*, *meseghirəşhdidé*, etc.

I am also as big as that, *netétebákəşin is*.

Tsañsekkéssañinkao késseta erghikkək, ki, ni éreghirek kizəs, the sun is ... as big as the earth. [see below, MS p. 275, "Grand."]

[GRAIN. — SEED.]

Seeds, *skaníminar*.

[GRENIER. — GRANARY, ATTIC.]

spemsagək.

[GRAISSE. — FAT, GREASE.]

pemi; marrow fat, *äin*; bear fat, *avéssəsšipemi*; moose fat, *məšpemi*; seal fat, *akikšipemi*; fatty meat, that is, it is nothing but fat, *ši'ké*; the animal is fat, *ši'kašio*; — lean, *pañgšéəəgə* or *kakéəəgə*; I cut it into pieces to render it, *nesegəšemen*, (animate) *nesekəšañ*; I render it (melt it down), *nesarsipemé*; render it! *sarsipemé*; once it is rendered, I skim it off the water, *nepemi'ké*; one draws it off, *pemikan*; I put it into a bladder (for storage), *nepitsipemé*; I grease that, I fatten it, *nepemisittən*, (animate) *nemsihañ*; on the body (Lat. *in corpore*), *nemšinañ*; on the head (Lat. *in capite*), by hand, *nemšisi*; I grease it for him, by hand, *nemšinañ*; I grease, e.g., shoes, etc., *nemšéghihémen*; grease them! *mšéghihé*.

[GRAISSER — continued. — TO GREASE.]

I grease myself, I spoil my clothes, e.g., with grease, *nepemihəsi*.

I grease my body, e.g., *nemšihəsi*.

[Page 274 of the MS. is blank.]

I grease my hands, *nemširetséši*. [MS 275]

My hands are greased, *nepemiiretsa*, 3. *pemiiretsé*.

One greases, or, it must be greased, e.g. the shoes, *mšéghiañšar*; I degrease it, *nekassipemékámen*. [see above, "Dégraisser" (To degrease).]

One fattens the land with manure, etc., *pakkikañ*; I fatten it, *nedapkiké*.

[GRAS. — FAT (adj.).]

The moose, etc., is fat, *ši'kaš*; lean, *añrašš*.

I am fat, *nəi'kañ*, 3. *ši'kaš*; I am lean, *nedañrahəsi*.

I am so misshapen from being fat, *nepiršigañmi*, 3. *pir*.

[GRAND — continued. — BIG.]

I am big, *nekəná'kəsi*; that is (big), *messeghičən*.

That man is big, *messeghir arenañbé*.

I make it bigger, *nemeseghikšičən*.

[See above, MS p. 272, "Grand."]

[Graton (Cracklings). — see below.]

[GRATTER. — TO SCRATCH.]

I scratch myself, on the body, *netsitsighēnesi*; the head, *netsitsigañdebēnesi*.

I scratch, *netsitsighi*.

I scratch myself where it itches, *neketseka*- ...

[GRATTER — continued.]

madamen nhagé ketsekamadañs̃; all over the body, *tsitsigsañin*.

I scratch myself there, *neketsekikasañinesi*.

[GRATON. — CRACKLINGS.]

sikšébétte, -*ttégghir*.

[GRATTE. — SCRAPER.]

An instrument for scraping hides, *kakhigan*.

[GRATUITEMENT. — FREE OF CHARGE.]

I give it to him for nothing, *nepisäimi'rañi*.

[GRAVER. — TO ENGRAVE.]

I engrave on wood, *nedera'kúsg'hé*; on bark, that is, I engrave a figure, *nederikšhíghé*.

[GRÊLER. — see below.]

[GRÈVE. — RIVERBANK, SHORE.]

The bank on this side of the river, *sítemek*; I come from there, *sítemeg'hé*, *nəm*, or *nəðussé*. [see below, MS p. 277, "Grève."]

[GRÊLER. — TO HAIL.]

It hails, *si'kšrâi*; if it hails, I stay put, *si'kšrai'ghé nedápi*.

The grain is hailed on (damaged by hail), *škskškibaghitékamenégar si'kšrâi skamšnégar*.

Hailstones, *pegšan*, plural *pekšamak*.

[GRÊLOT. — SLEIGH-BELL, RATTLE.] [MS 276, 277]

Indian rattle, or French one, *éssabañšanépsdék*, plural -*psdégghir*.

[GRENOUILLE. — FROG.]

tsegšares sak.

[GRÈVE — continued.]

sítemek sítemeg'hé, I go there, *nema'tañibé*.

[GRIL. — GRIDIRON, DRYING RACK.]

abemékañgan.

A wooden rack on which oysters and fish are dried, *kesa'sañin*, plural *nak*.

[GRILLER. — TO GRILL, ROAST.]

I grill, e.g. an eel, meat, *nepesa'kgšabañin*.

I grill meat without a spit, *nedabésañin*.

I singe off the animal's hair, *netsákesañi*.

I grill a fresh fish, *nedabamési*, or *nedabañin* or *nedapési*; a dried one, *nedabagšañinási*.

I roast Indian corn, *nedabimisi*; meat (flesh), *nedabévasi*.

[GRIMACES. — GRIMACES.]

I make faces, *nemaïmaskigôétassi*.

[GRIMPER. — TO CLIMB.]

I climb a tree, *nederaïdasé*; quickly, *nederaïdasé^{rra}*; the bear climbs it, *araïdasé aséssas*.

[GRINCER. — TO GRIND (the teeth).]

I grind my teeth, *netsi^ctamaïbidévi*.

[GRONDER. — TO SCOLD, GROWL.]

I scold, I am angry, *nemuskérdam*; I scold him, *nemuskéрмаï*.

[GROS. — BIG, THICK.]

That is thick, e.g. wood, *mesakôat*, subst. *mésakôak mésakôké*; *ôdamaiⁿ mesakôss*, the tobacco is thick (strong); a large cave in the rock, *araïmapeskô*.

How thick they are, e.g. the *penak* (ground-nuts), *taïnenasa ôdereghirenaiⁿ*; singular (animate), *taïnenasa ôdereghîren*; singular (inanimate), *taïnenasa arîghen*.

It is as big as a wild pigeon (*tourte*), *présghé érghîrôk*.

Iôba arghîkôghé, if one gave me, e.g., one as big as that.

Big, *mesakôat*, (animate) *mesakôss*, or *meségô*; small, *piégô*; this woman is big (pregnant), ready to give birth, *messigaïgô*, 1st person *nemeskaïgô*; I am pregnant, thus, *nespikkaïgôôa*; *nedarensôkke*, "I have a man (child) in my belly" (Lat.); "I have the menstrual flow" (Lat.), *netsepîghé*.

[GROSSIÈREMENT. — COARSELY, ROUGHLY.]

I do that roughly, *maiⁿmaiⁿgôôisi nederi^ctôn* or *nemaïmaiⁿgôôitôn*; to him, *nemaïmaiⁿgôôihaiⁿ*; speaking to him roughly, *nemaïmaiⁿgôôimaiⁿ*.

[GRUE. — CRANE.]

tarégan, *tarégaïk*.

[GUÉRIR. — TO HEAL, CURE.]

I am healed, *nedé^ckôamaresi*; *nôraïbé^ctteraiⁿ*, I relieve him, he benefits from the medicine or the prayer.

I heal him, *nôraïbési^côaiⁿ*.

[Pages 278 and 279 of the MS. are blank.]

[GUÉ. — FORD.]

I cross the river at the ford, *nébi^ckagaïsisôghé*, [MS 280, 281] *kisipukagaïsisôghédé*.

[GUERRE. — WAR.]

War, *mattanbekô*; I go to war to gain land, a village, wealth, etc., *nenspéssékadamen*; I go to war, *nenspéssé*; I come back from it, *nedaïbînsépéssé*; against him, *nenaïskâôaiⁿ*, or *nekadônaraiⁿ*, 3. *ônaïô*; ...

Facsimile p. 96 · printed p. 465 · guide words GUE–HAR

[GUERRE — continued.]

I make the war-kettle boil, *nesa^côkara*, 3. *skâre*; who is it that makes the war-kettle boil? *asenni é^cto sé^ckaraït*?

I want to undo him, to capture the enemy, etc., *nekadônaraiⁿ* or *nenaïskâôaiⁿ*; the warriors, *mattaïbégôôî-arenaïbak*; I am one, *nemattaïbégôôî-arenaïbaiⁿ*; I understand well how to make war,

nenitasataiibékéké.

Nenaiitemassibena, we go to help them, etc.; they, *naïtmassiak*.

The war devours us, undoes us, *nemshugána mattaiibéké*.

[GUEUX. — BEGGAR, WRETCH.]

I am a beggar, wretched, *neketemaiighesessi*.

H.

[HABILLER, DESHABILLER. — TO DRESS, UNDESS.] [MS 282, 283]

I get dressed, *næresshæsi* or *nærékresin*, 3. *ærékresin*.

Nedaneskamakkaïin, I put on my robe, the inner covering (said by a woman, Lat. *ait mulier*).

I undress, I take off all my clothes to sleep, *neχéssébagʷsin*, or *nedaïibiasi*.

I am dressed in black, *nemikazéssésé*, 3. *mkaz*; in white, *næaiibégnaham*; in red, *nemækðégnaham*; in yellow, *næisaïisignaham*.

I make a garment, a robe,, *nedapskðanaséʷké*. See "Robe."

I am lightly dressed, it is because of that that I am cold, *nekesinási*.

They go about dressed like the dead, *nemaïi sdaïinaïi mamétsinétsik araséséhedit érsésétsik*.

I am dressed, but I am not girded (belted), *neséssébágusin*.

Nekesinerdam, I am not glad because of the bad weather, that is, this bad day makes me sad, etc.

[HABLER. — TO BOAST.]

I boast, *nepisæaï'tsemi*, 3. *pis*.

[HACHE. — AXE.]

temahígan;* my axe, *netemahígan*, 3. *æt*.

I have none, *maïda nætemahiganisi*.

[* In the Delaware language, *tamahican*; in Mohegan, *tamahican*; and hence in English, "tomahawk." — Editor.]

I break it, chip it, *næéktéstæn*; who broke this axe? *ææenni æéktai'gssa séghétemahigané*? Has it broken? It is broken, *æé'téssen*; through the middle, *pæsketéssen*.

I put a handle on it, *nenassákðadæn* or *næssidakðakkaïin* or *pekagaïiisi*.

I take the handle off it, *neketsésitakðéhadæn* or *neketsesida kðéstæn*.

[HACHER. — TO CHOP, MINCE.]

I chop it, cut it into pieces, *nesesegæsketéhémen*; the flesh, *nesegæskéæaʷktéhémen* or *nækkésaghitéhémen*; *nesegæsemen*, 3. *æseg*, I chop meat, etc., (animate) *neségæsaïi*, 3. *æs*.

[HAINE. — HATRED.]

I give him, inspire in him, hatred of his (former) custom, *netsésérdamaæaïin érkamighesit*.

I inspire it in him for his idol, e.g., *netsésérdamaæaïinar*, etc.

I give, inspire, hatred, *netsésérdamasi*.

[HÄÏR. — TO HATE.]

I hate him, *netsibaghitéhaïidamen*; him, *netsibagitéhaïimaïi*, *netsésérdamen* or *nematsérdamen*; him, *netsésérmaïi*.

[HALEINE. — BREATH.] — sharp/piercing breath, *tsaṅgaṛin* or *megs*.

[HALENER. — TO BREATHE ON.]

I breathe on him, while striking him, e.g., *nertésémstasaṛi*.

[HAMEÇON. — FISHHOOK.]

mkikan, or *tassapenigan*.

[HARANGUER. — TO MAKE A SPEECH.]

I make a speech in council, at the feast, [MS 284, 285] I am heard from afar, *nspétaṅgssi*, 3. *ṣapétaṅgss*.
Give a speech! (imperative), *ṣapétaṅgssi*.

Facsimile p. 97 · printed p. 466 · guide words HAU–HIS

[HARANGUER — continued.]

I do not know how to make a speech, *maṛida neni^ctaṛisṣapétaṅgssi*.

I make a speech while walking through the village, *nepemetaṅgssi*.

Tsibaghitéhési nangṣ eritéhansit herode sankasi métsinéhedits messiṛi aṣansisak nisigaden ṣtsi erenanbaisik niksani ari neba ṣtsi kiradén^cret, etc., *mṣsak tegné pezekṣ kṣtsetéhakékṣ temitéhṣkṣ tzatsébesṣkṣ pesi^cktéhṣkṣ nega tanne kirsansa erihegṣ, ṣa tami nrṣkṣ nenémaṛi*. [an illustrative Abnaki sentence given without French gloss in the original, mentioning Herod]

[HAUT. — HIGH, UP.]

spemek; I put it, fasten it, up high, *nedé^cχdṣn*, (animate) *nedé^cχśraṛi*.

I raise it, put it higher, *nedaspigṣnemen*, (animate) *nedaspigṣnaṛi*.

"Pull yourself up," said to one who is lying down, *spigṣsi* or *sin*, or *spesin*, 1st person *nedespesin*, 1st person *nedaspigṣsi*.

The fish, e.g., leaps up out of the water to take the air, *ékedaṣ*.

This stone, e.g., that one throws, goes too high, *ṣsaṛimi-spi^cré*.

The cabin is tall, *spigaṛinṣ*; how tall it is, *ni éspigaṛinik*; low, *tassigaṛinṣ*; how low it is, *spigaṛinitsga*, *ni tépsigaṛinik*, *ni tabassigaṛinits*; it is low, *tsatsighen*.

It must be tall, e.g. this wood that one wants to make into a bow, high up, e.g. *ṣ*, *mṣpaighenaṛisṣ*, *spaighenaṛisṣ*; low, *tabassaighenaṛisṣ*.

[HAUTEUR. — HEIGHT.]

How high should it be? *taṛini spaighenaṛisṣ*? *ni spaighenaṛisik*, that is how high it is.

[HÉLAS. — ALAS.]

ṣé^ckénaṛigṣ or *agaié*, *aghé*, *aghia*, etc.; it is used in various ways (Lat.).

Nesé^ckaérdam, I say "alas"; one says it, *ṣé^ckaérdaṛisṣ*.

Nesé^ckaérmaṛi, I say "alas" over him, concerning his person.

Alas, *aghè*, *agaie*, *aghia*, etc., terms of complaint, of suffering.

Nedaghihaṛimi, I say *aghé*.

Nesisaérmi, I cry out, I fear some misfortune, disaster, accident, etc.; *ṣisaérmiṣ*, one says likewise of a sick person (Lat.).

Ékṣisisaérmiṣ pera, said to one who is hungry, that is, to make him stop being hungry.

Maghisisaérmirna, said to a woman who asks for meat, e.g. on the return of someone from the hunt.

[HERBES. — GRASS, HERBS.]

meski^ˈkʰar; the place where there is some, *meski^ˈkʰ* or *meskikā^ˈkʰ*.

I pull it up from the field, *nemaséskenighé*.

I cut it, *nemanéskikāé*.

I set fire to it, *netsakesa^ˈñé*, *netsakesemen*.

The grass grows, *sa^ˈñskat*.

It is halfway to what it should be, *né^ˈra^ˈñskat*.

It is at its full height, *sénmskat*.

There is grass, e.g. in my field, *sanaskāé*.

There is some in the fields, *sanaskāégar kikka^ˈñinar sénéskāég^ˈhir kikka^ˈñinar sritshédits*.

[HÉRISSER. — TO BRISTLE.]

The dog's hair is bristled, *si^ˈtaghi^ˈrré*; it is also said of a man (Lat.).

[HÉRITIER. — HEIR.]

I make him heir to all that I have, *nemira^ˈñégar nematsessémegar*.

[HEUREUX. — HAPPY.]

I am happy, I live well, nothing is lacking to me, *n^ˈriarenā^ˈñai*.

[HEURTER. — TO STRIKE, BUMP INTO.]

I bump into a stone, *n^ˈsasapskaham*; against the door, *neda^ˈsabessaghité^ˈhémen*; it is also said of other things (Lat.).

[HIDEUX. — HIDEOUS.]

That is hideous, *tsibaghinā^ˈñgāt*, *gʷsʷ*. [MS 286, 287]

I am so, *netsibaghina^ˈñ'gʷsi*.

[HIDROPIQUE. — DROPSICAL.]

I am dropsical, *ne^ˈpessa^ˈñnbé*, *nede^ˈpessaneba^ˈñ eto s^ˈssegā^ˈñina^ˈñgan*.

[HIER. — YESTERDAY.]

sra^ˈñgāé. See "Tems" [Time].

[HIPOCRITE. — HYPOCRITE.]

I am a hypocrite, *ketza^ˈsai nepa^ˈñba^ˈtam*, or *n^ˈsskitsipa^ˈñba^ˈtam*.

[HISTOIRE. — STORY, HISTORY.]

na^ˈñnega^ˈñina^ˈñtsem^ˈsra^ˈñgan.

Facsimile p. 98 · printed p. 467 · guide words HIV–HUR

[HIVER. — WINTER.]

The winter we are in, *pe^ˈbʷñ*; the past one, *pe^ˈbʷné*; the coming one, *pe^ˈbʷghé*; the middle of it, once one is in it, *na^ˈñsipʷñ*; it is very harsh, *akā^ˈipʷñ*, or *tki^ˈpʷñ*; it is mild, not harsh, *sda^ˈgani^ˈpʷñ*.

[HIVERNER. — TO WINTER, SPEND THE WINTER.]

I winter with him, *ne^ˈpe^ˈbʷñapinéna*.

I will stay in the village through the winter, *ne^ˈpe^ˈbʷñabin sda^ˈénék*.

Minasip̄sn, it is as if it were another winter, seeing it snow, e.g., etc., or *stsitasip̄sn*.

Baiémip̄sn, the winter lasts a long time, is very prolonged.

[HOMME. — MAN.] (Lat. *homo*)

arenaibé,* plural *ak*; (Lat. *vir*) *séenaibé*, plural *ak*.

I am a man without any fault, *nepékkaībaï*.

I have no wit, I know how to do or work at nothing — said by a man, *nenanaibasaibaī*; said by a woman, *nenanaibasesk̄aī*. [see above, "Esprit" (Wit/Spirit).]

You are not a man, you are a beast, *areni asēnni kia*.

A young unmarried man, *kigaībé*; a married one, *ket̄sdé*.

A man who is carefree, who worries about nothing, *paiḡgi-arenaibé*.

A married man, *ssirdam*. See "Marié" [Married].

A man who has two wives, or a woman who has two husbands, *niss̄'kaxé*, 1st person *nenis̄'kasa*.

[* In the Delaware language, *lenápe*? — Editor.]

[HONNEUR. — HONOR.]

[HONORER. — TO HONOR.]

I honor him, *nek̄ssit̄sn*, (animate) *nek̄ssihaī*.

I am worthy of honor, *nek̄ssihíḡsi*.

I am, together with him, worthy of honor, *nek̄ssihiḡssómaī*.

I fear him, *nenaīnek̄sit̄erm̄aī*.

[Page 288 of the MS. is blank.]

[HONTEUX. — ASHAMED.] [MS 289]

I am ashamed, *nedegatsi*, 3. *ag*.

— of having nothing to repay him with, *nedagatsi*, *maida kéḡgi naībi méḡssa*.

I shame him, I put him to shame by my example, *nedagatsihaī*; you shame me, *kekagats̄hi*, etc.; I shame you, *kedagatsih̄sr*, etc.

I shame him by words (Lat. *verbis*), *nedagatsimaī*, 3. *sdag*.

I am ashamed of that, *nedagatsiket̄sn*, or *nedagatsaïdamen*.

I feel no shame at all, I do not trouble myself in the least about the shame someone might try to put on me, *maida tégné nem̄θ̄ḡssn agats̄saïgan*; nor about the cold, *aïbedats̄saïgan*.

[HOQUET. — HICCUP.]

I have the hiccups, *neghetéps̄ri*.

When one has it only once, one says (Lat. *dicitur*), *nep̄'k̄shada*.

It is a sign, they say, that someone will give me something to eat; I do this for him so that he will be given something to eat, *nep̄'k̄shadas̄éssaï*.

[HORREUR. — HORROR.]

I am horrified by that, *netsibaghitéhaī'damen*; of him, *-haīmaī*.

[HORS. — see "Dehors" (Outside).]

[HOUE. — HOE.]

Spade, hoe, *arakéhigan*.

srighenba pétaséghé, kederekéiganäaïr, etc., you (pl.) would do well to bring your hoes, etc.

[HUILE. — OIL.]

Grease, *pemi*; I oil it, *nemäéghihíghé*.

[HUITRES. — OYSTERS.]

Shellfish, *éssak*.

[HUMIDE. — DAMP.]

That is damp, *kakaïmké*; it is not, *maïda mäsbékaïmkévi*, (animate) *nekeséghisaïi*.

That is cold, *tekéghen*; I dry it, *nekesabéghisemen*.

[HUMILIER. — TO HUMBLE.]

I humble myself, *nensdäïresi*, 3. *näd*.

[HURLER. — TO HOWL.]

The wolf, or the dog, howls, *tarokkésés*, *sghiké*, *sghiraïr asennir*.

[Pages 290, 291, and 292 of the MS. are blank.]

Facsimile p. 99 · printed p. 468 · guide words JAL–JET

I, J.

[JALOUSIE. — JEALOUSY.] [MS 293]

I have thoughts of jealousy, *nedaskasétéhaïsi*.

[JAMAIS. — NEVER.]

maïdahatsi.

[JAMBE. — LEG.]

My leg, *ïëkaït*, 3. *skaït*. See "the parts of the Body" [p. 133]; I have broken it, *gaïdétéssin*; I have swollen it, *nemagöigaïda*.

[JAPPER. — TO YAP, BARK.]

The dog yaps, *tarokkésés*, or also *zaskadém*.

[JARDIN. — GARDEN.]

ki^hkaïr, *sda^hki^hkaïr* or *nebizänki^hkaïr*.

Garter, *kikanaïbi*, plural *ar*; of porcupine (quills), *kaïsiaïbikikanaïbi*; I tie it, *nekikiganaïbisi*; I untie it, *nedaampkëiadänar nekikiganaïbiar*.

[ÏEUX. — EYES.]

tsisegør, singular *tsisegs*; my eyes, *netsisegør*.

I have good eyes, *nääšraïraghigša*.

I have bad ones, *nemamatsaïraghigša*, or *nevasinigša*.

I have red ones, *megöiketsé^hrar netsisegør*.

I have a soreness there, they smart, *nepspskigšéné*.

Something has gotten into it, *nebesri*, 3. *besrirs*.

I have some dirt in the corner (of my eye), *nemamerigša*; one who has small eyes, *babisäïraghiks*; they (pl.), *bëbisäïraghiksäitsik*, 1st person *nebabisäïraghikša*; I have big ones, *nemaïnesaïraghigša*.

[MS 294, 295] I blink my eyes, *nepesehigšéasi*.

I open them, *nepeskšadasaibi*, 3. *bes*; I close them, *nebeskigšési*.

I gouge them out on him, *nepškañiraghikšénai*, or *neghédaiñirakigšéhai*.

I keep my eyes on him, I do not lose sight of him, *nenénasaiñbamai*.

I pour some liquid on him, e.g. into the eyes, to cure them, *nesšgnigšesai*; on you, *kesšgnigšésr*.

I try on shoes, stockings, I put them on to see if they fit well, *nekštkámen*; likewise a coat (*justaucorps*), robe, or shirt, *nekštagšin* or *nekštsiagšin*; a shirt, *nekštagšin* or *nekštkasañin*, *nekštsiagšin*.

[JETER. — TO THROW.]

I throw water, I sprinkle, on that, *nederebéghiadšn*; on him, *nederebéghiadasañi*.

To sprinkle him, e.g., *arebéghiadígan*.

I throw it, said of both animate and inanimate, *nederakkañi*.

— from the top downward, *nepenakañin* or *nenesakkañi*; from the bottom upward, *nedasbigšakañin*.

I throw it into the water, *netsašpakkañi* or *netsa'pakkañi*.

I throw myself down from above, *nepenikedai*, 3. *penikedas*.

I throw water on him, falling in a faint (weakness), *nedakakssímai*.

I throw myself, rush upon him, *nekširdasañi*; he upon me, *nekširdaiñšn*.

I throw something at him, *nederakšesañin*.

I throw it into the fire, *neketsénemen*.

Throw that to me! *nañisdakési*.

I throw the water out of the canoe, *nessinebékkamen*, or *neda'χigaiñin*, the water that is in the canoe.

I spit it out of my mouth, *nesšgarátamen*.

I throw that out by pouring, e.g. the water from a kettle, etc., *nesškahadšn*, (animate) *nesškaharañi*.

He throws himself into the water, *ni štsapitéssinen*.

I throw it against him, *nederakšesañi*.

I throw it on the ground (inanimate and animate), *nekiba'kañin*, plural *nekiba'kañinak*.

I throw it against something, "I dash it (against)" (Lat.), *nekšaskšté'símai*.

I throw it into the fire, *neketséñai*, (inanimate) *neketsénemen*.

I throw it into the water, *netsa'pakkañin*, (animate) *netsa'pakkañirañi*.

I throw myself down from above, I let myself fall, *nepenikdai* or *nnesikdai*.

Facsimile p. 100 · printed p. 469 · guide words JEU–IMP

[JETER — continued.]

Kšaiñsakkaiñin *is*, *kšaiñsakkaiñina*, 1st person *nekšaiñsakkaiñin*, one throws it onto the dump, abandons it, etc.

[JEUNE. — YOUNG.]

My young people, *nšskinsšsemak*.

[JEÛNER. — TO FAST.]

I fast, *nemanšssékañisi*, 3. *man*.

This is how long I have fasted, *ni késsšgnearamia*.

I could hardly manage to come, so much have I fasted, *asakañitsi nepetarami*.

[ÎLE. — ISLAND.] (Lat. *insula*)

menahan; on the island, *menahansk*.

Métnghéghé, sigäak, sa ari métnaghéghé, they are encamped in a line along the edge of the island.

Assamenaghisi, others also live at my side on the island where I live.

Those who live on this island where I live, and who live at the end of the island directly opposite where I live, are said (Lat.) to live, *avassenaghé*; it is said only (Lat.) of the width, that is, of one who lives across the width, facing me, *avassenaghisi*.

Peninsula, that is, the land of the peninsula, *kasaïssaaim*; they live there, *avighinaï késaïsaáimék* or *késaïsaéik*.

Anaskasaïaimisi, at the tip of the peninsula, or *sanasksaáimék*.

[IMAGE.]

asiçigan.

[IMAGINER. — TO IMAGINE.]

I imagine, I think, *nederitéhaïsi*.

[IMMENSE.]

I am immense, everywhere, *netémesaïbi*, 3. *tem*.

[IMITER. — TO IMITATE.]

I imitate him, I do what he does, etc., *nesi'tsiremmaï*.

Kégs stsi sitsi'remmat vghik ézvghitsik, whether for theft or for sin, etc. [see below, MS p. 297.]

[Page 296 of the MS. is blank.]

[297.]

Nederaïsi, I resemble him.

[INCITER. — TO INCITE.]

I incite him to yield to my inclination, whether taken in a good sense or a bad sense (Lat.), I accomplish so much through my importunities, etc., *neghésps'kaharaï*. [see below, p. 299.]

[JEU. — GAME, PLAY.]

aïmkaïin; I am addicted to it, *nekaïghégaïmké*. See "Je Joue" [I play].

[IMITER — continued.]

I imitate him, I watch him in order to act like him, *nekikinasaiïbamaï*. [see above, p. 295.]

[IMPLOER. — TO IMPLORE.]

I implore him, *nesi'sinsémaï*; for someone, *nesi'sinssaïssésaï*; for myself, *nesi'sinssaïssééhusi*.

I implore urgently, with insistence, *nesaïkstaïsinssaïsi*.

I implore Jesus with all possible insistence, *nesaïkstaïsinssaïsi Jésussek* or *Jésusghé*.

[IMPORTANT.]

It is important that I speak, I have something of consequence to say, *nésaaghiketsaïngané*; it is important, *saaghitebat*.

[IMPORTER. — TO MATTER.]

It does not matter, *negadáhari*, or *minagvba*.

[IMPORTUNER, IMPORTUN. — TO PESTER, PEST.]

I pester him by visiting too often, *nemaanihañ*; he (pesters), *nemaaniheks*.

I flee, seeing myself too much pestered, *neksaṣṣræ*, or *nskasaṣi*.

I am a pest to him, I afflict him, I torment him, with my visits, *nṣnemihaiñ*, *nṣdamimeghe*.

He is a pest, he runs to the cabins to get something to eat, yet it is not given to him (Lat.), *manihšé*.

He pesters me, coming repeatedly [?] into my cabin to get something to eat, etc., *mneāaniheks*.

I am a pest with my visits, *näigṣdai*, 3. *sigṣdaṣ*.

[IMPOSSIBLE.]

That seems impossible, not feasible, etc., *naskañtéhariṃmegṣat* or *naskañinañṣat* or *naskañihérmegṣat*, or *penérdaminañṣat*, *nenaskañihérdamen*.

Facsimile p. 101 · printed p. 470 · guide words IMP–JON

[IMPRIMER. — TO PRINT, TO IMPRESS.]

I imprint one thing on another, *nedasi^cχámen*.

[IMPROVISTE. — UNEXPECTEDLY.]

I take him, I go to him unexpectedly, *nekimeskásañ*, e.g. the

[IMPUTER. — TO IMPUTE.]

[MS 298, 299] I impute to him some fault, *nepisšimaiñ*.

[INCARNER. — TO BECOME INCARNATE.]

Jesus became incarnate, made himself man in the womb of Mary, *Jesṣs arenañibaéḥṣṣssa ṣdaramhaghékdari Marie*.

[INCESSAMMENT. — INCESSANTLY.]

ṣaiñghé^cga.

I speak incessantly, *nekañghékdṣnké*.

[INCITER. — TO INCITE.]

I incite him; see the preceding page [p. 297].

[INDIGNE. — UNWORTHY.]

I consider myself unworthy, *nensdañéresi*.

[INFORMER. — TO INFORM ONESELF.]

I inform myself, *nekṣakṣétsimskké*.

Of him [i.e., I make inquiry about him], *nekṣakṣétsimšraiñ*.

I report what I have learned, *nedañinkasañ'tsemi*, 3. *añn*.

[INTERPRÈTE. — INTERPRETER.]

You will serve me as interpreter to speak to N.; you will tell him what I tell you, *kenañiberṣtaṣitsi gherṣrēghé N.*, *ési kedañdökkésaiñ*, 1st [person] *nedañinkasañdökkésaiñ*.

You will serve me as interpreter, you will speak for me, *kegherṣsitamaṣésitsi*.

Ask him, e.g. whether he has been baptized, *kṣakkétsimṣre kisi ṣṣgnebañṣṣsaé^cto*.

I interpret the letter, e.g., *nedañinkaṣañdokkañdamen*.

[INTERROGER. — TO QUESTION.]

I question, *nekðakætsimskké*; I question him, *nekðakðetsimórai*.

[INTERROMPRE. — TO INTERRUPT.]

I interrupt him while he is speaking, *nønibírai*, *nønimaí*, or *nøntémaí*. See Particles, *Pemetsinisi*.

[INSTRUIRE. — TO INSTRUCT.]

I instruct someone, *nekakékimaí*, etc. See "I teach him."

Jesus was the first to instruct his apostles to pray, *Jesús akakékimaísaani*, *tami sðokkana pañbatam øtsi*, or *pañba^ctam*.

[INTENTION.]

What is your intention when you do that — for whom do you do it? *kégssnasa kederitéhaiisi érokkani*, *asénni é^cto érokkésat*?

[INVENTER. — TO INVENT.]

I invented that, I am the first [to do it], etc., *nemi^ckasitéhañdamen*, 3. *amik*.

[INUTILE. — USELESS.]

I render it useless, I parry the blow, *nedanattøn*, *nøikðitéhañdamen*, *nøikðéremaí*.

[INVOQUER. — TO INVOKE.]

I call him in my heart, I, *nederermaí amaíté baaít*.

[JEU. — GAME.]

See above, p. 297.

[JONGLERIE. — SORCERY, JUGGLERY.]

The kinds of sorcery are: —

Metesrensangan, *basénardsangan* — the sorcerer who has killed someone, *basibæangan basi handé asehannðsar aregssangan namikande asenni asehannðsar tebesksidé* and *kitasande*, etc.

simansin, or *simansðdin*, or *simansangan*. See below (Lat. "vide inferius"). *øtsipéde simansðdin*.

Kransangan arerdaghe amesiðgør kran sðar ara asansisar nemihanritsir øtsi mða [*mañda*, "no/not"] *neratebiks*.

Kæssigann, the fire that gives false predictions about the future (Lat. "de futuro"); *masinebisnær*, at a distance (Lat. "in distans").

Kæssittangan, or *kæssitanganikann*: not to eat certain things for fear of bringing misfortune; likewise, the bones of a beaver caught in a trap — one does not give the bones to the dogs, *mesittann*, *kegø øtsi mesitasian samade sigðaðør aremø*.

Pisikæssihæangan, idolatry, *amesiðgør*, etc.

Metesi siphamasangan, or *siphamasangan*, a sacrifice to obtain calm weather (bonace), etc.

Ansimesangan, *ansimeside kadasinede ansimansaane meghireté ni øtsi metsinet*, or *øtsibaahøregør meghiretsir øtsi kadønnet ansihðsangan*.

Amattamsangan, to feel [it] upon oneself, *netsiramadáma kemetsinebena*, etc., *kakerhamai sadsangan*, *nekakerhamangø manman*- [continues on next page]

...*tsaranghe sresangan*. See Jongleur, p. 301.

I think that of him, *Nedañérmañ*.

I tell him, I will not do what you do, *Nedañimiman*.

Nipskan̄desangan, snipskimanr, nansk̄sar — he knew her [carnally] as one rendered powerless [to resist], etc. (Lat. "novit illum ut impotentem")

[JOIE, JOYEUX. — JOY, JOYFUL.]

[MS 300, 301] I am joyful, *n̄siagañbaï, n̄sihērdam* (of a man), *n̄siaksk̄aï* (of a woman).

I am joyful, *n̄siagakké*.

I have thoughts of joy, *n̄siaghitéhañsi*.

I am heard [understood], I show forth great joy, *n̄sēñtañgsi*.

I have very great joy, *nek̄sa^ˈrirasémañ*; I have great fear,

I cause joy by that, *nesañsiaghi^ˈt̄sn*; to him, *nesañsiaghi^ˈtasañ*.

I tell him things that fill his heart with joy, *nepessanīsrirasémañ*; more commonly, *n̄srirasémañ*.

I show my joy on my face, *nedaramiḡsé^ˈrá*, 3. *aram*.

Nedaramiḡsáharañ, I put on a pleasant face to thank him, e.g. for what he gives me to eat.

Nek̄sa^ˈrirasémeghébena éri n^ˈrañt̄ ersé kemitañgsena, someone warned us, etc.; we would not have thought of that.

Nek̄sa^ˈrirasémañ, I tell him something that causes him joy or sorrow.

Nedé^ˈk̄sīsés^ˈké, I cease, so to speak, to have my wits about me on seeing the person whom I passionately desired to see.

[JOINDRE. — TO JOIN.]

I join him on the road, *nedatemi^ˈkasañ*.

I join one thing to another, *nepébagad̄snemen*.

I join my hands [together], *nedak̄sīretsési*, or *nebébagad̄snemenar neretsiar*.

I join two pieces of bark, e.g., *nebébagad̄snemen*.

A handful [joined together]. See "Handful."

Two drops of water join to make only one, *mamañsbéghi*, or *mañsbéghi^ˈré*.

Tsi^ˈtamisi, well joined; that is [well joined], *tsi^ˈtama^ˈté*; these planks are [well joined], *tsi^ˈtamap̄šak k̄šak*; the pine trees [?] are well joined, *tsi^ˈtama^ˈtar̄sir̄ psikask̄r netsi^ˈtama^ˈt̄sn*, animate *netsi^ˈtama^ˈrañ*.

Nebébagad̄snemenar neretsiar, I join hands [together].

[JONC. — RUSH, REED.]

anañsnask̄, k̄sr; I go to get some, I pull it, I cut it, *nemananañsnaks̄sé*.

[JONGLER, JONGLEUR. — TO PRACTICE SORCERY; SORCERER.]

Sorcerer, *meté̄sren̄s, -n̄sak*; sorcery, *meté̄sren̄sdi*.

I practice sorcery, *nenebi^ˈké*; I conjure him, *nenebi^ˈrañ*.

The sorcerer invokes the devil, *mté̄sren̄s s̄nañdérmañr matsk̄sar*.

I sing and someone answers my song, *nenek̄sh̄massi*.

I give to the sorcerer what he asks of me, so that someone will not die, *nesipamañsañ*; one gives, etc., *sipamañsadin*.

I carry my *manit̄s* [spirit, manitou] (says the sorcerer), *nebasiañ*, or *nebasihañ*. [See Jonglerie, p. 298.]

simaĩsin, or *simaĩsɔdin*: this is a piece of sorcery performed by hanging from the pot-hook a small snake, or a kind of small snake with a white tip to its tail (it is called *saĩbaĩrɔessɔ*), and boiling whole grain; this is done in the evening and the following day; the sorcerer sings while the grain boils, and after having sung, he drinks the water that is in a small kettle hung opposite him, and has the others who are in the cabin eat the cooked grain, etc. *ɔtsipinɛsa simaĩsɔdin*, he has eaten some of this cooked grain, etc.

Kɔssigaĩn: this is a piece of sorcery by which a fire is built and arranged in such and such a way to obtain such and such an effect; one observes which way the fire throws [its sparks], etc.; it is done to learn whether those who have gone to war or to the hunt, and from whom no news has been received, are — once the time they were expected has expired — dead or alive, etc.

[JOUÉ. — CHEEK.]

manɔé; my cheek, *nanɔé*, *kanɔé*, *sansɔé*.

[JOUER. — TO PLAY.]

I play (Lat. "ludo," I play), *nedaĩmké*, 3. *aĩmké*. [MS 302, 303]

Facsimile p. 103 · printed p. 472 · guide words JOU–JOU

(continued from previous page, under JOUER — TO PLAY)

Mesairetassidé [?], *m̃da* [*maĩda*] *ɔaghensi*.

Temahsté asenni m̃da [*maĩda*], etc., *ɔigaĩmketsik* — players.

I win, I take what is staked on the game, *netemhɔé*; from him, *netemhaĩ*.

They play, they wager, *aĩmadɔak*; let us play, let us wager, *aĩmadĩdo*.

Is ɔétsɔra, I play that against you; *neda'ta'sin is*, I play that; I play that, *is nedaĩmké'tɔn*.

What shall we play? *kégsi étaĩsadiags*?

Our guns [as the stake], *kepéskɔaĩdinasar taĩsadiɔda*.

I play nothing, *m̃da* [*maĩda*] *neni'taĩsita'si*; 3. *m̃da* [*maĩda*] *ne'taĩsita'sisi*.

I play with white discs on one side and black ones on the other, *nederakké*, or *nedaĩmké*, or *nedaɔé'aĩnar*.

The discs, *éssé'ɔáñar*; the grains [kernels], *tagɔssak*.

When there are found (out of a number of 8) 5 white and 3 black, or 5 black and 3 white, *nebarham*, *keb*, etc. (one draws nothing); the same happens with 4 white and 4 black.

When there are 6 of one color and 2 of the other, *nemesɔdam* (one draws 4 grains).

When there are 7 of the same color and one of the other, *nedénési* (one draws 10).

When they are all 8 of the same color, *nɔrihara* (one draws 20).

Nesákasi, I plant a stick in the ground to mark the games [won].

I win a game from him, I place a stick [to mark it], etc., *negɔdagɔaharaĩ*.

Nedasahamaĩkɔ, he takes a game away from my score, he removes a stick, etc.

Nemétasahamaĩkɔ, he takes away my whole score entirely, he removes them all, etc.

Pirɔané negahɔkɔ, he beats me, *keg*, 3. *agaɔgɔr*, or *stemhɔgɔr*; (in the "chariot" game) *m̃da* [*maĩda*] *temaĩdɔn*, one does not take the grains that make up the "chariot," etc.

I jump, I carry, I place my grain now here, now there, etc., *neketehi*.

We do not jump like that, *m̃da* [*maĩda*], *kedahiɔn niĩna*.

The straws with which one plays another game, *pesseníganar*.

The grains of the bowl game are also called (Lat. "dicuntur etiam"), *éssé'ɔáñar*.

Another game where grains are placed on a kind of interlaced lozenges [diamond pattern], it is called (Lat. "dicitur"), *maïmadöaïgaï*.

I play the bowl game, *nsaïradéhâma*, 3. *sai mé*.

We play it, *nsaïradéhémaïbena*, and *kṣaïradébamaïba*, etc.

Put down the small discs, etc., *pṣné ésséṣanar*.

Nederakébena, I put them [down].

What do you want to play? *kégṣi étássiān*, or *kégṣi étássiāgṣ*? Nothing, *m̄da* [*maïda*] *kégṣi nedatassi*.

I stake one or two beaver [pelts], etc., *mataʿrré*, or *rak nedátassi*.

Children's games: —

Sḥé, a flat piece of wood that they slide over the snow [or] ice.

Nessha, I make it slide; imperative: *sḥa*, *sḥaïts*.

Séskip (inanimate), a small syringe [popgun], which they [use], etc.

Pébésḥamaïgan, a spinning top on ice, etc.; on the ground, *aripṣdaïgan*.

Nesasemhaï, I whip it.

Nenénaïtsʿsṣi, I play, e.g., blind-man's-buff, I have my eyes covered and I try to catch someone, etc.; 3. *nénaïtsʿsṣio*, that one is caught, is [caught], etc.

[JOUR. — DAY.]

One day, *nekṣtkiskḥémígat*; two, *nissikiskḥémígat*, etc.

Day, *kizṣkṣ*; one day, *pezékṣn kizṣkṣ*, or *pezekṣn ṣaʿkamek*.

Étséʿkḥiṣighi, it being day.

A fine day, *ṣriṣáʿkamé*.

At the first break of day, *ṣpaṣiṣiṣi*.

Tséʿkṣât, it is day, the day is beginning.

ṣémaïban néhiʿré, the sun is about to rise.

Tséʿkṣniṣi, until daybreak.

Ni aneghiespirassit, it appears a little [there is a first hint of light].

Nibadṣse, it grows light, it advances; *paskḥé*, the middle of the day [noon].

Facsimile p. 104 · printed p. 473 · guide words JOUR–IVR

(continued from previous page, under JOUR — DAY)

Pedegṣssé, *naséʿkḥé*, *aïremaséʿkḥé*, or *ṣmaïdaïdé*.

Nekiʿré, it [the sun] sets.

From sunset until night, at twilight, *magraïṣiʿrré*, or *kégaï pesedé*.

Pesedé, *aïṣṣaïnétebikat*, *amasitebaʿkat*, *naïṣitebikat*, *agḥikitebaʿkat*, *péssṣtséʿkḥat*, *tséʿkḥat*, etc.

What time of night is it? *taïni édṣtsi tebiʿkat*?

During the day, *érigṣnkízegak*.

By day, *ṣpetaïṣi*; there's a fine day, *ṣrikizegat*.

A bad day, *matsikizegat*.

Short day, in winter, *tadaïṣṣkízegat pépṣghi*.

Long, in summer, *gḥagṣaïṣkizegat nipeghi*.

It is 3 days since he came, *tsəgnáɡat baieppan*.

From Quebec to Tadoussac I took 3 days, *Kébekətsi Tadəsagəghéari nisəgnibié*, 3. *tsəɡ*.

I will stay 3 days at Quebec, *tsəgniətsi nedapin Kébek*.

I will come on the appointed day, *nebagatsi nikkəmbekizəgatki*.

This is today's day [it is today], *is kizəgat*.

Several days, *mesəirokisi*.

[MS 304, 305] How many days will we walk? *kekéssəksəndébenatsinasa*.

Will we get there this evening? *kəemihaibenatsinasa*, *nəémiʳa*, *nensdaʳa*; no, Answer: *kenədarəibenatsi*, we will fall short of it.

I see the daylight again, I am not dead, *nedatséʳksin*; he seeing it, etc., *tsékəsighé*; let him see it, *tséʳksits*.

I work all day, *nenikégarokké*.

A fine day, *ərisáʳkamé*.

A bad [day], *matsáʳkamé*.

I know what the weather will be, etc., or the day, etc., *nesésinamen saʳkamé*.

Érmekizəgak, during the day.

Kikizəgaʳkeban, this past day.

Kiseksé, when it is not yet past, etc.

Ermikéəgnisi, in a few days.

saʳkéssəgnisi, during a few days.

saʳkéssəgnaʳké, within a few days.

I pray God that, when you give birth, you may have as many [children] as there are days in the year, *nesiʳinsamañ kʳkə*. *ʳkiatsi snitzañiané tanni kesseta kizəgat nekətsigadéghéari nitsi akéssəinañ érenañbatsik kenitzañinak*.

[ISSUE. — WAY OUT.]

I see no way out to leave here, I walk but do not know where I am going, *nekiəañisi*.

[JUGER. — TO JUDGE.]

I judge, *netebersməé*.

I judge it, *netebersətemen*, animate *netebersəmañ*.

[JUMEAU. — TWIN.]

We are twins, *nedagəésəibena*, 3. *tagəésəśak*.

[JUSQUE. — UNTIL, AS FAR AS.]

Give me some as far as there, *kəsibahagaiokətatés*; look, there is some as far as there, *isəkəsték kina kinañgəiga is kətatés*.

As far as there, *nitsi sikəisi*.

The tide rises as far as there, *əsikəitamágak*.

There is how far it goes down [to], *əsikəkak*.

If you do not work from now until autumn, *məda* [*mənda*] *arokkəségə nikkəsañbi stsi tāi tagəañighé ari*, etc.

I will walk until evening, *nepessedénəssétsi*.

[IVRE, IVROGNERIE. — DRUNK, DRUNKENNESS.]

I am drunk, *nənēsemi*, 3. *ʁanessemʁ*.

I am half so [half drunk], *netegssemi*, 3. *deg*.

I am given over to drunkenness, *neʁighēssemi*, 3. *ʁigh*.

[Pages MS 306 and 307 are blank.]

Facsimile p. 105 · printed p. 474 · guide words LA–LAN

L.

[LÂ. — THERE.] [MS 308, 309]

There, when one does not see it, *nemañi*; there, when one sees the place one is pointing to, *iěš'mañi*.

[LAC. — LAKE.]

Lake, *peḡāsebem*, *mar*; a cove in a lake, *ʁaĩrinañgamek*.

[LAID. — UGLY.]

He is ugly, he makes his soul ugly, *tsibaghinañḡsi ʁtsetsakʁihḡḡ*.

I am ugly, *nematsĩghi*.

[LAIDEUR. — UGLINESS.]

Ugliness, *matsigəaĩgan*.

[LAINE. — WOOL.]

Wool, *asibipiéssər*; a woolen blanket, *nemessaĩié*.

[L'AIR. — THE AIR.]

The air, *kizʁkʁ*; in the air, *piʁʁʁkiskʁé*.

Beyond the air, in the sky, *avassekiskʁé*. [See Air, p. 16, 17.]

[LAISSER. — TO LEAVE, TO LET.]

Nəé'kaĩdʁsse éśsa aʁenni, I go away on account of his ways.

I leave it there (being quite willing to leave it), *nenegatemen*; imperative: *negáti*; plural [several]: *negatemʁkʁ*.

I leave it by forgetting, etc., e.g. my knife at the camp, etc., *nʁkašsiné*, 3. *ʁakassina*, *nenetsékʁakʁ*, (animate) *nʁkašsina*, or *nʁkasitéhaĩmañi*, of calling him, e.g., to the feast, *nʁkašsinéban ʁakassinéban*.

I leave him, I quit him, *nenegatsĩharañi*.

Let him be left, let him not be looked at, *arapits*, (inanimate) *aretéts*.

Leave him, do nothing to him, *é'kʁihé*; leave me alone, *é'kʁihi*.

Leave him, say nothing to him, *é'kʁime*; leave me alone (say nothing to me), *é'kʁimi*.

I leave that, *nedakʁtsenemen*, 3. *ʁd.*; that is left over, etc., I leave half of it, I do not carry it.

One leaves it, one does not take it aboard, *negaθaĩ*, 1st: *nenegataharañi*.

I leave him there, I do not concern myself about him, *nepəñárañi*.

Having told him several times not to do that, he still wants to do it; I let him do what he wants; it is against my will that I consent to him in words [?], *něékaĩtsĩmañi*, or *něékaĩdaëremañi*, I let him do as he pleases.

Nšékañdérdañen nhaghé, I take a grievous resolution concerning my person, no matter what becomes of me, so grievous a thing does he do to me.

Nšékañdšé, I let it be done.

I do not force him at all, etc., so to speak (Lat.), *netsatzégaiñaiñ*.

I left my bag there, or my sled, etc., *nederákañiné nšiašsé*, or *nšdañibañ'gané*.

I am going to fetch it, *nenañdšadamen nšiašsé*.

Nenañdenassi, I am going to fetch my sled that was left behind, etc.

[LAIT. — MILK.]

Some milk, *merendákšs*.

This woman has none for her child, *gaghébinné*, 1st: *negaghébínna*.

I draw the milk, e.g. from the cow, *nesereghinéhighé*.

I draw it from the cow, *nesereghinéhañ*.

[LAME. — WAVE (OF WATER).]

The waves come into our canoe [entrent dans notre canot], *kšaiñpehañ*, *netsšrena*, or *nekšaiñ'pšgšbena*.

[Page 310 of the MS. is blank.]

[LANCETTE. — LANCET.]

Lancet, *dagadamañgan*, *nar*.

[LANGUE. — TONGUE.] [MS 311]

Tongue, *mirarš*; my tongue, *nšrarš*, *kirarš* [your tongue], *šširarš* [his tongue]; they cut it off him, *temirarššesaiñ*; 1st: *netemire*; they have cut it off him, *temirarššesaiñsaané*.

Moose tongue, *mšsirarš*, *mšsiraršar*.

I cut his tongue, *neghšsirarššesaiñ*, or *netemirarššesaiñ*.

I stick out my tongue, *nesañbirarššési*, 3. *sañ*.

I put the body of Jesus on his tongue, *nepšnemasañ šširaršk Jesus šhaghé*.

I pierce his tongue, *nedšsirarššéhañ*.

[LANGUEUR. — LANGUOR.]

I am in languor; it is a long time that I have been sick, *nedatsaiñgš* or *nenštsemš*.

[LANTERNE. — LANTERN.]

Lantern, where one puts the candle, *šassénemañganíanr*.

Facsimile p. 106 · printed p. 475 · guide words LAP–LEV

[LAPIDER. — TO STONE.]

I stone him, I strike him with stones, *nedagamañ pnapškš*.

[LARD. — BACON, PORK FAT.]

pikšisi'kké.*

[LARGE. — WIDE.]

It is too wide, too loose (that which he is dressed in), *ššaiñméğš*, etc., or *ššaiñmikeskéğš keskisš*, *sse*, e.g., or *meskšé*; inanimate *ššaiñméghen*.

Wide, that is [wide], *keské*; there is how it is [wide], *ni késkék*.

A wide covering, large, *keskéghen*, animate *keskégh*.

[LARME. — TEAR.]

mesebíghan, *nar*; I shed some, *nəssebíghani*.

They fall from my eyes, *nesebíghanar penepétsəanər*, or *nesebíghanar səkəiar*.

[Page MS 312 is blank.]

[MS 313] One wipes away tears, *mašrəredin*.

I wipe them, I make [them] present, etc., *nemašrəkké*; to him, *nemašrərai*.

[ST. LAURENS. — SAINT LAWRENCE (river).]

abamékəanganek penəskə, *tarabəkə*, *kisikisidé isiganisi i kərepri*, etc.

[LARRON. — THIEF.]

I am a thief, *nenetañsikemətené*, or *nekemətenéski*.

[LAS. — TIRED.]

I am tired of walking, *nesašsāi*, 3. *sasāi*.

— of working, *nesašrokké*.

— of standing, *nesašigañbasi*, 3. *sasig*.

— of sitting, *nesaškési*, or *nesašigána*, or *nesašamarsi*, or *nesašamadamen nhaghé*.

— of rowing, of swimming, *nesašsani*, 3. *sasaʿsanə*.

— of carrying wood, *nesašghə ašañsonar*.

— of going on snowshoes, *nesašañghemé*, 3. *sas*.

My hands tire, *nesaširetsəsi*.

[LAURENT, St. — See above.]

[LAVER. — TO WASH.]

I pour water on him, I baptize him, *nesəgnebañrai*.

[* From the English word "pigs." — Editor.]

I wash him, *nekesebéharai* (this is more fitting for baptism than [the previous word] — Lat. "aptius est pro baptismo quam nesugnebañrai").

I wash it, *nekesebéhadən*, animate *nekesebéharai*.

I wash [some] potatoes, *nekesešipené*, or *nekesebaharaiñ penak*.

I wash [some] skin, [some] linen, etc., I bleach it, *nekeseštaghenemen*, *nekesešéghenemen*, or *nəañbéghenemen*, *əañbeghenaišə*.

I wash e.g. a shirt, *nekesešéghenai*.

Bleach [some] for me, wash my shirts for me, *kesesešghenemasi nedañtsəréhañsé*, or, plural, *hañsak*.

I wash my face, *nekesešghā*, 3. *kes*; his, *nekesešigəənai*.

The hands, *nekesešretsa*, 3. *kes*; his, *nekeseširetsənai*.

The feet, *nekesebahadənar nesitar*; his, *nekesešesitənai*.

[LÉCHER. — TO LICK.]

I lick, *nenəskəāñisi*, with the finger or with the tongue (Lat. "digito vel lingua"), 3. *nəš*; inanimate *nenəskəāñidamen*.

My spoon, *meršksaïmaï*, with the finger or with the tongue (Lat.), *nedemkoaïñ*, 3. *šnsksaïmaïr*.
I lick the plate with my finger, etc., *nenšksšasïtsšē šraïgan*, or *nenšksšaïdamen*.

[LÉGER. — LIGHT (in weight).]

I am light, *nenaiñaiñkēsessi*. [MS 314, 315]

That is light, *naïñaiñkesessen*, or *nanaïgan*, animate *naïñaiñkesesš*.

I find it light, *nenanaïgšadāmen*; the absolute [form], *nenanangšaré*, *nenanaïgšadāmen*, or
nenanaïghenemen, animate *nenanaï'ghenaï*.

[LENTEMENT. — SLOWLY.]

nésaïma, *menni*.

[LÈPRE. — LEPROSY.]

Psakédar, a kind of leprosy; *psakédé merekš*, he has it, etc.

[LETTRE. — LETTER.]

ašixígan, *nar*.

[LEVER. — TO RAISE, TO LIFT.]

I lift it up, *nedaspigšnemen*, animate *nedaspigšnaï*.

Nibadenakšaiñ, one lifts it up.

I raise a stake, e.g. a cross, *nenibadenakšn*; it is raised, *nibadenašš*.

Raise that, *nibadené*; raise the stake of the fort, e.g., *nibadenakšé*, 1st person *nenibadena^ckšé*.

Facsimile p. 107 · printed p. 476 · guide words LEV–LIT

(continued from previous page, under LEVER — TO RAISE, TO LIFT)

I get up (Lat. "a somno," from sleep), *nedaïimikki*, 3. *aïimikkš*.

I make him get up, I lift him from the ground, *nedaïimikenaiñ*, 3. *šd*.

I rise to my feet from being seated, *nšnaïghi*, 3. *šanaïgš*, *ni šnaïghin*.

I lift a burden with difficulty, I can [barely] raise it, *ašakaïtsin nepegšaiñnemen*, or *nepšgšaiñnemen*, 3. *ap*.

I raise the door, or, the covering of the doorway, so that one may pass through freely, *netaiñšdénemašisi*;
his, *netaiñšdénemasaiñ*, 3. *štaiñšdénemasaiñ*, *tanšdénemašiš*.

Having gotten up, he has little wit, he is as if asleep, dazed, *šaneškšš*, 1st person *nšnékšassš*.

Having gotten up he does not know what he is doing, all dazed, *tekškššš*, 1st person *netekškšši*.

I flush [game], I go by water to make the birds rise so that they fly to where they can be shot, where they
are awaited, *kekarabahaï*; the same on land, *nekarabeskasaiñ*.

I flush the animal, *nekarabeskasaiñ*.

At the moment I raise my arm, *aneghi méšire gšanahasía*, 1st person *nemasiregšanáhesi*.

Naxikšaiñbé^cχan, one [lifts] it; *šikšaiñbé^cχaiñ*, I lift it with a rope attached, e.g. a corpse, etc.

I lower him through the roof, e.g. the paralytic, etc., 1st person *nepenaïñbé^cχaiñ*.

[LÈVRES. — LIPS.]

My lips, my mouth, the same [word], *nanšé*, *kanšé*, *šaiñšé*.

I say it with the tip of my lips [insincerely], *ketzašai nesin*.

Asennenasā ni éraiθit? Who is it, who is stung like that? *māda* [*maīda*] *ni asenni sderaiθisn*, no one is stung like that.

[LÉZARD. — LIZARD.]

é^ckataiḱs.

[LIEN. — TIE, STRAP, BOND.]

Of leather, of hide, or rawhide strip [babiche], *sṛḡghes, sar*; the rawhide strip that holds the covering fastened at the shoulders, *aneskamaṛin nar*; *nedaneskamakkaṛin*, I put them on.

A tie of white wood [bark], *siḡhebi, biar*; of cedar, *kaṛikeskighébi*.

A tie, or cord, or [one made] of grasses, etc., *pi^ckan*.

Nekere^ctáéhenan, I lead him, he being tied, and I holding the rope, as [if he were] a slave.

[LIER. — TO TIE, TO BIND.]

I tie it, *nekeraberemen*, 3. *ker*; animate *nekerabiran*.

Tightly, *nedassanaṛibi^ckkaṛin*, 3. *sḍ*.

He, that, is tied, *kerabis*.

I tie them two by two, *nenisaṛibi^ckké*, animate *nenisḡbiraṛik*, 3. *nenisḡbiraṛik*.

I tie his hands, *nekeraberemenar sṛetsiar*.

He is tied [too] tight, one cannot carry [wear] it comfortably, *sṛaiṛimikṣnaṛibé*, animate *sṛaiṛimikṣnaṛibikaṛis*.

I tie his hands behind his back, *nedérmaskébirai*.

Érmaskébirai, or *bisṣ Jesṣs*, Jesus is led with hands tied behind his back.

One binds, e.g., the pickets of a fort by placing crosswise poles, etc., *spaṛiakṣabis*, *spaṛiakṣaberaṛisṛts*.

I tie it in that manner, *nedaspaṛiakṣaberemen*; or *naderakṣaberemen*.

Éssema arakṣabisisi, *arakṣaberemṣks*, it is not yet tied thus, etc.; tie it, *kedaspaṛiakṣaberigaṛinaṛi*.

[LIÈVRE. — HARE.]

matteḡsḡss, *sak*. [MS 316, 317]

I look for some, I go to look for some, *nema^ctteḡsḡssḡkké*.

[LIGNE à pêcher. — FISHING LINE.]

meghikanakṣam; I cast it in the water to fish, *nedaiṛimé*.

I catch fish with it, *nebiṛa*.

[LIMAÇON. — SNAIL.]

Aketsebaṛirass, a snail.

[LIME. — FILE (tool).]

araraghipṣdígan; I file, *nedararaghipṣdíghé*.

[LION.]

Or a kind of lion, *pi^ctaṛis*, *rsak*.

[LIRE. — TO READ.]

I read, I know [how to recognize] the writing, *mṣési^cnamen asiḡígan*, 3. *aṣé*.

Read (Lat. "lege"), *sḡési^cna asiḡígan*.

[LIT. — BED.]

(Lat. "cubile"), *kaśdi*; my bed, my mat, *nekaśdi*, 3. *ak*.

A bed raised off the ground, *téssákšabən*; one that is not [raised], *apən*; mine, *netapən*.

I make [arrange] my bed, *nekaśdi nšrittən*, 3. *šr*.

Facsimile p. 108 · printed p. 477 · guide words LIV–LUN

[LIVRE. — BOOK.]

BOOK, letter, image, picture, writing, *ašixígan*.

I fold the letter, e.g., or some object, *nšisašnemen ašixígan*.

I close a book, or something, in the same way (Lat. "eodem modo"), *nšisasašinaghenemen*.

I open it, or something, in the same way, *nebašinaghenemen*.

[LOGGER. — TO LODGE. See below, p. 319.]

[LOIN. — FAR.]

I find it far, I find that it is far from here to there, *nenaišérdamen*; near, *nepessšérdamen*.

I would like to see him very far from me, *negagaišškañgš*.

He would like to see me [far away], etc., *negagaišškasaiñ*.

How far is it? *tañinenasa adšdat*?

It is far, *nañšadšghé*, or *nañšat*; it is not far, *m̃da* [*mañda*] *nañšatši*.

Nenañšaišérmegən éʼto añmessškkañtti? Does he not believe that I am very far away?

[LONG. — LONG.]

It is too long — a belt, a bark cord, etc., *ššaiñmikšnatagat*; of a rope, namely, animate *ššaiñmikšnatagšš*. A robe, e.g., a blanket too long, *ššaiñmikšnéghen*.

It is too short, entirely [too short], *takesesen*, animate *-kesesš*.

There is how long it is, of the animate, *ni akšnisin*.

Niseda kšénisit, *ni kšné ššegəné*, its tail is twice the length of its body.

It is long, *kšnagšat*, *kšnišš*, *kšné*; it is too long, *ššaiñmi kšné*.

Bring me one [of it] (e.g., wood, a stick) of this length, *maneska ni kšének*.

It is too short, *ššaiñmi taakšéšš*, inanimate *taakšé*.

A belt, e.g., long, *kšnatagat*.

[LORETTE.]

abémadenaiʼnek; the Indians (Hurons) who are there, *abémadenaiʼak*.

[LOUAGE. — RENT, HIRE.]

I give you a beaver [pelt] for the rental of the gun, e.g., *pézekš mataʼrre kemirer nemkasihiañneban*.

[LOUER. — TO PRAISE, TO HIRE.]

I praise him to others, I speak well of him to others, *nšrersššmasaiñinar šrir*.

I speak well of him, etc., *nšrersššmasin ša*.

I praise him (Lat. "laudo," I praise), *nšreršaiñ*, or *nšraiñdokkañraiñ*.

I hire him (Lat. "eum conduco," I hire him), *nedarokkañraiñ*, 3. *šd*, or *nematemimaiñ*.

I hire [something] (Lat. "absolutum," absolute form), *nedarokkémí*.

I hire him, promising him something, *nedaig̃sadasaï*.

[LOGGER. — TO LODGE.]

I lodge him, I stay with him, etc., *näitighémaï*. [MS 318, 319]

I stay in a stranger's cabin for some time, *näitighémäé*.

[LOUP-CERVIER. — LYNX.]

maïrsem, *m̃ak*, or *m̃ak*; its skin, *maïrsem̃s̃ésé*.

[LOUP-MARIN. — SEAL.]

ãkik̃s, *k̃sak*; its skin, *akik̃s̃ésé*.

[LOUPE. — WEN, TUMOR.]

I have a wen, e.g., on the forehead, *netseg̃sarem*, 3. *stseg̃saremar*; the wen, *tseg̃sar*.

[LOUTRE. — OTTER.]

kisñíghé; its skin, *kisñíghésé*.

[LUIRE. — TO SHINE.]

I glow [?], *neméménaiikké*, 3. *mém*, *méménaiikahadída*, *-kahadik̃s*, *-kéchédits*.

That shines, gives light, *speté*, or *sassé*.

sassé, after the thunder it grows windy and then it rains.

[LUMIÈRE. — LIGHT.]

sasák̃sré.

[LUNE. — MOON.]

The moon, *kiz̃s*, *nibaïkiz̃s*.

It rises, *néhis̃*; it sets, *nekis̃*.

The renewal of the moon [new moon], *naïg̃s̃s* (it appears).

Its first quarter, when it is 5 or 6 days [old], *néraïñghir* (it waxes).

When it is 11 or 12 days [old], *kégaï aémeghir* (soon full).

It is full, *sémeghir*, *sémeghirghé*.

After its full [phase], *pek̃nem*; being past its full [phase], *pekeneghé*.

Facsimile p. 109 · printed p. 478 · guide words LUN–MAI

(continued from previous page, under LUNE — MOON)

Its 16th, 17th, and 18th day, *stsiné* (it wanes, it begins from there to die away).

Its 22nd, 23rd day, *pébassiné* (it is half gone).

At its disappearance, *sésem̃ina*, or *métsina* (it is entirely gone).

It is gone [new moon/dark], *nepa*; being gone, *nepeghé*.

Around midnight, or, when it is at the sun's noon [opposite the sun], *pask̃sé aïbanám̃s*.

It shines, gives light, *païg̃s̃assem*; eclipsed, *pkenem kiz̃s*.

The Months by Moons: —

January, *mek̃s̃as̃íg̃sé*, when it is very cold, etc.

February, *names kiz̃s*, when fish are caught.

March, *nemattaïmsi kizss*, when a quantity of fish are caught.

[Page MS 320 is blank.]

[MS 321] April, *aïmsš-kizss*, when a quantity of herring are caught, fish that are called (Lat. "dicuntur") *aïmsš'ak*. This month is also called (Lat. "hic mensis appellatur etiam") *kikai-kizss*, the moon in which one sows.

May, *nskekéhigai-kizss*, when the Indian corn is covered [hilled]; *nenskkéhíghé*, I cover it.

June, *nekakšigai-kizss*, when the corn is hilled up; *nenikakšihíghé*, I hill it up; *nkakšihígan*, the hilling.

July, *sattai-kizss*, when the blueberries are ripe; this month is also called (Lat.) *matsipenai mss*; *ni matsipenaiïmss*, the eels begin [running] in summer.

August, *kizss*, or *maïtsešadokkš-i-kizss*, the long days, the great sun.

September, *masinai-kizss*, when the acorns are gathered.

October, *asbaskšâtss*, when the [river] edges are frozen; *asbaskšaten*, the edge is frozen.

November, *pekšâmhaiï-kisss*, when a hole is made in the ice to kill beaver; *nepeksâmaha*, I make a hole in the ice to kill beaver.

December, *kšne-kizss*, the moon is long. [See below, Months, p. 343b]

[LUNETTE D'APPROCHE. — SPYGLASS, TELESCOPE.]

araïbšdi, which is also said (Lat. "dicitur etiam") of simple spectacles.

[Pages MS 322, 323, 324 are blank.]

M.

[MÂCHER. — TO CHEW.]

[MS 325] I chew, e.g. meat, etc., *nesegškadámen*, 3. *ss*, animate *nesagšskámaï*.

— [I chew] bark, in order to make figures on it, *nederagšakadíghé*; chewed and figured bark, *arigšakadígan*, *nar*; they are well drawn, *šrigšakataïss*.

[MAIGRE. — THIN, LEAN.]

I am thin, *netaiïrašsi*, 3. *aïrašss*, which is also said (Lat. "de pecore") of livestock.

[MAIN. — HAND.]

HAND, *meretsi*; my hand, *neretsi*, 3. *šretsiar*; the right [hand], *arenakaïsi*; the left, *païtsisi*; my right [hand], *nedarenakaïsi*; my left, *neda'païtsi*.

I use my right hand to work, *nedarenakérokke*.

— the left, *nedapaïtsarokke*.

I have white hands, *nsašaiïbiretsa*.

I take him by the hand, *nesaghípedinénaï*.

I pass [it] from hand to hand, *nedaïkahšsadšn*, 3. *šd*.

I put something in his hand, *nedaspaïretsénaï*; put [it] in mine, *spaïretséni*.

I put my hand in a hole, *nepisineské*.

[MAINTENANT. — NOW.]

nikkšaiïbi, or *neghé^ctsi*.

[MAISON. — HOUSE.]

šigšam, *nar*; in the house, *šigšaiïmek*. See "Cabane" [Cabin].

[MAÎTRE. — MASTER.]

I am the master in my house, *nededaritebérdam năigsaimek*.

Facsimile p. 110 · printed p. 479 · guide words MAL–MAL

(continued from previous page, under MAÎTRE — MASTER)

I am the master of life, *netebérdamipemaïsssaïgané*.

I am the master, *netebérdam*; of that, *netebérdamen*, etc.

See "I govern."

Is one master of that, can one prevent oneself, e.g., from coughing? etc., *tebérdais pegša é'to?* etc.

[MAL. — BAD, EVIL.]

That is bad, that is not good, *matsighenis*, or *sahaio*, *m̃da* [*maïda*] *srighensi*.

I speak ill of him, *nematsimamesanimai*.

I do him harm, *nemamesanihai*; I speak ill of him about it, *nemamesanimai*.

[MS 327] Where do you hurt? *taïni édaramársian?*

Netepek, at the head, *nedapskškšik*, at the neck; *negsdaï'ganek*, at the throat, *netsisegər*, or *tsisegər*, at the eyes; *pekitanek*, at the nose; *naïiganeke*, at the belly; *nepeskšaneke*, at the spine; *neréssaïganek*, at the heart; *nedaribidaïgš*, I have a toothache; imperfect: *-gšhšban*, 3. *gšppan*; imperative: *aïbidaïgš*, *gšts*, *gšda*, *gšks*, *gšhšdits*; *asenni é'to aïbidaθ?* [Who has a toothache?] Answer: *nia aïbidaïgšša*, *abidaïgš*; *métsiganasin*, he no longer has anything but bones [is worn to skin and bone], so much has he been sick, 1st person *nemétsiganasin*.

He is always sick, he has nothing but bones, *tsaïgššio*, *tsaïgš*, or *nštsemšio*, *nštsemš*.

I have sore eyes, they sting me, *nepšpskigšéné*.

I have a sore throat, *negsdaïgan nšssagapáhagšn*.

I am sick, *nessagamaressi*, or *nšssagapahagšn*, or *nšssaganbadamen*, *nepeskšariñ kaïdak*.

I am languishing, wasting away, I am sickly, *nedatsaïgššio*, or *nenštsemššio*, 3. *tsaïgššio*, *nštsemš*.

He has a chronic illness from which he recovers and then relapses, *maïdamarsš*, 1st person *nemaïdamarsi*; 1st person negative *m̃da* [*maïda*] *nemaïdamarsi*.

He falls in a fit of the falling sickness [epilepsy], *štsibirekš*, 1st person *nštšibiregš*.

He has a fit every month, *ési pézekšar kisšsar néperitsi štsibirekš*.

[MALADE, MALADIE. — SICK, SICKNESS.]

Sickness runs through the village [is epidemic], *pétsinabaïganš*.

This kind of sickness is called (Lat. "dicitur"), *pétsinabaïgan*.

We have a horrible sickness, *nesaaghinébena*.

Sickness, *šssagamaresssaïgan*.

A secret illness, *šnepššaiñgan*.

I am no longer sick, *nedè'kšššssagamaressi*, 3. *ék*, or *nedèkššamarsi*.

I am doing better, *nebapakamarsi*, 3. *bepa*.

I attend the sick person, I relieve him, *nenštsetsaïgššariñmai*.

The sick person complains, *mamaïde*, 1st person *nemamaïdé*.

I strike him while he is sick, which makes him more ill, *nenirasitéhaiñ*.

I do something to him while he is sick, which makes him more sick, *nenirasihaiñ*.

Tsegðar, a wen [tumor]; I have one, *tsegðar neniʿregʷ*.

If the person who has it does not cut it or lance it, etc., he dies of it, *m̄da* [*mañda*] *kadʷnarañkðé tsegðar ʷniʿregʷ*.

Pemšé, it is a swelling, sometimes as large as the wen, but there is an abscess inside it, which there is not in the wen.

Nedakðamadamen, that hurts me badly, that stings me a lot.

Añraši nekakðamadamen éʿrimek, what is said to me truly causes me pain, it stings a lot, but I suffer it for Jesus.

Nʷsagamadamen neretsi, or *nhaghé*, etc., my hand, etc., hurts me.

Kighitsé messisi nhaghé, I have pain, ache, throughout my whole body.

Nekighidamadamen, or *nekighitéʷsaghési*, I have pain, ache, throughout my whole body from having worked too much, or *pissisi* [from exertion].

Saʷigané, his body aches from having worked too much, or from its being too hot.

Nenanépnighi, I cannot walk, because of weakness in my feet.

Facsimile p. 111 · printed p. 480 · guide words MAN–MAN

(continued from previous page, under MAL — BAD, EVIL)

Soʷkðiʿré, my body is at its limit [can bear no more], etc., 1st person *nesʷkðiʿra*.

[MS 328, 329] There is an abscess in this swelling, etc., *penšé*.

I have some [an abscess] in my body, etc., *nepemšem*, 3. *apemšémar*.

I have a chronic illness, *nenʷtsemši*, or *nedañtsañgði*, 3. *nʷtsemʷ*, is, 3. *tsañgðio*, or *tsangʷ*.

I give him a curse, I bewitch him, do him harm, *metʷsrenʷ nederipenarañi*, or *nebaʷénárañi*.

[MANCHE. — SLEEVE.]

A woman's sleeve, *petenañgan*, *nak*, 3. *ap*.

I put them on, *nepitenañganašderesi*, or *nepittenaññ nepitenañganak*.

I take them off, *neghétʷipetenañganénesi*, or *neghétenaññ nepitenañganak*, 3. *agh*, *ap*.

Let a handle be made, etc., *ʷssidakʷaʷisits*.

A knife handle, *ʷsítakʷ*, or *ʷssidakʷkañi*.

I put a handle on it, *nʷssidakʷkaññ*; for him, *nʷssidakʷkésaññ*; *-késɡʷñ*, he makes one for me.

[MANCHON. — MUFF.]

meretses.

Taragðo ntsékðakʷ, or, *m̄da* [*mañda*] *ʷssidakʷaʷisitsi*, or *ʷssidakʷsisi*, without a handle.

[MANCHOT. — ONE-ARMED.]

I am one-armed, *negagasipedína*; lame, *negagasikañda*.

I am one-armed, or, I have my arm cut off, *nenabaʿreptína*, 3. *nab*.

[MANDER. — TO SUMMON.]

Nñikigðémi, I call.

I summon him, I make him come, *nñikðimañi*.

[MANGER. — TO EAT.]

Nesakkadañkðé, 3. *skadañkðé*, I prepare [food] to eat.

I eat, *nemitsesi*, 3. *mit*, or *nesəgrəsi*.

— that, *nemitsi*.

I eat fish, potatoes, apples, men (in general), dogs (in general), the feet of animals, etc. — [for these] one says (Lat. "dicitur") *nemšaṛi*; e.g., *nemšaṛik penak*, *nemessak*, dogs, etc.; *nemšaṛisk mégsak*, I eat the Iroquois.

I eat flesh, *sios nemitsi*, or *nemitsin*.

I feel like eating some of that, *negado˘tamen*.

I give him food, he being very hungry, *nenabatsihaṛi*.

I give him something to eat, *neda˘samaṛi*, 3. *sd*.

I put the morsel in his mouth, *nesa˘kamətraṛi*, or *nepiθaməraṛi*.

I put good food in his mouth, *nəripəderaṛi*.

I eat with [a utensil], *nesitsi˘ppi*; with him, *nəitsipəmaṛi*.

I eat with my fingers, *neretsi nedasé˘kaṛi*.

I prepare for him what is needed, *nenədenaṛi*, 3. *nədenaṛi*.

I prepare [food] to eat, *nəndaṛikdə*, 3. *nədaṛikdə*, or *-kəs*.

For him, *nesakadaṛikdə˘rraṛi*, 3. *sak*; prepare [something] for me, etc., *skadaṛikdə˘rri*, *nikkəāṛibi*.

I bring him food, *nederəsadasaṛi mitsəaṛigan*.

I get [food] ready, I make my kettle [prepare my pot], *nebagastaṛikdərsi*.

Nədaṛikəāri, I prepare [food] from time to time, it is my custom, etc.

I eat with him, or, I take [food] from the same dish as he, let the two of us eat, *nenisskadinéna*, *nisskadída*; they [eat together], *niss˘kadək*.

You two eat, *nisskadiks*; you three, *tskadiks*.

He puts his hand in the dish before his turn, or, he eats twice while I eat once, *nénegaṛimihsək sə*.

You eat twice while I eat once, *kenénegaṛimihi*.

I do not eat enough, *nənda˘ppi*, 3. *nəd*.

He eats quickly, *nabi˘pə*; I am full, *nəəmpi*, or *nəəmaṛibəsi*.

I put something [on] so that in eating I do not soil my clothing, *nebaradamen anitsəaṛigan*; so that the host does not fall [from my mouth], e.g., *nebaramaṛi hostisin*.

Nesipkaraṛimi, I can go a long time without eating, I can bear hunger for a long time.

Neni˘kékaraṛimi, one day.

Nenisəgnaraṛimi, two days.

Facsimile p. 112 · printed p. 481 · guide words MAN–MAN

(continued from previous page, under MANGER — TO EAT)

Nenesəgnaraṛimi, three days, etc.

Nedapamin kégsi, that which one eats with, etc., or, which serves as an accompaniment for eating something else, *nedapaminar aneskemenar*, etc.

Nemitsamasaṛi, I eat what he wanted to eat, I eat for him, whether by force, etc.

Nepesigamaṛi tsighené, e.g., I bite into it, I eat half of it with this bite, etc.

Ni késsəgniadasa, or *nikéssəgnearamia*, there is how long a time I have not eaten.

Asakaṛitsi nepétarami, I could hardly manage to come, so much have I fasted.

Netébipi, I have eaten enough.

Of that, *netébiˀtamen*, animate *netébiˀpañi*.

I go to bring him food, I make a habit of it, or, it is customarily I who bring it to him, *nenanañissamañi*.

Nesakadañkšaˀreghé, *nekisañkšareghé*, food is prepared for me, I am made master of the feast.

škebedənié, whether meat or fish, etc.

You always tell me to give you food, you mean by that to use up all my provisions — well then, I give you everything, *nšékañitesámañi*, 3. *ašek*.

I am reluctant to give food, wanting to spare the provisions, *nesaaghesi*.

[MS 331] I feel like eating something, whether fish, meat, etc., *nesšhədən*, 3. *šhədən*; *škebedənié*, or flesh, fish, etc.

I leave some of my food [uneaten], *nedakətsadámen*.

I cannot eat meat all by itself, *nenaˀnétañisipañigšadamen* *šios*.

I provide the food, *nesághérghé*.

The one who has provided it, or, the shepherd who feeds [his flock] (Lat. "pastor qui nutrit"), *saaghéššəinnə*.

The animals have eaten the corn, or your corn, *kedañiesəgar*, or *kedamenañigar*.

I go begging, seeking food, in the cabins, *nekisighé*, or *nekisigheski*, 3. *kis*.

Being in the cabin, he wishes...

...that food be given to him, *kévañisə*, 1st person *nekérañisi*, or *neneskaəvañibšéski*, 3. *kaš*.

I ask him for food, *nemikéəañimañi*.

I do not have enough to give food to everyone, *nənədaˀrra*, 3. *nə*.

I have none for him, *nənədaˀrrañi*.

I eat only acorns, *nebañgšáttegšé*; only meat, *nebañgšadámen*; only fatty meat, *nebañgšəñnəgšé*.

I am not accustomed to give food, *nesāakesi*, 3. *saakəšə*; it is also so said (Lat. "dicitur etiam"), but less correctly, *m̃da* [*mañda*] *nenetañisaris̃i*.

Eating that, my stomach turns, *nepetsətsiraə*.

I am accustomed to giving food, to several, to all, *nenekeməsi*, 3. *nekeməšə*.

I eat only meat, *nepañgšadámen*; only fatty meat, *nebañgšəñnəgšé*; only acorns, *nebañgšáttegšé*.

I take pleasure in eating, I eat willingly, *nəighimitsesi*, or *nəigaˀppi*.

These things are eaten, *mitsañisə*.

I eat what had been given to another to eat, *nəəañisaˀrrəmiˀppi*.

I give him to eat what had been given to me to eat, *nesañipesámañi*, or *neghəəakassamañi*. See *Saibisi*.

I give you food, etc., *kesañipesaməren is*, or *keghəəaghərmeren is*.

A small child who begins to eat, *ntapə*, *ntapəšə*, 1st person *nenitapi*.

I cannot speak, from fear and shame, on account of having this food; it is also said (Lat.) of goods which I am unable to possess, *nenesañisañisi*.

Nenesañisañisin is, I take that, I will not say afterward to whom it belongs that I have taken it.

The food of one who has died, of which a feast is made or which is eaten, *masségšə-mitsəañigan*.

I go to seek provisions, food, whether beaver, etc., *nenatebiˀka*.

[MANGER, continued. — TO EAT, continued.]

I eat only a little from time to time; I have no appetite; it is my habit to eat only a little, ever since I was born, *ñenánétaibi* or *nenanétapi*.

I do not eat because of my sickness; I cannot eat, *nedədenasé*, 3. *nədenasé*.

I have not yet eaten anything since morning, *éssema nəssepañisipi*.

What I have eaten repeats on me (reproaches me), *nepə'kšéri* or *nepə'kšérkañgn kégši*.

I am angry that I am given the smallest share, that I am given only a little to eat, *nemētasé*.

I am angry at him because he gives me the smallest share, *nemetasamañ*.

There are provisions, *mitsəñiganiké*.

I serve it up for him, *nesə'kamasañ*.

I eat everything, *neketámi*; that (a thing), *neketámen*, (animate) *neketámañ*.

I eat with him, *nšitsokkadəmañ* or *nšitsipəmañ*.

I gladly (willingly) give to eat, *nenekemesi*.

I give to eat, *neda'sar*, k. *sar*, *nedasarəhəban*, subj. *nia ésara*, *ran*, *ésarek*, *ésareg*, *ragə*, *régə ésamegəhədit*, *m̄da* [**mañda**, no] *nede'sarsə*, 3. *sarši*, imperative: *sari*, *sarihi is neda'sarené*, give me to eat, etc.

Monadam, the dog takes it, eats it, etc.; *amanadamen*, that (a thing); *amanamañr sipsar*, e.g., *manadañsə*, it has been taken, eaten, by a dog.

[See above, FAIM (Hunger), p. 240, 241.]

[MANQUER. — TO LACK, TO MISS.]

I lack nothing, I have all I need, *nemirañibédam* or *-damen*.

I lack that, *ñenadasihigən*.

I lack everything (all), *messisi kégši nenadasihigən*.

I lack nothing, *m̄da* [**mañda**, no] *kégši nenadasihigən*.

I suffer want of every thing, etc. (Lat.), *messisi nenadasihigən*.

1st subj. *messisi nédasihik*, negative *higəksə*.

2. *nédasihəsk*, neg. *hərsəksə*.

3. *nédasihət*, neg. *nedasitəksə*, who suffers no [want], etc. (Lat.)

I miss him, I cannot catch him, I cannot take him — e.g. a louse — *nebareniñi*, (inanimate) *nebarenenen*.

I miss in shooting, *nebarehañ* or *nebarehíghé*, 3. *arahíghé*.

Matsighen pesāi ni šétsi barahəsked, etc.

[MANTEAU. — CLOAK.]

Cloak in the French style, *siñnéghesek*.

[MARCHAND. — MERCHANT.]

Merchant, *nədañinkərañt*.

[MARCHANDISES. — MERCHANDISE.]

Merchandise; the house where the goods are, *nədañinkərahigamigər* or *matsessəhigamigər*.

[MARCHER. — TO WALK.]

He walks with his head down, *atsitaškəšsé*, 1st *nedatsitaškəšsé*.

I walk, *nepemæssé*, 3. *pem.*; slowly, *nemennæssé*.
 Quickly, whether uphill or downhill, *negðagðarimaísé*.
 I fall down faint from walking, *nesaĩkæté^cssé*.
 I walk by night, *nenibaísé*; I walk all the time (always) until nightfall, *nenikégæssé*.
 I walk part of the way, I have come part of the way, *neda^ckðaribæssé*, 3. *kðarĩ*, subj. *ékðaribæssét*;
neda^ckðaribæssaraĩ, I lead (conduct) him part of the way. [MS 332, 333]
 I walk on a bad road, *nesaagæssé*.
 I cannot walk because of the weakness of my feet, *nenanépnighi*, 3. *nanp*.
 I make noise while walking, *neti^ckésé*; they, *ti^ckarĩbaĩbaĩssak*.
 I walk on that and break it, *nebi^ctetékámen*, or *nesegðskitékámen*; on him, on his foot, e.g., *nebi^cteté^ckaðarĩ*, or
nesegðskitékaðarĩ.
 I walk on a plank, *nepesikkámen*.
 I walk on a piece of wood and break it, *nepðskðkámen*.
Aneghi kėskaĩðariméraĩa, when I walk, etc.; it is said of the whole body (Lat.), etc.

Facsimile p. 114 · printed p. 483 · guide words MAR–MAR

(continued from previous page, under MARCHER — TO WALK)

Nðrekamen, I walk at ease, I do not sink much into the snow, etc.
Ninissékkð *tétebeskaæssékð*, etc., walk two by two, *nissékð*, 1st person *nenissé^cbena*.
 I walk well, nothing hinders me, likewise, in fine weather, *nðræssé*.
 I walk in the water, *nepemaíséghe*.
 I walk right behind him, as in a procession, etc., *nesaaketsĩkaðarĩ*.
 I walk on my knees, *nedatsitegðaké^cssé*.
 I walk on all fours, *nepemígðsi*; or, crawling on my belly, *pemígðssð skðk*.
 I walk in the rain, *nekegheraĩnæssé*;
 — with the wind behind [me], *nenamségð*;
 — wind in front [of me], *nedaptsigðéssé*.
 I walk on four [legs], *nepemígðsi*; they [walk on all fours], *pememaĩgðak*.

[MARÉCAGE. — See below.]

[MARQUE. — MARK.]

A red mark that appears on the child's body, the mother having eaten some fruits, etc., while pregnant,
minse, *sar*. [See below, p. 337]
 MARSH, [land-]water of the earth [?], *megðak*, *megðakðr*, or *nebianaskikké*.
 I sink into it, *neððba^cké^ckam*.

[MARÉE. — TIDE.]

The tide is high, *psanessen*; low, *kisekat*, or *arĩptsĩkat*.
 It goes down, *ðsi^ckkat*; it rises, *tamágan*, which is also said (Lat. "dicitur etiam") *arĩptsĩtamagan*.
 It neither rises nor falls, *tzanebéghi*.
 It rises up to there, *ðavikðtamagak*.
 It falls down to there, *ðavikðkak*.

I embark on the rising tide, *tamagaghé nepési*.

I embark on the falling tide, *ʒsikeké nepési*.

[MARIAGE, MARIER. — MARRIAGE, TO MARRY.]

I want to marry, *nekadaʒatʒaĩnaĩ*, or *nekadaʒinisĩĩné˘na*, which is said (Lat. "dicitur ab utroque") of either [sex]; or *nekadaʒisitapésmaĩ*, which is heard [used] less correctly (Lat. "id minus bene audit").

I want to make gifts for that, *nekadaʒanshaĩ*.

I make them, *nemanshaĩ*, or *nepʒnatsésséé*.

The man makes them, *ʒinnas*, 1st person *nʒʒinnasi* (for the first time, [gifts] which consist of a gun or a necklace).

They are made, *ʒinaĩttin*, or *pʒnatsésséadin*.

If afterward blankets are given, it is called (Lat. "dicitur") *agʒihʒdin*.

If kettles, wampum, [or] skins, it is called (Lat.) *miredin*.

Have you made the gifts? *kekisʒinnasʒipesanaʒa*, or *kekisʒpʒnatsésséépesanaʒa*?

What gifts have been made? *taĩni éri miredin*?

She sends back the presents, *asataĩʒs*. [MS 334, 335]

1st person *neda˘sa˘tʒ*; they were sent back, *asataĩʒadin*.

When the girl or woman refuses, the other men say of her, *kʒssikké phāinem*, she wants nothing to do with the man; but the father simply says, *ʒigaĩdam*; the suitor, however, says (Lat. "vir autem dicit"), *neda˘sataĩghé*, I am refused, I am refused that which I offer.

The manner, e.g., in which one speaks to the missionary to obtain a girl or woman in marriage: —

One of the boy's relatives, e.g. the father, says to the missionary, *nederérmaĩ nenémaĩn*, *tsétsebakaĩdats*, *nirba ʒatʒaĩnaĩdé N.*, *nʒritéhaĩmaĩ*, *ʒrenasakes ʒé˘to*, *neskʒhmasaĩ*.

When she has consented, etc., *kisi neskʒhsmáreghe*, *kemiraĩ*, etc.

My request is consented to, I am granted what I ask, *nekisiskʒhmaĩghé*, or *nekiktaĩghé*.

When the missionary speaks about this to the father or mother of the girl, he says to them, *kekadaʒsiremeghé*.

If it is [someone asking] for another than his own daughter, etc., *kadaʒitsebakaĩdam ʒa phāinem N.*

Who is it that asks for her? *aʒenni kadaʒatʒaĩnaĩt*, or *aʒenni kédassiremit*?

Well then, I will speak of it to my relatives to learn if they want it, *peragátsi nedi˘raĩk késsaĩgʒdiég ari ʒrérdamshdidégatsi*.

The missionary speaks to the one who is asked for: —

Facsimile p. 115 · printed p. 484 · guide words MAR–MAT

(Continuation of the entry begun on the previous page.)

Do you want to marry? etc.; *kekadasitsebakaĩdam*? etc.; *mʒsak aritéhaĩsikkán*, *matsighentsi kétzataʒghé nemi˘taĩgʒs m̄dahaba* [*maĩdahaba*] *is kʒtsitsĩĩmerʒʒn*, *m̄da* [*maĩda*] *ketebéremers is ʒtsi*, *kiága taĩni érérmesian*, etc.

Do you not think of marrying your eldest [daughter]? *éssemanas kederérdam ʒennirba ʒitighémaĩdé nesesis*?

Do you consent that he marry? *kederisrérdamennasaba ʒennir kesesis nisĩihidídé*?

Naĩperaĩ, a widow sought in marriage by one of the relatives of her late husband; or, vice versa, a widower, etc.; 1st [person] *nenaĩpereghé*, or *nenaĩperaĩ*; 3rd [person] *ʒraĩperaĩr nenaĩpereréé*.

əssiredin, presents are brought for the marriage.

Nəssiremañi, I bring them, e.g. to the father, or etc.

Nəssiredamékkañi, I give the present of a kettle.

Nəssiredamékka kəkəðák, I give the present of several kettles.

Nəssiredaméktə peskəñidi, or *skəñisə*.

əssireməñisə, they are brought [as presents] for the woman.

Tənañisə, she receives them, or *tənem əa ədəssit*.

The publishing of the banns: —

N. N. kemi^ckəmereba kadási-pañbátami-nisəəak, *N. N. ni aneghi pézekəda nəñrañik*, or *si^ctamek*, or *si^cret*. [I publish the banns of marriage of N. N., who intend to be married, for the first time.]

The 2nd [time], *ni aneghi niseda nəñ^crañik*, etc.

The 3rd [time], *ni aneghi metsessara nəñrañik*, etc.

I will marry you tomorrow, *səbatsi kenəbasixérba*.

What the priest asks them: —

N. Kederəmañnasa N. əsə^ckkét asskamis. [N., will you take N. to wife?]

— *Nenisəñinéna érnasagak pañba^ctami-nisəñin?* and vice versa (Lat.) [i.e., the same question put to the woman].

Take [each other's] hand, *səxiretsénédikə*.

Put the ring on him (Lat.), *səxiretsədəderé*.

I am married — says the man (Lat.), *nekitsdə*; but the woman [says] (Lat.), *nəssi*.

They are married, *nissəəak*.

They love each other, *məssañiridítsir*.

I am married to her, or to him, *nəñtapəmañi*.

I married them, *nekisinibaxiñik*.

Do you have a wife? *phāñnemnasa kətzəñinañi?*

Where is your wife? *tañnəñiga nissəñégəa?*

He is, or she is, married, *təbakañdam*; they are [married], *təbakañdamək*.

He is not married, he cannot find anyone who is willing, *kəñghéghighikskəé*.

[MARMOTTER. — TO MUTTER, MURMUR.]

I mutter, murmur, *nekikimedənké*; 3rd [person] *kiki*.

[MARQUE. — MARK. See below, p. 337.]

[MARTEAU. — HAMMER.]

tsitañbéłgan, or *amare*, *amaris*.*

[MARSOUIN. — PORPOISE.]

White porpoise, *əñibamékə*. [MS 336, 337]

[MARQUE. — MARK.]

This is the mark, the figure of N., *əñiga édarasi^cχsída* N.

I put my mark, *nədəsi^cχsi*.

I mark [something] with a strap, in order to know it again when taking some measurement, etc., *nekikañbésemen*; likewise, with a piece of wood, *neki^hkakšemen*; likewise, using either [the strap or the wood], or the like, *netebakšnemen*.

[MARTE. — MARTEN.]

pépanakess; a marten-trap, *kerahígan*.

I catch one [in it]; likewise a beaver, etc., *neghe^hrha*.

A robe of marten [fur], *panakesšéšak*.

[MATACHER. — TO PAINT, TO STAIN (THE BODY).]

Eraghinašš, it must be painted, colored, etc.; it must be painted black, e.g. a board, etc., *mekazéséraghinašš*.

I paint a hide, *neniskšéghthémen*; wood, etc., *nemekšsaghenemen*; it must be painted, *mekšsaghenaišš*.

I paint myself, *nedéraghi*; 3rd [person] *éragš*.

I paint him, *nedéraghinañ*.

I am painted red, I paint myself [red], *nemekššanšéhš*; 3rd [person] *mek*.

I am stained red, or another [color], by chance, *nemamškanša*.

I am stained by accident, without meaning to, *nemamš^hkanšhé*.

[MÂTIN. — MORNING.]

tse^hkšé; very early in the morning, *ššpañšiši*.

[* From the English word "hammer." — Ed.]

Facsimile p. 116 · printed p. 485 · guide words MAU–MER

I will leave tomorrow very early in the morning, *nesspañššétsi*; 3rd [person] *sp*.

MAURE. — MOOR, OR NEGRO.

perakamen, *-ménak*.

[MÉCHANT. — WICKED; BAD-TEMPERED (OF A PERSON).]

I am wicked, easily angered, etc., *neneskañbai*.

I am wicked, *nematsenavakesi*; 3rd [person] *mat*.

I have nothing wicked [in me], *m̄da* [*kégsi^h] *nemšθšgš*; 3rd [person] *m̄da* [*mañda^h] *kégsi mšθšgši*.

MÉDAILLE. — MEDAL.

pañba^htami-ššriañ.

[MÉDECIN. — PHYSICIAN, DOCTOR.]

I am a physician, *nenštsaīgšé*, *nenštsaīgšaiñrañ*.

MÉDECINE. — MEDICINE.

nebizšn; to induce vomiting, *sagagš-i-nebizšn*.

Medicine for the eyes, *ššgnikšaiñgan*.

Medicine, ointment, plaster, *sipiššan nebizšn*, or *sipiššaiñ*.

I ask you for a medicine, *kšikštmšr nebizšn*.

What medicine are you asking of me? *kégsi nebizšn šikštmasian?*

Have you benefited from the medicine? *kšramarsinaša?* or *kšrañbédamennasha?*

I always carry, I always risk taking with me, my medicines, *nekisinepinar nšipenédamenar, nenebizšnar*.
 [MS 339] This medicine does me no good, no more good — I stop making use of it, *nedé'ksaibédamen*.
 This medicine is not good for burns, *m̃da* [*mañda*] *šrighenš métkazézimeghĩtsi*.
 It is good for cuts, *šrighen šéktéhsúmeghé štsi*.
 I swallow it, *nekšihadšn*; 3rd [person] *agš*; or *nemessihadšn*; 3rd [person] *am*.
 I make him swallow it, *nesa'kamšreraii*.

[MÉDIRE. — TO SLANDER, TO SPEAK ILL.]

I speak ill [of someone], *nšskšghémi*; of him, *nšskšmañ*, that is, *šsskšviš neteberšmañ*.

[MÉLANGE. — MIXTURE.]

With a mixture, *kš'radisi*; in composition, *kš'radé*.
 I mix that with [something], *nekš'radénemen* (inanimate); *nekšradénañ* (animate).
M̃da [*mañda*] *mina kš'radénañiši*, it can no longer be mixed with [anything], etc.

MELON D'EAU. — WATERMELON.

éskitamek ša'savé; plural *éskitameghir*; that is, [a melon] that is not cooked.
 It is ripe, *kisi nitsígšét*.
 I cut it (inanimate), *nederesemen*; (animate) *nederesañ*; or *nenštsitšnak*, I pick apples.
 Cut me off a piece [of it], *baghésemaš* (inanimate); I cut it, *nebaghésemen*; 1st [person, animate] *nebaghésemašaii*.

[MÉMOIRE. — MEMORY.]

I have the memory of that, I remember it, *nemi'kšitšhañ'damen*.
šsañimi téteba'tar katoaiganar, these words are too much alike [nearly synonyms].

[MÉNAGER. — TO BE SPARING WITH, TO MANAGE.]

I am sparing with the provisions, *nekš'paéredemen mitsšaiigan* (inanimate); *nekšpaérmañ šdamañ* (animate).

[MENTIR. — TO LIE.]

I lie, I tell [things] in vain, *nepiššaiñtsemi*.
 I lie, that is, I invent what I recount, and I tell it now [sometimes] one way, now [sometimes] another, *nebabšrebšé*.

[MENTON. — CHIN.]

My chin, *nkšš*; *kekš*; *šksš*.

[MÉPRISER, MÉPRISABLE. — TO DESPISE, DESPICABLE.]

Nekeneskershšmasi, I say of him that he is despicable — truly it suits him well.
Nekeneskershšmasaiiñ, I say to someone, "That one is despicable."
Kekeneskershšmšren, I tell you that that one is despicable.
Keneskérms'taiñgšat, or *keneskesetañgšat*, that smacks of contempt.
 I despise it (inanimate), *nekeneskérdamen*; (animate) *nekeneskéremañ*.
 I despise him, esteem him little, *nekeneskinašaii*; think little of him, *nemamégšéremañ*.
 I do everything for him carelessly, coarsely, *nemamégššhañ*.
 I am despised, no account is taken of me, *nekeneskíghi*.

[MER. — SEA.]

The sea, salt water, *səbékə*, *səbégək*; at/to the sea, *səbégək*.

Facsimile p. 117 · printed p. 486 · guide words MER–MET

[MÈRE. — MOTHER.]

[MS 340, 341] My mother, *nigaəs*; 3rd [person] *ɣigaəssar*. See "Kinship."

I have a mother, *nəigaəssi*.

ségak nedaraméskésaṛik, N. N. *métsinídegak*, or *nésaanigak*.

Is érisihidisa, or *deban*, N. N. *ségaknasa éraméskéəghigak*.

ségak kepaṛibaˀtamasésaṛinəgakti.

səṇga paṛibaˀtamasésagə.

ségak paṛibaˀtamasésagəgik.

MESSE. — MASS (the religious rite).

aramāiskaṛin;* I say it [I celebrate it], *nedaramāiské* (usage has prevailed [i.e., this is the common form]) (Lat.).

I serve it [I assist at it], *nenədenáké*; serve me the Mass, help me, *arenmasi*.

Always serve at Mass, *ési aramaiskémeghi kenədenaké*.

Do you know how to serve Mass? *kəsərdamennasa ahari nədenakémek?* or *kenitaṛisənədenakénasa?*

After Mass, *kisaramāiskémeghé*.

He came before Mass, *éssema ṛaramāiskéməkeban baiéˀpan*.

I pray during Mass, *nepaṛibaˀtam aramāiskaṛin*.

I want to teach you to serve Mass, *kekakékimereba kadási nədenakésaṛigan*.

Things pertaining to the service of the Mass, etc. (Lat.): —

əskiˀtagəi, dress yourself, etc.; *əskiˀtagəikə*, plural.

Kəssitə ṛir, *kəssitəkə ṛir*.

Take care of these robes, etc., *Məsak matsitəkkan*, *məsak matsitəˀkkəkə*.

The censer, *Skətai ataətek*.

The incense-boat, *Pəkə étaəapit*.

The sprinkler (aspergillum), *Arebéghiadəgan*.

I sprinkle them [with it], etc., *Nederebéghiadəsaṛik arenāibak*.

Nikaṛinəsséhédits əassənemaṛiganar ghéremeghik, that is, those who carry the torches walk first.

Nikaṛinəssétsik nisəak naˀ ədagəi aragəabihidits, that is, the two who go in front stop there, etc.

ədək əghik, or *ədəssétsik nemaṛ aragəabihidits*, etc.

Épemaṛi arəsséhédits nisəak, *nisəak arenakaṛi*, *nisəak aragəi paṛitsi*: two on the right, two on the left, etc.

We greet each other, etc., at the same time, *Tétebi kədəraṛghibena*.

Kinaṛaṛibamikə, *ne naṛibi kirəaṛi ketesṛnaṛi*, watch as I do, and do the same.

[MEASURE, MESURER. — MEASURE, TO MEASURE.]

A measure, *tebakəniəgan*.

I measure, *netebakəniəghé*; 3rd [person] *teb*.

Arakənaṛisə pézekəda, an ell.

I measure it, *netebaksnemen*; 3rd [person] *st*.

Measure yourselves to see who is taller, *tétebeghirsks aïérghirsk*.

Nekstéi, or *ä areghir*, he has a span [hand's-breadth]; *nisséi*, two; *ntséi*, or *ntséü*, three; *iéséi*, or *ä*, four; *naïnnéi*, or *ä*, five; *negsdañs ké'séi*, or *s*, six; *negsdañkaö ké'séi*, twelve, etc.; *nañsiretsé*, half a span; *nenighiretsé*, a finger's-breadth long [an inch].

[METTRE. — TO PUT, TO PLACE.]

I put it, *nepsnemen*; 3rd [person] *ap*.

I put it inside, *nepi'rañi*; 3rd [person] *api'rañi*; put it [in], *pi're*; do not put it [in], *mssak piriégats*.

I put one thing in place of another that I take, *netésäatzainemen*.

I put [them] all together in the same place, *nemañsittsn*; 3rd [person] *amañi*.

I am put, or something is put into me, *nepsnmaighé*.

I put [something] into him, *népsnmasañi*.

I put it there until tomorrow, either to cook it, or to finish it, etc. (inanimate) *nega'degsntsn*; (animate) *negadegsnrañi*.

I put it among [others], etc., I mix it, etc., *neki'rádenañi*.

I put it there (animate), *nededsrañi*; I put myself there, *nededsresi*.

[* Formed from the French *messe* ("Mass"). — Ed.]

Facsimile p. 118 · printed p. 487 · guide words MEU–MOC

I put it under my robe (inanimate), *nedarambsé'nemen*; (animate) *nañi*, or *nebimórin*.

I put it in a storm [?], a vessel, etc. (animate) *nedéperañi*; 3rd [person] *sdép*; (inanimate) *netéptsn*.

I put something in his hand, *nedaspañiretsénani*; put [it] in mine, *spañiretséni*.

I put it there, inside, *neda'tasatsn*.

I put it on top of something, e.g. a horse, *messiñi kegði nðski'ttrañi*.

Nepitsipsnemen, I put that in one place, thinking I am putting it in another, *patsi*; participle: *nederérdam patsi ni psnema*, or *pisñisi nederérdam is éto psnema*.

I put myself into something, *nebiresi*.

They gather around him, whether kneeling, etc. — e.g. around the cradle of the newborn Mary, *sdakðarapi'tanañsañi*; 1st [person] *nedakðarapitasañi*.

[MÛR, MÛRIR. — RIPE, TO RIPEN.]

The grain is ripe, *kisi nitsigðét*.

The grains are ripening, *skamñnar nitsigðédðr*.

That is [ripe], *kisighen*; the fruits are [ripe], *atsi'tar*; they are not [ripe], *sekaretsñar*, *éssema atsitéxiar*.

[Page 342 of the MS. is blank.]

[MEUBLE. — FURNITURE.]

[MS 343] My furniture, *nematséssm*; *mar*.

The furniture of the deceased man or woman, *srir sassigðanañ'ghir*; or, she who brings it says, "I make a gift on behalf of the dead," *nepakiteníghé sañga stsi metsinédebána*.

[MEURTRIR. — TO BRUISE.]

I am all bruised, *messiñi minañbñi're nhaghé késthúmek*; 1st [person] *neminañbñi'ra*.

You are [bruised], *messisi minañbïi're khaghé késthèrek*.

He is [bruised], *messisi minañbïi're shaghé késthètt*.

[MIETTE. — CRUMB.]

Crumbs, whether of bread or of other things, *béierañghir*.

My crumbs, *nebiétamenar*.

[MIEUX. — BETTER.]

I make a better canoe than you [do], *nia srahami neni'tañstóri*.

MILIEU. — MIDDLE.

nañsisi.

During the day, [at] the middle, *érigñkizekak nañsisi*, or *paskété*.

It is noon, that is, the middle of the day, *paské*.

The middle of the road, *nañsisi*, or *añptasisi*.

In the middle of the river, *tsaëtegé*.

Midnight, the middle of the night, *nañsitebi'kat*.

He is in the middle of us, *nedéidopi'tasanna*.

I am in the middle, *nedéidopitañgsk*.

[MINE. — FEIGNED LOOK, TRICK.]

I trick him, by making him turn his face so that he does not see me take what he was holding and had set down for a moment, etc.; the same [phrase serves for], *nñigéthrañ, nenitzañ*.

[MINCE. — THIN.]

That is thin, round in shape, *pi'a'kəat* (inanimate); (animate) *pi'a'kəss, pi'a'kəsesen*, or *asabisasabañ*, e.g.

Thin and flat, like bark, a board, etc., *asabé, asabigəagat* (inanimate); (animate) *asabéss*.

Thin, e.g. a blanket, *asabéghesen*; thick, *kepaktəgat, or kepaghé; asabéghen*, a thin hide.

MIROIR. — MIRROR.

bibinaətsakəañgan.

I look at myself in it, *nebibinaətsakəañsi*; 3rd [person] *bib*.

[MISÉRABLE. — WRETCHED, MISERABLE.]

I am in distress, *nemesäirissaakké tai'ka*, [MS 343a, 343b]; 3rd [person] *mes*, that is, *ési saagat nederarokké*.

I am wretched, *neketemañghesessi*; 3rd [person] *ket*.

I make him wretched, *neketemañghíhañ*.

I regard him as wretched, *nedəssinaəañ*.

MISÉRICORDE. — MERCY. See "Compassion."

MITAINE. — MITTEN.

meretses, sar, mar, nemeretses, etc.

I put them on, *nemeretsésahəsi*.

I take them off, *nekétsimeretsessé'nesi*.

[MOCQUER. — TO MOCK.]

I mock that, *nemamesanətemen*.

I mock him, I listen to him with contempt, *nekeneski^ctasaĩ*; of you, *keneski^ctər*.

I mock him, *nemamessanímaĩ*, or *nematsipenémaĩ*.

I mock that, *nemamesan^sc^ctemen*.

Not even that, not even the slightest thing, *ni arghikkδiəsi*.

Facsimile p. 119 · printed p. 488 · guide words MOD–MOU

[MODESTE. — MODEST.]

He is modest, does not jest, etc., *saĩness*; 1st [person] *nsaĩnesi*.

MOËLLE. — MARROW (which is in the bones).

šin.

Marrow [pith] of trees, *asip*.

[MOIS. — MONTH.]

A month, *pézek^s kizəs*. See "Moon" [p. 319].

How many months is it since he was born? *késsakna^sa kizəssak sa iarenaĩbaidebaĩ?*

It is six months, *negsdaĩsga késs^sa kizəss^sa*.

She begins to have her [monthly] courses, *kəraĩs^s*; 1st [person] *nekəraĩsi*.

She has them regularly, *tsebíghe*.

[MOISI. — MOLDY.]

That is moldy, *agšaĩgšĩ^ré*; the bread is [moldy], *agšaĩgšĩ^ré abaĩn*.

[MOITIÉ. — HALF.]

Half, lengthwise, *isies* (inanimate) *isié*; crosswise, *pə^kkšies* (inanimate) *pə^kkšié*.

[MOQUER. — TO MOCK. See above, "Mocquer."]

MORUE. — COD (fish).

nš^ckamék^s.

[MONCEAU. — HEAP, PILE.]

I put [it] in a pile, with a broom [rake], etc. (inanimate) *nemaĩgšékámen*; (animate) *nemaĩgšé^craĩk*; pile them up, *maĩgšaməsk^s šir*.

With the hands, (inanimate) *nemaĩgšénemen*; (animate) *nemaĩgšénaĩk*.

Put that further, toward another side, *is eri asa^ctə*; 1st [person] *neda^csatsən*; likewise, I unload, etc.

MONRÉAL. — MONTREAL.

Aĩsitsšansk.

[MS 344, 345] [MONTRER. — TO SHOW.]

I show, make [something] be seen, *nenamitršé*, or *nenamiršé*; to him, etc., *nenamittraĩ*, or *nebibinštraĩ*, or *nenamiraĩ*.

I show that, *nenamirən*.

I let him see [it], I show him, *nešéšittraĩ*.

Show me that, *namittri*, or *namiri*.

Show [me] so that I may see what it is like, *nekikinamen taĩni érighek*.

I lead him to show him where I killed the animal, e.g., *nekikinssarañi*.

MONTAGNE. — MOUNTAIN.

pemadené; above the mountain, *ssédenéghé*, or *ssañiksk*, or *ssañikéghé*; at the foot, *némékaañiki*; along [the slope], *nsta^cdené*; around it, *ssinadené*; on the other side, *agañimadené*; the descent, *penañikañistsessen*; the ascent, *tekðañikessen*.

I climb, I grip [claw upward] as I go, *nedahañidañbatsi*.

It is difficult to climb up there, *ni saaghiarañidasésen*.

[MONTER. — TO CLIMB, TO GO UP.]

I climb — a ladder, a tree, *nederañidasé*; 3rd [person] *arañi*.

I cry while climbing, so difficult is it, *nasétañidasé*.

I go up, e.g. to the altar, *netekssakðé*; 3rd [person] *tekssakðé*.

I climb the mountain, *neda^ckðañiki*.

I descend it, *nepenañiki*.

The bear climbs a tree, or the squirrel [does], etc., *arañidasé^cré*; let him climb, etc., *arañidasérañts*; 1st [person] *nedarañidasé^cra*.

One goes up, e.g., the river, to get there — that is, one goes against the current, *akstéhañss*.

I go up it [the river], *neda^cksté^chemen*.

At the upper reach of the river, *akðdañi*.

The fish go up the rivers, *ssderakstañinañi*; singular *ssderakstañin*.

You will go up as far as that pine tree, *kepétakstéhembra kðésékkét*; 1st [person] *nepétaksté^chemen*.

[MORDRE. — TO BITE.]

I bite, *nesāghé*.

I bite him, *nesagamañi*.

The serpent bit me, *nesagamekss sksk* — said also of a dog, etc. (Lat.).

I bite his ear, cut it off with my teeth, *netemañirakesebañi*.

[MORCEAU. — PIECE, MORSEL.]

I put the morsel to his mouth, *nesa^ckamssrañi*, *-ttrañi*.

I cut it into small pieces (inanimate) *nese^cksskesemen*; (animate) *nese^cksskesañi*; it must be [cut into pieces], etc., *se^cksskesañss*.

Into large pieces, *netzatzébesemen*.

[MORT. — DEATH. See below, "Mort," p. 347.]

[MOUCHER. — TO WIPE THE NOSE.]

Wipe the child who is snotty, *kassedss*- [continued on next page].

Facsimile p. 120 · printed p. 489 · guide words MOU–MOR

[continued from previous page] *néné*; 1st [person] *nekassedssné^cnañi*. [See below, "Moucher," p. 347.]

[MOURIR. — TO DIE.]

I die, I am dead, *nemétsiné*; 3rd [person] *mét*.

How did he die? *tañini ssderinañin*?

He ate for the last time, *metsi'pə*; 1st [person] *nemetsi'pi*.

I die in exchange, in his place, *nebemitnemasin nhaghé*.

I die for him, *nedarinésaĩ*, or *nenepšaĩmaĩ*.

He is dead, he gave up the spirit, *éremié'kšaraĩmš*, or *é'kšaraĩmš*, or *ékšaĩbadam*; 1st [person] *nedérmie'kšaraĩmi*, or *nedé'kšaraĩmi*, or *nedé'kšaĩbadam*.

One who comes back not knowing who he is [was] — whether a spirit, etc., *šanaĩgmesš*, *ššak*.

A dead person who comes back after his death, *ké'taĩššš*, *ššak*.

I am afraid of it, *nesaĩši*; 3rd [person] *tsaĩšš*.

They go to weep for the dead, to cover the face, etc., *nantsi-mašapansšak*, or *nantsi-šrankenigak*.

Métsinéda éraĩgšmaĩdebani cōisak, the relatives of the dead [so] agree.

Émesis m̃da [*maĩda*] *métsina*, my elder sister is dead. [The] younger [sister], *šédškaĩn m̃da* [*maĩda*].

My elder brother is dead, *E'kémšga métsina*.

His elder brother is dead, *É'kém̃da* [*ékémaĩda*] *ša métsina*.

[MORT. — DEATH.]

[MS 347] I beat him to make him die, he dies while I am beating him, *nekšaskštéhaĩ*.

I fall dead, all at once, *nesarkiné*, or *nekšérkšiné*.

I expose my person to death, e.g. going to war, etc., *nemétanaskérdámen nhaghé*.

I always have the thought that I shall die soon, *nepéssšdérdamen*, or *kaĩghéga*, *nedaskšaĩdamen nemétsinaĩn*.

Nepšéremaĩ, I believe that he will die.

I utter the death-cry, *nekšémi*.

That makes me die, *io nenepšaĩdamen*, *nenepšaĩmegšn šdaršgšaĩgan*.

I fear death, *neségšesi kédasina*, or *nesékpaĩné*.

I live long, I die with difficulty, *nesibíné*.

One dies, *messimétsinaĩn*.

A child has died, is extinguished, *nekassénigaĩn ašaĩsis*.

I am dead, extinguished, *nenikassé*; *kenikassé*; *nikassé*.

They are extinguished, *nikassénigak*; you and we, you and I, *kenikassénighebena*.

Where will you go after your death? *taĩnetsenasa éiaĩan kisi métsinaáné*?

What will become of you if you should come to die without having repented? *taĩnetsi éritóan metsinaané kaĩdak m̃da* [*maĩda*] *aĩnersišané*?

Those who seized Jesus all fell dead, *pemaĩgšak*.

We all fall dead, etc., *kepemaĩgšébena*.

You fall, etc., *kepemaĩgšéba*, etc. See page 344, above, etc.

Kepaĩba'tamaséšaĩna N. *šedarensmaĩda*, *taĩ šnizaĩna*.

Kep. [i.e. *Kepaĩba'tamaséšaĩna*, "I pray for..."] etc. N. *éšitsiémaĩda pézekša*, *taĩ éphâinemšmaĩda*.

Kep. etc. N. *šésésmaĩda*, or *šésemšmaĩda*, or *šédš'kšmesmaĩda*, or *ékismaĩda*, or *šédokkaĩnmaĩda*, *šésagamšmaĩda*, or *éšigašsmaĩda*.

Nedarokkaĩrkš éšigašssitebana, or *šénizaĩnidebana*.

Let us pray for N., *škkšdšma nisigaden métsinésaana*.

For the father, *šénighihigš-maĩda*; his children, *nedarokkaĩregšk šnizaĩnebáni*.

I have my shoes on my feet while dead in the tomb, *nekekesin*; 3rd [person] *kekesin*.
Nekekesinnar, I have all my belongings with me in the tomb; 3rd [person] *akekesinnar*.
 I attend his death like the others, *neséisi*.
 I do not attend it, *nškaäisi*.
 He is about to die by accident, *E^cdaripis*, or *édaripisit*; 1st [person] *nededaripisi*.

Facsimile p. 121 · printed p. 490 · guide words MOT–MUL

I cover the death by giving a present, etc., *neda^cssaiñ*; my covering, *nedagšanéχaiñ*, or *nemeragšahaiñ*.
 One who is dead, if one speaks of him, e.g., it is said (Lat.), *ke^ctañsša*.
 I come back from a swoon, *nedañbarañmi^cra*.
Nemesitéhaiñmaiñ, or *nemesäiresi*, I remember him dead, that is why I weep.
Métsinésaana m̃da [*mañda*] *apisañiné amirañinésa Jesšsar pézekšn*, *šdakkikkaññ ni éri aritéhaiñisa pañba^ctamašésinets*.
 Things prevent me, whether from fleeing or from walking, which is the reason I am abandoned and must die there, etc., *Pezekšnšk nededaripisi*.

MOT. — WORD.

ghersšaiñgan, or *ketsaiñgan*; I say only part of it, *netagširaršétañ'gšsi*; 3rd [person] *tag*.
šsaiñmi tébeba^ctar ketoaiñganar, these words are too much the same [nearly synonyms].
 Look for a word that ends, e.g., in *masaiñ*, *kširasats ketoaiñgan métanaski-š^ctamek*, *masaiñ*.
 I do not understand a single word of what you say, *m̃da* [*mañda*] *tégné negšdañinkšat kšéstšš*.
 I tell it to you in a word, etc., *negšdañinkšat kedañdökkéšren*.

[MOUCHER. — TO WIPE THE NOSE.]

I wipe my nose, *nesańgšai*; 3rd [person] *sanigš*.
 Wipe the child who is snotty, *kassedsšnéné*; 1st [person] *nekassedsšnénaiñ*.

[MOUCHE. — FLY (insect).]

A fly, *pštsésé*, *šak*, or *pštsésé*.

[MOUCHETER. — SPECKLED, SPOTTED.]

It is speckled, *pepesaghikesš*, or *pepesaghigš* (inanimate) *pepesaghigen*, or *pepesagašičaiñš*.

[MOUILLER. — TO WET, TO GET WET.]

I wet it with saliva, putting it to my mouth, *nemšsebégará^ctamen*.
 Using water, [on a moose-hide (?)], (animate) e.g. *sé nesēsñbighiharaiñ*, *nenēsñbégheñemen*.
 That is wet, *mšsebégat* (animate) *bégessš*.
 I am all wet, *nemoussebéghesi*, or *nebašbañšé*.
 That is wet, *bašbé*; those things are [wet], *bašbar*; I wet it, *nebašbañšaraiñ*.
 I wet myself, or my feet, crossing the brook, *nederañšéghé*.
 A wet man, *bašbasaiñdañšš*; 1st [person] *nebašbasadšn*.
 A deerskin is wet, e.g., *bašbé*; plural *sak*, *bašbak*, or *mšsbéghéšš*.
 My blanket, e.g., is wet, frozen [glazed], from my breath during the night, e.g., *nekigšarañisin*.
 It is wetted, *mšsbéghihadañšš*.

I wet it, *neməsbégihadən* (animate) *harəi*.

MOULIN. — MILL.

tagəhaigan; I grind wheat there, *nenaitéassi*; 3rd [person] *naï*.

MOUSSE. — MOSS.

assakamikə, *gər*.

MOUVETTE. — STIRRER (to stir the kettle).

arbékhiḡan; I stir with one, *nederebékhíghé*; I make one, *nederebékhiganikké*.

[Page 348 of the MS. is blank.]

[MUER. — TO MOLT. See below.]

[MUET. — MUTE, DUMB.]

He is mute, *nanétaiñsé*; 1st [person] *nenanétaiñsé*. [MS 349]

[MUER. — TO MOLT, TO SHED.]

An animal that molts, *aĩptipeskəsaḡahadə*; it has lost its hair, *mé^ctaḡéhadə*; it grows back, *sañ'gaḡé*; it has grown back halfway, *nérañsaḡéhadə*, or *nérañsaḡé*; it is [back to] its ordinary size, *ḡémaḡé*.

[MULTIPLIER. — TO MULTIPLY.]

The loaves are multiplied, *peska^craḡ abaĩnak*.

Pesk^cré kəḡə, the kettle[^c's contents] multiplied — there was little, and it turns out to be as much as a lot, there is even some left over.

Nepeskaĩnemen mitsəaigan, I multiply the food.

Nepeskaĩghenaḡé, I distribute [it] and there is still some left over, even though there was little.

[Pages 350 and 351 of the MS. are blank.]

Facsimile p. 122 · printed p. 491 · guide words NAG–NEZ

N.

[NAGER. — TO SWIM.]

[MS 352, 353] I swim while bathing, *nepemakəĩtsin*.

I cross the river by swimming, *nebikagáhamen*; 3rd [person] *abi*.

I paddle, *nəḡaaĩbié*; 3rd [person] *əḡaaĩbié*; imperative *əḡaaĩbié*, or *neni^ctaĩsibié*.

I swim ahead of the canoe, *nenikaĩneké*; behind [it], *nətsitsiké*; in the middle, *nenaiñəragəḡaham*.

I am tired of swimming, *nesaəśáni*; 3rd [person] *sasa^cśanə*.

Nepemipiébena nederipiébena, we go, we head that way in a canoe, etc.; *ari piaredin*, one goes, etc.; *Taĩni éri piéssa*? [Where did he go?] Answer: *ədékka əderipiaĩneban*.

Nepemipiébena, nederipié^cbena, we go there by canoe, paddling, etc.

Taĩni éri piéssa? Where has he gone? etc.

ədékka əderipiaĩneban.

Ari piaredin, one goes that way, etc.

I use the paddle, *nəḡam*; 3rd [person] *əḡatam*, or *nəḡahamen*; 3rd [person] *əḡáhamen*; imperative *əḡahi*.

I always swim, *nekeskamipié*.

NAÏTRE. — TO BE BORN.

A child is born, *ɬdarenaïbaï ʌʌaïsis*, or *arenaïbao*, or *baïo*.

He was born with malice [in him], *ɬnespighin*, or *ɬnespigsaïdamen matsenasakesɬangan*.

A child is born, it has come out, it is [now] on earth, *akisi metabi ʌʌaïsis*, or *kisi metabɬ*; plural *bɬak*, or *nigɬ*; that is, *kisi metsisi apɬ*.

[NATION. — NATION.]

The various nations

[NATTE. — MAT (woven).]

I put my robe down as a mat, *nedanarraïin nedassé*.

I fix up your mat, *nɬranakkaïin kedápɬn*.

On what shall I sit, what shall I have for a mat? *kégɬi nedanákasin*, or *kegɬi énaʔkaʔ*

I have a mat, I have something to sit on, *nedanaʔké*.

I have a deerskin, or a bearskin [to sit on], *nedanaʔkaïin sé*, or *meskɬé*, etc.

There are mats, the cabin is matted [floored with mats], *anaʔkaïisɬ*.

A mat, a hide, etc., on which one sits, *anaʔkaïin*.

A rush mat, *anaïisen*, *nar*; my mat, *nedanaïisen*.

I make one, *nederittɬn anaïisen*.

[NATUREL. — NATURE, DISPOSITION.]

He is of a very wicked nature, he gets angry, scolds constantly, *akɬnasakessɬ*; 1st [person] *nedakɬnasákesi*.

He appears to be of a wicked nature, *matsekamighesüinaï'gɬsɬ*.

[NAUFRAGE. — SHIPWRECK.]

I suffer a loss, an accident befalls me, *neséghiné*, [MS 354, 355] or *nüéghiné*.

I am shipwrecked, my canoe is broken, etc., *negɬskaïisi*; 3rd [person] *gɬs*.

Have pity on those who have been shipwrecked, load their belongings, divide the men among the canoes, etc., *ketemaighérmɬkɬ ɬeghi kɬskaïisétik nétsik, pɬsitskɬ kégɬssar tɬatzébipɬsihɬkɬ arenaïbak ɬrinénkɬérdikɬ*.

NAVIRE. — SHIP.

ketɬrakɬ, gɬr.

[NERF. — NERVE. See below.]

[NEZ. — NOSE.]

My nose, *nekiʔtan*; 3rd [person] *kiʔtan*; I bleed from the nose, *nebekíʔtana*; 3rd [person] *beg*.

NÉGE [Neige] . — SNOW.

ɬasaïiri; there is some, *ɬasaïiriʔké*; much, *pessaïigɬaʔté*, or *pessaïigɬaʔré*.

One sinks into it up to there, *ɬdékka pekɬahaïisɬ*.

There is [snow] up to there, *iɬga arspaïigɬaʔté*.

You would see men falling into the fire as thickly as [snow falls] when it snows, etc., *kenamihaïibanik arenaïbak kedaskɬtâik, mátsena péssaïighi ni akéssinaï péniraïtsik*.

It snows, *psan*; it has snowed, *psanɬssa*; it drifts [is carried by wind], *keraden*.

It [snow] melts, *nsgsbéssə ʒasañri*; there is more, *métritté*, or *métbéssə*, or *méteritté*.

I remove the snow from the cabin, *nemagañriˀtamen ʒigšañm*; I remove it in order to make camp, wherever it may be, *nemagañriˀpi*.

I put some in the kettle, *negənhapiˀké*.

Put some in, *gənhapiˀké*.

I eat some of it, *nemšañriágšé*.

There is a lot of snow, *pessañgəaˀté*.

Up to where is there [snow]? *tañne nasa arañgəaˀré?*

Up to the knee, e.g., *meketegək*.

Penakəˀté, the snow falls as [wet] rain, from the trees, from a tree (Lat.).

Ni arañgəaˀré, it has snowed that much, showing with the finger, or the hand, etc.

Kesiˀpə, or *kesipsañ*, or *pessankəpə*, it snows a lot.

[NÉGLIGER. — TO NEGLECT.]

I neglect it, I do not look at it, e.g., something that I find, etc., *nedariañbadámen*, *nedariañbamañ ʒəpəpə* *kañdak*.

NERF. — NERVE, SINEW (thread of sinew).

kikəññi, *ar*.

The nerve/sinew of a man's body, or of animals, *ətsét*, *tar*.

[NETTOYER. — TO CLEAN.]

I clean it, using a stick, wood, etc., *nebañtéˀhemen*; 3rd [person] *abas*; (animate) *-téhañ sé kañdok*.

— the kettle, *nekesebaharañ kəkə*.

— the bark dish, *nekesesitsəghenemen*, or *nekesesebahadən*.

[NEVEU. — NEPHEW. See below, p. 357.]

[NEUF. — NINE. See below, p. 357.]

[NEZ. — NOSE. See above.]

NID D'OISEAU. — BIRD'S NEST.

ʒasesé.

[NIER. — TO DENY.]

I deny, *nedighésé*; 3rd [person] *igh*, or *nebégəʒəšé*; St. Peter, e.g., denies Jesus, *abégəʒəʒañmañ Jesəssar*.

I deny it to him, *netighəʒamañ*.

I deny that, *netighəʒañdámen is*.

[MS 356, 357] [NOËL. — CHRISTMAS. See below.]

NŒUD, [NOUER] . — KNOT, TO TIE.

ketsipriadigan; it is tied, *kisi ketsipriadañsə*.

I tie it, *nekitsipriadən*; 3rd [person] *akitsipkiadən*; (animate) *-harañ*.

A knot in wood [of a tree], *peskaañtekən*, *nəʒ*; *mesəñripeskaañtekəñkəsə* (inanimate) *mesəñripeskaañtekəñégat*: this bread is very full of knots [lumps].

NEVEU. — NEPHEW. See "Kinship."

NEUF. — NINE, nine times. See "The Numbers."

[NOYER. — TO DROWN.]

I drown myself, I throw myself into the water, etc., *netsapakañresi nebik*.

He drowned, *nebik dari'na, tsasapi'ra*; 1st [person] *erxe nebik nededariné*.

NOËL. — CHRISTMAS.

One prays at night [i.e., Midnight Mass], *nibaipaiiba'taïss*, or *nibañhañmiañimeghé*.

NOIR. — BLACK.

mkazésighen (animate) *mekazésigx*; *sasan*, *nesseghighen*, *gx*; noun form *nésseghek*.

My garment is black, *nemikazésséxé*; 3rd [person] *mkazésséxé*; red, white, yellow. See "Garment."

[NOIRCIR. — TO BLACKEN.]

I blacken myself, with charcoal, *nemesedañgšé mkasé*; him, *nemesedañgšénañ mkasé*; my shirt is black, *mkazési nedañtšréhañsé*, or *nemikazési-añtšréhañsé*.

NOISETTE. — HAZELNUT.

pagañnes, *ar*.

NOIX. — WALNUT.

pagañ, *nar*; the walnut tree, *pagañnsi*.

I crack it with my teeth, *nesekškadámen*; with an instrument, a stone, an axe, *nepagañsi*.

I knock some down, or something else (Lat.), *nebenté'hémen*.

Worms eat them, *amitsinañr škšgak*.

NOM. — NAME.

nšisšañgan.

His name, *šderisisšañgan*; my name, *nederisisšañgan*.

He revives the name, e.g., of *añbigañséx nañbisisš*, or *šnañbisisšna añbigañséda*; 1st [person] *nenañbisisšna añbigañséda*.

I am called [my name is]. See in its own place (Lat.).

I pronounce, e.g., the name of Jesus, *nenesedóhomen Jesús šderixi ššañgan*, *nenesedohañ Jesús*.

A name difficult to pronounce, *saaghisiregšat*.

[NOURRICE, NOURRIR. — NURSE, TO NOURISH.]

I am a nurse, *nenšsai*.

I nourish, I take care to provide for [someone's] living, [MS 358, 359] *nesaghéssin*; him, *nesaghéssañmañ*.

Facsimile p. 124 · printed p. 493 · guide words NOM-NOU

I nourish him, I furnish him with good food. See "To Eat." [See also p. 360.]

[NOMS. — NAMES. See "Name," p. 357.]

The Saint John River, *šrastegš*.

Orange [Albany], *Temañgan*.

Sañkedé'rañk, it is a place fairly close to here, on the sea, etc.

The priests, *sañbeskðésiañtsik*, from the word (Lat.) *keskðébi*, collar.

The Recollects, who go barefoot, *mémesaaghikañdésik*, or *mémesaaghiésidésik*; or, from the hood [cowl] they are called (Lat.), *añgðskðésñnnhaghik*.

Matsibigðadðssek, the river where Mr. de St. Castin lives.

Boston, *Méssatsðsek*.

Aghenibékki, the river of *Añmesðkkañtti*.

[NOMBRE. — NUMBER.]

The Numbers: —

| # | Abstract number | Concrete (animate) | Concrete (inanimate) | Multiplicative ("times") |

| --- | --- | --- | --- | --- |

| 1 | *pézekð* | *pézekð* | *pézekñ* | *pézekðda* (once) |

| 2 | *niss* | *nissak* | *nisenñr* | *nisseda* |

| 3 | *nass* | *n^orsak* | *nhanñr* | *ntsedá* |

| 4 | *iés* | *iésak* | *iésññr* | *iésda* |

| 5 | *baréneskð* | *nañññsak* | *nañññenñr* | *nañññeda* |

| 6 | *nekðdañis* | *negðdañiskéssak* | *negðdañiskéssenñr* | *negðdañiskésseda* |

| 7 | *tañbaðañis* | *tañbaðañiskéssak* | (and so for the rest) | (and so for the rest) |

| 8 | *ntsañisek* | (and so for the rest) | | |

| 9 | *nñrisi* | | | |

| 10 | *mtára* | | | |

| 11 | *negðdañinkáo* | | | |

| 12 | *nisañinkáo* | | | |

| 13 | *tsañinkáo* | | | |

| 14 | *iésañinkáo* | | | |

| 15 | *naññnañinkáo*, or *késsaññ* | | | |

| 16 | *negðdaññntsañinkáo* | | | |

| 17 | *tañbaðaññntsañinkáo* | | | |

| 18 | *ntsañisek-késsañinkáo* | | | |

| 19 | *nñrisi-késsañinkáo* | | | |

| 20 | *nisineské* | | | |

| 21 | *nisineské tãiba pézekð* | | | |

| 22 | *nisiniské tãiba niss* | | | |

| 30 | *tsineské* | | | |

| 31 | *tsineské tãiba pezekð*, and so on, etc. | | | |

| 40 | *iésineské* | | | |

| 50 | *naññineské* | | | |

| 60 | *negðdañiskéssineské*, etc. | | | |

| 100 | *negðda^otegðé* | | | |

| 200 | *nesa^otegðé* | | | |

| 1,000 | *negðdamkðaða^oki* | | | |

| 2,000 | *nisamkṣaʿki* | | |

| 3,000 | *tsamkṣaʿki* | | |

| 10,000 | *negṣdaʿtegṣṣéḡāmgṣaʿki*, etc. | | |

How many are there of that, e.g., of syllables? *késsenṣio*?

Answer: 4, *iéṣṣṣio*; 3, *nhaṣṣio*; etc.

They are two hundred warriors, e.g., *nisatteḡṣṣéssṣ*.

[NOUVEAU. — NEW.]

Pirié, new; *m̃da* [*maṇda*] *piriāiṣi* [MS 360, 361] *ketsiniséskṣghé ṣtsi*, there is nothing new with regard to God.

I give you my person anew, *nṣṣski kemireren nhaghé*.

ṣski, anew; *pirimaskesé*, a new robe.

Piri, anew; *piriné*, that is [new].

[NOURRIR. — TO NOURISH. See p. 358.]

I nourish, e.g., a bird, an animal, *nenitasṣmaṣi*.

[NOURRISSON. — NURSLING, FOSTER-CHILD.]

My nursling, my pupil, *nenitasṣm*, *mak*.

[NOUVEAU. — NEW. See above.]

[NOUVELLES. — NEWS.]

What news does one tell? *kégṣi aritaṣṣṣat*?

Good news, *ṣritaṣṣṣat*; bad [news], *matsitaṣṣṣat*; distressing [news], *saaktaṣṣṣat*, or *meskaṣṣṣat*.

The news spreads, *kistaṣṣṣat*.

I tell it, I recount it, *nederaiṣtsemi*, or *nedaiṣtsemi*; 3rd [person] *aṣṣtsemṣ*.

I learn of it, I hear it (Lat.), *nekiʿktam*.

I carry the news, *nepéstaṣṣṣadokké*; to someone, *-dokkéṣai*.

Go carry the news, *aritaṣṣṣadokké*.

I bring it while running [fleeing], *nepétsiṣphéé*.

That is all the news, *ni nemétaṣṣtsemin*.

I go to find out what news is being told, *nekṣsnṣʿtama*; about him, *nekṣsnṣʿtamaṣai*.

Facsimile p. 125 · printed p. 494 · guide words NUD—OBS

[NUD. — NAKED.]

I am naked, *nedaṣṣimesaghiʿra*; 3rd [person] *amé ghiʿré*, or *nemṣssagheʿra*; 3rd [person] *mṣs*.

I strip him, I make him naked, *nepaskenaṣi*, or *neghédenemaṣaiṣinar ṣdassar*; 3rd [person] *ag*.

I lead him, I take him along all naked, *nemémesagṣṣsaraṣi*, or *nemémesaghenaiṣi*.

He becomes naked, *ni amémesaghenesin*.

NUÉE. — CLOUD.

assṣkṣ; the cloud goes that way, *assṣkṣ ṣdaʿkṣiʿré*, or *assṣkṣ ṣtsitan*.

[NUIRE. — TO HARM.]

The cabin, e.g., is in the way, it keeps one from [something], etc., *atsérkass*.

It must be taken down, *nəghenaiss*, or *nə'kaiss* — at least the part, *pə'ksié*, *nə'kaiss*; *ké'taiss*, in order to move it.

I cannot harm him, I can do nothing to him, *nedairasihañ*.

I help him in his extreme need, *nesaaghéssäimari*.

[NUIT. — NIGHT.]

One night, *kate'kñisi*, or *nekstəgnisi*; two [nights], *nissgnisi*; three, *tsəgnisi*, etc.

It is nearly night, *kégañ pesedé*; it is night, *pesedé*.

Last night, it was night, *titebskəigheban*, or *se'rañgəighé pesadéghé*.

The coming night, or the night already begun, or the one we are in, *éremitebs'kəik*, or *éremitebakkak*.

Tonight, *is tébkəisik*.

What hour, what part, what time of the night are we in? *tañini édətsi tebi'kat*?

The night, *titebskəikeban*, said of the whole night (Lat.).

He wept during the night, *Səgherañtsi érmi-teba'kak*.

Cold night. See "Cold."

[Page 362 of the MS. is blank.]

The various parts of the night: — [MS 363]

1st, *Pesedé*, it is night; 2nd, *añgsañnétebi'kat*; 3rd, *amasiteba'kat*; 4th, *nañsitebi'kat*; 5th, *aghikiteba'kat*; 6th, *pessətsé'kəat*, it is almost day; *tsé'kəat*, it is day.

I often pray during the night, *nemañesāiri-pañba'tam tépkəisighi*; every night, *tépkəisighi*.

I am going to spend the night there, *nedeðszekəaïm*.

It has been three nights that I have not slept at all, *tsəgnidebskəaïsi mda* [*mañda*] *tégné nekikási*.

The nights are long, *kəakəañnitebi'kat*.

O.

[OBÉIR, DÉSOBÉIR. — TO OBEY, TO DISOBEY.]

[MS 364, 365] I obey, *nekiktam*; that [thing], *nekiktámen*; him, *nekiktasañ*.

I obey you, *kekiktər*; you obey me, *kekiktasi*.

I obey him, I do what he commands me, *nekəitastasañ*; 3rd [person] *akəit*.

I disobey him, *neketzasi'tasañ*.

I always obey him, *nekesikítasañ*.

I take part in his disobedience, *neketzasitasémañ*.

I disobey you, I am rebellious to you, *kekenski'tər*.

[OBSCUR. — DARK.]

I cannot go there, e.g., because it's dark, there is no light, *pesaghisi*.

It is dark, etc., *pesegatāi*.

I know it only dimly, *nəremərdámen*.

I cannot find that without light, in the dark, *peseghisi*.

I am in darkness, *nepesegapi*; 3rd [person] *pesegapə*, or *pesegaté épit*.

It is quite dark (not in the house, but outside) — a dark night, *pekenem*, or *pekeneghé*.

Facsimile p. 126 · printed p. 495 · guide words OCC–ORN

I am in darkness, *nebaiṗesegábi*, or *nepesegábi*.

[OCCUPER. — TO BE BUSY, OCCUPIED.]

I am busy, *nsdamarokké*.

[ODEUR. — ODOR, SMELL.]

That has a good smell, *ṣrimaṅgṣat*; a bad one, *matsimaṅgṣat*, or *maskimaré*, always bad.

Of a strong odor, like something rotten, etc., *arikkaṁ*.

CEIL. — EYE.

tsísekṣ, *gṣr*; my eye, *netsísekṣ*; 3rd [person] *ṣsísekṣ*. See "Eyes" [p. 293].

Something falls into my eye, *nepeseri*; I let [something] fall into it, *nepeseresi*.

I remove from him what has fallen into it, *nenṣtehiḡṣéṣaṁ*.

ŒUF. — EGG.

ṣaṁṣan, *nar*; fish eggs [roe], *ṣsekaṁnak*; hatched, *ṣṣkṣhṣ*; she broods them, *akasäi^c ḡamenar ṣaṁṣanar*.

Agṣitsiméṣ, it is [already] formed within the egg.

It has eggs, *ṣaṁṣanṣio*, of birds (Lat.); but of fish (Lat.), *ṣsegaṁṁṣio*, *ṣsegaṁnak*, or *ṣaṁṣaṁṁṣio*; the male, *naṁbéré*; the female, *skṣé^cré*.

Ni ansit matskṣ anṣihidit aṣansisak, *aṣansiskandak kisi tekṣnande sipsisar*, *ni ṣsaghikandébirann esi ṣtsṣiḡharann*, *ni mina aṣikṣtaghenai*, etc.

OISEAU. — BIRD.

sipsis, *sak*, *sipsṣio*; its beak, *ṣdṣn*, or *ṣki^ctan*. [See "Animals," p. 22, 23.]

Its throat, *amṣdémin*.

Its wing, *ṣrgṣana*, *nak*; its tail, *ṣaráni*, *ṣeregṣanṣitsik*, *ṣregṣanṣio*.

Its feathers, *aṣipṣnak*; the wing feathers, *ṣrgṣanṁṣnak*; it has [feathers], *ṣrgṣanṣio*; singular -*gṣn*.

It sings, it makes a sound, *tarokkṣéṣṣ*; it feeds its young, etc., *api^ctamṣraṁ*.

It feeds its young beak-to-beak, *piṡamṣsé*.

The cry the mother makes when her young are taken, *kesé^ctassṣ*.

It pecks, it searches with its beak for something to eat, *maṁṁghenikadíṣ*.

Birds that I raise, that is, my nurslings, *nenitasṣmak*, or *ṣṣminak*.

[OFFENSER. — TO OFFEND.]

I offend him, by action, *negagaṁsiḡai*; by word (Lat.), *negagaṁṣimai*.

I offend him, *nemaniḡai*, etc.

[OFFRIR. — TO OFFER.]

I offer, *nepakitenṁghé*; to God only (Lat.), [MS 366, 367] *nepakitenámasai*.

[OMBRE. — SHADE, SHADOW.]

My shadow, *netsetsakṣ*; 3rd [person] *ṣtsetsakṣar*.

In the shade, shady, *aṁbagasá^ctek*.

I sleep in the shade, *añbagasá˘tek nekasin*.

ONCLE. — UNCLE. See "Kinship."

ONGLE. — NAIL (fingernail, claw).

mekas, sak.

My nail, *nekas, sak*; 3rd [person] *skásar*.

I have them long, *nekðakðañni˘kása*; 3rd [person] *kðak*.

They fall off me, *ketsi˘rak nekásak*.

I pull them off him, *nekétsikaséphañ*.

OREILLE. — EAR.

metasakx; my ear, *netasakx ket*; 3rd [person] *stasakx stasagør*, only (Lat.).

I have them [my ears] pierced, *netsirséhésañ*; 3rd [person] *stsirséhésañ*.

My earrings, that is, I have some, *nesagheséhi*; plural *nesagheséhñnar*.

I hang them, I put them on my ears, *nesagheséhñderesi*; on him, *nesagheséhñderañ*.

My ears ring, *nebañ˘kesa*; 3rd [person] *bañkesé*.

I stop up my ears with my hands, etc., *negaghépsé˘nesi*.

I put my finger in his ear, *nedasigðañraghesénañ*; 3rd [person] *sdasi*.

I pierce his ear in order to put [something] there, etc., *netsirséhañ*.

I [pierce] my own, etc., *netsirséhñsi*.

ORIGINAL. — MOOSE.

mñs, sðk; male, *aiañbé*; female, *hè˘rar*.

The bone that is in the middle of the moose's heart, *skanitéhañ*, *nar*.

The left hind foot, *skass*.

[ORNER. — TO ADORN.]

I adorn it, I embellish it, *nñrihañ* (inanimate) *nñri˘tñn*. [MS 368, 369]

ORNEMENT. — ORNAMENT (adornments, whether of the neck or the head).

ñsáar; 1st [person] *nñsñmar*, *tñi˘tokkðébiar*.

Facsimile p. 127 · printed p. 496 · guide words OS–PAI

[OS. — BONE.]

Bone, *sigðat*, *dñr*; my bone, *nesigðadñm*; my bones, *-dñmar*; 3rd person, *ñsigðadñm*, etc.

Kékétsi˘ré, I disjoin it, etc.; *kékétsigar sigðadñn*, the flesh is so thoroughly cooked that the bones come away from it easily, of flesh (Lat. de carne), or, etc., *kékétsiganañidé*, (animate) *nñkañsina*.

The bone that is in the heart of the moose, *skanitéhañ*, *nar*.

I break the bones, *nesegñskitéhémenar*, 3rd person, *ñseg*.

The bone is not in its place, dislocated, *patáské˘ré*.

The bone is set again, rejoined, *énighen sigðat*.

The bone is out of its place, dislocated, *barské˘téhañsñ*.

I have dislocated it, *nebarské˘tésin*.

[OUBLIER. — TO FORGET.]

I forget it, *nʷkasérdamen*.

Nʷkasérmañ, I have forgotten to know him; *nʷnitéhañmañ*, I forget it.

I forget, *nʷkasitéhañsi*, 3rd person, *ʷkasitéhañsʷ*.

That, *nʷkasitéhañdamen*, 3rd person, *ʷk[asitéhañdamen]*, (animate) *nʷkasitéhañmañ*.

I have forgotten, e.g., my knife at the cabin, *nʷkasisíné nenetsékʷakʷ*.

[OUBLI. — FORGETFULNESS.]

I put it out of mind, *nʷaëtsitéhañmañ*, 3rd person, *aʷaëʷ*, etc., or *nʷaëdérmañ*.

[OURAGAN. — HURRICANE.]

ʷragañ. See Plat [Flat].

[OURLER, OURLET. — TO HEM; HEM.]

One makes a hem, one folds it over, etc., *ʷtebéghenañsʷ*.

Nedatebéghenemen, I fold it into a hem, etc.

[OURS. — BEAR.]

aʷessʷs, *sak*; it licks its paws, *mʷskʷaʷirtséhʷsʷ*.

I tame it, *nenegatsihañ*; a bear's skin, *meskʷé*, *kʷak*; likewise, of *hō'e* [man].

[OUVRI. — TO OPEN.]

I open it, the door for example, *netañšdéʷtʷn*, *netentéhadʷn*, *nepañintéʷhemen krañgan*, 3rd person, *ap[...]*.

With the key, *nebʷkʷtéʷhemen*, 3rd person, *abʷkʷtéʷhemen*.

To him, *nepañintéʷmasañ krañgan*.

Open it for me, *pañtsakámasi*, or *pekʷdémasi*, or *pañintémasi*. See Porte [Door].

Open this case, for example, *pekʷdéhé*; I cannot (Lat. non possum), *m̃da* [*mañda*] *nepekʷdéhémsʷn*.

One opens the grave, *pekahañ*; likewise a cache, 1st person, *nepikahamen*.

[OUTARDES. — WILD GEESE.]

amptgʷak, singular *amptegʷé*.

[OUVRAGE. — WORK.]

His work, *akisitoañgan*.

See how beautiful [combien] my work is, *kina ʷéʷessi akisitoañganía*.

[Pages 370 and 371 of the MS. are blank.]

P.

[PAIER. — TO PAY.] [MS 372, 373]

I pay, *nedañbenké*, or *nedenké*, 3rd person, *añbenké*, 3rd person, *énké*, *éssema iénkéʷsban*, or *kékʷp*, *essema énkéʷa*; to him, *nedañbenkasañ*. See a little further below (Lat. paulo inferius).

Kégʷši añbenkan, with what will you pay him?

Kégʷši añbenkasian? with what will you pay me?

I pay him with that, *is añbenka*.

I pay him with a beaver, *ʷa añbenka mataʷré*.

I am paid after having been beaten, *nedaptéhʷghé*, 3rd person, *pitéhañ*.

I give it to him after having beaten him, *nedaptéhañ*.

I cannot get from him the payment that I ask him for; he tells me that he has paid me, etc.,
nemasatstemasañ.

Nedañbenkañsi, I pay myself.

Nedañraðimasatstemasañ, I have not been able to obtain my payment.

[PAYS. — COUNTRY.]

They are of the same country, etc., *nekððkamighesðak nekððkamighesibena*.

[PAIN. — BREAD.]

abañ, *nak*; I make some, *nederihañ abañ*, 3rd person, *ari[hañ]*; for him, *nederitasañ*; you [give] me some, *kederitasì*; I [give] you some, *kederiˈtər*; make me one, *aritasi abañ*.

Facsimile p. 128 · printed p. 497 · guide words PAI–PAR

The bread swells, rises, etc., *péˈtses abañ*.

I make bread, *nebañké*.

I knead it, or (Lat. *seu*) work the flour together with it, etc., *nedañbaðssámen*.

I wrap it in leaves, *nəsisibaghíbrañ meskikðar*.

Aritéstañadin, one gives out the blessed bread, etc.

Nederetéstassi, I give it, likewise, I put it in the dish, etc., 3rd person, *aritéstassð*.

I bake the bread in the ashes, *nedatsitegðaabañ abañ*.

I cook an eel in it, *nedatsitegðaabañ nahamð*.

I cook the bread in the kettle, *nebagassemañ abañ*.

Is it cooked? *kissnasa*?

I present the blessed bread, *nepakitenighé pañbaˈtami-abañ*.

Tomorrow it is presented, *sébatsi pakitenañ pañbaˈtami-abañ*.

[PAILLE. — STRAW.]

meskikðar; I cut some, *nemðsikeskesañsé*; for him, *nedañbenkadaðesañ*.

[PAIER. — TO PAY. See above.]

I pay, *nedañbenké*, 3rd person, *añb[enké]*; to him, *nedañbenkasañ*, 3rd person, *ðd[...]*.

I pay myself, *nedañbentkañsi*.

I am paid well, I am given much for [beaucoup pour] it, *nðrahamañghé*; badly, *nematsamañghé*.

[PAIX. — PEACE.]

I am going to [pour] make peace, *nenañtsiðrira*.

I cannot make it, *mañdahaba nekisiðriˈra*.

Let us make peace, *ðrirañda*, or *arañgðhðdída*.

They speak of peace, *ðrañsðak*.

I have thoughts of peace, *nemennitéhañsi*.

To live in peace, *ðañðañghenaðéssañiredikð*, or *sañkaðéssañiredikð*.

Live in peace, *ðañðañghenaðéssañitzi*, or *sañkaðéssañitzi*.

They live in peace, *ðañðañghenaðéssañiredðak*.

[PÂLIR. — TO GROW PALE.]

I grow pale with fear, *n̄saiĩmbekiʼra*.

[PALME. — SPAN (measure of the hand).]

I measure something [quelque chose] with a span of the hand, *neneg̃t̃é̃nemen*, or *nekéssé̃nemen*; I make 2 [spans] of it, *nenisé̃nemen*; 3, *nenesé̃nemen*; 4, *neïé̃né̃neinen*; 5, *nenaiĩné̃nemen*; 6, *neg̃sdaĩs nekéssé̃nemen*; etc.

How many [combien] spans does it have? *késsetana késsé̃nais̃s*? or *késsé̃nana*.

[PÂMER. — TO FAINT, SWOON.]

I faint, I fall [tombe] into a swoon, *nemétsiné*. [MS 374, 375]

I come back from a swoon, *nedaĩbaraĩmiʼra*, or *raĩn*, 3rd person, *sdaĩ*. See Défaillance [Fainting].

[PANIER. — BASKET.]

abassené̃dé, dar; I make one, *nedabasse n̄sdékké*, 3rd person, *ab[...]*.

[PENCHER. — TO LEAN, TILT.]

I tilt my head, *nedatsidasʼk̄é̃si*, 3rd person, *ats[idasʼk̄é̃si]*; *-k̄é̃s̄*.

The canoe tilts, *peméʼté ag̃iden*; I tilt it, *nedapméʼkamen*, e.g. a canoe, *ag̃iden*, 3rd person, *sd[...]*.

The ground slopes, is on a slant, *pemaaiĩkké*.

Which way does the tree lean? *taĩni érag̃ítasak̄ak*?

It leans that way, *sdéʼka arag̃ítáhag̃at*.

[PANSE. — PAUNCH, BELLY.]

The paunch of the moose, or the deer, *asinássaghé*.

The ground bulges, *atsiʼtasaĩké*.

[PAPE. — POPE.]

ketsisaĩg̃maĩsi-paʼtriaĩs.

[PAPIER. — PAPER.]

pirask̄s, *k̄sr*.

[PAQUET. — BUNDLE, PACK.]

siasse.

My bundle, *n̄siass*, sar; I make it, *n̄sraĩbiʼké*; of it (animate), *n̄sraĩbiʼkaĩ*.

I cannot carry it, *nedaĩsaré*.

[PARADIS. — PARADISE.]

spemki; in paradise, *spemkik*, *spemkighé*.

[PARALYTIQUE. — PARALYZED.]

I cannot walk, having my feet or hands cut off, *nesisibíghi*, 3rd person, *s̄is[...]*.

[PARDONNER. — TO FORGIVE.]

I forgive him, I do not wish to do anything to him, *maĩda k̄ég̃i nekadasiraĩsi*, 3rd person, *ak[...]*.

I forgive him, *n̄sritéhaĩmaĩ*, or *n̄sriraĩsaĩ*.

[PARER. — TO PARRY, WARD OFF.]

I parry the blow for example, I seize the thing with which he means to strike me, *nenit̃əpt̃ən*.

Facsimile p. 129 · printed p. 498 · guide words PAR–PAR

I parry it, I avoid it, or (Lat. seu) the blow, whether moral or physical, *nedabasiˊtamen*.

Baĩresk̃əao, a girl who adorns herself to please, 1st person, *nebaĩresk̃əaĩ*.

[PAREIL. — SIMILAR, THE SAME.]

[MS 376, 377] *Aĩsitãisi*, in like manner. See Particles.

I pay him back in kind, I take my revenge on him, *nedãis̃t̃éhãĩ*.

I return the like, *nekãis̃t̃é̃kãĩsi*, 3rd person, *ãis̃[it̃é̃kãĩsi]*.

You despise God, for example; he will repay you in kind, *ãis̃t̃é̃kãĩs̃tsi*.

You will pay for it in hell eternally, *kesagãim̃ərg̃əntsi arãinekin*.

You will suffer for it, but in a strange manner, etc., *netãini ari*, or *kesaghiñé̃sãidamentsi*.

The fox foretells some [quelque] misfortune, *nedãis̃imek̃ə k̃sãik̃əstes*.

Kedãis̃imeg̃ə̃aĩ é̃to, this bear, for example, that [que] you have seen looking so horrible, tells you that one of you will die.

ədãisiˊtãig̃ər, this deer, for example, that [que] this man killed, in which nothing but [que] pus was found — he, having afterward wounded himself with a knife, was full of pus for a long time — of such a man one says *ədãisiˊtãig̃ər ñərk̃ar*, etc., or else that he recovered [?] after having been as if [comme] killed.

I pay back in kind, I avenge myself, *nedaˊr̃əda*, or *-dãin*, 3rd person, *ar̃ədãĩ*.

I take revenge on him, *ñedaˊr̃ədãsãĩ*.

[PARENTÉE. — KINSHIP.]

The degrees of kinship: —

Nem̃əss̃mes, *nem̃əss̃mi*, 3rd person, *am̃əss̃mesar*, my grandfather, etc.

Ñəˊk̃əmes, *ñəˊk̃əmi*, 3rd person, *əˊk̃əmesar*, my mother, or my grandmother, my aunt — one says (Lat. dicitur) likewise of [an aunt], etc., *kis̃m̃é̃ts̃ind̃é*.

Nek̃is̃is, or *nek̃is*, my aunt on the mother's side, that is (Lat. seu), the sister of my mother, or the cousin of my mother, or [applied] to one's mother-in-law.

Nemiˊtãig̃əs, 3rd person, *amiˊtãig̃əsar*, my father, etc.

Nig̃á̃əs, 3rd person, *əig̃á̃əssar*, my mother, etc.

Nnemãin, 3rd person, *ənémãinar*, my son.

Ned̃əs, 3rd person, *əds̃əssar*, my daughter.

Ned̃əsimis, or *ñəkd̃əsim*, my niece, the daughter of my sister.

Nnémãinimis, or *ñəkd̃əsm*, my nephew, the son of my brother.

T̃semes, 3rd person, *əsemesar*, my niece, the daughter of my brother.

Nedãsãis̃em, my nephew, the son of my elder sister, or of my brother; and the one who is *ədãsãis̃emar* is called *ñenesis* [?].

Nitsĩé, 3rd person, *as̃its̃iar*, my brother, etc.; *as̃its̃ian*, you are my brother; we [nous] are brothers, *ñäits̃ĩé̃tib̃ena*, 3rd person, *as̃its̃ĩé̃ä̃ak*.

T̃sesis, my elder brother; *kes̃is̃iston*, elder brother; *əses̃isar*, his elder brother.

Ned̃əˊkanis, 3rd person, *əds̃əkanar*, my younger brother, etc.

Nesis, my uncle.

Næsses, *næssis*, plural *næssesak*, the children of my niece, that is (Lat. *seu*), of the daughter of my sister.

Nnadañgus, plural *nnadañgussak*, my cousin — said by a man or a woman (Lat. *dicit vir vel mulier*) — that is, the son of my mother's relatives.

Nnadeñguseseskêé, my [female] cousin — said by a man (Lat. *dicit vir*) — the daughter of my mother's relative.

The children of two [female] cousins call each other brothers; the two [female] cousins call each other sisters.

Netsemes, if she is older [grande].

Næssimis, said by the brother, or a boy, to the daughter of his sister; *nedæssimis*, said by the sister to the daughter of her sister; if it is a boy, *nænemañnimis*.

Nadañgusis, said by a woman (Lat. *dicit mulier*), *nedañgusi* *sadañgussisar*.

"I will make you into a great nation" (Lat. *Faciam te in gentem magnam*), said God to [MS 378, 379] Abraham, *kemesâiriððsesekârrkkæsesak*.

Nenitsékéssø, my sister — said by a woman (Lat. *ait mulier*) — 3rd person, *stsé*^c.

Nebaénemæn, my sister — said by a man (Lat. *ait vir*).

Nødokkanin khaghé, I take you for [pour] my younger sibling.

Nøtsesisin khaghé, I take you for [pour] my elder brother.

Nekiabesem, 3rd person, *akiabesar* — said by a boy or a girl (Lat. *ait puer vel puella*), with regard to a person (Lat. *hominis*) related to him by some connection (Lat. *respectu hominis sibi affinis aliqua affinitate*), *stsighin nhaghénøk*; but a man says of a girl (Lat. *ille autem homo dicit de puella*) *nenitzaïregyskæé*.

Niseda pemisnitzaïnsredin kâéni pemañssit, he or she sees his/her 4th generation, that is (Lat. *seu*), the children of the daughter of his/her daughter.

Facsimile p. 130 · printed p. 499 · guide words PAR–PAR

Nepi'tasirasañin, said by the grandfather of the children of the 4th generation.

Nø'køm, this is what is said to the sister of one's father.

Likewise (Lat. *item*), *nø'køm* is said to the wife of one's uncle, *sderañgsmegsk ø'kømar ntsemes*.

The children of *nø'køm* — the kin — *nadañgus*, or *nadañgusis*.

Nenitzaïrekø, said to a father-in-law.

Nadañgus, said to the wife of one's brother; in turn (Lat. *vicissim*), *sderañgsmegsr*.

One says to the children of one's *nadangø*, *ntsemes netsemesak*. The children say, *nø'køm*.

Nenitzaïrekø, said to those whom one has for [pour] *nø'køm*.

Nadañgus, *nedarøsseskø*, my son-in-law, said by the father to the husband of his daughter.

I am his son-in-law, *nesĩrø*.

Nesem, said by the father to the wife of his son, my daughter-in-law.

Nesegø, said by the son-in-law to his mother-in-law.

Nedæssékøisem, said to the daughter of one's deceased brother.

Nirem, 3rd person, *siremsr* — I say [this] to the wife of my elder brother, or my elder sister, or a younger sibling; in turn (Lat. *vicissim*), *sdi'regsr nirem*.

Nedañkasinømak, my descendants, that is (Lat. *seu*), those who [come] by succession, etc.

Nssesak, my descendants, my grandsons.

Nsskinssesmak, my young people.

My relatives, your relatives, etc., *éraiḡsméghik*, *éraiḡsmátsik*, *éraiḡsmaṛitsi*.

They are of one family, *nekstsist'raṛik*; we are [of one family], *nenekstsisisiraṛibena*.

I have him for [pour] a relative, *nederaiḡsmaṛi*, 3rd person, *sd[...]*.

I have many [beaucoup] relatives, a great [grande] kin-network, *nemesâiraḡsḡdamen*.

"I give thanks to you, Jesus" (Lat. Gratias ago tibi, Jesu), etc., *sriḡni érérmiasa sa snitzaṛinits paṛibatameritsi*.

My brother, that is (Lat. seu), a stranger whom I love as my brother, *nidaṛibé*.

Nadaḡḡḡam, said by the sister to the wife of her brother.

Kḡdaḡḡḡi, you have a sister-in-law, that is (Lat. seu), your brother has taken a wife, etc.

[PARESSEUX. — LAZY.]

I am lazy, *nematsaḡaṛibai*, 3rd person, *mat[...]*.

[PARLER, PAROLE. — TO SPEAK; SPEECH.]

I speak, *nekerési*, 3rd person, *ker[...]*; to him, *nekerśraṛi*, 3rd person, *ak[...]*; to that (inanimate), *negherśrdámen*, e.g., *ska'hésaskḡ*.

I speak in a low voice, in bad [matters] (Lat. in malis), *nekikimedśnké*.

I speak in a low voice, in good [matters] (Lat. in bonis), *nekikimśaṛisi*, or *né'saṛima nekerési*.

I speak loudly, *nepeḡsaḡḡaṛi'si*, 3rd person, *pess[...]*; too quickly, *nenabedśnké*, 3rd person, *nab[...]*.

— slowly, *nemennśaṛisi*.

I become flustered while speaking, *negaiḡsraḡdśnké*, or *nśkaḡdśnké*.

I speak with great wisdom, *nenebaṛisé*.

I speak in a pitiable [pitoyable] manner, *neketemaḡḡéśsi*.

I take pleasure when someone speaks to me of him, *nśresedamsaṛimaṛi*; [it displeases me], *nematsedamsaṛimaṛi*.

I speak forcefully, *nedasaṛisé*.

I speak to him in secret, *nekikimśmaṛi*.

I speak with others, I give my opinion [sentiment], *nśidśaṛisi*, that is, *nśitsigherési*.

I speak as he does, I have the same manner of speech, *nśitaṛidśśémaṛi*.

One speaks of me, *netebers'temaḡḡhé*, or *nedaṛidokkaṛi'reghé*.

I speak of him, I judge him, *netebers'maṛi*.

I speak Abnaki, *nedarenaṛidśé*; Algonquin, *nesaḡḡnaṛiaṛidśé*; Huron, *nedabémadenaṛidśé*; Iroquois, *neméḡḡaaṛidśé*, etc.

I speak of that, I give my opinion [sentiment] of it, *netebers'temen*. [MS 380, 381]

I speak of him, I say what [que] I think of him, *netebers'maṛi*.

He speaks for [pour] me while preaching; it is doubtless for [pour] me that he speaks, *nemāḡhestaṛaṛi*.

I speak to him while growing angry, etc., *neneskaṛimaṛi*, or *neneskaṛigherśraṛi*.

I wait for him here, where he must pass or come, and I will speak to him, *nedaskḡhaṛiraṛi*.

I keep on talking, I answer everything he says to me, I want to get the better of him, *nekededśnké*.

I gain nothing, I make no progress by speaking to him — he is always set in his opinions, etc., *nenaskadéstáṛaṛi*, or *nensdaṛiraḡémaṛi*.

I do, against my will, what is wanted of me — for example, someone wants me to stay [que je demeure] and I do not want to — always [toujours] (Lat. maneo, "I remain"), *nenedanrasémeghé*.

One gains nothing by talking to me, etc., *nensdañirasémañ*.

I was able to persuade him, etc., *nepegðañirasémañ*.

I speak to him by signs, whether of the hands or of the face, etc., *nederʷsikðéˈtamasañ*, or *nederʷsikðéritamasañ*, or *nederikðéˈtamasañ*.

Nedasighigherʷrañ, I speak to him as if [comme] from a distance, for example of someone [quelqu'un] who is far away; I tell him that [que] when he comes I will speak to him.

Nitañisé ʷa asañisis, 1st person, *nenitañisé*, he speaks, [he] already speaks.

It costs nothing to speak, but [everything] to act, etc., *nekemat gherʷsin*, *añiarokkémek ni saaghérdañisʷ*.

I speak of something [quelque chose] base, *negherʷredámen*.

[PAROLE. — WORD, SPEECH.] [MS 380, 381]

ketʷañgan, *gherʷsʷañgan*.

An unseemly word, *matsedʷnkéʷañgan*.

I speak wicked, unseemly words, *nematsédʷnké*.

I say wicked ones to him, *nematsigherʷrañ*.

I say good ones to him, *nʷrigherʷrañ*.

Words, terms hard to understand, *saaghisiṛgðadʷr*, or *saaghisiṛgʷaˈkir*; I speak them, etc., *nesaaghiaṛisiˈtamenar*.

I give him, I furnish him, words, *neméghiketoañganémañ*.

I carry the word, *nemañtsadʷn aketʷañgan*, N.

Word of the council, *aketʷañganʷañ*.

I follow his word, I take it for [pour] my rule, *nenañbaméketʷañganéʷañ*.

Keep your word in what [que] you tell me, *sittasʷi kʷrañmé*.

Keep your word, do not forget it, do not disobey me, *ʷakasitéhañdamʷkkan idaman*; *mʷsak ketʷasiˈtʷkkan*.

I send my word, *nepetsitañisé*.

The father, while preaching, speaks for [pour] me, against me, *nemaghimekʷ paˈtriañis*.

I think of him that [que] it is for [pour] me that he speaks, *nemakesedʷañ*, or *nemañtsedʷañ*; absolute form, *nemañtsedam*.

He speaks to me by sign, that is (Lat. seu), I know by the movement of his fingers what he wants to tell me, *nʷéʷsinamasañnar ʷretsiaṛ kéḡʷs tañini ʷétsi aṛiptañḡʷ*.

I speak disjointedly [à bâton rompu], without thinking about what [que] I say, *nemamédʷnké*, or *nemañmañḡigherʷsi*.

I speak incessantly, *nekañghékʷdʷnké*.

I talk too much, *nʷsañmdʷnké*.

You speak like a drunken man, *matsena asenni kederedʷnké*.

I speak like [comme] him, *nʷitañdʷéˈmañ*.

I speak well concerning prayer, *nʷripañbaˈtamiketʷañgané*.

Stop telling me, speaking to me of these things [choses]; speak to me of God, *aratets iʷ éˈkʷsiarenañdökkéʷi ketʷsiniʷésʷkʷ dakki ʷtsi gherʷri*.

I speak ill of Peter, for example, *nematsedskkésaīnar Piérar*, or *nematsenasakessaīdökkésaīnaī*.

[PAROÎTRE. — TO APPEAR.]

I make it appear, that is (Lat. seu), I hold it, take it in my hand, and it is seen, *nšatenemen*, 3rd person, *sat[...]*.

I show it to him, *nšatenemasai*, or *nenamittraī*, or *nenamitai*, or *nenamittrsaīn*.

I appear wholly different, *nepiršinaī'gšsi*.

That appears, *še'sinaīgšat*, or *tšrinaīgšat*.

[PART, PARTIE. — PART, PORTION.] [MS 382, 383]

Lengthwise, *isié*; several [plusieurs] parts, *séši isiaīšar*; *isiganisi*, one part lengthwise.

Apart, separately, *tsatsébisi*.

I get angry when I am given the smallest part, the smallest portion [plat], *nemētasé*; I [do this] to him, *nemetasamaī*.

He is there as if [comme] he had no part [in it], as if [comme] it were not he who had done the deed, *kaīkanapš*.

The bullet passes through, that is (Lat. seu), I pierce it through and through, *nesésaībeté'haī*.

[PARTIR. — TO DEPART.]

I depart, I go away by water, *nepšsi*; one departs, *pššredin*.

Facsimile p. 132 · printed p. 501 · guide words PAS–PEA

I depart, I go away over land, *nenemaītsi*; one departs, *maītsšredin*.

I leave this place by land, I move my camp, *nekšsi*.

One departs, one goes to camp elsewhere, *kššredin*.

[PASSER. — TO PASS. See below.]

I will pass by there where he lives, *nededšdšsaīn šighihidit*, or *nitsi nepemšsaīn*.

[PARTAGER. — TO SHARE, DIVIDE.]

I divide up the provisions, grain or meat, *nepébassenemenar skamšnar*, or *šios*, etc.

I divide bread, eel, etc., *nedissenai abaīn*, *nahamš*.

[PARTICIPER. — TO PARTAKE, SHARE IN.]

I share in his sin, in [his] impurity, *nšitsipa'taišé'kaīšémaī*, *nšitsiarasé'kaīšémaī*.

I share in his disobedience, *neketzasitasémaī*.

[PARTIR. — TO DEPART.]

Since when have you [vous] been gone? *késsšgnagatnaša ašassenaghé kšmenai*? [See above.]

[PARTI. — RESOLVED, CONFIDENT.]

I regard myself as if [comme] I were strong, brave, etc., *nekinitéhaī'mesi*.

It is dangerous, and takes courage, to say the Mass, because [que] the particles of the host are carried off by the slightest wind, *hostišin beié'raīk atsi méšiasis nšrampseghé*, or *pskšrampsen ni šētsi séagak išdari aramāissikémek*, or wherever [taīni] the least [kétsi] particle of the Body of Jesus flies away, *taīni kétsi beié'raīk Jššs šhaghé pskšrampsen*.

[PASSER. — TO PASS.]

I cross to the other side, *nepikagaʿrra*, 3rd person, *pik[...]*, *nepikagáñbia*. See River.

Negaʿtai nemañ arahsrañ, one crosses the river [with it].

Pekagáhʿrikʰ agaimek, take me across to the other side.

I take him across, *nedañsəhərañ*, or *-hərsé*.

Bring me across from the other side, *añsəhəri*.

I cross the river alone, *nepikagañbié*.

I pass beneath a tree, *nesipassagəssé*.

I pass on, I pass by the town, I go further, *nebaemkámen ədéné*.

Aneghi késkañsəiméraña, etc., as [lorsque] I walk — said (Lat. dicitur) of the whole body (Lat. de toto corpore).

Kéʿseta méʿsariʿka, or *méʿsamerkia ni keʿseta kediʿreren Jesús keməssəñrer*, as many [autant] steps as [que] I take, etc., 1st person, *nemasariʿké*, or *nemasamérki*.

The mosquitoes, for example, pass through the crape [veil], for example, *éssʿsak*, or they pass through it, *ədésəsañdamenañ*, 1st person, *nedésəsañdamen*.

I cannot get through because of the crowd, the press [of people], etc., *nedatsérimañtséssé*.

Nenañnisképi, I am here only a little while, as if [comme] passing through.

[PÂTE. — DOUGH.]

The dough for [pour] bread, that is (Lat. seu), I have made a loaf, *nekisihañ abañ*.

[PATTE. — PAW, FOOT.]

pié, *əssité*, *tar*.

— of a bear's forepaw, *əssəssə ʿretsiaʿ*; of the hind [paw], *əssitar*.

[PAVILLON. — TENT, PAVILION.]

metésəghen. [MS 384, 385]

[PAUVRE. — POOR.]

I economize the provisions, *negəppahéresi*, or *nenimérsi*.

I economize them for him, *negəppaihañ*, or *nenimérmañ*, or *añ*.

I listen to him as [comme] a poor man, *nedəssstásañ*.

I look at him as [comme] a wretched man, *nedəssüinañ*.

[PAYER. — TO PAY. See above, Paier.]

[S. PAUL.]

aħassəar naəmekʰ, *pəssəðəssédé nemañ ni sarakisi spemkik ʿtsi bagadaté ʰhaghek ari nettai apentéssinen kik ari nədasənt əsənnir erit*, &c., *ədasəgherdamenañ tañi siťsəťsi nədasahadit əsənnir m̃da [mañda]* *nemihahadiksir ni snanghin Paul*, *m̃da [mañda]* *tegne namitanʰsi siťsəťsantsik amantsaanbeghenannañ* *ədeʿnek ari kisi pétaiñbéghenedé*, &c.

[PEAU. — SKIN.]

My skin, my body, my person, *nhaghé*, 3rd person, *ʰhaghé*.

Tanned skin, in general (Lat. in genere), *matéʿghen*, *nə*.

Well-tanned skin, *nəʿkéghen*, (animate) *nəʿkégs*.

Moose-hide, untanned, raw, *məssé*, or *mesaskesigan*.

— of deer, untanned, *paigəghihaisé*, *haisak*.

šibisi kisi tsixais, or *kakaben*, it is dried only [tantum], and with the hair still on it.

— of stag, *mairəssésé*, *sak*; a robe of the same [même], *maisak*.

— of wildcat, *essebanésé*; Answer: a robe of the same [même], *essebanésak*, or *maisak*.

— of beaver, *mata'rré*; of bear, *messeké*.

Paigəssé, tanned moose-hide.

— of lynx, *mairseməssésé*; my robe of the same [même], *nemairseməssésak*; his robe, *amairseməssésa*.

— of seal, *akikésé*; *akikésəndé*, a bag of the same [même].

— of the otter, *kisnighésé*.

— of marten, the name of the animal is the same [même] [as the hide], *épanakessə*.

A robe of marten skins, *épanakessəssésak*.

Bearskin, *meské*, *kak*.

I tan a beaver skin, *nedagšihainké*, *nedagšihainkainak*.

I put a skin in water to [pour] tan it, *nedagšitré*, or *θré*.

I wring it with a stick, *nebimakəhíghé*.

I wring it with my hands, *nesinbéghenemen* — said (Lat. dicitur) likewise of other things (Lat. etiam de aliis rebus).

I stretch it after having wrung it, *nesibéghenemen*.

I scrape it, with an instrument (Lat. instrumento), *nederégnasésé*, N., *nederégnai meské*, or *ssé*.

The scraper, the instrument (Lat. instrumentum), *ka'khígan*; the scrapings, *šdiak*.

I stretch it on a hoop, *netəkabírai*; it must be stretched, *tskabi'rai*.

I rub a greasy skin with my hand, *nsdaghéghenemen*, or *nederégnemen*.

I tan a moose-hide, *nebaikəse'kké*; white, *nsaibégnasésé*.

I tan it well, *nenskéghenasé'sé*; it is well [tanned], *nskéghen*, *nskégs*.

I remove the hair from a deerskin or young moose-hide, *netə'χai*; it is removed, *tsi'χais*.

I remove the flesh, I scrape it, *nederadiétéhighé*; it is removed, *aradiétaisə*.

I remove the hair, I scrape it off, *nederasésíghé*, or *nepeskəasésíghé*.

It is removed, *arahikəsan*.

Nederhíkəsa, tan it, etc., *arahikəsé* — said only (Lat. dicitur tantum) of the buffalo (Lat. bubalo).

I know how to tan beaver skins for [pour] robes, *neni'taishiagšianiké*.

If you wanted to tan some for me, *agšianikéšianéba*.

A robe of beaver skins, *agšianak*.

Netəkabiremen məssé, I stretch it on a hoop, moose-hide.

Netə'kebírai ssé, a deerskin.

Nederhíkəsé, I tan a skin on one side, said of every kind (Lat. omni dicitur), 3rd person, *arahikəsé*.

One must scrape this skin on one side, *ašaišai kətfəχsañ*.

You scrape it on both [sides], *kebitasafəχsañ*.

[PÉCHÉ. — SIN.] [MS 386, 387]

matsenasakesssaigan; a grave [sin], impurity, *pa^ctañsé^ckañssaigan*.

I sin, *nedañināisē^ckañsi*, or *ne āirasē^ckañsia kéggi kederasēkañsipesa*.

I sin grievously, *nepa^ctañsé^ckañsi*.

In how many [combien] ways does one offend God? *késsitsébadar ghégañsihatsir ketsiniséskə*

I sin in thought, *nepa^ctañtēhañsi*.

— in deed, *nematsiarasē^ckañsi*.

— in word, *nematsedəñkañsi*.

I forgive sins, *nedañinhikkamen* — said only (Lat. *dicitur tantum*) of God (Lat. *de Deo*).

[PEIGNE. — COMB.]

naskəéhən; it is nice, *srígə*.

I comb myself, *nenaskəéhəsi*, (animate) *nenaskəéhəñ*.

[PEINE. — PAIN, TROUBLE. See below.]

[PEINTURE. — PAINT, PAINTING.]

srámañ; it is beautiful, *srígə srámañ*.

— red, *mekəīgəssi*; (see Vermillion); black, *atemkən*.

— white, *sañbirámañ*; violet, *petidians*; blue, *titens*.

— blue, green, gray, the same as black (Lat. *idem ac*), *mkozéəighen*.

— yellow, *sañəəighen*, (animate) *sañəəīgə*.

Facsimile p. 134 · printed p. 503 · guide words PEI–PEN

Atemkən, 3rd person, *atemkənar*, a very beautiful black colour.

This paint, [its] colour is vivid, bright, *kesatsetāi*.

It is not bright, *añrstsetāi*.

[PEINE. — TROUBLE, GRIEF.]

I do not trouble myself about him, *nebégəaséremañ*.

That grieves me, *nesaaghérdámen*.

That angers me, gives me trouble, *nedakkəérdámen*.

I see with my eyes a thing that [qui] grieves me, *nesaaghínámen*.

I see it in my mind with pain, *nesaaghitéhañ'dámen*.

Nedasañérdamasan v. g. *netsetsakə*, for example, my belongings, I take no care of it, I do not trouble myself about it.

That grieves me, *nesaaghérdámen*, (animate) *nesaaghérmañ*.

He is grieved that so-and-so does not pray, *saaghérdámenésa éri māda [mañda] pañbá^ctamərikə rikəsa*, or *éri māda [mañda] srenasakesirikəsa*.

I have no trouble about the shame that might be done to me, or the cold that I might endure, *māda [mañda] tégné néməθəgəən agatsaigan*, or *añbedotsaigan*.

I have concern for [pour] your person, *nesaghéəsin khaghé*, or *nemérdámen khaghé*.

[PELER. — TO PEEL.]

I peel, I remove the skin of apples, of plums, etc., with my fingers, *neperághenaï*.

I peel with a knife, an apple, etc., *neperagáskesaï*, *nebaraghenai*, 3rd person, *ara[...]*.

[PELLE. — SHOVEL.]

A shovel for [pour] removing snow, *magaiṛasksaïdi*.

[PENCHER. — TO LEAN. See above, p. 375.]

[PÉNÉTRER. — TO PENETRATE.]

[MS 388, 389] I penetrate through it as [comme] Jesus did through the stone, *nedéssekamen*.

I penetrate, I see through something [quelque chose], *nedâisaïbadâmen*, *panbamaï*.

[PENDRE. — TO HANG.]

sdé^ckstsînen, he is hanged; *sdé^ckstsînaï*, they [are].

I hang it, *nedéχsδn*, 3rd person, *sd[...]*, (animate) *nedéχsraï*, (inanimate) *é^cχsdé*, it is [hung].

One hangs, for example, a man by the neck to [pour] strangle him, *kesekedsnébirai*, 1st person, *nekesekedsnébirai*.

I hang something [quelque chose] on him — for example a stone around his neck so that [pour] he bows his head forward, etc. — *nenasasksébirai*, or *nedatsi^ctaskksébirai*.

[PANSER. — TO DRESS (A WOUND).]

I dress, for example, a wounded man, *nesipiraï*.

I dress my own [wound], *nesipiresi*.

[PENSÉE, PENSER. — THOUGHT; TO THINK.]

I think, *nederitéhaïsi*, or *nederérdam*; about that, *nederitéhaïdamen*; about that, *nederérdamen*, *nedereremaï*.

I think about that, *netepitéhaïdamen*, or *nekeritéhaï'damen*, (animate) *-baïmaï*.

Think about what [que] I tell you, in order to [pour] deliberate on it, for example, *tepitéhaïda késsireraïnir*.

Do you see it in your mind, etc.? *kesévitéhaïdamen é^cto?*

I say what [comme] I think, I hide nothing, *nesaïbikerəsi*, or *nesaïböé*.

Think about what [que] I teach you, *keritéhaïda éri kakékímera*.

I think about him, *nemi^ckšitéhaïmaï*, or *nekeritéhaïmaï*.

I think for [pour] him, *nemi^ckšitéhaïdamasaï*.

I cease thinking about him, *nedè^ckšimstéremaï*, (inanimate) *nedè^ckšim^ctsaïn*.

I give up the thought of doing that, *nedè^ckšitéhaïdamen*, or *nepsnitéhaï'damen*.

I have thoughts of terror, *nesaïkštâitéhaïsi*.

I have fearful thoughts that torment my heart, *nedaskšitéha*, *skšitéhé*.

I have anxious thoughts, *negaghišaïsi*.

I have thoughts — [then] I lose the thought that [que] I had of giving [something] to him, etc. — *nepedghitéhaïmaï*, *haïsi*; absolute form, I give up the thought I had.

I have thoughts of him that are not quite fair, that is (Lat. seu), I think of him with reservation, *nšédérémaï*, that is (Lat. seu), *nšdaïisi nededsdéremaï*.

I think rightly about that, whether in a good or a bad sense (Lat. vel in bonam vel malam partem),
nemañsitéhañdamen tañini édsttek séríghék, or *nedérasérdámen*, etc., or *matsíghék*.

[MS 390, 391] I have peaceful thoughts, gentle ones, *nemennitéhañsi*.

I have allurements, *nemétaidérdámen*, or *nñigañdamérdámen*, *mérmañ*.

I have unfavorable thoughts, of slander, etc., for example, *nepiröitéhañghémi*.

I have nothing that [qui] stops my thought, no hindrance, *nesañkasitéhañsi*, or *nenanésitéha*, 3rd person,
nanisitéhé.

I change my mind at once, now [tantôt] one thing, now [tantôt] another, *nenanésañsitéha*, 3rd person,
nanéseañsitéhé.

I think of him, examining him according to custom, *netañtepitéhañmañ*.

I have good thoughts of myself, I am self-satisfied [complaisance], I am full of myself, *nemetsiéresi*.

I have wicked thoughts, *nematsitéhañsi*.

I have good thoughts, *nəritéhé*; of him, *nəritéhañmañ*, *-hañdamen*.

I say and think quite differently, I turn against it — now I think well, now ill, etc., *nepəpərebitéha*.

We are of the same mind, *nemañsitéhañsibena*.

I think of God, I raise my mind to God, *nekeritéhañmañ ketsiniséskə*.

I penetrate in thought, I pass through, etc., *nedésitéhañ'damen*, or *nedesañraghitéhañdamen*.

Ésañraghisi, through, penetratingly.

I hide my thought, *negañsitéhañsi*; from him, *negañsitéhañmañ*, 3rd person, *agañ[...]*.

I furnish him, I put thoughts into his heart, whether toward good or toward evil (Lat. sive ad bonum sive ad malum), *nederitéhénari*.

I think back about him, whether in good or in ill (Lat. sive in bonum sive in malum) — for example, I meant to do him harm or good, and now I give up that thought, etc. — *nedañbañdéremañ*.

I think intently about that, *nekeritéhañdamen*, or *nekerérdamen*; conjunctive form (Lat. subjunctivum),
kéditéhañdak, *kérérdak*, (animate) *nemérkéremañ*, or *nemerkérdámen*, or *nesañgréredámen*, or
neda'sanikeritéhañdamen.

I do it in my mind, in my thought, *nekisitéhañdamen*.

[PERCER. — TO PIERCE.]

I pierce a piece of wood with an instrument, with something [quelque chose]; I pierce it — a blanket,
 hides — *nedesañragahamen sañ batkahañsə*, *nebatkáhamen*, 3rd person, *bat[...]*, or *netésibadakámen*; with
 a hot iron, *nedasipesemen*.

A piercer, an awl, *pimenígan*.

I pierce beads, for example, *nepessemenar*; they must be pierced, *pessañsəar*.

I pierce something [quelque chose] with the hot iron, *nepessemen*.

I pierce it with arrows, *nepeman arər*, or *pa'kšé*.

Tasi'ré neda'sé, my blanket is pierced.

Éhésami'ré, it pierces through and through; *éhésami'ré kañsis*, the thorn, or the splinter of wood, has
 pierced clean through, into the foot, etc.

[PERDRE. — TO LOSE.]

I lose, I mislay something [quelque chose] of value, a knife, for example, etc., *n̄nihad̄n*, or *-d̄né*, or *n̄nihad̄n*, 3rd person, *̄n*, *net̄sé̄k̄ak̄*, (animate) *n̄nihar̄i*, or *nedant̄n*, or *n̄nihad̄n*, (animate) *nedant̄āīn*, or *n̄nihád̄āāī*.

You suffer a loss, *k̄nihadāīsi*.

I have lost all my fine things, *nem̄t̄sis̄anihad̄s̄*, or *nen̄é̄k̄āīs̄anihad̄s̄*.

You are lost if you listen to him, for example, *kīt̄as̄ad̄é*, *nī kekisanah̄sḡn*.

I make him hang [it],

I lose, I search, etc., *nek̄s̄irstem̄*; that, *nek̄s̄irstem̄*; him, *nek̄s̄ir̄é̄māī*.

I suffer a great loss through the death of my child, or [through the death of] him who earned my living, etc., *nes̄é̄k̄é̄h̄sk̄*.

He loses much by losing me, etc., *nes̄ēk̄é̄hāī*, etc.

I lose much by his going away, etc., or, *nenan̄é̄kāīts̄ih̄sk̄*.

I lose much, my axe for example being broken, *nenan̄é̄kāīts̄ih̄sḡn netemāīgan*.

Facsimile p. 136 · printed p. 505 · guide words PER–PET

I lose,, *n̄niadāīsi*.

I have lost something [quelque chose] of his, *n̄niadāāīnar k̄é̄sḡssar*.

I lose it, *n̄nihad̄n*, (animate) *n̄niharan*.

[PERDRIX. — PARTRIDGE.]

mats̄ir̄é̄ss̄, *̄ak̄*.

[PÈRE. — FATHER.]

My father, *nemīt̄anḡs̄*. See Kinship. I have a father, I have him for [pour] a father, *n̄mīt̄āīḡsi*.

[PÉRIL. — DANGER.]

I am in danger of my life, *ér̄s̄'é̄ nem̄t̄sin̄é̄*.

[PERMETTRE. — TO PERMIT.] [MS 392, 393]

I permit that, I approve of it, *n̄sr̄é̄rdámen*, 3rd person, *sr̄[...]*, *nederis̄rirdámen*.

I permit you, *k̄sr̄é̄rdam̄sr̄*; to come, *n̄sr̄é̄rdamen bāīāīáné̄*.

I permit him, I let him do it, *nets̄ik̄īt̄as̄āī*.

God permits the demon, for example, to tempt, etc., *k̄k̄s̄ s̄ts̄ikīt̄as̄āīr mats̄k̄sar*, etc.

[PERRUQUE. — WIG.]

pir̄s̄āīrat̄sk̄. * [footnote: * From the French. — Editor.]

[PERSUADER. — TO PERSUADE.]

I cannot persuade him — a term for deceit — however much I tell him, he does not believe me, *nedats̄ér̄ineba*.

I persuade him, etc., *nepeḡs̄āīras̄émāī*; habitually (Lat. usitative), *nek̄ik̄tāīḡs̄*.

[PESANT. — HEAVY. See below, Peser.]

I am heavy, *nedāk̄iḡsr̄*, 3rd person, *tek̄iḡsr̄*; we, *nedāk̄iḡs̄reba*; you (pl.), *kedak̄iḡs̄reba*, 3rd person, *tek̄iḡsr̄sk̄*.

That is heavy, *tekigðan*, (animate) *tekigr*.

I am heavy, *neda^ckígr*, 3rd person, *tekigr*, *neda^ckigr**re**bena*, *kedakidakigr**re**ba*, 3rd person, *tekigr**sk***.

[PÊCHER. — TO FISH.]

I fish, with a hook, *nedañimé*, 3rd person, *añimé*; with that, *isnedañimé^ctsn*; I catch some, *nebiθa*, 3rd person, *petahé*.

How many [combien] have you caught? *késsæk kebiθañpesa*?

One fishes there, there is fishing, *añmañgan*.

There is fishing in all the lakes, *messivikki pekðasebémar añmañgânðar*.

Negvksksañimé, I cast the line into the water, *ð* — said generally (Lat. omnino dicitur) when one has made a hole in the ice.

[PESER. — TO WEIGH. See above, Pesant.]

I weigh it, *netebañbékhámen*, 3rd person, *steb[...]*; it is weighed, (inanimate) *tebañbé^cχanss*, (animate) *tebañbé^cχañ*.

[PELLE. — SHOVEL.]

A fire shovel, *mañtseségan*. [See above, p. 387.]

[PETIT. — SMALL.]

I am small, *nepissessi*, 3rd person, *pis[...]*.

I am too small to [pour] reach there, that is (Lat. seu), I am tall only up to here, *nenðañákssi*; my robe, my blanket, is small, *piðekesesen*.

That is small, that is small, *piðsesen*; of a *sighebi*, for example, a bark cord, subjunctive form, *piðikebéghesek*, *piðikebégat*, subjunctive form, *gak*; a thick one, a *sighebi*, *mesikebégat*, subjunctive form, *gak*; bark, *piðigðagassen*, or *piðigðagat*.

Pikkan, a cord of a kind of hemp; it is small, thin, *piðtaget*, *piðtaghesesen*, (animate) *piðégð*; thick, *mesa^ctagat*, subjunctive form, *gak*.

[PÉTUN. — TOBACCO.]

ðdamañ; I have some, *nðdamañm*, or *nðdamañmi*.

I give him tobacco to smoke, *neméksenamañ*, or *nstzañnañ ðdamañ*, *pañna netasasenéhañ da tasasenéhi*.

I do not smoke, *nenadasip^cpa*.

I smoke, *nðdamo*, 3rd person, *ðdamé*. See Calumet.

I have no more tobacco, *nemétsi^cppa ni sètsi é^ckðip^cpan*.

One is given a craving to smoke, *nesañkstâikadasip^cpa*.

I have a craving to smoke, *nekadasip^cpa (sañsa)*, (with the pipe, etc.) *nenaskössené*, or *-kössenañ*, *neneskössené*.

I am accustomed to smoking, *neni^ctañppa*.

I ask him for tobacco to smoke, *neneskössenámañ*.

Give me [some] to smoke, *méksenami*.

Wild [Indian] tobacco rolled into a plug, *sañsiañbaghenañ*.

One smokes, *ðdamehedin ni édari ðdamehedímek*.

Tobacco such as [comme] the Indians [use], *arenipaññéié*.

I give him a smoke from my pipe, *nepintsenésañ*.

I chop it [the tobacco], *nesegšipesaššé*; for [pour] him, *nesegšipesaššéšašš*.

Facsimile p. 137 · printed p. 506 · guide words PEU–PIL

I give him a smoke from my pipe, *nedakštsakasé^ctamašašš*.

Give me tobacco to [pour] fill my pipe once, *nekštasenéhi*, 1st person, *nenekštasenéhašš*.

[PEU. — LITTLE, FEW.] [MS 394, 395]

tagassišsi, *mésiassiš*, *paghiessiš*.

A little water, *tagšessen nebi*, or *ša^ckéssiš*; there is little in the jug, *ketzebéssš*.

Little by little, drop by drop, *tarēbé^cré*, (inanimate) *netagasérdamen*, or *nemanésérdamen*.

I believe he has little tobacco left, for example, *netagaséremašš*, or *nemanésérmašš*, that it will soon be finished.

There is little grain in my field, *manét nedakkikkašš*.

[PEUR. — FEAR. See below.]

[PEUT-ÊTRE. — PERHAPS.]

érše, perhaps I shall not come (Lat. *forsan non veniam*), *éršétsi mda* [*mašda*] *neba*.

[PEUR. — FEAR.]

I am afraid of him, *nenesahašš*; I am at once afraid, for example of torments, etc., *nedaskšitéha*, 3rd person, *skšitéhé*.

I frighten him in order to [pour] make him give up, for example, prayer, *ššnpášš'šrašš*.

I am afraid, *neségheš*, 3rd person, *ség[...]*; *nekšit^ctaéremašš*, I fear him.

I frighten him, *nesékpašššrašš*, 3rd person, *šš[...]*, or *nemišppašššdášš*, I frighten him on account of [cause] another.

I am afraid of the dead, *nenesašši*, 3rd person, *ntsaššš*.

Namespašššreks matskš, the devil terrifies me.

I make him tremble with fear, *nenanegapašššrašš*.

[PHYSIONOMIE. — COUNTENANCE.]

He has a wicked countenance, he appears to be of an evil nature, *matsakamighesšinašš'gššš*.

[PIÈCE. — PIECE.]

A piece of cloth, etc., of skin, *misšhígan*, *nar*.

I put a piece on it, *nemisshama*, or *mašš*, 3rd person, *misshamašš*.

On my shoes, *nemisshaksenáši*.

That is broken into pieces, *segšskesé pi^cta*, 1st person, *nesegšskesemen*.

I put a bird there, for example, I cut it up, *nesekšskesašš*.

It would break into a thousand pieces if one fired at it, *tâikaba^ctâi sésegšstéhašš is péskameghé*.

[PIED. — FOOT.]

My foot, *nesit*, 3rd person, *ššit*.

It is cut off for me, *temesašššé nesíté*.

I have hurt it, *nekikitsesída*, 3rd person, *kik[...]*.

I have them bare, *nemémésaghesídé*.

I kick him, *nedakskekásaii*.

[PIERRE. — STONE.]

pnapeskə, *kər*.

— for sharpening, sandstone, *kidadaŋan*.

— for a gun (flint), *peskəaŋdiapeskə*.

They split in the fire, *péskedar*, or *péskapeskedar pnapkər*.

The distance of a stone's throw, *šémakémek pnapeskə*.

I throw one, etc., *nšémakaŋin pnapeskə*.

[PILER. — TO POUND.]

I pound in the mortar, *nedakšassi*, 3rd person, *dak[...]*, or *minštéassi*; for [pour] him, *netegšahamasaš*; something [quelque chose] — grain, meat, etc. — *nedaʿkhsāmen*, or *maŋin*, 3rd person, *šd[...]*.

That must be pounded, *taʿgšahaŋisil*; it is pounded, *taʿgšahaŋis*.

The mortar, *tagšahaŋan*; the pestle, *kənasénékə*.

I pound between two stones, *nedaskimíné*, 3rd person, *škaimíné*.

The stone with which one strikes, *nimaŋan*; the one on which one pounds, *sitkšéhən*.

The bag in which the stone is kept, *pahígaŋin*.

Pekširé, it is pounded very fine; *šsaŋimi pekšité assə*, it is pounded too fine.

Aŋiptsiteassə, it is still to be pounded.

Nekštéassi, I am slow at it, etc.

Nekistéassi, I have pounded.

Kšéntéassitda, see how much [combien] there is still to pound.

Édaritaassimek teʿkšassərditsik, where one pounds.

[Page 396 of the MS. is blank.]

I pound meat, in the mortar or on the stone, *nedaʿkšéšəŋinké*. [MS 397]

Likewise (Lat. item), I pound meat between two stones, *nedaʿkhsamen*.

Facsimile p. 138 · printed p. 507 · guide words PIL–PLA

Pounded meat, *tagšahéšəŋin*.

I pound during the night, *nenibatéassi*.

I pound all night until daybreak, *netsitsékənitéhassi tséʿkəʿkéari*.

[PILLER. — TO PLUNDER.]

I plunder it, *nemegšgnaŋi*.

[PINCER. — TO PINCH.]

I pinch him, *nepesaghikasəŋinaŋi*, 3rd person, *pes[...]*, or *nepesikasəŋinaŋi*.

[PIQUER. — TO PRICK, STING.]

I prick him, *nedésibataʿkaŋi*, 3rd person, *des[...]*.

A prick, a sting, *aŋiθəŋin*, or *anθəŋin*, 3rd person, *šdaŋiθəŋin*, plural *nar*.

He is stung, *aŋiθaŋisə*; badly, *šraŋiθaŋisə*, or *šraŋibaŋisə*.

Nšraŋibaŋidən, I prick that, etc., or I score a hide, for example, etc.

I prick, I tattoo on the body, etc., *nedaĩθäé*.

I prick him, I tattoo on his body, etc., *nedaĩθaĩ*.

I want to prick you, *kedaĩthsr kadási*.

I am pricked, *nedaĩθi*; he is not, *m̃da [mãida] aĩθisi*.

[PISSER. — TO URINATE.]

"I urinate" (Lat. mingo), *neseghi*; the noun form (Lat. substantivum), *segdi*, 3rd person, *ssegdi*; nowadays these words are commonly used instead (Lat. his vulgo nunc utuntur verbis), *nesǵnebé*, or *nenǵdésé*.

[PISTE. — TRACK, TRAIL.]

I see tracks, either of a man or of a beast, *nebenraĩ arenaibé*, or *m̃s*, for example.

My track, *nedaskaĩpet̃s*.

Fresh tracks, *skaĩpet̃s*, *tšak*.

Old ones, *negaĩnaĩpet̃s*; *araĩpet̃s*, somewhat old tracks.

I am on the track, I follow (Lat. sequor), *neñsasãipetassi*, 3rd person, *ss[...]*.

I track him, *ñssasãiperan*.

I have seen the *arenaibe*, for example, or *m̃s*, etc.

[PISTOLET. — PISTOL.]

araĩnséšieĩé.

[PITIÉ. — PITY.]

To have pity. See Compassion.

[PLACE. — PLACE, ROOM.] [MS 398, 399]

There is room, *iěšmaĩ*, *tásé*; there is none, *m̃da [mãida] taĩmaĩtasévi*.

Everything is full, *pépsaĩnredin*, or *pépsaĩnredšak*, or *pépsaĩnapšak*.

That is put in place of the other, *ésšaʹtté*.

I make room for him, *nedassapittamašaĩ*, or *nedassématašaĩ*, or *nedaĩématašaĩ*.

I prepare the place, *ñriʹt̃sn*, or *ñsranakãin*; for him, *ñritasãĩ šdanakãin*; before he comes, *nenikkãinĩsrit̃sn*.

Make room for me, *tassapittamasi*, *-vik̃s*, make [ye] room for me, etc.

I sit down in the place of the one who [qui] gets up, *nedapin iěšmaĩ šétsi šanaighimek*.

We do not have enough room, *neñsapibena*.

I take his place despite him, *nemanekášaĩ*.

I hold his place, I succeed him, *nenaĩbekasãĩ*.

I teach in his place, I do what he used to do, *nenaĩbaméaĩsšéšaĩ*.

One goes to inspect the place, for example, for [pour] the village, for the camp site, *aĩtsšredin*.

They go there to inspect it, *aĩtsšak*, or *aĩtsšredšak*, 1st person, *nenaĩtsisidãitsi*.

[PLAIE. — WOUND.]

The wound is closed, *nitskãĩ nitsekãin*; mine is closed, *nenitsekísi*, 3rd person, *nitsekíšs*.

His body is entirely covered with wounds, so much has he been whipped, beaten roughly, *sisétéhemašaĩnésa šhaghé*, *sisétéhemašaĩn šhaghé*.

[PLAINE. — PLAIN.]

Where there are no trees, *babarskəḍāi*; if it is such, etc., *babarskəaʔké*.

[PLAINDRE. — TO COMPLAIN, PITY.]

I complain, *nedaghiahañmi*; being sick, *nemamañdé*, 3rd person, *mam[...]*.

Nesisaérmi, I was laughing, for example, and someone offended me, etc. — whatever is now done to me, no one can make me laugh anymore, *nesisaérmi*.

[PLAIRE. — TO PLEASE.]

I am pleased at his home, I am there with pleasure, *nəʒasigaʒaṇḍapin is*.

I seek to please — for example, a girl who [qui] adorns herself — *nebañreskəḍai*.

I seek to please — of a man (Lat. de viro) who [qui] adorns himself, boasts, etc. — *nebañrañbai*.

She seeks to please, she shows herself off in order to [pour] please, *ənamiθrəʒaṇ in ʒaghé*, 1st person, *nenamiθrohañin*.

Facsimile p. 139 · printed p. 508 · guide words PLA–PLI

I do him a favor, I please him, *nəʒirasémañ*.

[PLANCHE. — PLANK, BOARD.]

A plank, board, *psikaskə*, *kəʒ*.

I walk on a plank, a tree-trunk, like a bridge, *nedereságəḍé*.

[PLANTER. — TO PLANT.]

I plant it in the ground, *nebañkádəʒn*, or *nesakkahadəʒn*, or *nəʒigañibəʒihadəʒn*.

Səskəḍigañibao abasi, this stake, this tree, is planted on a slope, it is not straight.

Tsibatsigañibao, it is planted straight; *pimeskəḍigañibao*, it is not planted straight, it is crosswise/askew.

I have stuck myself with a thorn, a splinter of wood, etc., in the foot, etc. — it is a thorn or something that pricks me, etc., *nemétsitsin*.

[PLAT. — DISH, PLATE.]

DISH, *əñirádé*, plural *dak*; a tin dish, *skaronskəḍié əñirádé*; a bark dish, *əñiḡan*.

The round part, the hollow of the dish, *əñiríḡhen* (animate), *əñirígə*.

The bark dish is not deep, not hollow; likewise a bag, *manét* (animate) *manésə*; it is deep, hollow, *peskañit* (animate) *peskañisə*.

It is full of some liquid, *pesañnbé*; it is half full, *añptaəḍbé*, or *nərañəḍbé*.

There is little of it, *ketzəbéssə*.

A dish or trough (ouragan? — perhaps "auge," trough), square like a crate, *séskitsə*.

A kind of pitcher for going to fetch water, *pekenañtsə*, or *pəθañtsə*.

Ni éksbəssa, this flask, e.g., was full up to here, *éksbé*, etc.

I fill it, *nepesanaʔtəñ*; *psañntskə*, fill it! (imperative)

[PLEURER. — TO WEEP, TO CRY.] [MS 400, 401]

I weep, *nezaskadémi*, 3rd person *zas*., or *nemasíghé*.

I weep over something, *nemasidamen*.

I weep for him/her, *nemasimañ*; for someone, *nemasíghésañ*.

I make him cry, by an action, by beating him for instance, *neséssihaĩ*, or *neséssenaĩ*, 3rd person *ss.*; in words [verbally], *neséssímaĩ*.

I stop making him cry, by frightening him, *nedé^ckṣṇpaṇṣṣraĩ*.

I weep without reason, *nepapissapaṇṣi*, 3rd person *pissapaṇṣṣ*; what is the matter with you, etc.? *kégṣi, sétpaṇṣian?*

I weep because, e.g., my mother is going away, *nemaṇṣé*, 3rd person *maṇṣé* (animate) *nemaṇṣaĩ*.

I weep for you, *kemaṇṣre*, *kemaṇṣreḥbena*, *kemaṇṣi*.

I weep easily, *nemerṣemi*.

I weep from climbing something rough, difficult to climb, *nesésaĩdasé*.

I weep over my own wickedness, *nemasidámen nematsenasakesṣaṇigan*.

I weep for nothing, *nepissapaṇṣi*; likewise, I pretend to weep, *nedamptapaṇṣi*.

I weep because they are going to put me to death, *nedaskṣitéha*.

I do not weep at all at being put to death, *nesaṇṣgritéha*.

[PLEUVOIR. — TO RAIN.]

It rains, it is raining, *ṣgheraĩn*; it has rained, *kisraĩn*; it stops (raining), etc., *é^ckṣraĩn*.

It has rained too much, *ṣsaṇimeraĩn*; it rains a lot [much], *keseraṇṣi*.

It rains very hard, *keseraṇṣi*; how hard it rains! *arghikṣraĩn*.

It rains into the cabin, *matsebé*.

The rain puts out the fire, *nekassé^cgṣbé skṣtāi*.

It rains on me, *nebagaderaṇṣi^cnami*, 3rd person *bag*.

Ṣgheraĩné, it is raining right now.

It is still raining, it is still raining, *aṇṣpeteraĩn*.

[PLUIE. — RAIN.]

The rain stops me, *nekesaṇṣideraĩnami*.

I come during the rain, *nepétsikegheraṇṣi^cssé*, 3rd person *bét*.

I will come notwithstanding the rain, *mina^cgṣbasggheraṇṣinghé nepétsi kegheraṇṣi^cssétsi*.

[PLIER. — TO FOLD, TO BEND.]

I fold something, e.g. linen, etc., *nṣrégghenemen aṇṣṣréaségghen*.

— the arm, *nepikaṇṣighipedinési*.

That bends, *ṣdagaĩghit*, plural *ṣdagaĩghitṣr*.

ṣtebéghenaṇṣṣ, it is folded back into a hem; *nedatebéghenemen*, I do it, etc. [?].

Facsimile p. 140 · printed p. 509 · guide words PLI–POI

[PLISSER. — TO PLEAT, CREASE.]

I pleat, e.g., linen, shoes, etc., *nebi^ckṣhamen*.

[PLOMB. — LEAD.]

LEAD, *skaronneskṣ*, *kṣr*.

Mesapeskṣ skaronskṣr ni kṣének, an ingot of lead of this length.

[PLONGER. — TO DIVE, TO PLUNGE.] [MS 402, 403]

I put it, soak it, in the water, *nedagšidedən nebik*, 3rd person *sd*.

I plunge it, e.g., in the water (animate), *negamēgənāi*.

They plunge me in the water, *netsapenaghé*.

I plunge it, *netsa'penāi*, 3rd person *tsa'penāir*, inanimate *netsa'penemen*.

I plunge myself in the water, *netsapi*, 3rd person *tsasapə*, imperative: *tsasapi*.

I dip my finger in the holy water, for instance, *netsa'špinské*; dip it! *tsa'šapniské*.

I plunge it, throw it into the water, *nedagšitsímañ nebik*, etc.

I plunge into the water, I sink down into it, *nedagšitsin*.

[PLUS. — MORE.]

There is more of it than is needed, *baémi'ré*, *šémi'ré*; there is not enough of it, *nəda'ré*, plural *nəda'rar*.

[PLUMER. — TO PLUCK (a bird).]

I pluck a bird, *nebeskšipšé'charāi*, or *nebeskšiharāi*.

[PLUME. — FEATHER, QUILL.]

The feather one writes with (a quill), *ahasiχighést šrgšanigən*.

A feather that the French wear on their hats, *sasišgnak*.

PLUSIEURS. — SEVERAL, MANY.

SEVERAL, (animate) *mesāirok*, (inanimate) *mesāiredər*; several times, *mesāiriši*, *mesairedəbanir*, or *dəsaanir*.

They are several/many, (animate) *mesāirəak*, *mesāirəbanik*, *-rəsaanik*.

PLÛT À DIEU. — WOULD TO GOD.

Would to God, *amařinté*, or *šésni*.

[POCHE. — POCKET, POUCH.]

My pocket, tobacco pouch, etc., *nepitsipšāñdi*, 3rd person *ap*.

[POÊLE. — FRYING PAN.]

A frying pan, *apařikšésigan*, or *sararařipsekšahadigan*.

[POIL. — HAIR, FUR.]

The hair/fur of an animal, *piésse*, 3rd person *apiéssəmar*; its coat is fine, thick, long, *šrášé*; it is not so, *matsásé*.

I remove it from the moose(-hide) by cutting it off, *nepeskšasésíghé*; one removes it, if [needed], it must be done, *peskšasésāišə*.

Netsi'χāi, I remove, etc., a deerskin.

I remove it from the deer, *netsikšaséíghé*.

I remove the hair of the moose, of the deer, etc., with an iron [tool], a two-handed knife, scraping it against a piece of wood, *netsikhasésé*.

POING. — FIST.

FIST, the closed hand, *ptekšfretsi*.

[POIGNÉE. — HANDFUL.]

I take a handful of it, or a double handful, *nenaghenemen*.

He gave me a handful of it, etc., *negʂdabʂrtsaṇinar nekʂtsiretsaṇinar nemireghé*, 2nd person *nenissabʂrtsaṇinar*, etc.

[POINTE. — POINT, TIP.]

Arakʂsṭgan, points made lace-fashion, which are made around a piece of wood, a dish, etc.

I make points on it, *nederakʂsṭghé*; on that, *nederakʂsemen* (animate) *nederakʂsaṇi*.

I make [notches] on a tree in order to strip off the bark, *netemikebéhíghé*.

[POINTU. — POINTED, SHARP.]

That is very sharp, *ʂriʂskʂaaṇisʂ*, inanimate *ʂriʂskʂaighen*.

POIS. — PEAS (to eat).

PEAS to eat, *asennʂtsṣimmar*. [MS 404, 405]

POISON. — [EMPOISONNER. — TO POISON.]

POISON, *matsinebʂʂn*; or rather (Lat.), *métsinaaṇigani-nebʂʂn*.

I have poisoned myself without knowing it, *nemespi*; knowingly, willingly, *nemespʂresi*; *nemespʂreghé*, one [does so].

I poison him, without knowing that I am giving him poison — it is by accident, *nemespʂraṇi*, or *nemespʂderaṇi*. See TO POISON.

A river [poisoned], *nebʂʂnhamen sipʂ*, or *nematsinebʂʂnhamen sipʂ*.

I poison him by mixing something into his drink or food, *nenespamʂderaṇi*.

POISSON. — FISH.

FISH, *namés*, *sak*.

Mesâirʂhaṇinésa, a great deal of it has been caught, whether by line, etc.; 1st person, *nemesâirʂsha*.

Facsimile p. 141 · printed p. 510 · guide words POI–POR

Nespʂisitsir is the generic name for certain fish.

The trident, or a long rod of iron with [a point] in the middle, etc., *kaṇkskasihigan*.

Aṇrasi mesâirebéḡḡak, there are indeed a great many fish where I used to fish, but, etc.

Does one catch any? *peṇahaṇnasa*?

No, *m̄da* [maṇda] *peṇaṇihanʂiak*, or *m̄da* [maṇda] *peṇaṇihʂḡḡiak*.

I catch it/them with a fishing line, *nebiṇa*, or *aṇin*, 3rd person *biṇé*.

I catch it/them by torchlight, *nsassa*; I spear it, *nedestéhaṇi*.

Smoked fish, *agḡaṇin*, or *namessagḡaṇin*.

Fish scale, *ʂarahaghé*, plural *gak*.

Fish fin, *ʂtaṇiganes*, *sar*. See TO FISH.

I catch them in order to dry them, or I have them dried, etc., *nedaṇmirke*; I go [to do this], etc., *nenāṇdaṇmirké*.

A weir for damming the river in order to catch them, *nēssaṇigan*, or *tasaṇigan*.

A kind of basket made hood-shaped for catching them, *aṇinékets*.

The fish (by kind):—

Kabassé, plural *sak*, sturgeon; *maṇiraméḡʂs*, plural *sak*, like sturgeon, but small.

Mesḡameḡʂs, plural *ḡḡak*, salmon; *skʂtam*, plural *mʂk*, trout; *kaṇiméḡʂs*, plural *ḡḡak*, large and small [kinds].

Naham̃s, plural *m̃sak*, eel; *ʒsiganes*, plural *sak*, very small [eels].
Nibaĩm̃s, plural *m̃sak*, almost like eels, without bones, *saĩgmaĩ*, plural *aĩk*.
Aĩms̃s, plural *s̃sak*, [.....]; *mes̃ai*, plural *mesak*, fairly large.
saĩses̃s, plural *s̃sak*, catfish; *mesam̃ég̃s*, plural *g̃sak*, very small.
Kikaĩmk̃sé, plural *k̃sak*, a foot long and nearly round; *ap̃snaĩmes̃s*, plural *s̃sak*, small sea [fish].
sik̃éss̃s, plural *s̃sak*, fairly small; *naĩm̃ég̃séss̃s*, plural *s̃sak*, small.
Magahaghé, plural *gak*, bass; *ketam̃ég̃s*, plural *g̃sāk*, large.
P̃skaĩgané, plural *ganak*, small; *saĩg̃ateg̃sé*, plural *g̃sak*, small.
Maĩm̃s, plural *m̃sak*, a bit large.
K̃s̃ns̃sé, plural *sak*, pike.
Nam̃ég̃s, plural *g̃sak*, [.....].
Ñkam̃ég̃s, plural *g̃sak*, codfish.
Pek̃sé, plural *pek̃sahak*, oysters.
skaĩderes, plural *skaĩderes̃saĩr*, the fleshy part [head] of oysters and other creatures that live in shells.
Naĩbém̃ég̃s, the male; *sk̃ém̃ég̃s*, the female.
ʒsegaĩna^c, plural *nak*; fish roe — it has roe, *ʒsegaĩñio*.
The fish have spawned, have nested, they have gone off, there are none left, *m̃etaĩm̃s̃sak*.

[POITRINE. — CHEST, BREAST.]

My chest, *nedsreké*, 3rd person *sd*.

POMME. — APPLE.

APPLE, *tsighéné*, plural *nak*.

Pek̃satenais̃s, one peels off its skin.

Taĩni érag̃s̃aké'hémaĩt, or *rit*? Where is she looking for some?

sdékka nederag̃s̃aké'héma, I am looking for some on that side.

I am going to look for some, *ñsé'θáma*.

Potatoes, *penak*.

I cook them, I make a kettle[-full] of them, *nenesiapené*, *nebagassemaĩk* *penak*.

PORC-ÉPI. — PORCUPINE.

PORCUPINE, *maĩdaʒess̃s*, plural *s̃sak*; its quills, *kaĩsiak*.

PORCEAU. — PIGLET.

PIGLET, *piks*, plural *sak*.*

[PORCELAINE. — WAMPUM.]

A black wampum bead, *segaĩbi*, plural *-biak*. [MS 406, 407]

A white bead, *saĩbaĩbi*, plural *-biak*; glass trade-beads, *maĩsaĩbiar*.

Small spindle-shaped [beads], or like little fish, made of wampum, from which necklaces are made to put around the necks of little girls, and sometimes of boys, *met̃éʒs̃iréaĩ'tbéssar*, or *ʒtebesisar*; thirty of them are worth one beaver [pelt].

Amars̃s̃sak, like crescent moons; thirty are worth one beaver.

saibigan, plural *nak*, tubular wampum beads: eight small ones [are worth] one beaver, six large ones make one beaver; the red ones are the most highly prized.

The round bead that the men wear about their neck, *pagairai*, plural *raik*, one beaver.

[From the English word "pigs." — Editor.]

Facsimile p. 142 · printed p. 511 · guide words POR–POR

A round [bead] for women, *paghigan*, plural *nak*; six small ones [are worth] one beaver, three large ones one beaver. [three large, one beaver]

A wampum collar where there is more black than white, *skasiss*; where there is more white, *saibighen skasiss* — it is less prized.

I make a wampum collar, *nedaskasisské*.

A wampum braid, for tying the hair, *asskšébiaibi*, plural *ak*.

I tie them [my hair] with that, *nedasskkšébi*, or *nedasskkšébiaibiresi*.

A wampum pendant [tail], extremely wide, *pa^ctañ*; an ordinary one, *taberañgan*, plural *nar*.

I put it on, *nedapaberañgan*.

PORTAGE. — CARRYING-PLACE.

PORTAGE, *snigan*; the near end of it, *sa^csdagšaiñi ghemek*; at the [far] end, etc., *šédagšaiñiganek*.

The far end, *ašassenígané*; at the [far] end, etc., *ašasseníganek*.

Are you coming from the far end of the portage? *šanaša keda ašassenígané*?

One begins the portage, etc., at *édari nighémek*.

Where one finishes it, *édari kisnighémek*.

Agšaiñighéda is, let us make the portage here, let us begin — this is the near end, here, etc.

Métañibéniganik, or *ašassenígané*, at the far end of the portage.

[PORTE. — DOOR. See below.]

[PORTER. — TO CARRY.]

I carry a load, I make a trip, *nepetsis*; make one! (imperative), *petsis*.

I carry the canoe there, *nepetsisn agšiden*; I make the portage, *nšnighé*.

Carry it! *petsitašri*, or *petsis*; 1st person, *nepetsitašrin*.

I carry things over portages — it is also said (Lat.), *nenasaré*, or *nemañtsésaré*, or *nšiasi*.

I carry only a little with me when traveling, *nenanañgšssé*, or *nenanañghi^cra*.

I carry nothing at all, *nemañmtsi^cra*.

I go to fetch [something], carrying it by a strap on my neck, *nenaiñnighé^chadšn*.

I carry it on my neck [by tumpline], *nšnighé^chadšn* (animate) *nšnighéharaiñ*.

I carry two [loads], *nenisañbé*.

Nepegšaiñnemen (animate) *nepegšaiñaiñ kšé*, e.g., I can lift it, I can carry it, it is not beyond my strength.

Pegšaiñaiñisš, it can be carried.

Nedañrašnemen (animate) *rañnri* [?], or: I cannot carry it, etc.

Añrašnaiñisš, one cannot [carry it], etc. [See below, p. 409.]

PORTE. — DOOR.

DOOR (Lat. "janua"), *krañgan*; I knock on it, *nedapagšsaghité^chémen*.

I break it down, *nebskstétéhémen*, 3rd person *ab*.

I open it, *nepaĩnté'hémen*, or *nepaĩtsakámen*; for him, *nepaĩtsakamasai nekepetéhémen*. See TO OPEN.

Open the door for me, *pépə́démaši*; close it, etc., *nekepesakámen kepešágahiš kepete*.

I close it, *nekepešsakamen*; for me, *kepešagahamaši*.

I fit it so that it joins tight everywhere, *netténettaihadən*, or *netténeténamen*.

Kessataĩn, it is the blanket or hide that serves as a door.

The door is shut, whether with a key or in some other way, so that one cannot enter, *étsa'kaĩš*. [MS 408, 409]

It is shut, but in such a way that one could open it, etc., *kepešagahaĩš*.

It is open, *paĩntéhaĩš*.

It is entirely open, *taišdété*.

It passes underneath the door or the blanket [flap], *tabassíkəši*; 1st person, *netabassíkəši*.

[PORTER. — TO CARRY.]

I carry something, I convey it, *nederóssadən*, 3rd person *əd*, or *nemantsadən*.

I carry that everywhere, *nekisssadən*.

I carry [it] with me, *nenespsəšaiĩn*.

Carry it! *arəssadə*.

I carry it, I convey it, *nederóssaraĩ*, 3rd person *əd*.

I carry clothes, etc., *nenespin*, 3rd person *ən*, *nenespsəšaiĩn*, 3rd person *ən*; negative: *m̃da* [maĩda] *nenespsəšéən*.

Facsimile p. 143 · printed p. 512 · guide words POS–POU

I cannot carry it, it is too heavy, *nedaiĩraəñnemen*.

I carry it from one place to another, etc., *nekərbəssadən*.

I bring him food to eat, *nederəssadasai mitsəaiĩgan*.

I carry it (animate) on my shoulders, *nenahəmaĩ*, 3rd person *ənahəmaĩr*.

I carry it, I transport it elsewhere, *nederagəbatən*; it is transported, *arakətaĩš*.

I carry the book, for instance, *nekərbəssadən*, *nedékəāmarsi*.

I am feeling better (said of a sick person) (Lat.), *nebapakamarsi*, 3rd person *bepak*.

— well, *nedé'kəāmarsi*. See SICK.

I am well, I have no ailment or discomfort, *nəripemaĩssi*.

When someone carries, for instance, in the fold of his robe, goods that have been given to him, etc., one says of him ironically, *ətsi'tai*; 1st person *nətsesi*, or *métkazédé ədassé*.

Nenénasapi'tasaĩ, I carry him even though I am smaller, etc.; *taiĩnəšits é'to əa əri ədaĩibarapi'tasaĩr*, or past tense *-tasaĩnéša*? — how is it, for instance, that this little dog carries this child, who is as if riding on horseback on it? [See above, p. 407.]

[POSSÉDER. — TO POSSESS.]

I possess it, I am its master, *nenihi'raĩdamen*, or *nenihiraĩtsitebérdamen*.

For him, *nenihiraĩ'damen*.

You alone possess it, *kenihi'raĩtsi*.

Nihiraĩtsi ətzaĩnemaĩne, if I had something.

The demon possesses him, *matsinišésksr šdapitañgšr*.

POUDRE. — POWDER.

POWDER, *pesâi, ménañmkipšdé*.

[POUDRIER. — POWDER FLASK.]

The powder flask leaks, *ménnamkipšdek*; it does not [leak], etc., *éssema métañmkipšdési*; it does [leak], *kisi métañmkipšdé*.

POU. — LOUSE.

LOUSE (Lat. "pediculus"), *kem*, plural *kemak*; I have some, *neda^ckem*.

I crush it, *nesegškenañ*.

I delouse him, I search [his hair] for them, *nekširamašañ*.

[POULS. — PULSE.]

PULSE (Lat. "pulsus"), *ahadarta^ckté^cssik*.

I feel it, touch it, *nekšdañbé^cghenañ*, 3rd person *agšd*.

The pulse beats, *tarañbéktéssin*.

You are certainly ill, for your pulse is going very fast, *kšssagamaresi é^cto tai^ckai kesañbéktéssin kepedin*, or *pešañgšañbéktéssinsk*.

Your pulse is good now, you are feeling better, *kšramarsi é^cto nikkšañbi; ménañbékté^cssin ahadarañbékté^cssik*.
[MS 410, 411]

[PROMENER. — TO WALK ABOUT, STROLL.]

I take a walk, I go and come back, *nedéhésššsé*, likewise (Lat.) *éhissisi nederššsé*. [See below, p. 417.]

[POURRIR. — TO ROT.]

That is rotten, *métarí^ckañ*.

[POURSUIVRE. — TO PURSUE, CHASE.]

I pursue him, *nenššp^cnárañ*, 3rd person *šnšs*, inanimate *nenššpenadšn*; by water, *nenššháñ*, 3rd person *šnšs*.

[POURVOIR. — TO PROVIDE FOR.]

I provide him with everything, *nederimi^crañ éri nadasihšt*; you [provide] him, etc., *ked*, etc., *éri nad*; he [provides] him, 3rd person *šder*, *-éri nadasihigšrit*.

[POUSSER. — TO PUSH.]

He pushes it with his foot, *agšakškámen*; 1st person, *negšakškámen* (animate) *negšakškasañ*.

I push that with my foot, *nekšākšāñmakkamen*, the same as the preceding (Lat.).

I, being lying down, for instance, and wanting to stretch out, push it with my feet, *nekšakšāñmakkasañ*.

I push a piece of wood, etc., that is where I want to lie down, and afterward I put myself where it was, *nemañnkamen* (animate) *nemañnkasañ*.

I push it, with the hand (Lat. "manu"), *nekšakšnemen*, 3rd person *ak*.

Him, with the hand, *nekšakšiharañ*, 3rd person *ak*.

Him, with the hand, a little, *nekšagšnañ*; forcefully, *negšnkšiharañ*.

I push him with my hand to wake him, *netškiharañ*, or *nebégšiharañ*.

I push that, *negšakškámen*, 3rd person *agšakškámen* — the tide, for instance, pushes the fresh water [back].

I push it, *negðakðkasañi*.

POUVOIR. — TO BE ABLE.

Can you do that? *keniˈtatðnnasa?*

Facsimile p. 144 · printed p. 513 · guide words PRA–PRE

I cannot do it, *m̃da* [mañda] *neniˈtatsn*, or *nedañrasiˈtðn*.

I cannot restrain myself, *m̃da* [mañda] *nekeskitsn*; do it if you can, *keskiˈtð*.

Neskeskitðn pegða éto nekeskimesi, I am able, etc.

I cannot enter, *nedatsérpitighé*.

I cannot enter because everything is full, *nedatsérkassi*.

I can do nothing to him, *nedatsérihañi*.

I cannot do [it], etc., *nedarsériˈtðn*.

PRAIRIE. — OPEN COUNTRY.

PRAIRIE, open country, *babarsskédái*.

[PRÊCHER. — TO PREACH.] [MS 412, 413]

I preach, *nekikinshmasi*; to the men, *nekikinshmasañik*, etc.; substantive: *kekinshmasia*.

He speaks for me, he says that for me when preaching, *nemaaghestasañi*.

PRÈS. — NEAR.

NEAR (Lat. "prope"), *pésst*, or *pesstisi*; *minagðba péssoké*, though I am near.

Pésstisi érmæsséhédidé, or *ékðañibæsséhédidé*, being still near, for instance, the village; *nederemæssé*, or *nekðañibæssé*, etc.

[PRÉCIPITER. — TO HURL DOWN.]

I fall into it headlong, *netébagðnéˈrra*, or *netéptéssin agðneki*.

I throw myself into it, *netébagðnéssañi ið*, or *netébagðnakañiresi*.

I am up above and I hurl him down below, *nedatbaˈkañirañi*.

I catch/take him, I being below and he above, or I in the river and he on the bank, *nesikðakañirañi*.

I throw it in there, *netébagðnéssarañe sa*.

I throw you in there, *ketébagðnéssarer*.

I pull him out of it, *negabañinañi*.

[PRÉFÉRER. — TO PREFER.]

I prefer him, *nekéðaghérmañi*; that, *nekéðaghérdámen*, *nenegañimérdamen*.

That he might have or eat that in preference — it is fine with me, etc., *nenessagghérmañi*.

PREMIER. — FIRST.

FIRST, firstly, *támi*, *ntámi*.

I am the first, or mine is first, *nia ntámi*.

I walk first, by land, *nenikkañinæssé*, 3rd person *nik*.; by water, *neniˈkkañiniˈra*.

I sing first, *nenitamintð*, or *nenikkañimintð*.

[PRENDRE. — TO TAKE.]

I take what is given to me, I receive it, *nenitśnemen* (animate) *nenitśnaïi*.

I take it without being given it, *nñi'kśnemen*; take that! *śi'kśn*; *nedassanenemen*, that is, I take it up entirely, *nesaïngrenemen*.

That is how I take what you tell me, or, I hear you from that side, *kederagśstśren*.

I take, for instance, an axe that I find, in order to bring it, or else to keep it, *nśténemen*.

I take something from him against his will, *nemegśghenaïi*.

I take/sample it by tasting, *nenitśtamen*.

I take, for instance, the communion cloth, *nederéptśn aïtśréaïśégħen*.

I take it, I pull it, *nederipħaïi*.

I take with my fingers something that is attached, etc., *nepekśadenemen* (inanimate) *nepekśadenaïi*.

I take him for another — that is, I join another to his person (Lat.), or he is reckoned, in his own person, as someone else (Lat.); for instance, the Holy Innocents were taken for Jesus, *nedassidéremaïi*.

I take, I carry off something, whether to steal it or to keep it, or, *nśtenemen*.

One has taken [it], *śtemaïśś*, etc.

I take, for instance, the host with my mouth, *neni'ṭśban*; with the hand (Lat. "manu"), *nenitś'païi*.

I take some of that, *nśtenemen* (animate) *nśtenaïi*, *śtenaïśś*.

He wants to take nothing from me, *nñikśiħkś*.

You will take nothing from me — you always give to me, and I too would like to give to you, [but] you will take nothing, etc., *kñikśiħiħi*.

I take it quickly, *nenimipħaïi*, inanimate *nenimiptśn*.

I take it by force or against his will, whether with the hand or otherwise, *nśtipetasaïi*, *nenegśghenaïi*, or *naïim*.

Let those who have taken something not bring it, *śétemegħesaañik*, *peḡśdsis is*.

śtena'rak śdamañik, tobacco has been taken; that, *śtena'ré*, *śtenaïśś*, etc.

Facsimile p. 145 · printed p. 514 · guide words PRE-PRO

[continued] [MS 414, 415]

We take it, tear it apart, each devour a part of a deer, for instance, as when the martyrs were devoured by beasts, etc., *netzatzébipetañśadłbena*, or *netzatzébipaiña*.

I take him by the hand to greet him, *nederihádasaii*.

I take, with difficulty, something that is up high, *nesisikśaïñbatsi*.

[PRÉSENT. — GIFT, OFFERING.]

Offerings, with respect to God (Lat.), *pakitenígan*.

I make an offering, *nepakiteníghé*; to God, *nepakitenamasaii*.

[PRESSER. — TO PRESS, URGE.]

I press him, with the hand (Lat. "manu"); he is in my hand, *nesapaiñretsaiin*; the same is expressed by, *asañimisi neretsiktaii*.

I press him, I tell him to do that, *netsitsigañmai*.

I press him to do that, *nsdañirokkañrai*; the same is expressed by, *nsdañisi nedarokkañrai*.

I press it, with the hand, *nesekekenemen* (animate) *nesekekenaïi*.

Nesapañnemen, I hold pressed together a cloth, a blanket, in which there is something, until I have tied it, for instance.

I put it well in, all the way to the bottom of the cache [.....], for instance, *nesé^ckañmkenemen skam^snar*, for instance.

With the foot, *neseg^sskikámen*, 3rd person *ss*.

[PRÊT. — READY.]

I am ready, for instance, to leave, *ni nemañtsin*.

[PRÊTER. — TO LEND.]

I lend, for instance, a beaver [pelt], *nematmih^sé*, *mata^crré*, or *rak*.; one lends to me, *nematmih^sghé*.

I lend to him, *nenemekasihañ*, 3rd person *snemek*.; or *nematemihaiñ*, 3rd person *amat*.

I lend to you, *kenemekasih^sr*, etc.; imperative: *nemakasihi*, or *nemekasi*.

[PRÉTENTION. — CLAIM, EXPECTATION.]

My claim, my wish, *nedatsäañdamédi*.

[PRIER. — TO PRAY. PRIÈRE. — PRAYER.]

I pray, *nepañba^ctam*; [I pray to] God, *nepañba^ctamasañ ketsinisésk^s*.

— for him, *nepañba^ctamasésañ*, 3rd person *ap*.

One prays, *pañba^ctañs^s*.

I leave off praying, quit the prayer, etc., *nep^sniad^sn pañba^ctamsañgan*.

I pray with just the tips of my lips [half-heartedly], *n^sskitsipañba^ctam*.

Finish your prayer! *tég^sag^si-pañba^cta*.

Prayer, *pañba^ctamsañgan*; he ruins it [says it badly], *matsit^sn pañba^ctam*.

I am going to pray, *nenañtsipañba^ctam*.

I am accustomed to reciting this prayer, *nederipañba^ctamen*.

I pray to So-and-so for that, *nesé^sinsamañ is stsi*, or *sa nesé^sinsañsöé^sañ*.

[PRINTEMPS. — SPRING.]

The spring one is [now] in, *sígsân*; it is spring, *sig^sanöio*; last spring, *sig^sáné*; next spring, *sig^sag^shé*; we are in spring, *nesig^sanesinbena*.

[PRISON. — PRISON.]

I put him in prison, *nekepesakhañ*.

I take him out of it, I make him come out, *nedañpek^ssagahañ*.

[PROCHE. — NEAR, CLOSE BY.]

It is near, *péss^st*; I find it near, *nepéss^sdérdámen*; far, *nenañsérdámen*. [MS 416, 417]

He is near, he lives near, *péss^sdap^s*, or *péss^stisi ap^s*.

His cabin, for instance, is near another one — one wall serves for both, *añkašté*.

The village is close by, *péss^stisi tãi sdéné*.

Añmess^skañtsi, do not think me as close to him [as I really am], *nenañnañsérmeg^sn é^cto añmess^skañtti*.

Nenañnañsérdámen, I thought I was still far from this place, and here I am close.

[PROCURER. — TO PROCURE, OBTAIN.]

I procure that for myself, *nepég̃atařisí nstařibési*.

I procure, whether provisions or clothing — I go hunting, for instance, for that, *nekad̃nad̃sn*.

[PROFITER. — TO PROFIT, BENEFIT.]

I profit from that, *nederãbédãmen*, or *nstařibé^cdamen*, or *nemanaséké*.

I have stopped benefiting from the medicine that you gave me — it did me good, but the illness keeps coming back, *kadossemihiařineban nebiz̃sn nedé^ck̃sařibédãmen*.

Facsimile p. 146 · printed p. 515 · guide words PRO—QUE

Kemařimaskimi, if you heal, I profit.

Kemařimaskimibena, we profit, if you heal.

Nemařimaskimeg̃na, we profit, if, etc.

Nemařinaskimesi kiganné, I gain, I profit, if you heal.

[PROMENER. — TO WALK ABOUT.]

I walk about, I go up to a certain distance and come back, etc., *nedéhés̃s̃s̃sé*. [See above, p. 411.]

[PROMETTRE. — TO PROMISE.]

I promise, I tell him beforehand, *nekéttésé*.

I promise him, I tell him beforehand, *neké^ctémař*, or *maassa nedi^crařiererm̃k*.

I promise him — that is, I say "yes!" I consent to him, *nenesk̃s̃h̃masař*, *nenesk̃s̃h̃massi*.

[PRONONCER. — TO PRONOUNCE.]

I pronounce that, for instance the name of Jesus, *nesedohomen*.

Him, *nesedohař*; my name is pronounced, *nesedohég̃hé*.

I cannot say that — that is, I say it without effect, no one acting [accordingly], etc., *nedařirasi-idamen*.

I cannot tell him — that is, I tell him without effect, without his doing what I [tell him], etc.,
nedařirasi^crař.

I cannot speak to him, that is, etc., *nedařirasighes̃rař*.

[PROPRE. — CLEAN. MALPROPRE. — DIRTY.]

I am dirty from what I do, *nemařimařig̃it̃sn*, or *nenanařbasinaské*, *messisi kég̃si*, entirely so.

I am clean, *nebétarokké*, or *nebék̃k̃s̃rit̃sn*.

[PROTÉGER. — TO PROTECT.]

I protect him, *ndařig̃sk̃kasésih̃ař*.

[PRUNE. — PLUM. See below.]

[PUISER. — TO DRAW (water).]

I draw water, from a spring or a river (Lat.), *neda^csihibé*.

I draw from the kettle, dish, broth, etc. — water that is in the cabin, *neda^cs̃themen*.

Neda^cχíghé, I draw water, using something [a vessel].

Kég̃si keda^cχíghé, with what will you draw water?

Ni keda^cχíghé^ct̃sn, you will draw with that, etc. [See below.]

PRUNE. — PLUM.

PLUM, *kaṇṣakāṣimin*, plural *minak*; plum trees, *kaṇṣakāṣimināsi*.

PUCE. — FLEA.

FLEA, *babikṣ*, plural *kāḍak*; it bites me, *nesagamekṣ*.

[PUISER. — TO DRAW (water).]

I draw water, *nedasiem nebi*, 3rd person *as*. [See above.]

[Page 418 of the manuscript is blank.]

[PURGATOIRE. — PURGATORY.]

Purgatory, where they burn for a time, *io néṣakazésitsik*. [MS 319]

He burns there for as long as he shall have been judged [to deserve], *kāḍēniṣa*, *nikṣninaṣatkazézin*.

[PURIFIER. — TO PURIFY.]

The kettle, for instance, purified by fire, *kesesaṣraghesaṇi*, or *kesesaraghesṣ*, or *kesesaṇikāḍépāraṇi*.

PUS. — PUS.

PUS, that which comes from wounds, *meri*.

[Pages 420, 421, and 422 of the manuscript are blank.]

Q.

QUAND. — WHEN. [MS 423]

WHEN, of the past (Lat.), *tsíghé*.

When, of the future — when will you sow your field? *tsighétsenasa kedakkiké?*

[QUARRÉ. — SQUARE.]

I cut a plank straight, *tétebesaghé*; *tétebēsaghets netétebessaghēssemen*, *netétebēssemen*, 3rd person *ṣt*.

The cabin, for instance, is square, *tétebikeské*, substantive *-skéghé*.

QUATRE, etc. — See NUMBERS.

QUELQUEFOIS. — SOMETIMES.

SOMETIMES, *naṇnekṣtsisi*, *aṇkṣaṇibékki*.

[QUE. — WHAT.]

What will become of you, [if] you refuse everything? *taṇnetsenasa éśian?* *messisi kéḡṣi kesikaṇḍaman?*

Facsimile p. 147 · printed p. 516 · guide words QUI–QUE

What do you mean? What do you ask? *kéḡṣi kesi?*

What does that mean? What will [it] become? *taṇni éśimek*, *kéḡṣi asin?*

[QUI. — WHO.]

Who is there, what is it? *kéḡṣi áṣṣ?*

Which man is it that has died? *aṣennaṇiga mátsinéda?*

What is that? *kéḡṣni*, *kéḡṣini*, *nekéḡṣ?*

QUELQU'UN. — SOMEONE.

SOMEONE, *aṣēnni*.

[QUERELLE. — QUARREL.]

I quarrel with him, *nekikkaĩmaĩ*; they quarrel with each other, *kikaĩdšak*.

I answer him without quarreling with him, *neneskémaĩ*.

I reconcile those who are quarreling, *netsighĩharaĩk*.

We are always quarreling, we are always in trouble, *nemaĩmatsaraberaĩbena*; you are so too, etc.,
kemaĩmatsarabéharegšaiĩ; they are so, *matsarabéʳak*.

[QUÉRIR. — TO GO FETCH.] [MS 424, 425]

I go to fetch something by water, *nenaiĩθɔdɔn*, *asenni naiĩθɔdaĩgɔ*, (animate) *nenaiĩθɔraĩ*.

I go to fetch something by land, *nemaneskámen*, 3rd person *am.*, *nenaiĩtsiʳptɔn*, (animate) *nenaiĩtsiphaĩ*.

I go to fetch it, *nemaneskasaiĩ*.

Let them go fetch — that is, let them come with their load, *nasaréhédis*.

I go to fetch something that I have left, and to bring it on my back, *nenaiĩtsáaré*; for him, *nenaiĩtsáarésaiĩ*.

I go to fetch on my back something, *nenaiĩtsšhadámen*, (animate) *nenaiĩtsšhamaiĩ*.

I come to fetch something, *nemaneskamen*, *nenimeskámen*.

Come and fetch what I want to give you, *nimeska kéḡši kadáši mirera*.

I go to fetch the animal that has been killed, *nenaiĩdadoʳkšé*.

— the deer that has been killed, *nekɔtkšé*.

— the moose, *nenegšsémɔs*.

I go to fetch [it] on my neck [by tumpline], *nenaiĩtníghé*; *naiĩtnigaégšéba*, if you would like, etc.

Naiĩtnikhedin, *naiĩtnikhedimeghé*, one goes to fetch [it] on the neck.

Nedaiĩbeníghé, or *nepétníghé*, *pétníghéptaĩsits*, I have just come from fetching [it] on my neck.

Nemaiĩtséníghé, I go off with my load on my neck.

Nedakigɔníghé, I carry something heavy on my neck.

Mɔsak tekigɔnighékéku (animate) *nɔnigáharaiĩ*, do not carry too heavy [a load], etc.

Iésak kaĩdak ɔnigarahadits pézekšar kšar kšénisirtsir, such that four of them carry one of the great, long ones.

I go to fetch my load, for instance, or the sled I have left there, etc., *nenaiĩdšadamen nšíassé*.

nenaiĩdenassi, I go to fetch, for instance, my sled, etc.

[QUITTER. — TO LEAVE, QUIT.]

I leave [it], *nenegaršé*.

I leave that, *nenegatemen*, 3rd person *ɔneg*.

I leave him, I quit his side, I distance myself from him, *nekšagšaiĩmaĩsaĩmaĩ*.

I leave it, I set it down, I do not trouble myself over it, *nepɔnĩhadɔn* (animate) *nepɔnĩharaiĩ*.

I leave him, *nenegáraiĩ*.

I leave him, abandon him, *nenegatsĩharaiĩ*.

[QUEUE. — TAIL.]

Beaver tail, *ɔšéḡɔné*.

I take it by the tail, *nederenaiĩ ɔšéḡɔnek*.

A wampum "tail" [pendant], or a very large one, *paʳtaĩn*; an ordinary one, *paheraĩḡan*.

The tail, for instance, of a red-dyed deerskin, etc., *ssäar*, 1st person *nssámar*; it is said (Lat.) of ornaments, etc., likewise *tsi'tokksébiar*.

Facsimile p. 148 · printed p. 517 · guide words RAC–RAM

R.

[RACLER. — TO SCRAPE.] [MS 426, 427]

I scrape it, *nederékhámen*, 3rd person *sd.*, (animate) *nederékhaii*.

[RACINE. — ROOT.]

Roots, in general (Lat.), *satzapkak*; it has a root, *satzapekisäio*.

Root [used] for a canoe, *sadabi*, plural *sadábak*; small ones, *sadabisar*.

I go to fetch some, I pull it up, *nemanadábe*, 3rd person *man*.

I split it down the middle, *nederadabéθíghé*.

I dye it red, etc., *nedatsádabé*.

Roots, *étsabakisik*.

French [European] roots, [.....] *penak*.

Long roots, fairly thick, that are sweet, *sdssäðäar*.

[RACCOMMODER. — TO REPAIR, MEND.]

I repair, I fix something, *nssrittæn*, 3rd person *sr*.

[RACONTER. — TO RELATE, TO TELL.]

I tell [a story], *nedañtsemi*, *nederañtsemi*, 3rd person *añt*.

I tell that, *nedañdokkañdamen*.

I tell him, *nedañdökkésañ*, 3rd person *sd.*, or *nesésittrañ*.

In what he says, tells, he never departs from the truth, *ssésañtsemssinnæ*.

One tells that — that is, it is worth telling, *añañdokkañregðat*.

I tell him, I inform him, that someone is sick, *nedamañmañ*; absolute form, *nedamañsé*, 3rd person *sd*.

While another is telling [a story], I take the floor, I interject, etc., *nstémañ*, 3rd person *stémañ*.

I tell him in passing, etc., *nenasaddockésañ*.

While another is telling [a story], I take the floor, I tell my own, I interject, *nepemetsinañtsemi*, or *pometsinisi nssðañsin*.

I tell of my good deeds, *nssrenasakesssshæsi*, or *nssrañdokkañres*.

[RADOTER. — TO RAMBLE, TALK NONSENSE.]

I ramble, talk nonsense, *mnda* [mañda] *nssésañdamæ*, 3rd person *ssé*.

[RAFRÂCHIR. — TO REFRESH, COOL.]

The herbs refresh me, for instance, *nedakhaghékañgsnar meskikæar*, or *teki'rénhaghé*.

I refresh myself, whether by drinking cold water, by bathing, or by washing my face with water, *nedakagssimesi*.

[RAILLER. — TO MOCK, JEST.]

I speak to him, I solicit him in jest, *nedahañtsimañ*.

I mock, jest, *nedaañðsé*; mockery, *añðssésañgan*.

I jest in coarse words, etc., *nematsiaäidšé*.

I judge him to know how to do nothing (there is mockery in this term), *nedañinimañi*.

RAISIN. — GRAPE.

GRAPE, *ssaghirømenesar*.

I go to gather some, I pick some, *nemasiné*, or *nstsiʿtən*.

[RAISON. — REASON.]

All the more reason, *nega aiaga*.

[RARE. — RARE, SCATTERED.]

There is one here and another there, spaced apart; they are rare, scattered, *pépézekš šmañi*. [MS 428, 429]

[RAMASSER. — TO GATHER, PICK UP.]

I gather something, *nšisavatsn*; gather it! (imperative) *šisavatsn*, (animate) *nšisaváttasañi*.

To gather up, for instance, the leftovers, for instance of food, *maéadškš*, or *maiahadškš*.

He gathers for me, *nemaéadañgš maéadañššar*; 1st person, *nemaéadšn*.

I gather them for him, *nemaéadašañi*.

I gather them (animate) *nšisašnañik*, inanimate *nšisavnemenar*.

RAMEAU. — BOUGH, BRANCH.

BOUGH, branch, of cedar or fir, *sedi*, plural *sedíak*, *šranakánnañi éianrit šdasešanr šdasekannañi*.

[RAMENER. — TO BRING BACK.]

I bring someone back, etc., *nššéssárañi*, 3rd person *šassš*.

Facsimile p. 149 · printed p. 518 · guide words RAM–REC

[RAMPER. — TO CRAWL.]

I crawl, I move on my belly, *nepemígsi*.

RAPIDE. — RAPIDS, WATERFALL.

RAPIDS, a waterfall, *pañintekš*.

I jump over it, *nekaskiʿra*.

I drag the canoe there, *nederaiššgadš*.

RAQUETTE. — SNOWSHOE.

A woman's snowshoe, *sanmes*, plural *sañimsak*.

Snowshoe, *añghem*, plural *añghemak*; my [snowshoes], *nedañghemak*.

I make some, *nederihañik*, *añghemak*.

— for him, *nederítašañi añghema*.

— for me, *nederítañisi añghema*.

Atemañin, that from which they are made, rawhide thong, hide.

I make snowshoes, namely the webbing, *nederhañghemé*, 3rd person *arahañiga*.

I used to make them formerly, *nedaharahañgheméhéban*.

I make some for him, *nederhañghemésañi*.

They are woven, *kishañššak*; 1st person, *nekishañik*.

The webbing, *arahaiñghemañgan*.
 I have snowshoes, *n̄dañghemi*.
 The wood of the snowshoe [frame], *saak̄s̄aighemak*.
 I bend it, *n̄sañkeskási*; I pierce it, *nebabék̄s̄aighemé*.
 The two crossbars in the middle, *tek̄skateḡs̄r*, or *k̄skateḡs̄r*.
 The rawhide thong in the middle for lacing it, *atemanar*.
 Once it is laced — that is, the middle of the snowshoe, *atemañ*.
 I make the middle, *nedapirañ'ghemé*.
 The weaving in front, *s̄sekatéḡés*.
 The weaving at the back, *s̄sseḡnes*.
N̄dañghemi, I have some, *nederhaiñghemé*. [MS 430, 431]
Kishañs̄ak, 1st person *nekishañk*, they are laced, made.
Nenst̄m̄é'ra, I walk without snowshoes.
 Take your snowshoes, go on snowshoes! *añgmahi*; 1st person, *nedañgmaham*.
 The rawhide thong for the front and the back, *skahaiñghemañs̄nar*.
 I make the front and the back, *netsa'káñghemé*.
 The hole, that is, the opening, *s̄ds̄n*; I make it, *nederits̄n s̄ds̄n*.
 The thong that is there to hold [the snowshoe] to the foot, *nañbesidébi*.
 I pass the thong through the holes in the wood, *nebesímé*.
 I pass it while doing the weaving, *nederhaiñ'ghemé*.
 I redden it, *nem̄s̄'k̄sañbék̄híghé*.
 I tie my snowshoes to my feet, *n̄rsitémekasi*.
 I go on snowshoes, *nebemañ'ghemé*, 3rd person *bem*.
 I fall often on my snowshoes, *nenítaiñt̄éssin aighemaamañni*.
 I take off my snowshoes, *neghék̄kédaiñghemé*.
 Mine are broken, because the wood [broke], *nekeskañghemé*.
 The thong of my snowshoe is broken, *nedāskasari nedañghem*.
 I redo the thong-work, *nemishehaiñghemé*.

RASSADE. — GLASS TRADE-BEADS.

GLASS TRADE-BEADS, *mañsañbiar*.

[RASSASIER. — TO SATISFY (hunger).]

I am full/satisfied, *n̄émi'ppi*; with that (animate), *nesémippañ*; *nerémi'ppañk penak*, with potatoes.

[RASER. — TO SHAVE.]

I shave my beard, *netsighit̄s̄éh̄ghé*, 3rd person *s̄t*.

For him, *netsighit̄s̄éhaiñ*, 3rd person *s̄t*.

I shave my hair, *nem̄si*, 3rd person *m̄s̄s̄*.

[RAT. — RAT, MUSKRAT.]

Muskrat, *m̄sk̄k̄éss̄*; its lodge, *s̄asesé*; kidneys of the muskrat, *m̄sk̄k̄éss̄s̄iriar*; of the beaver, *tema'k̄s̄airiar*; kidney, *s̄iriar*.

Rat, a big mouse, *mémeraiāskanasé'ssə*.

[REBROUSSER. — TO TURN BACK.]

I turn back, I retrace my steps, *nəsšé*, 3rd person *asšé*, or *nəsšé'ra*. [MS 432, 433]

I think of turning back from the plan I had, *nepetekitéhařimesi*, or *nəsšétéhařimesi*.

RÉCIPROQUEMENT. — RECIPROCALLY.

RECIPROCALLY, *nařibi*.

[RECEVOIR. — TO RECEIVE.]

I receive, *nenitənemen* (animate) *nenitənař*; from him, *nenitənemasari*.

I receive it quickly, when it falls — [in the case of] something that falls [continued on next page]

Facsimile p. 150 · printed p. 519 · guide words REC–REG

from above, I put my hands to receive it, *nenitəptən*.

[RÉCHAUFFER. — TO WARM UP.]

I warm up, for instance, a bird that has been cooked, etc., *nekesebéssari*, inanimate *nekesebéssemen*.

[RÉCLAMER. — TO CLAIM, APPEAL FOR.]

I appeal to him, I implore his help, *nesi'sinsámař*; *neka késařiské*, I remain [there] in spite of [it], etc.

[RÉCOMPENSER. — TO REWARD.]

I reward him, that is, I profit by him, *nərařibémař*.

He profits by me, *nərařibémekə*; you [profit] by me, *bémi*; I [profit] by him, *-mek*.

[RECONNOÎTRE. — TO RECOGNIZE.]

I recognize it, *nesésinamen*; (animate) *nesésinasari*.

He hears me with pleasure, etc., *nəřixedařgə*; I hear him, etc., *nəřixedasari*; I hear him, *kəřixedəř*; you hear me, *kəřixedasi*; *nəřixedamen*; that [affects] me, *asixedamen*.

[RECULER. — TO BACK UP, RETREAT.]

I back up, *nedasařigařibasiási*.

[RECVLONS. — BACKWARDS.]

I walk backwards, *nedasé'tařisé*.

[REDRESSER. — TO STRAIGHTEN.]

I straighten it, *nedénasari'kámen*, 3rd person *dén*.

[REFAIRE. — TO REDO.]

I redo it, *mina nederi'tən*.

[REFROIDIR. — TO COOL.]

Teki'rařits, let it cool.

I cool my food by blowing on it, *neda'kipstařisářidamen*.

— by stirring it, *neda'kbé'hémen*.

— by putting it in another dish so that it [cools], etc., *nedakháma*.

[REFUSER. — TO REFUSE.]

You refuse me what I ask of you, *kesikkðémen*; I refuse you, etc., *kesikkðémi*.

He refuses me what I ask of him, *nesi⁷kkðémañ*; I [refuse] him, *nesikkðémegs*.

I refuse, *nesikkðémeghé*.

I refuse what is given to me, *neda^csáhamen*, or *neda^csahadən*, (animate) *neda^csaharañ*.

Məsak si⁷kkðémerə⁷ka, do not refuse me; plural (to several), *si⁷kkðémerə⁷kéks*.

[REGARDER. — TO LOOK AT.] [MS 434, 435]

I look at it, *nederañbadámen*, (animate) *nederañbámañ*.

I look at him out of the corner of my eye, *nesékhərgəñbámañ*.

I look at it steadily — *nekikinamen*, (animate) *nekikinasañ*.

I always watch where he goes, *nenəssasañbámañ*, that is, I follow him with my eyes.

I look at that with pity, in pity, *neketemañgañbadámen*.

Him, *neketemañgañbámañ*.

Look this way! *naəsañbi*.

I look in order to learn, etc., *nektikinasañbi*.

I am occupied watching him [.....]

I look behind, turning my head, *nedañbarañbi*.

I look through the door left a little ajar, or through a hole, so that I am not seen, or only with difficulty, *nepəsañbi*.

I look at him as a wretch [pitiable person], *nedesəinasañ*.

I look elsewhere, I turn away my gaze, *nederañbíasi*.

I look behind me, from behind, *nedañbarañbi*.

I look at that everywhere to see if I might find something that was good, etc., and I found none, *neséseminamen*, or *nedañrasikinamen*, or *neséseminasañ*.

Why do you look at me for so long? *kégsi méssiarañbamian*?

I look at him, being angry with him, *neməskəñbámañ*.

How many times does one look — for instance, at a river that winds, etc.? *késseta késaañmek*? Answer: *nekədaañmek*, or *nekədaañmə*, once, etc.; twice, *nisañmek*, or *nissaañmə*; three [times], *tsaaññmə*; four [times], *iəsaññmə*, etc.

Kégs əsañbamíar? 1st person, *nederañbamañ*? — "Why are you looking at me?" says the one who is looked at.

Facsimile p. 151 · printed p. 520 · guide words REG–REN

Nenədaañbámañ, I barely see it, and perhaps I do not see it at all.

Nenədamiarañbamañ, I am busy watching it.

[RÈGLE. — RULE.]

My rule, alone, I take as my rule, *netebesksəsin*, 3. st., *netebesksədasañ*, (inanimate) *netebesksədən*, *ketebesksədsər tañni érenasakesian*.

Netebesksədasañ, I shall see, I shall know what it will be; I am told he will be good — well then, I wait to see if he will not be as [before], as previously.

[REGRETTER. — TO REGRET.]

I regret something lost, or something I loved, *nə́dérdámen*, (animate) *nə́tsitéhañ*; one also says, likewise, of an animate being (Lat. *de nobili*), *nə́dérdámen arenaïbei métsinéde*.

Do not grieve for your child, he is in heaven, *məsak ʷdérdaṃskkan kenitzañ*, *spemkíghé apə*.

I regret it, I would wish to see it when it has long been separated [from me], *nekə́irəmañ*.

I miss my relative who is presently going away, e.g. going far off, *nemañisañ*, 3. am.

I regret it so much, going away, that it causes me grief, *nə́nə́hə́skarekə*; it grieves me, etc., *nə́nə́hə́skarañ*.

[REJAILLIR. — TO SPLASH UP, TO REBOUND.]

The water splashed up, *sisébéktéssen*.

[REJETTER. — TO REJECT, TO THROW BACK.]

I reject that, *nedasañnemen*, *nedasañérdamen*, 3. ədas., (animate) *nedasañinañ*, 3. əda.

[RÉJOUIR. — TO REJOICE.]

I rejoice, *nə́ghérdaṃ*; over that, *nə́ghérdaṃmen*. See Joy.

[RELEVER. — TO LIFT UP AGAIN.]

I lift him up, *nedañmikiᶑphañ*, (inanimate) *nedañmikiptən*, reflexive *nedañmiᶑkipḥəsi*.

[RELUIRE. — TO SHINE, TO GLISTEN.]

[MS 436, 437] - That shines, *taráᶑkəré*, or *əaᶑə́sakə́réᶑré*, or *ə́saᶑkə́ré*.

[REMERCIER. — TO THANK.]

I thank him, I do him good [in return], *nedaramihañ*, *kéḡsi mirə́ghé aramışə*.

I thank you, *kedaramihi*, or *ə́riəni*.

I thank you for what you give me to eat, *ə́riəni éssamian*.

[REMPLIR. — TO FILL.]

I fill it, *nepesánaᶑttən*, 3. apes., or *nepsanipə́nemen*, 3. epes., (animate) *nepsañnebéharañ*.

— with water, *nepessanbahadən*, 3. pes., from *tsaïbañin*, from *kessaïbə*.

— the kettle, *nepessanañᶑkkə́de*, 3. pes.

I fill it, *nə́ə́sə́tə́zᶑtən*, (animate) *nə́ə́sə́tə́zᶑtañisañ*.

I fill it, (animate) *nepesánañ*.

ə́tsibahə́rə́ḡər eri kadə́net ə́tsi meḡhirit, e.g. the fox has [caught] someone.

[REMUER. — TO STIR, TO MOVE.]

I stir the water, e.g. with the hand, or with something, the sagamité [corn broth], etc., *nedəsə́skañbəᶑkámen nebi*.

I stir it, *nederipə́də́n*, 3. əd., (animate) *nederiphañ*.

— the head, *nenañinañᶑkə́pə́si*, 3. nañ.

I move, *nemamañidəsaghi*, *mémañidəsaghit*, *nemamañitsimedam*, likewise *mamañidəsagits*, it moves within the womb (Lat.).

Move yourself! — one says [this] to a person who does not want to work, *mamañidəsaghiḡakki*.

I move, e.g. my arm, *nemamañidenemen*.

He cannot move, being sick (Lat. *de ægroto*), *mañda kisi mañdésaghiṣi*; being paralyzed, *añrasittṣ, mañda kisi mamañtsisi*.

There, I begin to move myself, *ni aneghi kisi mañdésaghia*.

[RENCONTRER. — TO MEET, TO ENCOUNTER.]

I meet him on the way, *nṣnaskasañi*, 3. 8n.

I go to meet him out of honor, I greet him at once, *nedaptaramiṣkasañi*, 3. 8d.

I go to meet him out of honor, *nedaptsikasañi*, 3. 8d.; in order to relieve him of his load, likewise, in order to relieve him of his load knowing that he comes heavily laden, *nenañtsäarésañi*.

I go to meet [him], *nedaptsikṣṣi*; toward him, *nedaptsikasañi*; imperative: *apitkas*, plural *apitṣṣṣ*.

[RENVERSER. — TO OVERTURN, TO SPILL.]

I spill something, the water ...

Facsimile p. 152 · printed p. 521 · guide words REP–RES

[that] which was in something, without meaning to, *negṣsatéṣkamen*, 3. ag.

I fall over, *neghiptéṣsin*, 3. kip., (animate) *neghiptéṣkasañi*.

I am knocked over by the wind, *neghiḃberañi mesṣṣṣ*, 3. *ghiberañi mesṣṣṣ*.

On one's back, fallen backward, *atsitasisi*.

I knock over in passing something that is standing, *neghiptéṣkamen*, 3. aghip., (animate) *-kasañi*.

[REPENTIR. — TO REPENT.]

[MS 438, 439] - I repent, *netañnérsi*, or *nedaññāitēhañimesi*.

It will be too late when you repent, *kesaghiñésañdamentsi*; only when it is over will you repent, *métsisitsi ketañinersi*.

[RÉPONDRE. — TO ANSWER.]

I answer, *nedañsitéṣi ḃghé*.

I answer, e.g. his letter, *nedañsitéṣikhamasañi*.

I do not answer for what will happen on the shore, e.g., *mañda tégné is nepétsiṣrañimésñ sítetek*.

I answer, e.g. what is asked of me, etc., *nedañsitéṣé*.

I reduce him, in an argument, to having no word left with which to answer me, *neséṣāhāmasañi*.

[REPOS, REPOSER. — REST, TO REST.]

I rest, having worked, or without having worked (Lat. *sine labore*), *nedaréṣṣsin*, 3. *aréṣṣsin*.

Let us rest a little, *apída pera*; 1st [person plural]: *nedapin*.

Stay calm — one says [this] to someone who is getting angry, joking around, etc., *éṣṣiḃhaia*.

[REPRENDRE. — TO REPROVE.]

Correct me whenever, e.g., I do not speak correctly, *énasisitamasi*.

I correct him, etc., *neténasisitamasañi*.

I scold him, I quarrel with him, *nekerahamasañi*, or *nemṣṣṣirásémañi*. [See below.]

[REPRÉSENTER. — TO PICTURE, TO REPRESENT.]

I picture him to myself by his way of acting, *nebibinasitéhañimañi*.

Nebibinasitéhañidamen apatsṣṣṣésañgan, I picture to myself his deceitfulness.

[REPROCHER. — TO REPROACH.]

I reproach him for something, some vice, etc., *nedařinimař*.

What I have eaten, e.g., disagrees with / troubles me, *nepʰkʰérgařgn*, *pèmi*, the grease, e.g., etc.; it makes me ill, *aramadařsʰ*.

The grease, e.g., that I have eaten troubles me, etc., *nedařsʰkʰsi*.

[REPRODUIRE. — TO REPRODUCE.]

I should like to be reproduced, to be in two places, *amařité nissäia*, or *amařité nissenäik nhaghé*.

If I were reproduced, *nisseřäighé nhaghé*.

[RÉSERVER. — TO RESERVE.]

I reserve that, *nenénasérdamen*.

— for him, *nenénasérdamařař*.

[RÉSISTANCE. — RESISTANCE.]

Mařda kekerahamařgʰnař řhagé Jesus, o executioners, Jesus offers you no resistance — why [do you treat him so], etc.

[RESPECTER. — TO RESPECT.]

I respect him, *nenäřnekširérmař*, I esteem him uniquely.

I respect prayer, *nepařbatam ne řssitsʰn*.

[RESPIRER. — TO BREATHE.]

I breathe, *nenéssé*.

I have difficulty breathing, *nesařarařdamiʰrra*, 3. *sas*.

I hold my breath, only [barely], for a long time I do not breathe, *nedaʰséttäirařimi*; that is [the same], *nederagšinéssé aragšisi*.

[RÉPONDRE. — TO ANSWER.]

He cannot answer me, I have worn him out [reduced him to silence], *nšrařiméhař*.

[REPRENDRE. — TO KNIT BACK TOGETHER, TO REJOIN.]

It knits back together, rejoins itself, e.g. a cut finger, or the bark of a tree, etc., *éřnighen*; *mařda éřnighenši*, it does not [rejoin], etc.

[RESSEMBLER. — TO RESEMBLE.]

They resemble each other, *ařérigšak*, or *ša éřighit*, [MS 440, 441] *ni nařibi řderighin*, or *řderinařgʰsin*.

Éřighideban řderighin, he is as he was, etc.

I resemble [him], *ni nederighin*, 3. *řd.*, or *nederighi*.

He resembles the one I saw, *ni řderighin némihškeban*.

Facsimile p. 153 · printed p. 522 · guide words RES–REV

I resemble him, *nederasař*, 3. *řderasařs*; I [resemble] you, *kedersren*, *kedersr*; you [resemble] me, *kederasi*; imperative plural: *aršks*.

I resemble [someone], *nederasaké*, 3. *arašké*.

I resemble him; or, we resemble each other, *nedařérighinéna*, or *nedařérinařgʰsinéna*, or *netäřérinařgʰsmař*; that is [the same], *nederenařgʰsin éřinařgʰsit*.

He no longer resembles [what he was], *piräinaiguss sa*.

Let it be as it is, *arighetsga*.

There are too many similar words, *ssaïninir-tétebator ketoaïganar*.

[RESTER. — TO REMAIN.]

Nothing remains, *maïda kéggäi ktsi^hrési*.

If something remains, *ktsiraïghé*.

[RESSUSCITER. — TO RISE AGAIN, TO BE RESURRECTED.]

I rise again, *nedaïpitsipé^hhé*; I raise him again, *nedaïpitsipéhaï*.

I resurrect myself, *nedaïpitsipé^hssi*.

He gives himself life again, *kíghé*.

[RETENIR. — TO HOLD BACK, TO RESTRAIN.]

I cannot hold myself back, etc., *maïda nekeskitssn*; see that you are able to, *keski^tss*.

I have barely kept the host [in my mouth], e.g. — it nearly fell out of my mouth, *asakaïtsi nemaasamaï hostisin*; or, *maïda arakaïtsi peniréssiar hostisinar*.

[RETENTIR. — TO RESOUND.]

That resounds, makes noise, *tarokkðéss*.

[RETIRER. — TO WITHDRAW, TO PULL BACK.]

I pull him out from between the hands of the one beating him, *nemegssghenaï*, or *nepsskðatsiretsenaï*.

I pull him up out of a low place, *nöikðiphaï*.

Withdraw from here, *aiéma*, or *aséma*; withdraw, [you pl.], *aiémaïkss*.

I withdraw, *nedaïéma*, or *nedaséma*, 3. *aiéma*, 3. *aséma*.

I pull that out, e.g. from a hole, etc., *neghétsiptssn*.

I withdraw backward, *nesa nedasaïgaïba^síasi*, 3. *asaï*.

I withdraw from him, I distance him from me, *nedaïémátasaï*.

Withdraw from me, get away from me, *aiémátasi*.

He withdraws from me, *nedaïéma^taiïgss*.

Withdraw from me (if he is standing), *aiémaïgaïba^sí^tasi*.

I withdraw into a cabin because of the cold, the rain, etc., or elsewhere where it is not raining, *nenéggi*.

[RETOURNER. — TO TURN BACK, TO RETURN.]

I turn over the ground, *kepisi nssm*.

The deer, e.g., turns back, *na^tsssi peteghigaïba^sar*.

[RÉTRÉCIR. — TO SHRINK, TO SHRIVEL.]

The skin, e.g., shrinks by the fire or the sun, it puckers up, *sssi^té*, (animate) *sssesss*.

Cloth, [or] skin shrinks when wetted, etc., *ssáta^tghi^tré*; of deerskin, *sségghi^tré*; it stretches out, *siptaghi^tré*, (animate) *siptagss*.

[RETROUSSER. — TO TUCK UP.]

I tuck up [my clothes], I lift my robe so that it does not drag, etc., *nedaspéghenesi*.

[Page 442 of the manuscript is blank.]

[RETS. — NET.]

[MS 443] - Net(s), *rhápe*; I set them, *nederiha^crañ nederihara*, or *nederihadasa*, 3. *ari^carañ*, *aríaré*.

I lift them [out], *nedagsâina*; I catch fish in them, *nebiθa*.

A basket-net, shaped like a hood, *añéketse*; I make one, *nedañéketsiké*.

I put it in the water, I set it, *nedagñ^ctrábé*, or *nekepera*.

[RÊVER. — TO DREAM.]

I dream, while sleeping, *nederegðassi*, 3. *aregussø*; *nederegðassédi*, 3. *øder.*, or *argssédi*.

Of something, *nñinañbadam*; of that, *dámen*, *-bamañ*, of him.

(The *sansanakets* say *nematksañ*, or *nñinampsi*, or *nederegðam*.)

What I dreamed,

I do not usually dream, *mañda neni^ctañsi-arekssí*.

I try to recall what I dreamed, *nekðirañitéhañdamen érgðasiañneban*.

I dream of the Iroquois, that he would kill us, *nñinañbamshgsk mégsâk*.

Facsimile p. 154 · printed p. 523 · guide words REV–RIV

[RÉVÉRENCE. — REVERENCE, TO BOW.]

I make a bow, *nederañghi*, 3. *arañgø*.

Make it [the bow], *arañghi*.

I bow my head, or *nenasassigañbañi*.

I make him do it [bow], *nederañghítasañ*, 3. *øder*.

[REPRENDRE. — TO REVIVE, TO COME BACK TO LIFE.]

I regain my senses after having been [as good as] dead, *nedañbarañmi^cra*.

I do not listen, I pay no attention when someone speaks to me, *nedatségañssedam*, 3. *atsé.*,
nedatségañssedamen, (animate) *dasañ*.

[RÉUSSIR. — TO SUCCEED.]

I succeed, I do well, *nørarøkké*, 3. *øø*.

[RICHE. — RICH.]

I am rich, *nøirasighi*, *nemiratséssøé*, 3. *øir-mírat*.

[RIDÉ. — WRINKLED.]

I am wrinkled, *nedañtkesskádegða*, 3. *añt*.

[RIEN. — NOTHING.]

Nothing, *mañda kégñi*; there is nothing at all, *mañda kégñi sésemisi*; that is worth nothing, *matsighen is*.

[MS 145] [RIGOLE. — GUTTER, DITCH.]

A ditch in the ground, *pesañbañdé*, *ar*; likewise [pockmark] scars on the face, e.g. of Saint Peter, etc.

I make one around the cabin, or elsewhere, in order to drain off the water, *nepesské^chémen øa^ckaññi si gñam*.

[RIRE. — TO LAUGH.]

I laugh, *nedañbedérmi*, 3. *añb.*; or, one laughs, *édarérmsredímek*.

I make [someone] laugh, *nedañbedérmsñøé*.

I make him laugh, *nedaĩbedérms̥haĩ*.

I smile at him, *nedaĩbedérms̥ʰasaĩ*.

[RISQUER. — TO RISK.]

I take a risk with him, *näĩpenémaĩ*.

Let us risk it together, *käĩpenédībena*; we risk it together, *käĩpenédībena*, 3. *äĩpenédīšak*.

I take a risk with my medicines — only [in this], I always carry them with me, *näĩpenédamenar nebiz̥nar*.

[RIVIÈRE. — RIVER.]

River, *sĩp̥ ar*; the lower part of the river, *naʰĩi*; the upper part, *náremek*; a small [river], *tsitsik̥st̥g̥éss̥*; a large [one], *kesskiʰteg̥é*.

A river that flows into another, *érmiʰteg̥ek*.

A river that runs straight, *saʰsag̥hʰteg̥é*; that turns, *paĩbébetketeg̥é*; that forks, *niketaʰst̥eg̥é*, or *niketst̥eg̥é*.

It is deep, it has much water, *tennâi*.

It is swift, *kesits̥saĩn*, or *kesiʰtaĩn*, *mennitaĩn*; it is shallow, *paĩg̥éss̥*, or *pišteméss̥*.

The water in it is clear, *saĩbebégat*, or *sakamebégat*.

Naʰits̥saĩn édari naʰits̥šak, where the river descends again, etc.

The narrows of the river, *sévisaság̥é*.

The entrance, *pititeg̥é*; I enter the river, *nesittaham*; the mouth, the outlet, *saĩghedéʰteg̥é*.

The Three Rivers, *médaĩbérs̥dens̥k*.

saĩsaĩnaĩmé, the river that bends around a point of land.

I cross to the other bank of the river, whether by canoe or on [my] back, etc., *nepikagah̥raĩ*; I am going to take him across, *nenaīdagah̥raĩ*, or *nedaĩs̥ah̥raĩ*.

I arrive at the other bank, *net̥sesagaham*.

There is little water in the river, *mét̥kat*, or *paĩk̥skat*.

There is none at all, *sésemīsi sikarakat*.

The river is full, [there is] much water, e.g. in springtime, *psaĩg̥avessen*; it is rising, it is high, *pétaĩgasés̥sen*; it is falling, *s̥siʰkkat*.

In what state is the river? *taĩnenasa ad̥st̥tekat*?

It has risen or fallen by half, *néraĩš̥kat*.

Has it risen much? *pessaĩg̥s̥ināsa pétaĩgasés̥sen*?

See how much it has risen, *ni k̥éni pétaĩgasés̥sen*.

A brook or river that comes down from the higher lands and flows from only one side, *pīθibíg̥é*, or *armibíg̥é*; the place it comes from, that is, its beginning or source, *pīθīsi*.

Énága, when one is on the mainland and the land on the other side of the river is likewise mainland.

I go up the river, *nedaʰk̥st̥éʰémen*.

Facsimile p. 155 · printed p. 524 · guide words ROB–ROU

One always goes up it that far, e.g., *ak̥st̥éhaĩs̥*.

One goes down it, *naʰip̥s̥in*.

[ROBE. — ROBE, GARMENT.]

Robe, *nedasse*, 3. sd., or *nedaps̥k̥aĩĩns̥é*, or *nasé*.

A beaver robe, *agðihanak*; I make one, *nedagðihanaké*; a marten robe, *panakesšassak*, or *épanakesšassak*; a cat[-skin] robe, etc. See Skin.

I put a robe on him, *nedasséhšderai*, or *nedassékéšai*.

Nedapskšaiinsé nšrtšn, I cover myself with it, *nedagðin*.

[RACCOMMODER. — TO MEND.]

[MS 446, 447] - I mend my robe, *nemishámen*, 3. am.

I take it off, *nekédenemen*, 3. aghé.

It is worn out, *métsiʼrré nedassé*, 3. met., sd.

[ROMPRE. — TO BREAK.]

I break it, (animate) *netemenai*, or *nepšskšnai*.

I break it by hand (Lat. *manu*), *netemenemen nepšskšnemen*, 3. ap.; *nepšskšiptšn*, (animate) *nepšskerpai*.

That is broken, *pšskširré*, *segšskiʼrré*.

The canoe is broken, *temiʼrré agðiden*.

That is fragile, it breaks easily, *pšskeré*, (animate) *pšskeríšš*.

Broken, *temiʼré*, said of what is long; *pekðéré*, of what is broad; *éri kšnek niseda temiʼré*, it has been broken into pieces twice as many as its length.

Pšskširre, or *temiʼre*, said also of a person (Lat. *de homine*), e.g. of the backbone.

That is whole, is supple [?], *šdaghé*, (animate) *šdaghizš*, e.g. *pekšahan*, snowshoe frame-wood.

[RONCE. — BRIAR, THORN.]

I have driven a splinter of wood, a thorn, into my foot, or hand, or body, *nšéghštsin*; *nšéghinainar neretsiar*, into my hands.

[ROND. — ROUND.]

Round, *šaišiañghen*; flat and round; that is [flat-round], *šaišiañghen is*, or *petegðitghen*, ball-round; I make it round, *nšaišiañghenemen*; it must be made round, *šaišiañghenaishš*, or *šaiñghenninsš*.

I make it round, *nšaišittšn*, 3. as.

It must be made round lengthwise, *petegðakðaišš*.

It must be made round like a ball, *petegðikemañdaishš*.

It must be made round and flat, *šaišiañkemañdaishš*.

[RONFLER. — TO SNORE.]

I snore, *netsigðaréʼgšsi*, 3. tsi., etc.

[RONGER. — TO GNAW.]

I gnaw, e.g., a bone, *netsitsigðadámen*, 3. sts.; *netsitsigðamañ ša šderi*, the part near the backbone.

[I gnaw] a piece of bark, *nederigðagadámen*, *maskðé*, 3. sd.

[ROSE. — ROSE.]

Rose, flower, *asekkšhéšš*, *ak*.

[ROSEE. — DEW.]

Morning dew, *ašaiñ*, *ššaiñmašaiñ*.

Wait until the dew has passed, *pera éʼkðiašats*, or *paskasats*; indicative: *baskasañ*.

[RÔTIR. — TO ROAST.]

I roast, using a cord, etc., *nšéšébaṣʼkšé*, (animate) *nšéšébaṣʼkšāñ*.

I roast with a spit, a pointed stick, at the end of which [the meat is placed], etc., *nedapšnassi*, or *nepesakšabamégšé*, or *nedapšsin*, or *nepessagšabañ*, 3. ap., (animate) *nepesakšā bañ*.

The spit, or the [roasting] stick, etc., *psakšabéšañganaʼttekš*.

Roast [some] for me, e.g. meat, *apšri*, *šios*, e.g., 1st [person]: *nedaʼpšrañ*.

If it were roasted, *apañsidé*; it is [roasted], *abañšš*.

I roast, e.g., a hare, *nedabañ mategšéšš*.

I roast fish over the coals, *nedabamégšé*; meat, *nedabésé*, 3. abi.; a bird, *nedabirésé*, 3. ab.; likewise *nedapesenassi šios*, or *škamšnar*, etc.

I roast [something], *nedapesené*.

Nedabañ, I roast it; subjunctive: *éba*, *éban*, *ébanéba*, *ébét ébék*, *ébagš*, *ébéšš*, *ébéhédit*; *mañda ébéša*, *šan*, *ébékš* [negative]; *nedabañnéban*, k. *šdabañnéban*, --*nenšppan*, k. *k-nañpan*, 3. *šdabañnébanir*; imperative: *abé*, *abéts*, *abéda*, *abékš*, *abéhédits*, *abañšš*; it is [roasted], (animate).

[Page 448 of the manuscript is blank.]

[ROUGE. — RED.]

[MS 449] - That is red, *mkšighen iš*.

[ROUGIR. — TO REDDEN, TO BLUSH.]

I redden it, *nemšʼkšatsšesemen*, 3. am.

Facsimile p. 156 · printed p. 525 · guide words ROU–SAG

[ROULER. — TO ROLL.]

I roll it, *nedatbigšaghēnemen*, or *nedatebenemen*, e.g. bark, *maskšé*.

I roll, e.g., a stone, a log, etc., (animate) [with] a beaver, e.g., *ghenañ nedatebipšdsn*, (animate) *nedatebipšrañ*, e.g. *kšé*; one rolls it, *atebipšdañšš*.

[RUBAN. — RIBBON.]

Ribbon, *sirki*, *ar*.

[* Probably from the English word *silk*. — Editor.]

S.

[SAS. — SIEVE.]

[MS 453] - A sieve, for sifting flour or crushed corn, *siadiminañʼgan*.

I sift, I pass it through, *nesiadiminé*.

I sift that, *nesídsš*; let it be sifted, *siadañšits*.

[SABLE. — SAND.]

Sand, *négaʼkš*.

[SAC. — BAG, SACK.]

My bag, where I put my small belongings, etc., *nesaghiperañgan*, 3. šsag.

Bag, *menšté*; my bag, *nemenšté*, 3. am.

A bag of white-wood bark, *piʼkañšdé*.

A bag of *sighebiar* [root fiber] that is not corded, *ns^ckenśdé*.

A bag of white-wood *sighebiar*, *kakinśdé*.

A bag of *sighebiar*, but of various colors, *śdé^ckśénśdé*.

A hemp bag, *taghenaiin-nśdé*; hemp, *taghenaiik*.

A bag of another kind of hemp, from which nets are made, *rhabinśdé*.

Sé^ctagšk is the name of the [material] with which it is made.

Another bag, made of *sé^ctagšk*, *keseğssénśdé*.

A sealskin bag, *akikśéənsśdé*.

A porcupine[-quill] bag without a design, *pagañibi*.

Worked with a design, *arañsiaghenigan*.

Tobacco pouch, *pitsipəañidi*.

[RUER. — TO RUSH AT, TO CHARGE.]

I rush [at something], *nekširdassi*.

I rush at him, I throw myself upon him, *nekširdasañi*; he [rushes] at me, *nekširdağgn*.

The eagle swoops down upon the fish, *akširdasañir sasaiğan namésar*.

[ENRHUMER. — TO CATCH COLD.]

I have a cold, *nsseğšiné*, 3. ss. [See above, p. 219.]

[Pages 450, 451, and 452 of the manuscript are blank.]

I make a bag, *nemenśdé^ckaiin* — one says [this] of any [kind of bag] (Lat. *dicitur de omnibus*).

Make one, *menśdé^cké*; make me one, *menśdé^ckévi*.

I open it, *nepikañinemen*; I close it, *nekešberemen*.

I search in it, *nekšírš^ckhámen*.

Corn bag/basket, *nekštkenar*, *nissškenar*, *tsškenar*, *iéšškenar*, *naiñⁿškenar*, *negšdañis kesškenar*,
arakéssškenédər, *tañbasañis kessškenedər*.

Késsškenédərnasa kətzaiñinemen.

[SACCAGER. — TO PLUNDER, TO RAVAGE.]

We plunder the village, *nesikštéhemebena* [MS 454, 455]; *nesikštékémenénasar*, understood, *matsesšar*.

We enter the village in order to kill everyone, *nepitigadassibena*.

[SACRIFICE. — SACRIFICE.]

I make a sacrifice. See I Offer.

[SAGAMITÉ. — CORN MUSH.]

Sagamité, *ntsaiñbañi*; I make some, *netsaiñhé*, or *nenetsaiñbassi*; make some, *ntsaiñbé*.

I make some for myself, *nenetsaiñpresi*.

Make me some, *ntsaiñpri*; I make you some, *kenetsanprer*.

At the start, I put a little flour in the water so that it will soon boil, *nederĩhadəñ*, (animate); only, in the
kettle, *nederihadasaiñ*, or *nedağğəhadasaiñ*.

[SAGE, SAGESSE. — WISE, WISDOM.]

I am wise, *nərenasakesi*, 3. 8r.

He is prudent, he does not go visiting, he does not joke around, he always works, *saïnesə*.

I am full of wisdom, I have wisdom as my [whole] portion, *nepé'kinsi* — one says this only (Lat. *dicitur tantum*) of God; "you are" [in that state], subjunctive, *pé'kinsiaï*, 3. *pé'kinsit*.

I become wise all at once, having been foolish for a long time, *nesésaïdamira*.

[SAIGNER. — TO BLEED.]

I bleed from a wound, or from anywhere (Lat. *omni*), *nətsikəāghesi*. See Blood.

I bleed from the nose, *neneki'tana*, 3. neg.; [I stop it] with sand, *saïsan nepəkeskəéhaï*.

I bleed him, *nedagadamasai*, 3. 8d.; in the arm, *əpedinek*; in the foot, *əkaï'dek*; absolute form: *nedagadamasi*.

I bleed you, *kedagadamər*, or *məren*.

They bleed me, *nedagadamaïghé*; I bleed [someone], *nedagadamassi*.

I bleed myself, *nedagadamaïsi*.

Lancet, that is, the thing used [for bleeding], *dagadamaïgaïin*.

Bend your arm, *méviassis pekañé*; 1st [person]: *nepikaənemen*.

Rest it, let it fall upon mine, *manenisi pəné nepedinek*, or *nepedinek téstə*; 1st [person]: *netéstən*.

Do not hold it tight, *məsak merikeneməskkan*; 1st [person]: *nemerkenemen*.

The vein does not show, *maïda namihigəsisə kaïtsə*.

The blood comes out, *ətsikəāghesə*.

I bind the arm, I put on the bandage, *nedassitaberemaï*.

If it comes undone, you will bind it again, *peskəikəāghiré*, or *peskəikəāghiraïghé*, *kederaberemen*; [if] you undo it, *is kederaberemen pedin*.

Are you afraid of bloodletting? *kekəitaérdamennasa tagadamaïšadin*.

[SALER. — TO SALT.] See Salt, p. 461.

I salt it, *nesaïraïšehamen*, 3. 8s., (animate) *nesaïraïšehaï*.

That is too salty, *əsaïmi saïraïšehaïš is*.

[SALIVE. — SALIVA.]

Saliva, *nesesekə*.

[SALUER. — TO GREET.]

I greet him, *nederami'kasaï*, 3. 8d.; I [greet] you, *kedarami'kər*, etc.

I greet him for the sake of another, *nedarami'kamasai*; for, e.g., Pierre, *Pierar*.

Nedarami'kamaïgə, for Pierre, he greets me for Pierre's sake.

[Page 456 of the manuscript is blank.]

[SANG. — BLOOD.]

[MS 457] - Blood, *ba'gakkaiin*; my blood, *neba'kkanəm*, 3. ab.

I vomit it up through the mouth, *baga'kkaïin nətsiadə*; *kəts*, 3. 8tsi.

I stanch his blood, *nekepiskəébi'raï*.

I am covered in blood, *nebakkani*, 3. *baga^ckanio*.

I am entirely covered in blood, *nemesig^saghesi*, 3. *mesig^saghes*.

The blood is stanching, it stops flowing, *é^ck^sik^sâgat*, or *é^ck^sitsan*; it does not stop, etc., *maida kisi é^ck^sitsanäi*.

[SANGLOTTER. — TO SOB.]

I sob, I moan, *nenesag^sarañimi*, 3. *snes*.

[SANGSUE. — LEECH.]

Leech, *pabésk*; that which drinks blood, *pékkamesemit*.

[SANS. — WITHOUT.]

A carefree man, who troubles himself about nothing, *pañg^si-arenañbé*.

[SANTÉ. — HEALTH.]

I am in good health, *n^sripemañési*, 3. *s^r*.

[SAPIN. — FIR TREE.]

Fir tree, *p^sp^skañ'hik^s*; the branches, for [water] to run off over, etc., *sediak*.

[SATISFAIRE. — TO SATISFY.]

I satisfy someone, *nedasighiñi*; for him, *nedasighi^ctasésai*.

[SAUMON. — SALMON.]

Salmon, *mesk^samék^s*, *k^sak*.

[SAVON. — SOAP.]

Soap, *arégnasésañgan*; I soap [something], *nederégnemen*.

[SAUTERELLE. — GRASSHOPPER.]

Grasshopper, *tzañres*, *sak*.

[SAUTER. — TO JUMP.]

I jump, *nederikdai*, 3. *arikdas*, or *neke^θi*, 3. *ke^θaä*.

I jump upon [something], *nek^sirdasi*, 3. *k^sir*; upon him, *nek^sirdasai*, 3. *ak^sir*.

I jump down, *nepenikdai*, 3. *ben*.

Facsimile p. 158 · printed p. 527 · guide words SAV–SEC

I hop on one foot, *nenapargañdé^cksmi*, 3. *nap*.

I jump from [one piece of] ice to another, *nederikdai*, *pksámik*.

I fall a little way off, *nebaghesin*.

[SAVOIR. — TO KNOW.] See below.

[SAUVER. — TO SAVE.]

[MS 458, 459] - I save myself, I flee, *nep^sr^sé*; I help him escape, etc., *nep^sr^sé^cχañ*.

I flee, bringing the news as I flee, *nepétsi^cph^sé*.

sⁿabik^sañsikedain, the mouse, e.g., escapes the trap.

I give him hope in his heart that he will be saved, *nekighérasérmañ*.

I flee from him, I avoid him, etc., *nep̃srañi*.

I consider him saved, I wish to save him, *nekighésérmañi*.

I consider myself saved, *nekighésérsi*, or *nekighésérmesi*.

That by which you are saved, your salvation (Lat. *salutare tuum*), *kekighésésaigan*.

The slave has escaped, *peskam̃s sa é'to*; 1st [person]: *nekadasipeskami* — one says this only (Lat. *dicitur tantum*) of a slave (Lat. *de mancipio*).

I set him free, I untie him for that purpose, etc., *nepeskam̃sderañi*.

Nep̃srek̃s ašéθ̃s, he escapes me, he flees; 3. *ap̃sreg̃s ašés̃θ̃ssar*, he escapes him, he flees.

[SAVOIR. — TO KNOW.]

I know that, *m̃sésérdamen*, 3. *æ̃s*; I do not know (Lat. *nescio*), *nedasañnerdamen*, *dámen*, (animate) *térmañi*.

One knows it for certain, *pebétérmeg̃sat is*.

One knows for certain about me, *nepebétérmeg̃s̃si*.

I know it precisely, *nekinasérdamen*.

I want to know everything and see everything, *neni'tañsipébétsis̃ésérdighé*.

[SCIE, SCIER. — SAW, TO SAW.]

Saw, *psipodasaigan*, *psipodañgan*, *temipodañgañi*; I saw it, *nedemipéd̃s̃n*, 3. *sd̃*; *nepsipéd̃s̃n*, *psipodañsits*, (animate) *nepsipodasañi*, *psipod̃s̃nets*, S. Barth[élemy].

[SÉCHER, SEC. — TO DRY, DRY.]

I dry it, by the fire, *nekesabéghisemen*, *nekesabesemen*.

Being wet, I dry it by the fire, *nebég̃ssásemen*.

It is dry, dried, *kespáte*, (animate) *kesepass̃*; in the sun, *kiz̃ssek̃s̃tipá'té*; by the fire, *sk̃tāik̃s̃tipá'té*.

The oxen, e.g., dry up a small river by drinking it all at once, *kãss̃s̃k̃ pézekéda kadessemihididé s̃s̃ikahad̃s̃nañ sip̃ss̃is*.

I dry it by drinking all the water that is in the jug, etc., *ñs̃s̃ikahad̃s̃n*, 3. *s̃s̃ik*.

Añmirk̃añi, one dries fish or meat by the fire, [or by] the sun.

Nedañmirk̃añi, or *nedañmirké*, I dry venison, e.g., or fish.

Añmirkémeghé, at drying-time, etc.

I dry that, *nesiphámen*, (animate) *nesiphañi*; *sipañs̃sar*, or *kespasañs̃sar*, or *nekesepasemen*, (animate) *nekesepasemañi*, (animate) *kesepass̃*.

[SECOND. — SECOND.]

Second, only, right beside, *ni k̃s̃a'rixi*.

I am the second, *nia na'k̃s̃a'rixi*, 3. *égma na'k̃s̃a'rixi*.

[SECOUER. — TO SHAKE.]

I shake it, *nebaséghihad̃s̃n*, 3. *ab̃*; the snow, *nebaañriakiad̃s̃n*.

Shake off the snow that is on you, *baañriakási*, or *k̃sté̃s̃si*.

I shake the dust, e.g., off a piece of clothing, etc., *nepaséghihad̃s̃n*, or *nebasihad̃s̃n*; shake it there, *basihad̃s̃*.

It must be shaken, *paséghihadañs̃*, or *basihadañs̃*.

[SECOURIR. — TO HELP, TO SUCCOR.]

[MS 460, 461] - I help him in his need, giving him either food or goods, etc., *nenabatsihañi*.

We help one another, whether in play, or in gathering something in common, *nekessʰkañnéna*, *késsʰkañda* *sitzekkédida*.

I help him, *nsitsokkémañ*, (inanimate) *nsitsokkédamen*; help me, *sitzokkémi*; absolute form: *nsitsokkéghémi*.

I help, e.g., the one whom they want to kill, and I am the reason they let him go, *nepskðarshmasin*.

I deliver him from death, etc., *nepskðarshañ*.

Facsimile p. 159 · printed p. 528 · guide words SEI–SEV

[SEIN. — BOSOM.]

I carry [something] in my bosom, *nebimʰri*.

I move [something] within my bosom, *nemañdésaghi*.

I put it in my bosom, *nedarañmsénemen*; imperative: *arañmséni*; (animate) *nedarañmsénañ*.

[SEL. — SALT.]

Salt, *sañrañséié*; it is salty, *sañrañséhañsʰ*, or *sañrañsetéhañsʰ*.

[SALER. — TO SALT.]

I salt that, *nesañrañséhamen*, or *nesañrañsetéhémen*, (animate) *nesañrañséhañ*.

[SEL. See above.]

[SEIN. See above.]

[SEMER. — TO SOW.]

I sow, *nedaʰkkiʰké*. See Corn.

[SENTIR. — TO SMELL, TO FEEL.]

I smell it (Lat. *olfacio*). See To Sniff.

That smells bad, *matsimañgðat*, (animate) *matsimañgðsʰ*, or *maskimaré*, very bad.

Good [smelling], *ʰrimañgðat*, (animate) *gðsʰ*.

[SENTINELLE. — SENTRY, WATCH.]

I stand watch, I keep a lookout, etc., *nedaskʰibi*, *nedaskʰibitʰn*, 3. *skʰibʰ*, (animate) *nedaskʰipihaiñ*.

[SEOIR. See below, p. 463.]

[SÉPARER. — TO SEPARATE.]

I separate from him, *nebagañtsirañsañ* (said of a man, e.g., who leaves his wife, and then takes her back, and then leaves her again for a time, etc.).

I separate them as they fight, I lead one to one side, the other to the other, *nenet zatzebʰsaraiñ*.

I separate it, I set it apart, *netzatsibéremaiñ*.

I cannot separate myself from him, I am attached to his person, *nekesañdérmaiñ*.

I believe it separated, I separate them in thought (Lat. *in intellectu*), *netzatzébérðamen*, (animate) *netzatzébérðamaiñ*.

[SERPENT. — SNAKE.]

Snake, *skʰk*, *skʰgak*.

Rattlesnake, *sisikðé*, *sisikðak*; the rattle, *ʰsígðian*; the skin, *ʰráhaghé*.

"Brood of vipers" (Lat. *progenies viperarum*), Jesus said [to them], etc., *skʰgak kenighihañregóba*.

Pañbēbetgakṣat abasi, that which winds [like a snake].

Winding along, *pañbēbetghisi*, e.g. a road, etc.

Pañbēbetgaññtsessen, a road that winds, e.g.

Sasaghisi, [going] straight, cutting straight across a road that winds, e.g.

Nesagṣṣé, I go straight, cutting across this winding road.

[SERRER. — TO SQUEEZE, TO CLASP.]

I squeeze it, by hand (Lat. *manu*), e.g., *nesekekenemen*, or *nemerkenemen*; *neretsi*, 3. *ṣsek.*, *ṣrets.*

I clasp his hand, *nesekekenañ* *arenāñbe*, e.g., or *nemerkenañ*.

Shake my hand, *seggikeni*, or *merikeni*.

I keep my hand pressed close to myself, upon my chest, e.g., *nedassitenemañisin*.

[SERVIR. — TO SERVE.]

I have you as a servant, *nṣdoṣṣaññihemin khaghé*.

I serve him (Lat. *illi ministro*), *nṣṣdenañ*; absolute form: *nṣṣdenakké*.

[Page 462 of the manuscript is blank.]

[MS 463] - I make use of that, *nedasékkañ*, 3. *ṣd.*; make use of it, *aséṣkké*; I am presently using it, *nedañptasékkañ*.

He uses that to work with, *ṣdarokkékkañ*.

Kégṣi io arasékétañṣṣ? — What is it to be used for?

What do you use, to do that? *kégṣ* *éṣékkassa érokkáné*?

I put shoes on him, *nedasémenañ*, or *nedasémṣderañ*, of the (animate) [class], 3. *ṣdase*, etc.

[SERVANTE. — SERVANT (FEMALE).]

She is a servant, *nṣṣdenegṣṣ*, or *nénəññegṣṣ*.

I am a servant, *nṣṣṣṣṣṣaññiṣṣemmekṣ*.

[SEUL. — ALONE.]

I am alone, *neneṣṣtsinni*.

I come alone, *neneṣṣtsiṣṣra*, or *neneṣṣṣṣṣé*, 3. *nekṣitṣṣé*.

I go away alone, *nemañtsénekṣiṣṣṣé*, 3. *mañ*.

[SEULEMENT. — ONLY.]

Only, *ṣibisi*; sixteen, six — see Numbers.

[SEVRER. — TO WEAN.]

The child is weaned, it stops nursing, *éṣṣitañ*; 1st [person]: *nedéṣṣiṣṣta*.

Facsimile p. 160 · printed p. 529 · guide words SEO–SOM

I wean him, *nedéṣṣitañ*.

[SEOIR. — TO SUIT, TO BECOME.]

That suits you well, *kedébekeñṣṣ*; 1st [person]: *nedéb.*, etc.

[SIFFLER. — TO WHISTLE.]

I whistle, *nekṣikṣṣsem*, 3. *kṣik.*; against [someone], *nekṣikṣṣmañ*.

[SIGNE, SIGNER. — SIGN, TO MAKE A SIGN.]

I make the sign of the cross, *nedaskahésa^ctekəkañ'mesi*. See Cross.

I sign myself [make my mark] on the letter, *nedasikəsi*, 3. *asik*.

I signal to someone from a distance, I show him, *nederöigañdamasañ*, 3. *əd*.

[SINCÈRE. — SINCERE.]

I am sincere, faithful, *nesaïbenasakesi*.

[SCEUR. — SISTER.]

My sister, says a woman (Lat. *ait mulier*), *nitsé^ckéssə*, 3. *sitsé^ckéssəar*, or *nitsesékéssə*, 3. *sitsesékéssər*, or *nedärenəm* — says a woman.

All those [women] are sisters, *sitsékéssəddək*.

My sister, whether older or younger, says a man (Lat. *ait vir*), *nebaéñenəm*, 3. *abaéñenəmar*, or *aphaibénəmar*. See Kinship.

[SOIF. — THIRST.]

[MS 464, 465] - I am thirsty, *nekadaśssemi*, 3. *gad*.; I drink, *nekadəssemi*.

I am extremely thirsty, *nesaïkəstāikadaśssemi*, or *nesaïkəstāiañibañgöé*.

I thirst for that, *nekadaśssemsaïdamen*.

[SOIN. — CARE.]

I take care of him, I look after him well, *nərihañ*.

I render him every service, or he always refuses me, *nedéhérasihañ*.

I take good care of him while traveling, e.g., *nəaïsrəssarañ*.

[SOIR. — EVENING.]

Evening, night, *pesedé*. See Night. It is evening, *pesedaöio*.

I will come this evening, *nebatsi pesedéghé*; note that the word (Lat. *verbum*) *pesedéghé*, used without the augment, that is, without the accent, signifies the future tense; with the augment,

it signifies the past tense (Lat. *præteritum tempus*), *pésedéghé baiéppan*.

It is evening, *srañgöio*.

I see the evening again, [that is,] I am not dead, I see daylight again, *nedatsé^ckəsin*; *nəraïkəsin*, I see the daylight again, etc. — that is said for the evening.

[SOLDAT. — SOLDIER.]

Soldier, *əssemañiganes*, *sak*; are you one? *kəssemañiganessöinasa?*

[SOLEIL. — SUN.]

The sun reflects there, it is hot there, etc., *kizəs stébassemen*, or *téba^ctāi kizəs stsi*.

The sun, *kizəs*.

Taïnenasa é^cto adətkizəgat? (one answers this with it) — What time is it?

It will soon be day, *péssətsé^ckəat*; it is day, *tsé^ckəat*.

sémañban néhi^cré, it shows itself a little.

It goes back [under cloud again], *əsöé*, or *əsəaïñ*.

Ni aneghi spirassit (Lat. it has begun to shine), it begins to grow light.

Néhi^cré, it has risen; *nibadəssé*, it moves along, advances.

Paské, at the middle, noon.

Era^csek kizəs, *ahara^csek*, it casts its rays.

Pedegəssé, *nasé^ckəé*, *aïremasé^ckəé*, or *smaïdaïdé*, near to setting.

Neki^cré, it has set.

The sun is there, *ni sdaï*; where is it? *taïni édaït*? — being there, *taïdé kizəs*.

It shines, *pagadassem*; it blinds me, *nedagadassi*; *sdekka éskəa taïde nia édsi aïbkənəa*.

It is covered by clouds, *assəkə*, or *nekahəkə kizəs*.

[SOLLICITER. — TO URGE, TO ENTREAT.]

I urge him to [do] something, I tell him plainly, *nedatsäimäi*.

Having urged him to tell me [about it], or to fish, etc., he is reluctant, but when I press him he obeys me, he tells me, or fishes, etc., *neké^cspəkáharäi*.

Neké^cspəkaharekə, I obey him, etc., as above (Lat. *ut superius*).

[SOMMEIL. — SLEEP.]

I am sleepy, *nekadəxi*, 3. *kadəxə*.

How sleepy I am! *kadoxines taïni*.

Facsimile p. 161 · printed p. 530 · guide words SON–SOU

[SONGE. — DREAM.]

Dream (Lat. *somnium*), *arekəsədin*, (inanimate) *-tadamen*.

[SONGER. — TO DREAM.]

I dream, *nederegəssi*. See "I dream" [above].

I dreamed that some misfortune would happen to him, *nəinaïbádam*.

I dreamed that it would happen to me, etc., *nəinaïbamesi*; to him, *nəinaïbamäi*.

[SONNER. — TO RING.]

[MS 466, 467] - I ring the bell. See Bell.

[SORTIR. — TO GO OUT.]

I make him go out through the fear I cause him — that is why he goes out, *nənsdé^cpaïšräi*, or *nənsdé^csaräi*.

We go out, *nənsdaïbaïšibena*, *siğəäimek ətsi* — only in the plural (Lat. *tantum in plur.*), 3. *əd*.

I go out of the cabin, *nemaïtsi*, *nənsdéssé*, 3. *nədaïbaïššak*, they go out of the church, etc.

Əsi^cré, or *si^cré siadiminaïganek*, or *menstek*, that comes out of the sifter or the sack, etc.

Əsi^crar skamənar, the corn comes out through holes, or leaves [?], etc.

I make him go out, I send him off walking, so to speak (Lat. *ut ita dicam*), *nənsəsdaharäi*, 3. *ən*.

əésékəšaisé, he stays inside, he does not go out, I prevent him from going out.

Täi nedari əésékəšaisé nezaskadémaïgan, or *nəmskəšerdamaïgan*, I wanted to cry, or to become angry, but I hold back so that my tears, or my anger, do not come out.

[SOUFFLER. — TO BLOW.]

I blow against him, *nəpə^ctasäimäi*, (inanimate) *nəpəstasäidamen*.

This green wood on the fire hisses at me from its end, *nep̄stasaïm̄sk̄s*; *netsits̄meḡs̄n*, it makes "tsi tsi tsi" at me; *netsits̄maïi*, I make "tsi tsi" at it, etc.

I blow on my hands to warm them, *nekis̄saraïi metamenar neretsiar*.

[SOUFFLET. — BELLOWS.]

Bellows for the fire, *p̄sdasaïgan*; I blow [with it], *nep̄sdas̄é*; 1st [person]: *nep̄sdas̄é*. See Fire.

A slap; he is slapped, *gaskiḡs̄étéhaïi*.

I give him one [a slap], *negaskiḡs̄étéhaïi*, 3. *agas*.

I give him a slap, *nebabaghiádasari*.

I blow, e.g., a bladder, *nep̄stasaïdamen*, (animate) *nep̄stasaïmaïi*.

Nedās̄etaïrātamen, I blow my breath into the pipe, the [pipe-]stem.

[SOUFFRIR. — TO SUFFER.]

I suffer the fire applied to me, *n̄s̄rerdámen éri métkazéz̄mek*; *k̄sr̄.*, *éri métkazéz̄s̄rek*, 3. *s̄r̄.*; *éri métkazéz̄st*.

I suffer much, I have a strange misadventure, *nesaghíné*.

I make him suffer, *nesaghipenaraïi*.

I make him suffer, I torment him, *nemamégahaïi*.

I suffer that patiently, *nedaïnhérdámen*; because of him, *nedaïnhérdamasari*.

You will suffer for it in a strange way, you will pay for it in hell (e.g. for mocking God), *kesagaïm̄s̄rḡs̄ntsi araïmki ne taïni ari*, or *kesaghinés̄aïdamentsi*.

I suffer greatly over something that was so distressing, *netsīramadámen*.

P̄sdedasák̄sdé is abasi, this wood smokes on the fire.

Nep̄sdedasák̄ssi, it smokes at me, I am bothered by it; said improperly, or ironically, *nep̄stasaïmek̄s̄*.

[SOUHAITER. — TO WISH.]

I wish greatly, *nens̄mérdámen*, or *nep̄asaï'dámen*.

I wish for something, *nep̄aïns̄érdámen*; ardently, *nedats̄s̄érdámen*, or *nedats̄s̄its̄n*.

I wish, e.g., to go, *nedass̄aïdamen*.

My wish, my aim, *nedats̄s̄aïdam̄s̄di*.

It has been a long time that I have wished to see him, *naïsat ni kek̄s̄ir̄s̄meren*.

I wish for it, I desire it, etc., *nek̄s̄ir̄s̄maïi*.

Paï'šké; 1st [person]: *nep̄aï'šké* — said of a child (Lat. *de puero*), he wants to go outside there, or there, etc., *nederipaï'šké*, or *nederipaï's̄kaïi*, 3. *s̄derip̄.*; likewise, *nederits̄s̄'kaïi*, 3. *s̄derits̄s̄'kaïi*, or *ts̄s̄'ké*.

Gakis̄aïd̄äak, they long ardently, e.g., for their village.

Gakis̄aïd̄äé gakke s̄á, so much does he long [for it], etc.

[SOULAGE. — TO RELIEVE.]

I relieve him, e.g., a soul from purgatory ...

Facsimile p. 162 · printed p. 531 · guide words SOU–SUI

... [purgatory], praying to God for her, *n̄s̄raïbé̄thetaïi*.

I relieve him in some way in his sickness by talking to him, *netsik̄tharaïi*.

Netsikihareḡs̄n, I feel as though relieved by what he tells me.

[SOUPIRER. — TO SIGH, TO LONG FOR.]

I long for corn, e.g., *amañté ʔdaskamʔnmia*; absolute form: *nedagʕighémi*.

[SOUPÇONNER. — TO SUSPECT.]

I suspect him of having taken, or hidden, something of mine, *nedagʕimañi*.

One suspects, e.g., the medicine-man of having caused someone's death, e.g., *agʕimañi metesrenʂ*, etc.

[Page 468 of the manuscript is blank.]

[SOULIER. — SHOE.]

[MS 469] - French shoe, *asennʔtsʔákessen*, *nar*, or *arenekessen*, *nar*, Indian [style].

— Indian [shoes], *mkessen*, *nar*; my shoe, *nemekessen*, *nar*.

My shoes are worn through, *nedasʔkáma*; they are worn out, *nemétkáma*.

I make some, *nemakseneké*, 3. *keseniʔkké*.

Nisʂkskenagadʂ, two pairs.

I mend them, *nemiʔsakisené*.

I sew them, *nedaskʕamenar*; I pleat them, *nebiʔkhamen*.

The laces, *tatasagʕanañibi*.

I smoke them [to cure them], *népásénemen*; smoke mine for me, etc., *passemasi nemekessenar*.

My shoes are stiff, *kesʕaskedar nemekessenar*.

I rub them when they are stiff, *nenskéghenemenar*.

I put them on, *nedasémi*, 3. *aséms*.

I take them off, *nekedékesené*.

I put them out to dry when they are wet, *nedéksdkēséné*.

Fold, pucker of the shoe, *pekaigan*, *nak*.

I pleat them, *nepikhámen* — one says this also of cloth, or of anything else (Lat. *de panno vel quolibet alio*).

[SOURD. — DEAF.]

I am deaf, *negaghéʔpsa*, 3. *gag.*, *sé*.

[SOURCIL. — EYEBROW.]

Eyebrow, the hair [above] the eyes, etc., *mañimañi*; my [eyebrow], *nemañimañi*.

Nemañimañi mañitsiʔré, go, walk — a sign of some greeting, etc.

[SOUTENIR. — TO SUPPORT.]

I support the sick person to help him walk, *netsitsnañi*, 3. *ʂt*.

The fort of the church, e.g., and the fort of the Indians, support each other, help one another, for defense, *ʂrinisʕtar ʂrir*.

[SOUVENT. — OFTEN.]

Often, *añksañibékki*, or *nañnekʔtsʕsi*.

[SOUVENIR. — TO REMEMBER.]

One remembers that, *mikʕitéhañidañs*.

I remember that, *nemiʔkʕitéhañidamen*, (animate) *-hañimañi*.

I do not remember, *mañida nemikʕitéhañidamʂʂnar*, *négar*, or *nemiʔkʕéremañi*.

I remember [it], *nemi^hkʷitéhahiimesi*.

I remind him, *nemikʷraséhañi*.

[STÉRILE. — BARREN.]

She is barren, *ptʷsʷ* — said only (Lat. *dicitur tantum*) of a barren moose; of a woman (Lat. *de muliere*), *ptʷsʷskʷas*; of a man (Lat. *de viro*), *ptʷsʷaṛibao*.

[Page 470 of the manuscript is blank.]

[SUAIRE. — SHROUD.]

[MS 471] - Shroud, that in which one is buried, *šiségheñtgan*.

The Holy Shroud, *ni Jesʷs šiségheñessa*.

[SUCER. — TO SUCK.]

I suck that (the *saxan*, *nesisibadamen*, *sisibadaṛisʷ*), or *nesinebégadámen*, (animate) -*bégamañi*, *sinebégadaṛisʷ*.

A stalk of Indian corn to suck, *sipskenañgan*; I suck it, *nedassipskáné*.

[SUCRE. — SUGAR.]

Sugar, *ségar*[*]; I find in it the taste of sugar, *nesgarítamen*.

Kedasssgarem, your sugar; that is, you have some.

I make some, *nesgarikké*.

[SUER. — TO SWEAT.]

I sweat, *nedañbeséi*; the fire makes me sweat, *skʷtâik nʷtsiañbesésé*.

I sweat while eating, *mitsiañné nebañpeséppi*.

[SUERIE. — SWEAT-LODGE.]

Sweat-lodge, *sakahígan*; I sweat in it, *nsakáhama*.

[SUIE. — SOOT.]

The soot of the chimney, *piratâi*; there is some, *piratâio*.

I remove it. See Chimney.

[* From the English, *sugar*. — Editor.]

Facsimile p. 163 · printed p. 532 · guide words SUF–TAL

[SUFFOQUER. — TO SUFFOCATE, CHOKE.]

I choke him, ..., *nekeskedʷnénani*.

[SUGGÉRER. — TO SUGGEST.]

I suggest it to him, *nʷi^htamaʷaṛi*, 3. *asi*.

[SUIVRE. — TO FOLLOW.]

I follow him, sequor (Lat.), *nenʷssʷkasaṛi*; by sight, *nenʷssaṛibamañi*.

I follow him wherever he goes, *nenʷssʷpenarañi*.

SUISSE. — CHIPMUNK (A KIND OF SQUIRREL).

anikʷses, *sak*; squirrel, *mi^hkʷéé*.

[SUPERBE, SUPERBEMENT. — PROUD, PROUDLY.]

I am proud (of a man), *nebaĩraĩbaĩ*, *nebaĩredən*; (of a woman), *nebaĩrskəaĩ* or *nebaĩredən*, 3. *baĩrskəaš*.

I think proudly of myself, *nepaĩredənšitəhaĩsi*.

[SOUHAITER. — TO WISH. See above.]

[MS 472, 473] - *Nekəari˘ra*, I have a great joy in seeing the one whom I wished for, etc.

[SUPPLIER. — TO BESEECH, IMPLORE.]

I beseech, *nešisəmaĩsi*; him, *nəšisinsəmaĩ*.

I beseech for the souls in purgatory, *nəšisəšəšəbaĩk naĩsatkazézítsik*; absolute form, -*gəghémi*.

I beseech him with winning words, *nəšisinaĩgəmaĩ*.

Kéğə štsi šisinsəĩgəšmian, said e.g. of a mother whom her child calls "mother" in order to get to nurse — as if to say, it is not without purpose that you call me mother, etc.

It is also used in councils when one wishes [to persuade someone], etc., *kešəšisinaĩgəmereba*.

[SURMONTER. — TO OVERCOME. See below.]

[SURPASSER. — TO SURPASS.]

I surpass, *nenegaĩmihəšé*; *nénegaĩšadsək*, they surpass each other.

I surpass him, overcome him, *nenegaĩmihəaĩ*, or *nenegaĩmkəaĩ*.

Nəgaĩmihəraĩné kéğsi kemiri, you will give me something if I have done it, or said it, sooner than you.

[SURMONTER. — TO OVERCOME.]

I overcome him, *nešinihaĩ*, (inanimate) *nešini˘tən*; overcome yourself, *šinihəši*.

I was overcome without you, *n˘šinihəghéhəbanba maĩda* (not/no) *kia*. See To Conquer.

[SURPLUS. — SURPLUS, EXTRA.]

One extra — one uses all of them except one, one left over, *kətsi˘ré*.

[SURPRENDRE, SURPRIS. — TO SURPRISE, SURPRISED.]

I am surprised at that, *nedəšisəghərdámen*.

A surprising thing, *ašisəghərdaminaĩgə*; 1st [person], *nesəghəšašəaĩ*.

I am surprised at what you tell me, at what I hear said, *kesəghəštəš*, *kesəghinəšdóren*.

I am surprised at what is told me, e.g. it being otherwise than I expected, *nekəā˘ri˘ra*, *kəšariraĩnes taĩni*, what a surprise, etc., *nekəšarirašémeghé*.

[SUSCITER. — TO STIR UP, INCITE.]

I stir them up, the Iroquois for instance, *nekakəsəmaĩk méğək*.

I stir him up, *nekakəsəmaĩ*.

[Pages 474 and 475 of the manuscript are blank.]

T.

[MS 476, 477] **[TABAC. — TOBACCO. See Pétun.]**

TACHE. — STAIN, SPOT.

Stain, labes (Lat.); it is stained, *psagatsi˘té*, (inanimate) *psagatsesə*, plural *pépsagatsi˘té*; I stain it, *nepepesagatsesemen*, or *nepesagatsesmen*, (inanimate) *nepesagatsesəaĩ*.

[TAIRE. — TO BE SILENT, KEEP QUIET.]

I am silent, taceo (Lat.), *netsikápi*, 3. *ts*.

I make him keep silent by doing something to him for that purpose, *netsighiharañi*.

TALON. — HEEL.

magsâñi; my heel, *nagsâñi*, 3. *sagsâñi*.

Facsimile p. 164 · printed p. 533 · guide words TAM–TER

TAMBOUR. — DRUM.

paksrañgan; I beat it, *nedapagšašri*.

[TARIR. — TO DRY UP, RUN DRY.]

The brook, the place where one draws water, has dried up, *sikkaašs*.

It will not be dry for a long time, *sipkisikkaašs*.

TASSE. — CUP.

tašsemédi, animate.

[TÂTER. — TO FEEL, TOUCH. See "Goût" (Taste).]

I feel of it, etc.

[TÂTONNER. — TO GROPE.]

I grope, *nekširñmen*.

[TARD. — LATE.]

I came too late, e.g. for the Mass, *nemétsiksxi*.

[TEINDRE. — TO DYE.]

I dye it, boiling it, *nedatsemen*, (animate) *nedatsesañi šaradé*; it is dyed, *atsesašs*.

I dye, boiling it, *nedaʹtsašsé*; in red, *nedatsádabé*.

Nedatsa émkšnak, I dye spoons; *nedatsesañša*, I dye only one spoon, with *sedi*.

Nštéghebiar, I dye *šighebi*.

Nedatsesarabé pikkañinar, a kind of hemp.

[TÉMOIN. — WITNESS.]

I take, e.g., God to witness, I deny that I have done that, and it is as true as that there is a God, etc.,
nenespihighéšñ kʹkš.

TEMPÊTE. — STORM, TEMPEST.

kesañtgši; it has ceased, *éʹkšikesañtgši*.

[TEMPS. — TIME, WEATHER.]

I know what the weather will be, or the day, *nevéšʹnamen šaʹkamé*.

It is fine weather, a fine day, *šrikizegat*; bad [weather], *matsikizegat*.

It has been a long time, *nañšat*; it has not been long, *kétsikašsé*.

Take whatever time you like [lit. think what time, what time you will], it is always ahead [of you],
aññagšarimadšghé, that is to say [idem est], *na šdasamek añgšarimekni*.

I did not think it was time yet, e.g. for him to come, that the time was not yet long enough,
nederitéhañsihiban eskə́a éʔto kənat.

Penetsañisi, or *penetsañisi*, or *petsenañisi*, [it is] a long time.

Penetsañssé, or *petsenañssé*, it is a long time before it comes.

Pénetsañikisighék, or *pétsañighék*, it takes a long time to grow.

Penetsañigə, this child is long in growing.

TENAILLES. — TONGS, PINCERS.

nimeskə́tāiaséigan. [MS 478, 479]

[TENIR. — TO HOLD.]

Mary was holding the book precisely, and the place in the book, etc., *méañnek*; 1st [person],
nemañnemen, I hold it precisely there.

[TENTATION. — TEMPTATION.]

Temptation of Jesus, *anbannisits ərir pnapskər ni ʂskitrann Jesə́ssar matskə́ panbatami ʂigamigək pita spemek*
— *ʂdirañr* — *penikdəi mdhaba kə́ʂéktésinə*, *kenitənegə́ktsi angeriak*, &c., *ne mina amantsarann pita ari*
mə́spadenek ni ed trann ʂsankə́ghé.

[TERRASSER. — TO THROW TO THE GROUND.]

I throw him down, *kik nederakkañ.*

[TERRAIN. — GROUND, TERRAIN.]

The ground is not level, *mañda* (not) *tétebakamighési.*

The high [ground], *ketseməkə́akamíghé.*

The low [ground], *sañrkamíghé*; I level it, *nə́rékké́híghé.*

[TERRE. — EARTH, LAND, GROUND.]

The mainland on the seashore, e.g., *ketakamigə.*

Earth, ground, *ki*; on the ground, *kik*; on this earth, *isʔkkik.*

Underground, *arañmkik.*

Land that has been burned over, where there is nothing but brush left, *tsegaʔtaiʔkə.*

On the ground, down, *metsisi.*

I go into the woods/backcountry, e.g. hunting, or etc., *kepisi neda.*

I come back from there, *kepisi nəm.*

I go into the backcountry for a short time, *nekis kéni.*

I intend to go there, etc., *nekisitéhañsi.*

The earth produces, *sañikanə*, *sañkkéʔrar messisi kégə́ssar.*

Facsimile p. 165 · printed p. 534 · guide words TER–TIR

One fattens/enriches the land to make it bear better, *pakkikañ.*

I enrich it, I put something on it, etc., *nedəpkikké.*

This land, where we live, e.g., is poor/wretched, *isʔki ketemañghesesin.*

The place where one crosses the land to reach a lake or river, or to go to some place, *kepañseseek.*

That is where he cut across, etc., *ʂétsi kepañsédéban.*

Nekepañbañsibena, we cut across, we cross, etc.

I cut across, I cross the land, etc., *nekipssé*.

The land along the edge of the river, or the shore, the terrain, *nesañikiʳé* or *penegañikiʳé*.

Land that is burned over so that it will be good, and that is good because of the fire, etc., *askikkedé*;
askikkesañs, one burns it, etc.

The land caves in, e.g. in spring, that which is on the edge, *pekðatekéʳré*.

The land caves in [tombe], or [as with] a mountain, *kétkéás*.

The land is on a slope, *atsiʳtasañké*.

From the water where I am, I go to land, *nenañidagañsé*.

TÊTE. — HEAD.

metep; my head, *netep*, 3. *step*.

The head of a man, *arenañbaañtep*; of a moose, *m̄sañtep*.

Of a deer, *mar̄sañtep*; of an eel, *nahamsañtep*, etc.

The top of the head, *manañksañtep*.

Death's-head, skull, *tsipanañtep*.

I cut off his head, *netemiḡssañ* or *netemiḡséʳharañ*, *netemiḡséteharañ*.

I tell him to do with his head as he pleases for me, I no longer concern myself with it, *n̄ēkañtsímañ*.

Head-breaker [war-club], *paʳk̄sé*.

I lower my head, I bend it, *nedatsitatt̄k̄sési*, or *nenask̄sébi*, or *nenask̄ségañʳbasi*, 3. *nā*.

I lower it while walking, *nenask̄sési*.

I make him lower it, bend it, e.g. to anoint him, *nenask̄sénañ*.

I raise it, *nedaspik̄k̄sési*; raise it! (imperative), *spik̄k̄sési*.

I scratch my head, *neketsegañidebéʳnesi*.

I am the cause that he has a headache from having been beaten, *nepesk̄seʳteharañ*.

He walks with his head bowed down, *atsiʳtāk̄k̄séssé*, 1st [person] *nedatsiʳtāk̄k̄séssé*.

I bow my head while standing, *nedatsiʳtāk̄k̄ségañbasi*.

I leave it to him to do as he pleases, holding him [by analogy] to his own head, e.g. I let him go, etc.,
netsighiʳtasañ; *ketsighiʳt̄sr*, I [leave it to] you.

M̄sk̄s, the beaver, seal, etc., raises its head out of the water; *kameḡs*, it dives back under.

[TETER. — TO SUCKLE, NURSE.]

The child suckles its mother, *siḡāssar̄ s̄nañimañr*, 1st [person]. [MS 480, 481]

I suckle it, *s̄nañimañ*; that, *nensnañidámen*.

I nurse [give suck], *nens̄sañ*.

I give it to suckle, *nens̄rañ* (*n̄sni*, breast; "give me the breast").

I suckle, being a child (Lat.), *nens̄ni* or *nededarita*.

I wean him, cease giving him suck, *nedéʳk̄sitarañ*.

sa dakkepeḡsa ésk̄sa pemiʳtañt̄? Does he still suckle?

I stop giving him suck upon having another at the breast, or likewise, without having one, *nedtsinéd̄añ* or *nepsekar̄s̄nañ*.

[TIRER. — TO SHOOT, PULL, DRAW.]

I shoot the gun at someone, *nepéskam*, 3. *apéskaïr*; *asenni péskak*? who is it that shoots?

Against a tree, *abasi negeskam*.

In flight [shooting at something flying], *nenitstéhaï*.

Him, *nebarhaï*, 3. *abarhaïr*.

One shoots, *péskaïss* or *péskedé*.

I pull myself up while lying down, *nedaspesin* or *nedaspi^cg^ssin* or *nedaspi^cg^ssi*; imperative: *spig^ssi* or *spesin*.

Asa^csin, pull yourself to the other side, to the foot side, e.g.; *tabasesin*, down toward the foot side.

I miss while shooting, *nebarhíghé*, 3. *arahíghé*.

Wadding-puller [ramrod tool], *kéthígan*.

I pull something from somewhere, *nensdenemen*.

I pull it out of the fire, *nekétkazénaï*.

Facsimile p. 166 · printed p. 535 · guide words TIS–TON

He pulls me by my robe, *negheréghiphsk^s*.

I pull his ear, *nëik^sai^ragsénaï*.

I pull him out of an underground place, *nëik^sai^rbékhaï*.

I pull him, e.g. out of a cellar, a hiding place, *n^sd^sssad^sn araïmisi*.

I pull him, I being below and he above, *nepenekaïraï*.

I will pull you down when you go up to heaven, *kepenakaïrertsi spemkik aiaï'ané*.

I pull him up, *nëik^snaï* or *nedaspig^snaï*.

Kepeskampesanasa? Have you shot [something], that is, killed it?

Nepeskamsh^sban niseda or *péskághé*, I have killed two of them there, etc.

I pull, by hand, e.g., a thorn, a splinter, that has gotten in, or [something] similar, etc., *nekétenemen*.

With the teeth, something, *nekétatámen*.

Ni ssin S. Thomas, namitasanné kési késtéhaïsisa pisineskaïné, ertéhansisa sré^sai^riganek neba aiaga n^sranmsedamen, &c. Kina Thomas kési hestéhansianneban pisineské értéhansiaméban neré^sanganék m^ssak miïa ketzasermikan.

TISON. — FIREBRAND, EMBER.

p^ssk^skazédé, ar.

[TOMBER. — TO FALL.]

I fall from above, *nepeni^cra*, 3. *peni^cré*.

I let it fall into a sack, a storm, a vase, etc., (animate) *netebakkaï*.

Nepena^craï, I let it fall from above.

I fall to the ground, *nëéktessin* or *neghipte^cssin* or *nederetéssin*, 3. *aritéssin*.

I make you fall, *nëéktéssímaï*.

I fall a little way off, *nebaghesin*.

I fall in the water, *netsaïpi^cra*.

I fall backward, *nedénatsinetéssin*.

I make him fall by striking him, *neg^sagsiharai*.

I let him fall by accident, I let him fall, *nebarenemen*, (animate) *nebarenaï potanie kandak*, *nebanégsmenen*, the same; 3. *ab*.

A tree has fallen on me, *nekašaäghi*, 3. *kašaägš*.

That has fallen, *peniʳé*; into the fire, *ketsesétéssin*, (animate) *ketsesésš*.

I fall down dead, *nekšérkšiné*; I fall while sliding, *šsassetéʳkka*.

A cabin has fallen, *šigšaïnmé*; *messiši šökkšraïmsené*, by the wind.

I make it fall, *nepeniharai* or *nepenetéʳsimai*.

Penegaïkiʳé, the land caves in, breaks away from the riverbank, e.g., in spring.

Tsanaʳtai, it stops in its fall, a rock, e.g., etc.

I let it fall from my mouth, *nebaradámen*, (animate) *nebarámai*.

I let it fall from my hand, *nebarenemen*, (animate) *nebarenaï*. [MS 482, 483]

I cause something to fall on him, *nesegškitéhai*.

That has fallen on me, *nesegškitéššgn*.

I fall on him, *nesegšketéʳkašai*.

Nšéktéssin, I have fallen.

That is what made me fall, *nenaišbiskšaham*, or *hamen*.

He is [as if] fallen, or drowning, or choking [as if eating something wrong], in my windpipe [respiration], *neségšami*.

I make him choke on it in this way, I am the cause of it, *neségšamšrai*.

Ššʳkšíʳé, or *peniʳé meghi*, e.g. the scab falls off.

Ššʳkšíʳé, *šigšaïm*, the cabin falls.

I make, I let a little water fall, from the finger, e.g., *nepesakbéstšn*.

On him, on the tongue, e.g., of the miser [evil rich man], *nepesakbéstšai*.

TONDRE (kindling), for lighting a fire, etc., — TINDER.

tsikšāñgšsakš or *ikšāñgšsakš*.

[TONDRE. — TO SHEAR.]

I shear him, *nemššai*; I shear myself, *neməsi*.

TONNEAU. — BARREL, CASK.

maiřirikírés, animate.

TONNE (of bark). — BARK CONTAINER.

šaiššaiřšénígan.

Facsimile p. 167 · printed p. 536 · guide words TON–TOU

[TONNER. — TO THUNDER.]

It thunders, *pédañghiagš*; thundering, *pédañghigné*; it was thundering, *pédañgšppan*.

Lightning, *šaʳšaiřbígak*, or *pesakšrahasäak pédañghiak*, *štseskašisasařbígak* — there is lightning, it is going to thunder.

[TONNERRE. — THUNDER.]

The thunder has struck, *pédañghiagš ariktéʳkkašak*, or *pédañgš*, -*gšio*, (inanimate) *pédañghisik*.

Nədsté pédanghiak aneghi nanitəmeghi sasanbigšé hédidé nettai tsibatekskařin nikeba ətši mařida kegi arihigšhdiks pedanghio.

[TORCHER. — TO WIPE.]

I wipe it, etc., *nekassehámen*, (animate) *nekassehaři*.

[TORT. — WRONG, HARM.]

I am wronged, I have lost, e.g. my daughter who died for want of help, *nšéghihšghé*.

I do him wrong, etc., *nšéghihari*; (inanimate) *nšéghiʿtən*, I spoil it, I lose it.

[TORDRE. — TO TWIST.]

I twist, I spin thread, *nederetakníghé*; (inanimate) *nighitən*.

TORTUE. — TURTLE.

tšrebé, animate; its shell, *amikenaks* or *saraghé*.

TÔT. — SOON.

tébné, *tébnétsi*, *kégaři*, or *néʿhéni*.

[TOUCHER. — TO TOUCH.]

I touch it, e.g. the ear, with saliva, *nepesagšnmasari*, or *sari*, etc.

I touch him, tango (Lat.), *nesariimenemen*; him, *nesariimenari*; touch me, *nesariinipəsi*.

I touch him on the body, *nekšakšétésaghenari* or *nenanařsésaghenari*.

I feel that, groping, e.g. [to see] whether there is something in a sack, *nekstenemen*.

I am not moved by that, *nekikanitéhařidamen*, or *nekikanéřdamen*.

I am not moved by what someone [does or says], etc., *nekařikařikéřdamen*.

I feel about for a louse, *nekstarišbéghenari*.

I make him touch, e.g. relics — I apply them to him and then take them away, *nedasitenemasari*; *-mařgən*, [it touches] me; *mər*, [I touch] you.

Nenarišiptən nhaghé, e.g. I touch it, scratch it, take hold of it in touching it.

Nematsisariimpəsi, I touch myself wrongly, hurt myself by touching.

Nepaʿtatařinskāhasi, I lay my hands on it, etc.

[TOUPIE. — TOP (TOY).]

A kind of top that children make spin, etc., *aripodařigan*.

I make it spin, *nederipəđən*; spin it! (imperative), *aripəřé*. [MS 484, 485]

[TOURMENTER. — TO TORMENT.]

I torment myself, scratching with my nails, *nedařimbédaskiretsəsi*.

I torment him, *nemamégahari*, (inanimate) *nemamégatsən*.

I torment him, afflict him, I am importunate with him, *nənemihari*.

I am tormented enough, I am beyond it, *nšémařibəsi*; said also of food (Lat.).

I torment his father, *nemamégatařařinar amiʿtařgəssar*.

Nəniadařařinar kégəssar, I have caused him to lose something.

[TOURNER. — TO TURN.]

I turn about in a canoe, *nekšdeggiʿra*, or *nekškařišé*.

I turn it, *nekʰdegʰitʰkkaʰaʱi*.

Turn that in your hand, *kʰrbipʰdʰ*; 1st [person], *nekʰrbipʰdʰn*.

It must be turned like a roast, etc., *kʰrbipʰdaʱisʰ*.

I turn around while walking, *nʰaʱiʱiaʱisʰ*.

I go around the tree, *nekistaʱigʰépʰsi*.

I turn myself, changing position, while lying down, *nekʰrbakʰéʰsin*, or *nekʰrbeʰssin*.

Kʰrbaskipʰdaʱisʰ, to turn the roast, e.g. hung on a cord, *nekʰrbaskipʰdʰn*, (animate) *nekʰrbaskipʰraʱi*.

I turn it upside down, I make what was below be above, *nekʰrbaʰtʰn*; particle, *kʰrbisi*; (animate) *nekʰrbaraʱi*.

It must be turned, *kʰrbetaʱisʰ* or *kʰreperaʱi*.

TOURNE-SOL. — SUNFLOWER.

kisʰskaʱiʱiak.

TOURTE. — WILD PIGEON.

prés, *préssak*.

TOUT. — ALL, EVERYTHING.

messisi, *nekikkaʱiʱisi*.

Everywhere, *kisi* or *papaʱimisi*; *kisdaʰ*, he visits everywhere.

Facsimile p. 168 · printed p. 537 · guide words TOU–TRA

[TOUSSER. — TO COUGH.]

I cough, I go "hem, hem," *nʰskʰâraʱimi*, 3. *ʰss*; his cough (that of a consumptive, etc.), *ʰskʰâraʱimirtsir*, etc.

[TRAHIR. — TO BETRAY.]

I betray him, as Judas [betrayed] Jesus, e.g., *nenebakadʰaʱi*.

[TRAÎNE. — SLED. See below.]

[TRAITER. — TO DEAL WITH, TRADE, TREAT.]

I trade, *neʰtaʰtaʱisʰ*; that, *netataʱisʰaʱin*, *netataʱisʰéʰtʰn*; him, *netataʱisʰéhaʱi*.

ʰgaʰkéʰto maʱida aʱisadisi, is that not traded? is it given away for nothing?

Gaʰkio aʱisadʰ or *aʱisadʰssa*, one wants it, etc.

I deal secretly in another's goods to draw the profit myself, as if it were mine, *nekemʰtsiataʱisʰéʰtʰn*.

I trade to gain something, *nedataʱisasi*.

— that, to draw a profit from it, *nedataʱisasiʰtʰn*.

Nebaémerʰstemen, I want more for it than it cost me.

Baémerʰtaʱisʰ kéʰgi, one sells it for more.

ʰsaʱimerʰtaʱisʰ, one sells it too high, etc.

I sell at the same price as at Quebec, e.g., *nederhamasin*, or *si*.

I give it to him at the same [price], etc., *ni érhamaʰsk*; to you, *ni érhamaʰra*; 1st [person] *nederhamasaʱi*, or *nʰrhamaʱaʱi*.

TRAÎNE, TRAIN, TRAÎNER. — SLED, SLEDGE; TO DRAG.

ʰdaʱibanaskʰ, *kʰr*; I drag [a sled], *nʰdaʱibé*.

Matsipɛsdé, it slides badly, with difficulty, *matsipɛss*, *ɛripɛss*, etc.

I fall from it in a faint, *nesaṛikstāinasi*.

I drag it, *nsdaṛitsimaṛi*, 3. *sd*.

I make a sled, *nsdaṛibanaskɛké*. Sled, cart — see "Chariot" (Cart).

A sled made of a deerskin, *ɛdaṛibaṛigan*.

ɛdaṛibéhaṛisé, one makes a sled of it.

I load it, *nsraṛibaṛidikké*.

I have one, *nsdaṛibaṛinaaskɛ*; negative, I have none, *maṛida nsdaṛibaṛinaaskɛs*.

I drag him, holding him by the hand, he being on the ground, *nepemaṛidaṛitsipha*.

I drag it along the ground, *nsdaṛitsimaṛi*, (inanimate) *nsdaṛitsitsɛn*.

TRANCHE. — SLICE. See below, p. 488.

[TRANSPARENT. — TRANSPARENT.]

Basi-namihigɛat, one sees it transparently; even though it is inside something, one still sees [through], etc.

Basiɛi, transparently.

Basaṛibadaṛisɛ, *basaṛibamegɛé*, covered, e.g., yet one sees through it.

I see through it, *nebasaṛibadamen*, (animate) *nebasaṛibamaṛi*.

What is transparent, *ɛsaṛibamēgɛek*; that is [transparent], *ɛsaṛibamegɛé*, or *éhézatté*.

Éhezatté piraskɛ, the paper is [transparent] when the sun [shines through it], etc.

[TRANSPORTER. — TO TRANSPORT, CARRY.]

One transports, e.g., the palisade, *aṛitekahadaṛisɛ*. [MS 486, 487]

If one were to transport that, *aṛitekahadɛmegkéba is*; 1st [person], *nedarṛitekáhadaɛn*.

[TRAVAILLER. — TO WORK.]

One works, *aroʔkkedin*.

I work, *nedarokké*; for him, *nedarokkésaṛi*; for me, *nedarokkéhási*.

I work a great deal, *nemesāiraroʔké*.

I work well, *nsrarokké* or *neniʔtanstarokké*; badly, *nematsarokké*.

Do you know how to work? *keséserdamennasa erarokkáɛn?*

I am tired from working, *nesasarokké*.

I work all day, *nenikékarokké*.

I am slow at working, *nedabaṛigarokké*.

"Bestir yourself," one says to someone who does not want to work, *maṛidéɛghi gakkɛ*.

A man or woman who always works, etc., *saṛisaṛibao*.

Néekarokké, I have spoiled something I was working on, or [it] somehow perished through my fault (Lat.), etc.

[TRAVERS. — CROSSWISE, ASKEW.]

I go crosswise, winding along, e.g. like this figure [zigzag mark shown], *nebaṛibébetegussé*.

See the particles *Peteghisi* and *Pemetsinisi*, and the particle *Éʔsaṛiraghisi*.*

* [At the end of the French part of this Dictionary. — Ed.]

That is crosswise/askew, *aṛṣṣaʿté iṣ*.

I put it there crosswise, *nedaṛṣṣaʿtən*.

[TRAVERSER. — TO CROSS.]

I cross without reaching [the other side], *nesaṛṣṣéssé, saṛṣṣaṛṣi nepemṣssé*.

[TREMBLER. — TO TREMBLE, SHAKE.]

I tremble, *nenaiṛhipṣi* or *namaṛṣipṣi*.

I make him tremble with fear, I frighten him, *nesékpaiʿṣraṛi*.

The earth trembles [earthquake], *nénémkípṣdé ki*, or *nenemkamighipṣdé*, or *maṛṣipṣdé ki*, or *sigṣaṛim*.

Aspen, "trembling-earth" [poplar], *kāigṣan*.

[TREMPER. — TO SOAK, DIP.]

I dip it in water, *netsaṣpēnemen*, (animate) *-penaṛi*.

I dip it in broth, in fat, *nesekṣhíghé*.

I put it to soak — wheat, linen, etc., *nedagṣidedən*.

Nedagṣitsimaṛi pekṣahaṛi, e.g., I put it to soak, etc.

[TRANCHE. — CHISEL, GOUGE.] [MS 488, 489, 490]

Chisel for [cutting] ice; likewise a gouge, a chisel for stone, for wood, *éskan*.

[TRIER. — TO SORT, CHOOSE.]

I sort/choose, *nemeghenassi*.

I choose it, *nemegheneman*, (animate) *nemeghenaiṛi*.

I choose with a knife (Lat.), I pick the finest, e.g. of paint, *nemeghenaiṛimkahaṛi ṣráman*.

[TRISTE. — SAD.]

I am sad, *nṣsikérdam*; I sadden him — by action (Lat.), *nṣsikérdamihaiṛi*; by word (Lat.), *mimaiṛi*.

I waste away from sadness, *nesikérdam*, 3. *sik*, that is, I am extremely sad.

[TRIPES. — TRIPE, ENTRAILS.]

The entrails of a man or of an animal (Lat.), *ṣrághesi, ṣraghesiar*.

Entrails/tripe of rocks [a kind of lichen or rock formation], *kaiṛghéʿssanak*.

[TRISTE. — SAD. See above.]

[TROMPER. — TO DECEIVE.]

I deceive, *nepatsṣrṣé*, 3. *pat*; him, *nepatsṣraṛi*.

I deceive him, I turn his head, e.g., or I set it up so that he does not see me take what he has, *nṣnigṣéṣraṛi*.

I deceive him, I tell him I will not do a thing, being however resolved to do it, *nenesakadámen*, (animate) *nenepakadasaṛi*, or *nṣripakadasaṛi*.

This is how I deceive [someone], etc., *ni éri nebaṛiia*; you, *nebaṛiian*; he, *nebaṛit*; imperfect: *ni eri nebaṛineban*; you, *nebaṛiiasa*, etc., *nederineba*, 3. *ṣderinebaṛin*.

I who deceive him in answering, *éssenaérinebaṛini*, 2nd [person] *-nebaṛiani*, 3rd [person] *nebaṛitsi*.

Messiṣi keṣsi kederinebaṛin, you use everything to deceive me with your answers.

Messisi kegsi nederinepakadaïgən, etc., I deceive him, I outdo him in his request, I tell him, e.g., that he will not get what he asks for, that [the owner] does not want to sell it, e.g., because I wish to have it, so as to ask him for it, to buy it [myself], *nedéhétsímaï*.

I use my wits to deceive him, I say or do something to deceive him, *nenepakádasaiï*.

I look for some means to deceive him, *nenepakadámen*, and then, *nenepakádasaiï*.

I deceive him, I say to him, "Let's go there," and I lead him elsewhere, *neksâïsisipehaiï*.

I find nothing to deceive him with, to make my case good, *nedatsérineba*.

TROMPETTE. — TRUMPET.

bibišaiï; I play it, *nebibíšé*.

TROP. — TOO MUCH.

ššaiïmi; there is too much water in it, e.g., *ššaiïméret nebi*.

[TROU. — HOLE.]

A hole in the woods, in the cabin, etc., *tétaïšaragat*, plural *-gakir*, (animate) *tétaïšarághešš*, or *éhésaiïrághešš*.

There was a hole, *tétaïšaragatššš*, etc.

A hole in the ground through which mice come, e.g., *aremanragat*, plural *gakir*, (animate) *aremaiïrághešš*.

I put my hand in a hole, *nepisineské*.

A hole in the ice for fishing, *taxai'gan*, animate.

I pass, e.g., a rawhide cord through the hole, etc., *ne...*

Facsimile p. 170 · printed p. 539 · guide words TRO–TUE

...désaraïgaribéghenemen; pass that [through], etc., *ésaraïgaribégheni*.

[TROUBLER. — TO DISTURB, MAKE TURBID.]

I trouble the water, *nebibghebéghiadsn*, *nebibghebéghenemen*, or *nebibkebe'khámen*.

It is troubled/muddied, *bibghebéghi'ré*.

I become confused while speaking, *negaiğšrašdsnké*, or *nškašdsnké*.

I confuse him while he is speaking, I make him forget, etc., by what I say to him, *nškasimaiï*.

I offend him by what I say to him, *negagaišimaiï*.

[TROUER. — TO PIERCE, MAKE A HOLE.]

I pierce something with a tool, *nedésibadaχámen*, or *nebatχámen*; it is pierced, bored through, *ésaraghitédeaišš*.

[TROUVER. — TO FIND.]

I find what I had lost, *nemšskamen*, (animate) *nemeskasaiï*, *šéniadaïñéban*, 3. *ames*.

I find in my mind what I had long sought, etc., *nemikasitéhaiï'damen*; it has been found, *meskaïšš*.

I could scarcely find it, *nekéskasaiï*.

I have not found it, having sought it, *neséssemadonatən*, (animate) *neséssemadonahaiï*, or *nederadšnahaiï*, or *nesisadšnahaiï*.

I find [something] shortly after having dug, *nemikšhaiï*, or *kškéhaiï*, a little, a groundnut/wild potato.

I have made a good find, I am happy to have found that, *nedaskamesi*.

I congratulate myself on having found it, *nenabatsihšsi*.

TRUITE. — TROUT.

skstam, plural *skstamsk*, *skstamsk*. [MS 491]

[TUER. — TO KILL.]

I kill, *nenirké*, *kenirké*, *n'rikké*, 3. plural *nrikkak*.

I kill that, *neni'tən*; him, *neni'rañ*; myself, *neni'rasimesi*; also, I torment myself, *nemesañ*, [said of] a bird, beast, beaver, etc.

One who kills for a living [an executioner], *kadonnkésinnə*.

I want to kill him, to capture him, *nekadənarañ*.

I go to kill him, to beat him, etc., *nenaiṣkasarañ*.

The cry of a man who brings news of those who have been killed in war, *nenekahəghébena nia sibiṣi némihiégə*.

Nenekatéəghébena Igrismañnak, *nia sibiṣi némihiégə*, the English have killed all of us, there is no one left but me, etc.

We enter the village to kill everyone, *nepitigadassibena*.

I kill secretly, *nekiminké*; him, *nekiminnarañ*.

How many deer has he killed? *kessetánaəə messighéssa?*

I have killed a deer, or a moose, 1st [person], *nemessíghé*.

He has killed two of them, *nisəskerasé*; three, *tsəskerasé*, etc.

He has killed one of them, *messíghé*, or *nekətsrasé*, *nədətkəakerasé*; four, *iəətkəakerasé*, etc.

He has killed a bear, *nəgədsəkərasé*, 1st [person] *nenəgədsəkərasé*; two, *nisəskərasé*; three, *tsəskərasé*; four, *iəəskərasé*, etc.

Nedaiṁasitéhañ, I wounded it well, and yet I could not get it, etc.

He no longer kills anything, even when he wounds the animals, and that is a sign (they say) that someone is going to die, *psé'kamañ*.

I no longer kill [anything], someone has bewitched me with some spell, *nemesihəghé*.

I [have?] killed his father, *neni'tasañina ami'taigəsar*, he has been killed, *ntasañinébana*, 3. *əni'rañir*.

[Pages 492 and 493 of the manuscript are blank.]

* [An imitation of our word "Englishman"; in the singular, *Igrismañ*, and in the plural, *Igrismañ-ak*. See under the word "Blé" (Wheat), p. 60–61, for a similar formation, *igriskarnar*, "English corn." — Ed.]

Facsimile p. 171 · printed p. 540 · guide words VAI–VEN

V.

[VAIS, JE. — I GO.] [MS 494, 495]

We go in different directions, to different places, *nesiséssébena* or *netzatəbəssébena*.

(These things are to be written below — Lat.)

I go in thought, e.g. to heaven, *nepétsitéhañisi spēmkik*.

I wish to go, e.g. to Quebec, *nederibañshké*.

I do as he does, I join myself to him, I accompany him, *nəitsi'remañ*.

I go, I am going away, *nemañtsi*.

I go there, *nemañ neda*, *nemañ nederəssé*.

Where has he gone, in which direction? *tañini éragəirañit?*

I go as fast as I can, hurrying, *näisizaïsé*.

I go without any hindrance, *nesaïkaæssé*.

I go further on, I pass by the town, I go beyond it, *nebaemkamen sdené*.

I go ahead, *nenikaïinæssé*.

I go gladly, willingly, outside, elsewhere, *barisi ari nebaïskké*.

I go further, I do not stop there, *nekeskamæssé*.

I go there straight, without stopping elsewhere, *nenénekemaïdæssé* or *nesaïvéssé* or *nesasagÿsse*, nothing hinders me, right away, etc.

Saïsaïsi nemantsi sasaghiïsi, nothing keeps me from going away, etc.

I avoid him, I do not go where he is, *nekeskami^ckaïi*.

Nekeskamæssé, I avoid it, I do not go where it is even though it is near.

I go where the others go, *nederÿdaïin*, 3. *sderÿdaïin*, *nederÿdébena*, etc.; imperative: *arÿdé*, *arÿdéts*, *arÿdéda*, *arÿdéks*, *arÿdéhédis*; subjunctive: *érÿda*, etc.; *ni nedasé^ckaïin*, *érÿtedimek*.

VACHE (cow, ox). — CATTLE.

kaÿs, *sÿk*.*

VAGUE. — WAVE.

tegÿ, *tegÿak*.

* [See the word "Bœuf" (Ox), pp. 22, 23, and the note upon it. — Ed.]

[VAINCRE. — TO CONQUER.]

I conquer him, overcome him in turn, *nedaïsitésinihaïi*.

He will conquer you, *kedaïsitésihigÿn* or *kemétsinkaïigÿ*. See "Surmonter" (To Overcome).

We all want to have the upper hand, we want to prevail over the others, *nekékerahamaïsadibena*.

I think to myself that I shall win, or that I am brave, etc., *nekinérmesi*; that is, the same as, *nekinaiïbaéérmesi*.

VALLÉE. — VALLEY.

mémékédené or *mémékkaiïsi*.

The mountain, *spemaïkÿk* or *pemadené*, etc., or *ÿssaïkÿk*.

[VALOIR. — TO BE WORTH.]

What is that worth? *taïnenasa araïisado*? (anything may be added — Lat.)

I give you, e.g., this for that, one is worth the other, the price is balanced, I give you the equivalent, *tébaïisadiïak*.

Are these things worth more, then? *baémaïisadiïaknaÿa*?

That is worth nothing, *kesa^cio* or *sa^cio*, plural *sa^ciÿrir*; (animate) *kesaÿa* or *sa^cÿa*; past tense (Lat.), *saagakke séghé*, *saagakke ÿaïga*.

That is not enough, you do not give me as much as I give you, the price is not yet equal, *éssema tébaïisadiïiak*.

It is hard, difficult, expensive to sell, *sahakamasÿ*.

(*Negÿdÿmskÿaÿdÿs* is the value of 4 francs.)

[VEILLER. — TO WATCH, STAY AWAKE.]

I stay awake, *mÿsaïisaiïbi*. [MS 496, 497]

While everyone sleeps I stay awake, *messisi kašrediné nia nšaišaiñbi*. See "Éveiller" (To Awaken), "Dormir" (To Sleep).

[VENDRE. — TO SELL.]

I sell. See "Traitter" (To Trade).

[VENGER. — TO AVENGE.]

I avenge myself, *nedaršda*, 3. *aršdañ*; on him, *nedaršdasaiñ*; for him, *nedaršdaséšaiñ*.

Facsimile p. 172 · printed p. 541 · guide words VOU–VIA

— [I avenge myself] on him, I give him back the same, *ndañisiténaiñ*.

I avenge myself for that, *nedaredšaiñdamen*.

[VOULOIR. — TO WANT.]

I want it, *nšigañdam*.

I do not want it, *nesigañdam*.

Érermäet, *érermšéhédit*, *érermšémšétsik*, what one wants, they want, etc.

[VENTRE. — BELLY.]

A big belly, whether from dropsy or from being pregnant, *mádé*; I have [a big belly], *nádé*, *kádé*, 3. *šādé*.

[VENIR. — TO COME.]

I come, *neba*; from there, *nšmen*; subjunctive *šma*, 2nd [person] *šéman*; *nšaišm*, or *men*, or *nšaišdšssé*; imperative: *šaiššma* or *šaišdšsse*; where does he come from? *tañini šek?* coming, etc., *šéghé*; they, *šémššdit*.

Come! (sg.) *naʿši*; come here! (pl.) *naʿšmškš*; come in a while, *nañkékkénaʿkšm*.

I come here, whether by land or by water, carrying the household goods, etc., *népédšdé*; carrying nothing, *népetsiʿra*.

He comes here, *iš abañ*; that comes, *baiañmšio*.

I come back from moose-hunting, *ndañibabaiñmšssé*.

Where do you come from? *tañini šéman*, plural *šémégš*; from where do you two come? *tañini šédagšssan šédagšssaéšš*? from there, *šaʿnšm*, or *šakkanšm*.

[VENT. — WIND.]

From which direction does the wind come? *tañidékka šéderañšék?*

It is windy, *keseranmsen*; from that direction, *šdékka šderañmsen*.

The wind is favorable, *šrerañmsen*; unfavorable, *matseramsen*.

There is a warm wind, *kesitérañmpsen*.

The wind is rising [coming], *péderañmpsen*.

The wind blows in, *pitighérañmpsen*.

See if there is wind [i.e., a leak letting air/water] in this canoe, vessel, etc., to see if it leaks, if there is a hole, *kšdaraʿta*; 1st [person] *nekšdaráʿtamen*.

Mañida kisisdaratañisiš, one cannot see [the leak], etc.

It must be winnowed in the wind, e.g. this grain — the wind will throw off the straw, the husks, etc., *kškšrañmpsedaišš*; I [do that to] it, etc., *nekškšrañmpsedšn*.

There is a whirlwind, *añihañpskšérañmpsen*.

Nepétsenami, or *nekeseraïmsenami*, I have the wind [against me], it is windy as I walk, walking.
Nepétsenamibena, we have the wind [against us], etc.

[VÉRITÉ. — TRUTH.]

He does not depart from the truth, *vésañtsemšinnš*.

VERMILLON. — VERMILION (PAINT).

Paint, *šrámañ*.

Go look for some for me, go and find me some, *kširasahi šraman*; 1st [person] *nekširasahañ*.

I cook it over the fire, *nedapiramané*.

Cook some for me, *apiramanéši*, *nedapiramanésañ*. See "Peinture" (Paint).

[VERRUE. — WART. See below.]

VERS. — WORMS (AS LONG AS THE HAND).

éédi, [MS 498, 499] plural *éédiak*; I have some, *skšgak neni^{re}gš*; small worms, *skš^ssis*, etc.; worms that are on flesh/meat, e.g., *pš^kkšé*, *kšak*.

VERRUE. — WART.

saaghíghem, *mak*.

I have a wart on my hands, *nesaaghikemiretsa*, 3. *saaghikemirétsé*.

[VERS. — VERSE.]

A verse, versus (Lat.), of a song — the first, *šétsi manenintšmek*; the last, or, *édštsi tsaiñaraïmš^ttamek*.

[VERSER. — TO POUR.]

I pour, by hand (Lat.), *nesšgnemen*.

I pour into his mouth — water, broth, etc., *nesškekamasañ*.

VESSIE. — BLADDER.

šskšé; I put fat into it, *nepitsipemé*.

[VÊTIR, REVÊTIR. — TO DRESS, CLOTHE.]

I dress him warmly, *nekisšasésañ*.

I take off my belt, *neséssébágøssin*.

[VUE. — SIGHT, EYESIGHT.]

My sight is short [I am nearsighted], *nenikañbi*; I do not lose sight of him, *nenénasañbamañ*.

I have good eyesight, *nšradašañbi*, or *nšrañraghigša*.

VEUF. — WIDOWER.

sigšit; widow, *sigšskšé*.

VIANDE. — MEAT.

šios. See "Chair" (Flesh).

[VIATIQUE. — VIATICUM (LAST COMMUNION).]

I give him extreme unction/the viaticum, *metsšsara nepañba^ttami-mšihañ*.

[VIE, VIVRE. — LIFE, TO LIVE.]

He revives himself, *kighé*.

I give him life, *nekighéhañ*.

I give him life, I make him live, *nepemañssiχañ*.

It is because of that that I live, *nədañəsi*, or *nəañədañəsi*.

I believe I have life [I feel I am alive], *nekighésérmesi*, or *əersi*.

I restore life, *nekighétən*.

That makes me live, I live because of it (Lat.), *nəañədañəssəñdamen is*.

I live with him sharing his happy life, *nəitsiarenəñbaəmañ*.

Nepétañəsi, I come along with [?] life.

Əənnəttə kañdak ni pétañəsiti? Who is it that will live, e.g., until this time? etc.

[VIEIL. — OLD. See below.]

I am old, *nemirəssəsi*; who is old, *mérəssəsiit*.

Old man, *merəses*.

I am old (of a woman), *nəvinəsəssəsi*; who is old (f.), *ənéssəsiit*; old woman, *vinəsəssis*.

[VEUVE. — WIDOW.]

I am a widow, *vinəsəssisio*, *nesigəskəai*.

[VIEUX. — OLD. See above.]

He is old, he can no longer go anywhere, *métañdam*; 1st [person] *nemétañdam*.

VIERGE. — VIRGIN.

kəssihəskəé; 1st [person] *nekəssihəskəai*.

VILLAGE. — VILLAGE. [MS 500, 501]

əďaïne; I come there, *neba əďaïne*; I go there, *nederəsse əďéne*.

I go to another village, *nederəssé kedak əďéné étek*.

There is not yet a village there, *éssema ədenaiəi*.

We who live in the same village, *négəďakañrəzenaég*.

Two villages join together, *mañəďaĩnahak*.

We are in the same village, *nemañəďaĩnaébena*.

We are of several nations in the village, *nekañkéssitəbakamigsibena négəťəďaĩnaég*.

The villages of the Abnaki, *Narañkamigəsk epitsik arenaiəbak*.

Nañrañtsəak, *Añmessəkkəañitti*, *Pañnəəañbskek*, *Néssaəakamíghé*, at St. Francis de Sales* — the men, etc., *ənéssasakamighəsiak*.

[VIN. — WINE.]

Wine, *méťkəmpak*.

[VIPÈRE. — VIPER.]

Offspring of vipers (Lat.), *skəgak kenighihañregəba*.

[VIVRE. — TO LIVE.]

I live, *nedarenaibai*. See "Vie" (Life).

I live well, that is, I am not hungry, I am not sick, etc., *nsaïṣraïṣsi*.

I live a long time, *nesibiné*, I die with difficulty.

VIS-À-VIS. — FACING, OPPOSITE.

tetebisi.

Tétebikaghé or *tétebeskasikaghé*, the star, e.g., being opposite/above the stable at Bethlehem.

Netétebí'kamen, I am opposite that.

VISAGE. — FACE.

tsísekø.

My face is frozen, *nesíségé*.

I show on my face the joy that I have, *nedaramigé'rré*.

I change countenance, *nepirígé'rra*.

I scratch off/tear at his face, *nepessaghigénai*.

I veil his face, *nedassraïgégéhai*.

I remove the spots from my face, *nekassigégéhsi* or *nekesígé*.

I have removed them, there are no more, etc., *nepikigégéhsi*.

[VISER. — TO AIM.]

I aim, I take aim, *nekðakðédañkham*, 3. *kða*. [MS 502, 503]

I aim at him, *negðéssañkamañai*.

I hit what I aim at, *nemessðamen*, (animate) *nemessañi*.

[VISITE. — VISIT.]

I visit, *nedðdái*, 3. *ðdaṣ*; subjunctive *ðdaia*, *ðdaian*, etc. See the particle *Saïbisi*.

I visit, coming from afar, *nøtsihé*; him, *nøtsihai*.

I come from afar to visit him, *køtsihør*; you [visit] me, etc., *køtsihi*.

* [The name of the Indian village, on the Kennebec River, where the author of this Dictionary resided; still called Norridgewock, from the Indian name given here. — Ed.]

Facsimile p. 174 · printed p. 543 · guide words VIV–VOI

Someone comes from afar to visit us, *køtsihighé'bena*; 1st [person] *nøtsihighé*.

I have taken communion, Jesus has visited me, *nøtsihigø Jessø*.

I visit a sick person, *nemaṣazañbámañi*, in general (of any kind), *nemaṣasañibi*.

I visit him, *nedðdé'kasañi*; I [visit] you, *kedðdé'kør*, or *-køren*.

I come from afar to visit him, *nemessedø'kasañi*, or *nenøtsetsihai*.

[VIVRES. — PROVISIONS, FOOD SUPPLIES.]

Provisions, *mitsṣaïgan*; I am stingy with the provisions, I spare them, *nesaaghesi*.

The provisions are held in common, *mañisi mitsṣaïgan*.

I have plenty of provisions, *mesâiret mitsṣaïgan ṣatzañnema*.

I look for some, *nekðirṣhømitsebé*.

I look for some, e.g. deer, etc., *nenatebi*; *kenatebikaïnaï*, you [pl.] are looking for some.

I cannot find my provisions, *nekširstemen mitsaïgan*, (animate) *nekširšmaï*.

I seek out, I procure provisions, *nekadšnaʿtsn mitsaïgan*.

I take provisions for the journey, *neníma*, 3. *nímaï*; for myself, *nenimaresi*; I give him some of it, *nenimaraï*;
I make some, I prepare some for him, *nenimasanikkéšaï*; *štenaïšsar nimarimeghebanigar*, someone has
taken what had been given to me for my journey; I load it into the canoe, *nimaïšaïn nepšsiʿtsn*; I go to
fetch some, *nenátepi*.

UNIVERS. — UNIVERSE.

pépamkamíghék.

We two are but one, he and I, *nepézekši-néna*.

The two chains of St. Peter, e.g., join together into one, having been placed one near the other, *kšaʿrisi
pšnaïk nettái apézekšinaï*.

[VOYAGER. — TO TRAVEL.] [MS 504, 505]

I travel, *nekišsé*.

I go from town to town, *nekišdaï šdâinaïksk*.

[VOILE. — SAIL.]

Canoe sail, *tsibégihíghán*; I set it up, *nesibégihíghé*.

I hoist it, *nenimékhíghé*; imperative: *nimékhíghé*, or *nimékhamarída*.

I lower it, *neneségihadíghé*; imperative: *neségihadarída*.

I take it off, *neneségihadšn*.

I go under sail, *nesibégihíma*.

The mast, *tsibégihibanakšem*; I hoist it, *šikšéghiaradígan*.

[VOILER. — TO VEIL.]

I veil his face, *nedasšrañgšéhaï*.

[VOIR. — TO SEE.]

I make him see when he was blind, *nšaïbiʿχaï*.

I see, I am not blind, *nšaïbi* or *nepesksadašaïbi*.

I see, *nenamihšé*.

I see it, *nenamiʿtsn* or *neséšittšn*, (animate) *nenamihai*, 3. *šn*.

I show, I display, *nenamitršé*; to him, *nenamittraï*.

I see it close up, *nepéssšsaïbámaï*.

I long eagerly to see it, *mšisizákkašaï*, or *nšnemitéhaïmaï*.

I see it dimly, *nšnemérmaï*.

I have an extreme desire to see it, *nesaïkštâikširšmaï*.

I see it entirely, *nemesaïbámaï*.

I come to see, in the cabin, whether he is there, what he is doing, *netepenasihaï*; absolute form,
netepenasaïbi, *nekikirašaï apš éʿto*; (inanimate) *netepenasiʿtsn*.

I go to see whether this shoe, e.g., will fit my foot, *netepinamen*.

I remove what keeps me from seeing, *nebaïnaïñgšési*, or *nepaskaïñgšési*.

See that, look at it, *kina*; 1st [person] *nekikinamen*.

I see through, I look through something, *nedâisañbadamen*.
 I see it dimly, *nensremañbadámen*, (animate) *nensremañbamañ*.
 I see him, I greet him for the last time, *nematsitséremañ*.

Facsimile p. 175 · printed p. 544 · guide words VEU–YEU

One has seen the tracks, or heard something indicating, e.g., the enemy, etc., *amaresin*.
 I have seen him/it, etc.; if one has seen a man, he says *nenamihöé*, *nedamaresi*.
 I see, I see again someone nearly dead, or as I was waking, *nedapskañraghigöési*.
 I see — *nenami'ta*, 3rd person *nami'taï* — of a blind person, e.g., or of one who has sore eyes.
Mañdanasa kenami'tan, one says, e.g., to one who has sore eyes; he says, e.g., *méviassisi nenami'ta*.
 I search by sight — *nekširasañbi*; for him, *nekširasañbamañ*; for that, *nekširasañbadámen*.
Na'čtsi ari pésañbiagš or *pésañbímek*, from here to as far as we can see, to the extent that a view stretches, etc.
 I see him without hindrance, *nesañkasñasañ*.
 I see it through a hole, *nesañbadámen*, 3rd person *šs*; or *nedésañragañbadámen*.
Kešighinšr, I take pleasure in seeing you dance, e.g., or etc. — *kšrinšr*; 1st person *mšighinasañ*; or *nšrinásañ*, *pémegañit* or *pémegañitsik*.
 VEÜE (SIGHT). See "Veüe."

[VOLER. — TO FLY.]

He flies (Lat. *volat*, "he flies"), *pemitšičré*; 1st person *nepemitšičra*.
Netšič agša matsena šipsis, I dreamed that I was flying like a bird.
Amañté tšiča, I would like to fly, etc.
 [Page 506 of the MS. is blank.]

[VOMIR. — TO VOMIT.]

That makes me vomit, *nesekagšikañgšn*. [MS 507]
 I vomit, *nesekagšiči*, 3rd person *šek*; that (inanimate), *nesekagšičtamen*; (animate) *nesegagšič'tasañ*.

[VRAI. — TRUE.]

I speak the truth, *nšrañimé*.
 I speak the truth about him, *nšrañiméañ*; he sees that people speak truly of him, he is convinced, *šrañiméšérmesš*.
 I never depart from the truth, *neséšañtsemšinnšič*.
 I know that people have spoken truly of him, *nšrañiméšérmañ*.

[VERILLE (i.e. VRILLE). — GIMLET.]

For boring, *pimenígan*.

[USER. — TO WEAR OUT.]

That is worn out, *métsičrré*.
 I wear out my shoes, *nemétkámen*; they are worn out, *métkañšäar*.

[VIDER. — TO EMPTY.]

I empty the bag, e.g., I put things elsewhere, etc., *nesigšénemen menšté*.

There still remains something in it, *éskākenasa is mitseb*.

[YEUX. — EYES.] See "ieux," p. 293.

[Pages 508, and 509 of the MS. are blank.]

Facsimile p. 176 · printed p. — (ADDENDA) · guide words —

ADDENDA.

[The following lists of words, Nos. 1, 2, 3, all in Father Rasles' handwriting, are on detached pieces of paper, preserved in the Dictionary. — Editor.]

[No. 1.]

sasšé-si'taĩs, one repeats this verse(?), e.g.

I have relatives, *nederaiĩgsi*.

I skin/flay, *nepessihadassi*.

One speaks, etc., *aréxada'sin*.

I go there, etc., *nenaiĩtesadassi*.

That, *nenaiĩtesadšn*.

I sing to you, dance, *kenasadšéšr pemega*.

I like the broth, soup, *nšigaĩbšé*.

It is at the edge of the rise, *essaĩsi tšai*.

Atšiši, *nedatšikisitšn*, that is, *nemaĩšikisitšn*.

I make a handle well, *nšresida'kš'ké*.

I have searched everywhere, *messiši nederadšnassi*.

You are sleepy, you sleep on and off, *kikibi'ra*.

Moose lice (ticks), *sagaskesse*.

I come to sell, *Nenaiĩdanĩtkšra*.

I come to buy, *Nenandaĩtaĩšé*.

I naturally tilt my head to one side, *bimkšé*, 1st person *nebimkša*.

Sāksiši, standing; *metsinisi*, crosswise, for a frame/sash, e.g., *pemetsinakštar*; or *pemetsintar is ketēba'kaĩn*, you put that as an offering.

I test myself, *nekštsiaresi*.

I go backward, *esi tsitaĩšé*, 1st person *netsitaĩšé*.

Kštsišiba pera, if you wanted to try it beforehand.

One further ahead than the other, *šaétsiši*.

Let it be so, *šaéttšits*.

I put it there, *nšičtššn*.

It is fine, warm weather, during the winter, *šdagaĩn*.

He walks crookedly, *pemetsinšsse*.

Put on stockings, garments, etc., *asíghé*; *témaĩršaĩn*, or (Lat. *seu*), *maĩda šssegnéiši* (not ...).

I extinguish it, e.g., the tinder, which is animate(?), *nenekatséhaĩ*.

Kštsihšskše, *na'smškš*.

[No. 2.]

Put it properly in its place [gap in MS], *maĩsagṣatṣkṣ*.

I put it [incomplete in MS], *nemaĩsagṣatṣn*.

I pull it further forward, or I come to fetch my load, *nemaĩtsegṣatṣn*; or *nedaĩbṣaré*.

I carry it for him, *nenasaréṣaĩ*.

Where one goes, *abaĩmṣsaĩgan*.

White, *ṣasséḡhen*, or *ṣaĩbíḡhen*.

I make him sit, I take him in order to make him sit, *nenṣkabiḡphaĩ*, or *nedaĩpĩphaĩ*.

I am weary of that, I will not take it, *nesaṣṡgana*.

I make half of them, *nenéraĩṣiḡṣn manṣte*, *kaidap*.

Facsimile p. 177 · printed p. 546 · guide words —

Nenṣghenaĩ, e.g., there is something of mine in a cabin, I go to fetch it, etc.; I say to the person of the cabin [the person in the cabin].

I strip you (Lat. *ut ita dicam*, "so to speak") of what you have of mine, *kenṣghener*.

[No. 3.]

Skĩḡhen iṣ eḡaĩṣa aṣenni, that is fresh, [meaning] that someone, or some animal, has been there.

Psipeneghé aĩḡṣ, it is like a *psipen*.

I did not hold it well at first, *nenegatenemen*, but now (Lat. *sed nunc*) I hold it well.

I mix that with, etc., *nṣkasiḡhadṣn* — *nṣkasiḡhadṣnar nedaskamṣnmar tai ṣdaskamṣnmar*; or *nekéḡṣḡradahadṣnar*, 1st person *nekéḡṣḡradĩhadṣn*.

I am troubled at not being able to work, I who am accustomed to it, etc., *nesiṣérdam*.

I am wet, *nenesbeghesi*, or *nemissbeghesi*.

I am weary of doing that, *nesaṣṡṣ*.

Facsimile p. 178 · printed p. 547 (number not printed) · guide words —

PARTICULÆ.

A.

[MS 510] [1]

Aaĩḡṣaĩmisi, incomparably more; or, it is always said in the comparative (Lat. *semper dicitur comparative*) with reference to another (Lat. *ad alia*). *Aaĩḡṣaĩmisi kaĩkesaḡreinaĩḡṣât Jṣṣ ṣhaghé ṣaĩṣrassémṣinaĩḡṣat*, the body of Jesus appears much more radiant than a light appears. By this particle, e.g., *aĩḡṣaĩmek*, "beyond." *Aaĩḡṣaĩmassemṣinangṣat Jṣṣ ṣhaghé ṣa edaḡsem*, or *nṣdaĩassem*, namely (Lat. *scilicet*), *kizṣ*.

Aaĩ, so that's it; when one recounts to another, or shows some place to another who has not been there, this one says *aaĩ*, "ah, that's it! yes indeed, I understand," etc.

Aaĩḡṣaĩmisi nedéḡhéreḡṣ, or *nedaĩḡṣaĩmimṣṣ*, he tells me what I have done, e.g., a long time ago, and as he goes on speaking to me he always tells me more of it, etc.; *nedaĩḡṣaĩmaĩtsemi*, I tell of what is beyond, of what has not happened.

Aétagḡhiṣi, or *ṣaĩṣiba*, a particle testifying a grateful feeling toward someone occupied in some need (Lat. *gratum animum testificans alicui in aliquâ necessitate versanti*); *ṣaĩṣibakki*, or *aétagḡhiṣi kisitaṣaĩiné*, would to God I finish; *aétagḡhiṣi ṣiba nedĩreḡhé keṣṣiḡḡṣren*, said to one who has a great desire to embark.

Aétaghisi éto nekad̥˚tamen is, said by one who sees much food, e.g. — "won't it arrive, that which I desire," etc. — said in derision.

Agāimisi, from the other bank of the river; *arag̊ag̊åim̊åisi*, from the bank where he is, *énaga*.

Agā̊isi, or *pis̊isi*; *agåisi kedi˚ripessa kedåiben̊ar*, it is in vain that you told me, "I will pay you," since you do not do it.

Ahåitsi, or *ahåitsisi*, or *ahåiteghikk̊i*, more and more; *ahåitsi negåim̊ih̊si*, surpass yourself more and more; *ési ahåitsisi m̊sk̊eredam kizegakki*, he grows angrier every day, more and more; *ahåiteghikk̊i såigmåisihé ne tann̊i ari*, give thanks more and more eternally.

Āgā̊i, a particle of compassion and of great sorrow, etc. (Lat. *compassionis particula et maximi doloris*); when one says, e.g., *agåi*, it is answered by another (Lat. *dicitur ab alio*): *agā̊épa s̊étsi*, *aghépa s̊étsi*, etc.

Agána, *atsi*.

Aghía, a particle of compassion (Lat. *compassionis particula*).

Ag̊a, "he says," or "it is said"; *man̊sse ag̊a*, "he is hungry," he says.

Ag̊adáré, or *-ri*, a particle of admiration (Lat. *admirationis particula*): *ag̊adáré! s̊itsévåitsik shi akéss̊såinåi*! — good Lord, how many companions they go with! [MS 2, 3]

Aia, [expresses] admiration and contempt (Lat. *admirationis et contemptūs*), *aia az̊g̊a sa*.

Aiaga, *aiaia*, *aga*, God knows how ...

Facsimile p. 179 · printed p. 548 · guide words A–A

(continued) ... [as], God knows how much; God knows whether; *aiaga*, or *netsi*, "then."

Aiótemi, that is, *pessåig̊i kesina asskam̊isi*. *Nedaiotem̊rdámen*, or *nenidamikadámen*, that is, *nemesåirit̊n kégi*, I gather a great deal; *nedaiotem̊påis̊érdámen*, I desire it greatly; *s̊daiotem̊itéhåir s̊r̊r*, he beats him a great deal, etc.

Ak̊dåisi, at the rise of the river, etc.

Ak̊stéhåis̊, one goes up the river, one goes against the current; *nedak̊stéhémen*, I go up it, etc.; *s̊derak̊tåinåi*, the fish go up it there.

Amåité, or *s̊és̊ni*, would to God; *amåité ketemåighermian nesang*, *Jes̊s kégåi métsinåiné!* — would to God you might have pity on me at my death!

Amessåitzi, it is high time indeed, truly! *Amessåitzi̊ba n̊nitåinåinéna!* — truly, we shall have a child! (said by Zachariah, e.g.) *Ni amessåitzi béiåian pesedé*, it is high time to come; I had told you at noon, and the sun is now low, etc. *Ni amessåitzi måitsian*, you leave at last, you alone leave, the others having already gone. *Amessåitzi n̊nitåinåinéna* — said by those who, having been married a long time without children, when they finally have one, [say] "at last we have one," etc.

Åim̊éts̊a saaghinåig̊s̊, this bird, e.g., is certainly hard [to catch], etc.

Åim̊é˚tsi kesaag̊ihi, you have done me a great wrong in losing my canoe, e.g., since I have no other.

Åim̊étsi, *åim̊étsigakki*, or *taikagakki*, *åim̊étsi kesaghest̊r*, *kesaghinås̊ren* — what you tell me, what I hear you say, etc., certainly surprises me greatly.

Am̊ptåisi (see *Åiptåisi*), or *né˚råisi* (see *Ne˚råisi*), which is on this side.

Am̊ptsi, during, or still; *am̊ptsi̊påiba˚tam*, he is still praying, he is at prayer; *am̊pt̊ss̊dé*, while he was walking; *am̊ptsi˚p̊a*, he is still presently eating; *am̊ptsi-miri*, give me more of it;

am̊ptsi̊p̊enas̊imek, in the midst of combat.

Am̊stseghe, even; *am̊stseghé måida nenamihåis̊n*, I have not even seen it (far from having stolen it, e.g.).

Åi, *åi io*, *åi ioppa* — and then, and then that, and there it is.

Añiañgðarimisi, or *aiañgðarimisi*, or *añiañgðarimadéghé*, or *aiañgðmadéghé* — it is beyond what is said and what is believed.

Aiañgðmadéghé kematsenasakesi, you are always worse; you are [more so] than is said, etc.

Añibagasisi, hidden by something so that one does not see it; *añibagaðssé assəkə*, Jesus ascending into heaven, a cloud keeps him from being seen, etc.; *əderiañibagaðssañinabasi*, or *pnapeskək*, in walking he comes level with a tree, or a rock, that hides him; *nedañibagaðkəsañi*, I hide it, I place myself before him so that he is not seen. [MS 4, 5]

Añneghi, instantly, the first time, etc.; *añneghi kisitənésa*, as soon as he had finished that; *ni añneghi sa nemiħək*, that is the first time I see him; *ni añneghi nepétsi'ra*, I have only just arrived; *nemiħəghé sa añneghi pi'ta kəirəmsəkeban*, *tai'ka nəigherdəmsəħəban*, as soon as I saw the one I desired, etc.

Añgəsaimek, beyond.

Añgəsaimek, it is now if ever, or "if ever"; *perabáin añgəsaimek əsəghittəsa əsəəssitéħaimes tañini*, if ever the heart, the affection (of Mary, e.g.) suffered a cruel blow; *añgəsaimek məseghirané kərenasakesi*, or *matsenasakesi*, said of a child that is born; *isdari manəssəmek*, *añgəsaimek é'to əsasənəghé manəssañi*, one is hungry here, but much more so there; *amətseghé isdari ptahañi*, *añgəsaimek é'to neməimesəirok*, one takes it here where it does not occur, so much must there be of it there; *is ədañiañi naməssək*, *añgəsaimek é'to nemai*, *aħək*, ... (continues on next page)

Facsimile p. 180 · printed p. 549 · guide words A–A

(continued) ... there is fish here, there will be much more of it there; *añgəsaimek nia pañisərdama arakəiganar əri kənskərməgəħək*, when they [fish] are cheap — this particle (Lat. *hæc particula*) carries an implication of contempt; *añgəsaimek sa əssaməragə*, said of one who is not in the habit of giving food to eat, even though he has plenty of provisions; that is why he says *añi*; *məsañiañgəsa tañini səkpəñiħərik*; *añgəsaimek nia səghəsa*, said by one who is not at all fearful, but then becomes afraid, because the object of his fear is [something] of consequence; *añgəsaimek pañisərdama məskəse neməmesəghə'ra*.

Añgənikki, "since," a particle (Lat. *particula*); *keketəmañghərmissi Jəssə*, *añgənikki kisi pitigan nəghé*, perhaps you will have pity on me since you have come into me; *kədatəsi'tən añgənikki ərkəé'sian*, you bring on the hiccup that you have, you make yourself sneeze; *ədedarənəmañiañiañi é'to añgənikki ərirəħadit*, they must have seen them, since they are elsewhere(?); *sətañinəmen é'to təmaħiganar añgənikki miresk*, or *añgəsaimek* — of one, e.g., to whom the father has given an axe, it is said by another, "the father must have [means], since he gives you one"; *miri tsé'kəħək*, *məħida nətañinəməħən*, *kəderərmərsəħəban nemirekətsi*, *añgənikki é'riañinəban kəmirerətsi*; *kədañi pəśəħək é'to əghik*, *añgənikki pəkəskəhéħit sətəsañi*, those no doubt want to embark, since they are joining together, etc.

Añermisə ari, or *añremi*, *nətañini ari*, *nə nemai ari tañini*, forever (Lat. *in æternum*); *nədañiərmisəghərdəmtsi*, I shall be continually joyful.

Añinka, that's exactly it; *ni añinka məħida nəsiən*, that is exactly what I am not saying.

Añinkasi, or *añinkasi*, one after another, by succession (Lat. *per successionem*); *nədañinkasəniħmak*, my descendants; *nərañimərdəmen səəəssi añinkasi pañibə'təməsiñmədi*, I believe that there is a true church that we have by succession.

Añinkki, "but."

Añikəañibəkki, *nəñinəkətsisi*, "sometimes." [MS 6, 7]

Añinri, an ornamental particle (Lat. *particula ornativa*).

Añpətsi, or *mina*, "again."

Añpətsi, in composition (Lat. *in compositione*); *añpətsippə*, he is [in the act of] eating; *añpətarrokké*, he is at work. See above, *Ampətsi*.

Aĩptaĩsi, or *nėraĩsĩsi*, halfway, e.g. halfway along the road; it is half full; *asptaĩsi nenamihaĩ*, I saw it on the way; *aĩptastar*, *aĩptastėghė*, a bag, a dish, half full; *nedaĩptasraĩn*, I fill it halfway.

Aĩrasĩ, "in truth," etc.; *aĩrasgakki nėrėrdamen*, *nedaĩrasittėnki*, in truth I would very much like that, but I cannot do it; *kekiktėrgakki aĩrasĩ*, I want to obey you, etc.; *maĩda pegėa keghersraĩsi*? Haven't you spoken to him? *aĩrasĩga pessaiĩgėi neghersraĩ ssskebisaaaghinaĩgss pegėa*, yes, I spoke to him earnestly, but in vain, so difficult is he; *aĩrasitasėnė is ėrokkairera*, *nabisi kemi'kėmi*, if you cannot do what I have given you to do, warn me beforehand; *nekadasĩ pėsihiban*, *aĩrasĩ nikkėsaĩbi nepirėitėhaĩsi*, I wanted to embark, but now (Lat. *sed nunc*) I change [my mind], etc.

Aĩreĩ, the continuation of an action.

Taĩni ėremi'raĩt? Where does he continue to go? *ėreminipek*, during the summer; *ėrmitagėaĩghik*, during the passing of autumn; *ėremėθedėmek*, while one goes, etc.; *ėremimaĩtsaredėmek*, while one is going away; *ėremikikėdėmek*, while one is sowing; *nederemiė'kėoraĩmi*, I give up the ghost.

ėėsdatėghė pesighire'tsi, if it is set against the other, it will split; *ėėstsisi ėratar*, one against the other.

Aĩsitaĩsi, one upon the other; *nedaĩsیتė'tėn*, I put them one upon the other; *aĩsیتėtasėnė maĩdahatsi pesighirėsi*, *aĩsیتėtaĩssar*.

Facsimile p. 181 · printed p. 550 · guide words A–A

Aĩsitaĩsi, in exchange, tit for tat.

Aĩssĩsi, askew, crosswise.

Aĩsokkė, then, afterward.

Aĩtarghikkėi, "at the end," finally (from the verb *aĩtarghikkėn*; *aĩtarghi'kėts*, a squash, e.g., a small one that I do not pick, thinking that when it is ripe it will still remain as it is); *Jesėsga aĩtarghikkėi mesėriaked ėsaghinėsaĩganar*, it is Jesus who, by his sufferings, procures for us infinite blessings, in the end.

Aĩttari, there.

Aĩsaĩsi, on one side; *aĩsaĩsi kėti'χėsaĩr sse*, he is mocked from one side; from the second [side], you mock him, *ketitasai'χėsaĩn*.

Apitasi, in composition (Lat. *in compositione*), or *ėskitsisi*, covertly, by fraud; *Herode apitasi ghersraĩ n'ėrėtsi saĩgmaĩ*, Herod speaks to the three kings while disguising his feelings; *nepitasighersraĩ*.

Apisi, being seated; *skaĩsi*, being standing; *asitegėakkaĩsi*, being on one's knees.

Ara'c, a particle of admiration (Lat. *admirationis particula*); *ara'io ėritėėgėssa*, God knows how — oh, how happy your adventure was (O Mary); *ara'ėghik ėrirėiteghik*, *nėna maĩda*, there are only those who are happy; as for us, we are not.

[MS 8, 9] *Aragėagėaĩmėsaĩsi*, from the other bank of the river; *agaĩmisi*, from the other bank; *aragėisi*, from that side, from the other side; *ėtsedė'ka nederagėssaĩn*, I will go to that side; *arakaĩsi*, from that side, or *ėdėkke*, with one hand, or arm, e.g., or the other (Lat. *seu*), from the one or the other, separately.

Araksė, etc., "perhaps," "no doubt"; *kia kederasė'kaĩsin*, it could well be you — no doubt it is you who committed this fault; *araksė nia nederasė'kaĩsiaĩneban*, you will perhaps say that it is I who committed this fault; *araksė ė'to kemėskėrdam*? — is it perhaps that you are angry?

araksėnaėa kegės tami saĩgmaĩsėrdamagė? — what then shall we sing first? *araksėna baiė*, *araksė taĩni aĩsit*, or *ėsit* — he will no doubt come again, then; what does he intend to do?

Ararė, a particle disapproving of something that is done, etc. (Lat. *particula improbans aliquid quod fit*).

Arenakaĩsi, to the right; *paĩtsisi*, to the left.

Areni, or *narasisi*, without design, but ...; *areni*, or *narabisi ėtesni*, he does that without design; *areni nedėdai*, I visit without design, without pretending anything else; *nėigaĩdamen aĩrasĩ nepaĩba'tamen*, *areneki nepatsėrekė matsiniėėskė*, in truth I do like prayer, etc., but the demon deceives me; *areni*

sdamañi, common tobacco, of the country; *kedareni asénni*, or *nəisi*, you are not a man.

Ari, dari, or *nañsat is stsi Kébékari*, it is far from here to Québec; *naʼstsi ari mañda kegsi aisi*, from here to there, there is nothing; *Marikkéʼari*, at Mary's; *kia ari*, with you; *nekədañs kekəssəibena kia ari*, we are well(?) with you; *matsena*, in that manner (Lat. *ad modum illius*); *ne-prəsa ameghen ari mék kétemañghesetitghé*, Mary gave, offering two turtledoves, like her who is poor (Lat. *quæ sordida est*).

[MS 10, 11] *Arighési nededarokkain nesiʼtsiʼra, nedapi*, pretending to do something else; *arighési*, a particle of despair (Lat. *particula desperationis*) that something can be done, while thinking of another course — taking one course when unable to succeed in the other.

Arihisi, arédañs tañini érighek, arighets; arihiperañs netər, that is, almost as if (Lat. *ferè*) I do not lend it (*nekerahamañs*); people constantly make use of my canoe without saying anything to me; I do not stop them, I let them do it; *nedarehitəhəghé*, that is, *arihisi nebaiktəhəghé mañda nedaʼrsdaiñ; assebañisi*, at the very edge; *pesiktəbi assebañisi*, split that flush with the wood upon ... (*continues on next page*)

Facsimile p. 182 · printed p. 551 · guide words A–D

(*continued*) ... the edge; *nedassebaʼtsn*, I put up a partition, bark of a cabin, etc.; *nedarehimeghé*, that is, *arihisi nekikkaimeghe, mañda neskestemañ is arghikkəisi*, in that space, you will find it, I have seen it, e.g., etc.

Aritebat, "what then is this?" (Lat. *quo tandem illud?*) — how then does it go? *kégəi éʼto aritebat io nhaghéna sikhnamassa?* — how then could it be that you were pleased with our persons (O Jesus)?

Asitegəakkañisi, being on one's knees; *apisi*, being seated; *skañisi*, being standing.

Assamisi, assamenaghisi, on the island where I dwell, on this side, at the end; *assamenigané*, I go, e.g., to the island, at the near end; *asassenaghé*, those who dwell at one end of the island; *asassenaghisi*, directly opposite the end where I dwell; *ménaghéghé*, those who dwell at the [far] end of the island, *éri kənek*.

Aséʼtañisi, in a directly opposite manner, e.g., instead of using the point of a needle I use the head end; *aséʼtañiarenañdžé*, to say, e.g., "*nemanəssé*" [I am hungry], he says "*kemanəssé*," etc.; *nedaséʼtañisé*, I walk backward, retreating; *nedasétañiga*, I dance backward, etc.; *nedaʼséʼtañirokké*, I work backward, etc.; *érmañisi*, in a directly opposite manner, but a different kind of opposition, e.g., I use the back of the knife to strike with instead of the edge, *érmañisi nedagañiñ*, or *nedaséʼkañiñ*.

Atsitasisi, upside down; *atsitsisi*, or *épemañisi*, at the end, e.g., of the altar, etc.; *atšisi*, or *mañsisi, ntseda atšisi araməñskañiñ*, they are said almost all at once, all together; *atsisi nebagasts*, I cook everything all at once; *atšisi nebagassemañ nərké*, I cook a young deer whole, all at once; *atsiʼtasisi*, upside down; *atsiʼtasiʼré*, he falls backward, head first; *dakki is dakki ʼə dakki*, for what concerns

that one, etc.; it also signifies (Lat. *signat etiam*), I say, when one corrects oneself, not having said it exactly right the first time, e.g., "it is Peter who did that" — *Jacqʼ dakki*, "Jacques," I say, etc.; "how many of them did you kill?" Answer: "4" — *iesak*, or *nañnnəak dakki*, "5," I say, etc.

Asakañtsi, hardly; *asakañtsi neba*, I have hardly arrived.

Azəktəñgə, that smacks of madness.

Aəassisi, further, behind; *aəassadene*, beyond, behind the mountain; *asassenaghisi*, behind the island, at the other end of the island, breadthwise.

B.

Baberətsisi, from space to space, e.g., I rest, or I put/plant something, etc.; *babərətsisi nedapi*, or *nebaberətsipi*; *babərətsisi tsekədə*, this wood burns quickly, more must be added at once.

Baémisi, or *bañémisi*, or *saébi*, for the superlative and comparative degree (Lat. *pro gradu superlativo et comparativo*).

Basi, or *é'saiiraghisi*, see *é'saiiraghisi*; *basi-namihig̃at*, one sees through it transparently, etc.; *basaiibadañs̃s*, *basaiibameg̃sé*, a covering, e.g., through which one can see; *nebasaiibadamen*, I see through it, animate: *-bamañ*; *bimsk̃iisi*, crosswise, askew; *nebimsk̃i't̃sn*, I do that crookedly, on the wrong side; *nebimsk̃akesneké*, I make this shoe crooked, etc.; *bimsk̃i'ré ag̃iden*, e.g., going straight, then all at once it goes crooked — this shape: ㄣ.

Baraghiss̃s, *askitsiisi*, a little; *baraghes̃s̃s*, that is, *baraghissi s̃ress̃s̃s*, he has cut himself a little, etc.

D.

Da, indicates admiration (Lat. *indicat admirationem*); *da, s̃deresinda*, look, see how he is lying down; *s̃de...* (continues on next page)

Facsimile p. 183 · printed p. 552 · guide words E–E

(continued) ... *retaig̃sinda*, listen, thus, e.g., how he speaks, etc., what he says; *arig̃é̃sinda*, see what face he makes; *éramimekda*, thus, as one, he watches me; *añ̃s̃daitda, s̃daitda*, thus he visits, etc.; *ared̃nkétda*, thus he answers, speaks, etc.; *ké'sihiditda*, see how many fish there are, e.g.

E.

É, postpositive, added to verbs or nouns (Lat. *verbis vel nominibus*), signifies (Lat. *significat*) the actuality of the action, etc.; *s̃gherañiné*, it is actually raining, *psañiné, pemereg̃itané; neketámen, neketamené, gherenañis̃sé*, one is actually carrying the axe, e.g., *pek̃atsi'ré sipité*, etc.

Édaga, édagasé'kañisimeghé, an astonishing thing, capable of causing it.

Édari, there, here; *ĩdari*, here; *édari paiba'tamek*, where one prays.

[MS 12, 13] *Éd̃tsi, ni éd̃tsikkimañit*, that is, *ni éd̃tsi kakékimañit*, that is when God, e.g., inspires him, etc.; *éd̃s̃dermiak̃ed Jess̃s, s̃derérmañ é'to angeria?* — does Jesus esteem the angels as much as he esteems us?

Égañisi, only in composition (Lat. *in compositione tantum*), or *pis̃sisi; égañisimanasé'ka*, it is in vain that I make use of that, *mañda st̃aibémeg̃at̃si*.

Éhésokké, in turn, by turns.

Ég̃sami, wholly, entirely; *ñs̃deg̃samimiraik̃ arenañbak*, I give to all; *ñdeg̃samis̃rit̃snar k̃ég̃ssar*, I settle everything.

Éhéiasasisi, one of two, alternated by one, e.g., in counting, or in patterns, etc.; *éhéiasasisi kizegakki nekakékimañik̃ asañis̃sak*, e.g., every other day I will teach the children; *éhéiasasisi as̃ix̃añs̃s*, one must paint one white, e.g., the other red, and then white and red, etc., or [in] the animate [form].

Éhésokké, in turn, by turns.

Éidasisi, or *épemaisi*, at the end, at both ends of something; *éidas̃a'tar menahanisar, nañisisi ketsimenahañin*, there are two small islands on each side of a large one.

É'k̃sañbi, in composition

É'k̃si, signifies cessation (Lat. *cessationem significat*); *ñedé'k̃sit̃éhañsi*, I cease to think; *ñedé'k̃sihañ*, I cease to do something to him; *k̃edé'k̃s̃assañrer*, I cease to love him; *é'k̃sañsidé*, he ceasing to speak, etc.; *é'k̃sañbi, ni é'k̃sañb̃ss̃ét*, one has seen her, she is on her way; *ñeda'k̃sañb̃ss̃é*, I am on my way, *éks̃aibess̃añiné*, etc.

Ékk̃sné, "then," "and then" — the same also as (Lat. *idem etiam ac*) *ts̃si*, absolutely, *kañghéga*, or *s̃esi; ékk̃sné ketzãst̃arim*, does he not then have to disobey? *ékk̃sné az̃sg̃ãñiganis tañini?* — what folly, e.g., to speak thus; *ékk̃sné k̃sañk̃stãérda*, absolutely, fear that; *ékk̃sné peg̃s̃asa s̃ri bañk̃séhañit?* — why does he always beat him? *ékk̃sné kes̃ai*, or *kesi kikk̃ãñred̃sak*, for *kikk̃ãñd̃sak*, you always say [it], etc.

Épeg̃atsi, a particle of causality (Lat. *causalitatis particula*), "wherefore," "to such a degree that"; *pemetsinisi s̃d̃é'ka nederinamihañ*, or *nepemetsininamihañ*, I see him beside me, facing me; *pemetsinisi s̃d̃é'ka*

nederussaiñ, I go there, as figure A indicates: A ○——△

Éremi, that which goes on flowing, running; *éremi é^ckšarañimit*, that which is about to give up the spirit; *éremekizegat*, today, this day that flows by.

Éřé, perhaps, almost, as it were, nearly; *éřétsi baié*, perhaps he will come; *eršé nšéktéssin*, I nearly fell.

Éřghikkš, so much is it, etc.; *éřghikkš* *šrenasakesissa*, *pi^cta Sang[ui]ne* Marie, *tébatbasa asenni areni phainem šdereghikkš* *šrenasakesin*, so was Holy Mary; it truly belongs to no other woman to have been so; *šdereghik*- ... (continues on next page)

Facsimile p. 184 · printed p. 553 · guide words E–G

kšt azghin ša, so mad is he; *éřghikkš* *šésařidsghé*, so wise is he; *kedereghikkš* *kesařisin*, how good you are (Lat. *quantum bonus es*); *éssema tégne ni erghikkšiši nšesérdamššn*, I know not the least thing of it, not even as much as that.

[MS 14, 15] *Éři*, in as much as; likewise, *ni éři nipeghé*, it has been a year since summer; *ni ére^csanrian ni éři pšghé*, since winter; *ni eri sigraghé*, etc., *ni éři pesedéghé*, the evening before yesterday evening.

Éssa, *nia essa nšésinamen*, *niokke mařida nšésinamššn*, truly it is indeed for me to read; no, I cannot, *nia pegšába essa*, or *aiago nšésinamen amštseghé kia mařida kešisinamššn*.

Ésařraghiš, or *bašiši* (see *Basiši*), through a hole, penetratingly (Lat. *penetrativè*); *nedésitéhařidamen*, or *nedésařraghitéhařidamen*, I pass through in thought; *ési^cré nederitéhansšaigan*, my thought penetrates; *ésšé*, plural *ésšsak*, feathers, e.g., of a mosquito, pass through, emerge, etc.

Éši, or *sési*, or *é^csena*, on every occasion, thus always the same way; *é^csena arihiné éři šrėrdamani*, do for us on every occasion what you wish.

Éseriši; *kia éseriši kemařtsé^cráhaban*, we were of the same rank, and you are — go first, etc.; *nederššsé*, or (Lat. *seu*), *ésseriši nederššsé*, I go ahead of the others, I leave the rank.

É^cssema, not yet.

Énasiši, with resemblance of one thing to another; *nedenasi^ctšn*, or (Lat. *seu*), *énasiši nederi^ctšn*, or *netétebi^ctšn*, I make, e.g., a shoe like the other, etc.; *éhénasi-šθaham*, the canoe, e.g., about to strike against a rock — he turns it aside with a stroke of the paddle; *éřé nekškařisé ni netéhénasi-šθáhamen*, I nearly failed to steer clear, I right myself, I fend off, etc., with a stroke of the paddle; *nedénasi-šittamasaiñ*, I right it, when it... (continues on next page)

... has said one word for another, or has not pronounced it correctly; *éhérasiši*, better and better; *nedéhérasitšn*, that is, *nederitšn*, I do it better and better, *éhérasitašaiñé neba štsi šrighek*.

Éššiši, by exchange, or *ařišitařiši*; *éššatařitida*, let us trade; *nedésšatařišé*, I give in exchange, I trade; *nedésšatařimař*, against him; *nedésšatařitibena*, we trade with each other.

É^ctassiši, *é^ctassi*, every day without fail; *é^ctassišina kepařiba^ctam šésspařisékki*, *pésedéghé atsi?* — do you pray every day without fail, morning and evening?

G.

Ga, inserted in the penult of verbs or nouns (Lat. *verborum vel nominum*), or also postpositive, signifies absence, or death in the past; *métsinak*, they die, *metsinégak*, they are dead; *métsinébanik*, *métsinébanigak*, *métsinésaanigak pššak*, they embark, *pššgak*, they have embarked; *édamšbánik*, *édamšbanigak*, etc., *manššsak*, *manššségak*, *šdašé^ckařinařiga*, they make use of it (of the absent thing); *nšennařiga*, *šařiga*, it is he who is not here, etc.; *tařini nedaskamšnemegar*, *nedapenimegak*, or *nepenegak*, *nesítegar*, *neretsígar*, when I was cold there, etc. [MS 16, 17]

Ga also signifies affirmation (Lat. *etiam affirmitatem*); *nenasa?* — isn't that it? *niga*, yes, that's it; *asenni kisitařigšssa iš?* — who did that? *Pierrega*, e.g., it is Pierre, etc.

Ga also signifies "please" (Lat. *etiam de gratiâ*): *aba-siga ni*, give me, please, I beg you, this wood; *tsékaksga ni*, give me, lend me please this knife; *tâitsga ni*, leave it there, etc.

Ghé; *Jesússeghé*, "at Jesus's" (Lat. *apud Jesum*); *Joannesghé*, at John's.

Facsimile p. 185 · printed p. 554 · guide words K–K

I.

Iaha, a hortative particle (Lat. *hortativa particula*), *iaha*, *iaha* — "come, come, let's go," etc., *iéšmañ*, etc., *nemañ*.

Eidassi, in two places; *éidasaps*, there are two places of it; *éitassi*, on one side and the other, I being in the middle, e.g.

Īri. See *Añiptsi*.

Isigañisi, or *nañisañisi*, halved lengthwise; *pš'kšisi*, halved in width; *isigañisi šisibigs*, he is paralyzed on half of his body, from head to feet.

Ittasi spetâinemsk, these suns (e.g., Jesus and Mary) will give light both by night and by day.

Iskšañisi éttavisi, from both ends; *ittasi-gherené is*, take that from both ends, hold it by both ends; [as] the sun, beginning its course in the morning — were it, in the evening, instead of setting, to begin its course again as it did in the morning, one would say (Lat. *dicitur*), *ittavikat*, *niseda kisekat pézekšn kizškš*.

K.

Kadási, in the subjunctive *kédasi*, a mark of the future, or rather used to express "I want," also "in order that"; *kederérmer mañda kadási kesésañdamš asskamisi*, I believe that you will never be wise; *kia Jesús keni'reghé'heban k'édasi kighéhiéghé*, you, Jesus, were put to death in order to give us life; *nepañba'tam kadási*, or *nekadasipañba'tam*, "I wish to pray" (Lat. *volo orare*); *nekadapši'pa*, I have a desire to smoke; *kédasi mšksérdamañini nekerahamañisi*, when I am about to grow angry, I stop myself; *kekadasi mškskéremi é'to?* — I believe you want to be angry with me?

Ka'ké'si, how many things; *kemírerén ka'ké'si né'sa*, *aritéhañisiañiné*, *amañité ka'ké'si né'sa ni kesseta mi'kšitéhañimera!* — I offer you as many times as I shall breathe, wishing that as many times I may do it, that so many times I may remember you.

Kamañtsi, *mirnin*, "ho, ho, you have not failed to catch fish," e.g., yes indeed, you have fished well; *kamañtsikki kesañgamañiba*, you do not fail to be considerable, however contemptible, e.g., you may appear outwardly.

Kañidak, for example.

[MS 18, 19] *Kañidak*, an ornamental particle (Lat. *ornativa particula*); *is kañidak*, or *kañidakba*, *asénni miršk?* — as for that, to whom shall I give it? *kégšitsi kedasé'kañin?* *is kañidak*, what will you use, e.g., to do that? — that, for example.

Kañghéga, *kañghéghi*, *kañghéghé*, continually, or *nénekemañtsisi*.

Kañghima, *ni*, *kañghima šsin*, that is, *ni šsin*; *kañghima séghé šani're*.

Kanisi, or *bégšasisi*, almost the same in meaning as (Lat. *idem ferè significat ac*) *barisi*, approaches its meaning (Lat. *accedit ad illius significationem*); *nekikanérdam*, that is, *kanisi nederérdam*, I expected something other than that, e.g., I am quarreled with, *tai'ka'tai*; *nekikanérdamšheban*, I expected rather that I would have had it, e.g.; *mañda tégne nederitéhañheban*, *nekikkanmeghétsi-barisi nederérdamš*, etc., etc.; *kanisi*, *nederarokké*, I am ordered to do one thing; I expected to do another.

Kate'kšnisi, or *nekštsghenisi*, one night; *nisšgnisi*, two nights; *tsšgnisi*, three, etc.

Ké, a particle signifying "from/out of" (Lat. *ex*); *kétsiniséskšinnškké kétsiniséskšinnš*, "God from God" (Lat. *ex deo deus*); *bagada'smšinnškké bagada'smsinnš*, "light from light" (Lat. *ex lumine lumen*); *nhaghakké*

ketétebérmér, I esteem you as much as myself.

Kégañ, or *néheni*, soon, about to, etc.; or *méssi*, "in body and soul," is an adverb noting union (Lat. *adverbium notans unionem*), also in other matters (Lat. *etiam in aliis rebus*); *keghisi ossisi mañtsarañsa spemkik Marie*, in body and soul, Mary [ascended] on high.

Facsimile p. 186 · printed p. 555 · guide words K–K

Kéhera, certainly.

Kekemitsebañsi, without removing anything; *kekisi*, casually, without removing anything, etc.; *kekarahagaiñsi kekisi nemshañik penak*, I eat ground-nuts without peeling them, etc.; *kekisi nedassar netsa^{pi} nebi*, I bathe without removing my clothes; *nekekimekesené^{sin}*, I lie down without removing my shoes, *nekekekesené^{sin}*, *nekesekesené^{sin}*.

Kéni, in truth; *neketemañghesesi mandaki nesaaghir damrñn Jesss stsi*, I used to disobey you, I was rebellious toward you.

Késaghi, preferably; *késaghérmer*, I prefer you, or (Lat. *seu*), *késaghi kederérmer*, I think of you preferably; *késaghi stañibédamñda*, let us profit from that in preference to other things.

Késsada, when one has done what one could in a matter, and does not know whether one has succeeded; *kekerahamañsipesanasa matsitéhañsíané?* — did you restrain yourself when you had those evil thoughts? Answer: *késsada kañkéssada*, I did all I could, but I don't know whether, etc.; *késsadakki añañmikkia*, I try, I make my efforts to raise myself up again.

Kessadé, or *kessadañsi*, "even if they were to put us to death along with Jesus," said St. Thomas, "we shall be happy," etc.; *minagñba kessadé nereraghinagñé kñritebenatsi*, etc.

[MS 20, 21] *Kesebétaiñsi*, being warmed, warmly; *tagñatsiñsi*, frozen, coldly.

Kesi, a particle; *pi^{ta} kesi*, that is, *baémisi*; *pi^{ta} kesi bagadasem kizñs*, it is very brilliant, etc.; *pi^{ta} kesi mñssañregñsñ*, *kesermegñsñ*, etc., he is very lovable, etc.; whence (Lat. *unde*) *nekesi^{ra}*, 3rd person *kesi^{re}*, I go very quickly, etc.

Kesiba, "well then," "well"; *kesibatsi kenamittñn*, well then, you will see if, e.g., the thing does not happen thus.

Késseta, how many times.

Kesspené, or *minagñsi*, "once"; *sikañidághé kañidak asenni arokkaññ*, it is [as if]

said, *kesspenétsi*, *bañktéhañrañné tñika^{tai} kepapesañkñstñr*, if I beat you once, I will beat you thoroughly; *kesspene nemañ baañné*, if I were there once, etc. — said of one who does not want to go there; *kesspe-né mitsesaññi-nepapesañgñpiñtsi*, said, e.g., of a sick person, if I eat once, I will eat a great deal; *kesspené pezekñda ki^{tasade} matskñ étsi kekiktaññ*, if once (Lat. *semel*) you listen to the demon, you will always listen to him.

Ketsaññ, for fun, in jest, pretendedly, *ketsaññ nemñskñérdam*.

Ketsiñsi nekadossemi, or *nekitñssemin*, I drink from the kettle, etc.; *ketsiñsi nñghibena namessak éñhidit*, we live very close to where there is fish.

Kéttañsi,

Kétté, or *maassa*, beforehand (Lat. *in antecessum*), before, previously; *io maassa kederitñn*, do that beforehand; *ké^{tté} aragñérmañ kedañsaghiriten nekñtena kadási*, one thinks (e.g., of Mary) that you will someday have a considerable adventure.

Ketzaññ nesin, I say it insincerely (lit. from the tip of the lips), etc., or (Lat. *seu*), disobediently; *ketzaññ nesin*, I say it insincerely; *ketzaññ negherñsi*, I do not speak frankly, etc.; hence (Lat. *hinc*) *neketraññirdam*, etc.

Ki, a particle; one says to me, e.g., "look, is that what you had lost?" I say to him, *nikki*, "that is exactly it"; you have not done what I had had you do — he says to me, *nikki nederarokkañ*, that is, *ni édætsi sderarokka*, that is what I am going to do for you, etc.; I allow you, e.g., to buy that, *mæakeki asenni miriéga*s, but do not give it to anyone; *tsæsi nemirekæ Jesæ nstaiþédamsaigan æraimétsnki kégsi idaghi* — this *ki* signifies "for/because" (Lat. *illud ki significat car*), etc.

Kikatssæsi, or *senætsæsi*, along the edge of the river, whether by water or by land; likewise (Lat. *item*) *kikatsæsi*, against something, adjoining something;

Facsimile p. 187 · printed p. 556 · guide words K–K

pæné is kikatsæsi abasik, or *kikatsa'kæé*, put this against this piece of wood, joining it to that wood; or, a foot's length of this wood. [continued from preceding page]

Kigaïsi — entirely alive.

kigaïsi sðabañinar tærebar, he roasted a turtle whole, alive.

Kikisi — against the wall; a tree lying against something.

e.g. against the bark of the cabin, *kikemek*, etc.

Kimisi — secretly, in hiding.

Kinaïgði — at least.

kinaïgða næsebigðanin, at least let me shed tears, seeing, for example, Jesus on the cross.

kesikañdam arokkañ, *kinaïgði æi'tsi'raiané paiba'tameghé*, you do not want to work — at least attend to prayer.

kinaïgði, at least; *kinaïgða kemétsinéheban ériraiasaaané*, etc.

Kinasi, **kinasæsi** (see *kira*, etc.) — distinctly, specially.

æaiga kañkinaæermaïsi, as for that one, nothing distinct is known about him.

Kiradaïsi, see *kæ'radaïsi* — mixed together.

ki'tamæsi, see *ki'tamæaigan*; *ki'tamæsi nedasirighé*, I write while listening; hence *nekiktam*, I listen.

Kisi — it is done.

kisi maïtsæa, he has gone away, he has left.

kekisisgnebaïsinæa? have you been baptized? *kisi*, yes; see *nekisisgnebaïsi*.

Kisi, see *papaïmisi* — everywhere.

kiðas, he visits in all the cabins; *kistaïsi*, see *æésiæniæi*.

Kæariæi, *kæa'ri* — near, in composition.

nækæarirasémaï, I give him a joy like his own, etc.; *nekæarinamihaï*, I see him near me.

Kæakðanmaïïsi, *næ'païsi* — at a distance, so to speak (Lat. *ut ita dicatur*).

nekæakðaimaïbi, I am seated a little way off; *nænæ'pébi*, I am seated a little way off.

nekæakðaimaïssé, I move away, etc.; *kæakðaimaïsi nederæssé*, I move away a little, see *nekæakðaimaïsé*.

kæakæaskæaïæitsi æa'ari nemesairesameghé, from now until then, they will keep giving me more and more, etc.

nibaïraiaïmihai peggé ætsi kæâkæâskæaïsi æa ari kakðaiñkisekat, since Christmas the days have been growing longer, etc.

kæakæaskðæaïsi æa ari mesâiredæ abasiar, there is little of it here, but going toward that side one finds much more; [illegible] this piece of wood (Lat. *hoc lignum*), for example: *kæakæaskðæaïsi keské*, it is narrow at one end and keeps widening — it is wide at the other.

Kæ'askðæ'riæi — from space to space, as much as is needed, fully one after another.

(we shall find it all in the end, e.g., what we were hoping for); *k̄sasag̃is̃i is̃*, see *k̄sasak̄sts̃ is̃ peni*, put that back, move it back, it is too close to the fire, e.g.; *k̄sasag̃abi*, move back, sit further back.

K̄ask̄saĩ, *k̄ask̄saĩ tépté*, see, in the imperative, *téptets̃* — fill all of that

k̄ask̄saĩ psaĩntar skam̄nar, the vessel was entirely bare, full of grain — is now empty; *k̄ask̄saĩ psaĩntéts̃*, see *psaĩnabits̃*, etc., that it be filled again with the same kind of grain, see of *another kind*, etc. [MS 22, 23]

K̄rbask̄isi — turning around, we shall see it.

e.g. when we have rounded the point, or when we shall have turned it, etc.

K̄s̄eni — so long a time.

k̄s̄eni asãinermian, how is it that you have been so long without knowing me? *k̄s̄nisi*, during this space of time; *n̄i k̄s̄nisi mãida sãibik̄ssa*, he was blind during that time.

K̄s̄érbisi — turning it toward the other side, with respect to another (Lat. *in respectu alterius*).

k̄s̄érbisi nemireghen, this is given to me to give to another; *k̄s̄érbisi nemiraĩ*, etc., I give him what was given to me for him.

K̄s̄radaĩsi, see *kiradaĩsi*, see *kassadaĩsi*, in composition, *k̄s̄radé* — mixed.

see *kessadaĩsi*; *nek̄s̄radénemen*, I mix this with, etc.; *kessadén̄raĩ sãig̃maĩ*, the captain is mixed in among the slain.

K̄s̄rbisi — upside down, topsy-turvy.

nek̄s̄rbāt̄sn̄, [continued on following page]

Facsimile p. 188 · printed p. 557 · guide words M–M

[continuing *K̄s̄rbisi*] *nek̄s̄rbāt̄sn̄*, I turn it upside down — e.g. the roast, I put the top on the bottom, etc.; (animate) *nek̄s̄rbaraĩ*.

K̄s̄rami — most certainly, quite truly (Lat. *perquam verissimè*).

K̄stas̄isi — detached, askew, separated, etc.

k̄staš̄teg̃sé, a river, a stream that branches off from the great one, etc.; *k̄stas̄isi t̄ai armãiragat*, the hole goes in deep underground.

K̄sts̄isi — trial, testing, etc.

k̄sts̄isi nederit̄sn̄, or *nek̄sts̄it̄t̄sn̄*, I try it, I test it, etc.; *nedāk̄sts̄it̄amen*, I taste this, I sample it; (animate) *nedāk̄sts̄ipaĩ*, *nedāk̄sts̄itamasãin̄*.

M

Mãaĩsi — straight on, see *t̄aikamisi*.

nemãaĩš̄kámen, I go straight there, I head straight for it; one who had found the way to the goal, the others not having been able to find it after much deliberation, went straight there, *amãaĩsiteber̄stemen*, or *amãaĩsi-sittamen*.

Maassa, see *ké̄tté* — beforehand (Lat. *in antecessum*).

Mām̄irisi — *nemam̄irenemen ag̃šiden*, being on the mud, I pull it into the water for fear it will spoil on the mud.

nemam̄irt̄sn̄, I pull something that was against a wall — or bark of the cabin — and put it more or less in the middle; *nemam̄ir̄ssé*, being in a grove, a place where there are trees, I go out into an open plain; *nemam̄ir̄ssé*, the men, e.g., being assembled, I, being with them, go out to go elsewhere.

Mãnda, negative particle (Lat. *particula negativa*) — no, not.

maïda nenamihaïsi, I have not seen it; *nsinihsghéhébanba maïda kia*, or *égma*, I was overcome without you, or without him.

Maïmetsits, see *metsēssara* — for the last time.

Maïmañgǵisi — coarsely.

nemaïmañgǵittsa, I do this coarsely, without finesse, etc.

Maïsi, see *maïsi* — together; see *maïsnisi*.

nemaïšnemen mitsaïgan, e.g. I put it together, etc.; that is, *maïšnisi nepšnemen*.

Masi — from afar.

masi negheršraï, I speak to him from afar; see *nemasigheršraï*.

Manenisi — without reflection, without mystery, all at once.

Matšena, see *tehaïrasi* — a particle of comparison (Lat. *comparationis particula*).

Megšdarisi — without any admixture of anything, etc.; the same as *nekštsi*.

šētsi megšdarisi šēšē ketoaïganian, so that you may have only beautiful words, without any admixture, etc.

Mesaghesidaïsi, see *mémésaghi* — having the feet, or the body, bare.

Mémékaïsi, see *mémékéšághi* — down below, in the valley.

Meseghikkš — the same as *ahaïtsi*. See.

Mesetsaïsi — whole, entire; of this one says universally (Lat. *omni dicitur*).

I cook it whole, I take it, etc.; *messi*, see *nekikkaïsi*, see *keghi*, all, etc.

Mesikaïtsi, *nekštena* — to which *taïni* is commonly added. [MS 24, 25]

it will be some day, it will be whenever he is able, I do not know when; *mesikaïtsi taïni saïkasinéra*, it will be some day, etc., that I shall see you (Jesus) without any hindrance.

Meskasat, see *saagat* — it is difficult, it is of consequence.

Meštanaski — finally.

nemétanaskištamen is, I no longer say anything about it, etc.; *métanaski*, finally, in completion; *nemétanaski-païbaštam*, I finish my prayer, etc.

Métaïtsi, see *šigasaïtsi* — willingly, with pleasure, etc.

nemetaïtsištapi, I eat with pleasure what is good, I seek it out, I am a glutton; *métaïtsi šigasaïtsi nekadšsemi*, etc.

Métsimisi, see *asskamisi* — always; *kemetsi*- [continued on following page]

Facsimile p. 189 · printed p. 558 · guide words N–N

[continuing *Métsimisi*] *kemetsiminigš*, a child that always seems about to be born, and yet is never born.

Metsinaï, see *petsinaï* — in the open, uncovered.

Metsitsi — finally; *metsassara*.

mimétsiketöaïganéhédikš, those who do not make an end of speaking (Lat. *qui non faciunt finem loquendi*).

Métsi, see *métsitsi* — too late.

métsitsi ketainéresi, it will be too late when you repent.

Metsi — on the ground, lying down; e.g. where there is no cabin, or under the sign of the moon.

Mikasi, see *ninhi* — in a singular manner; it denotes singularity (Lat. *singularitatem notat*).

Marie mikasi kédasi šnizšaïnit, Mary, who was to give birth in a singular manner.

Mina-gɛba, see *negadahari* — no matter, whatever.

mina-gɛba mɛskɛrmiáné, no matter that you are angry with me; *mmina-gɛba kikañimiáné ési mi'kɛmérañi*, *asskamisi ketsi kemi'kɛmer Jesús ɛtsi*, though you quarrel with me when I warn you, I shall keep warning you, always, for the love of Jesus.

mina-gɛba sarakkisi matsitéhañisiáné, *mañida kepa'tañisé'kañisi*, *nabisi kerahamañisiáné*, whatever evil thoughts you may have at first, you do not sin, if you at once repel them and hold yourself back.

mina-gɛba kegañi métsinañiné, *atsega is kemi'kɛmeren érgħikkɛi is mi'kɛmera*, even were I on the point of dying, I would still warn you of it — that which I warn you of, so good is what I warn you of (Lat. *quod te moneo*, *usque adeo bonum est id quod te moneo*).

mina-gɛba arami'kañghé asskamistsi nemɛskɛrmekɛ, no matter that I might go to greet him, he will always be angry with me. [MS 26, 27]

Mínagɛi — once that is so, see *kesspenémina*, see *minaxisi* — again, still.

minagɛi arokkaéigɛé mɛsak idamɛkéɛ nesaxarokké.

N

Napisi — quickly.

napisi keba, come back quickly.

Náia — particle of admiration, of surprise (Lat. *admirationis*).

Na'isi — down the river, whether by water or by land.

nenan'nessé, I go there, whether by water or by land.

Nâighé — then, at that time.

Nañika — is it not so?

is è'to sighimaneban nañika, that is perhaps what you would agree to, is it not — do they want to beat us?
e.g. I say to my companion, *késsé'kañida nañika?* let us help each other, shall we not?

Nañikaisi — in a short time.

nañikaisi, in a very short time; *nañigañisi*, in some time, not long after; *mañidahatsi nañigañisi netse nebañi*, I shall not delay long in coming.

Nañikakké — in a short time.

nañikakkétsi baiéɛak, they will come in a short time.

Nannekɛtsi, see *-tsisi*, see *kɛti ankɛānbékki* — at times, occasionally.

Nañitsi, in composition, denotes motion only (Lat. *tantum motum significat*).

nenañitsigherɛran, I am going to speak to him; *kenañitsinamihɛr*, I come to see you; *ɛnañitsipañiba'tam*, he goes to pray.

Nañisisi — the middle, in the middle.

Narasi — *nedaɛé'kkan*, it is worth nothing, but for lack of another I make use of it.

Nerasisi — frankly, freely.

narasisikegherɛrer, see *kenorasigherɛrer*, I speak to you freely.

Naremek — up the river.

naremek neda, etc.

Nasatsisi — in passing.

nenasatsinɛtsihañi tsighemak, in passing I shall pick some apples; *nenaxadañidokkésañi*, I tell him about it in passing, on my way back; *nenasatsiarami'kasañisi*, I shall greet him in passing.

Nega aiaga — all the more reason.

Negañinié — it is an old custom.

negañini arenañbak, the ancients; *negañiniañisé anastats*, may the old customs be done away with.

Negadahari, see *minagšba* — no matter, etc. [MS 28, 29]

Nega — *tañini épit!* one says to me, *néga épit*, he is there.

I say, *nekka apits*, *atsitsi nemañ* [continued on following page]

Facsimile p. 190 · printed p. 559 · guide words N–N

[continuing *Nega*] *nekka apits*, *atsitsi nemañ neda*, let him be there, let him stay there, I will not let him go there; *nekka ari péssotapidé*, *išba érihuk*, for if he were near, I would do this to him, etc.

Nekkañi, *nekikañi*, see *messiñi* — universally.

nékkañi-n^ctatšinnš-i-ketsinišéškš, God is universally almighty (Lat. *omnipotens*).

Nekštsiñi — uniquely, see *megšdarisi*.

Nekštena, see *mesikañtsiñi* — some days later, hereafter (Lat. *in posterum*).

Nekemi — easily.

nekemat, see *neghemat*, it is easy; *kenegmi-sinitaiganak*, your easy victories.

Nénekemañtsiñi, see *sañšañi* — continuously, without a break of days, years, etc.

nénekemañtsiñi, right away, continuously; *mañda nénekemañtsi-š^ctañtsiñi*, one must not say that straightaway, one must stop there, e.g., etc.; *nénekemañdaramštañšš*, see *sañšéramštañšš*, the tune of this song runs straight through, etc.

Nénisiñi, see *éhéžokké* — *nénisiñi nederitáhañi iš aritašañiné*, I am in doubt.

néniséšitēbañi *néniséšitēbañdamenar niseršr*, etc., I am in doubt as to which one I will do, etc.

Nepéraš — preferably, that one in particular, precisely that one.

népéraš arokkan, you work preferably — that is, you who have no habit of working, you work in order to get by, e.g., etc.; *išnaša kéğši? népéraš kénskérđamšan*, what then is that? it is precisely what you must not despise; *népéraš mšssañirian éžšghia*, I who have no preferential regard for you love you; likewise (Lat. *idem*) *kéhéraga mšssañirian nedazšghikki*; *népéraš kikkañmian nāighé štsi mšssañirera*, it is precisely me that you quarrel with, and yet I love you; *népéraš-arokket patriañš*? why does he work?

Ne^crañšisi, see *amptasiñi* — that which is on this side.

Jesšs ne^crañšisi arañmkik aiéssa, Jesus went to a place in the earth that is on this side of that of the damned; *nérañš*, through the middle; *nenéraš^ctn*, I divide this [continuing at right]

nérañš *netemesañ nahamš*, I divide it through the middle, etc.; *nerañš* *nedi^crañ*, that is, *bepassiñi nedi^crañ*.

Nésañma — softly.

nésañma gherš, speak softly, etc.; *nesañmtēhañ*, I strike him lightly.

[Page 30 of the manuscript is blank.]

Nesspi — it indicates a character/sign (Lat. *characterem indicat*).

nespiš sšgherañ, it rains and hails at the same time; see *nespebéssen sšghetañ tñi sikšré*. [MS 31]

Ntsaviñi — *tñi nedakkikkañ*, my field is in the middle, see *nanšisi*.

Netsi — then, at that time.

Nitaitš — *tñitsga nñ*, *abasi nñ*, see *abasiga-nñ*, *na^cšđšn*.

Ni, **nikki**, **nega** — that is it, it is done, there it is, etc.

Nikkaññisi — in front, in advance.

nenikkaññššé, I walk in front.

Nenikkañinintɔ — I sing in front, I begin first, etc.

Niaga, see *niaiaga*, see *netɔ* — then, at that time.

Nibañisi — by night.

nenibañisé, I walk by night.

Ninhi, see *mikasi* — it denotes singularity (Lat. *singularitatem notat*).

ninhihañimat, thou (Mary), who dost give birth in an ineffable manner; *ninhimekdába tañini Marie ni késsit phāinem*, who could say among how many women Mary is to be found, etc.

Nisisi — both.

nisisi nederitsnar, I make them both.

Nɔdañisi — on this side (of).

see *nesaédéremañi*, see *nɛnɔdaéremañi*, you will not be able to do that, etc.; *nesaédéremañi*, (for *nɔdañisi nederémañi*), I have unjust thoughts of him, that is, I think of him unfavorably (Lat./lit. on this side); *nɛnɔdañérsi*, I consider myself unworthy, I judge myself unfavorably; *nɔdañirasérmañik*, one cannot persuade them, one persuades them only partway.

Nɔrmisi — blindly.

Ntami — first, in the first place.

kia ntami, begin yourself, do that first, e.g.

Facsimile p. 191 · printed p. 560 · guide words P–P

P.

Pa, particle (Lat. *particula*) — *agaié*, *agaiépa sétɔ*, *sé^ckenañgɔ*, *sé^ckénangɔ pa sétɔ*, etc. [MS 32, 33]

sa^ctaikkénasa? Answer: *sa^ctaikképa messisi ni arighen*; Answer: how could it be otherwise, since everything about it is the same, namely (Lat. *scilicet*) a poor/wretched piece of land, etc.

Pañitsisi — beyond the rapids, beyond the waterfall.

nñighibena, etc.

Pañtsisi — on the left.

arenakañisi, on the right.

Paghé — *paghé arenañibes tañini*? how many men? *paghé namessis tañini*? how many fish?

Pakañisi — a little.

Pakañtsisi, **pakatsisi** — far from us, off to one side.

amañtsinésa pakatsisi ári, he went off very far from us.

Pañbébetghisi — winding, serpent-like.

pañbébetgañéssan, a path that winds like a serpent; *sasaghiñi*, straight ahead; *nesagussé*, I go straight ahead, I cut across this winding path.

Pañgñisi — purely, without mixture.

pañgñisi sios nemitsi, or rather (Lat. *potius*) *nepañgñadamen*, I eat nothing but meat.

Pañsidañikisi — above/on top of the mountain.

Papañmisi, see *kisi* — everywhere.

Patsi, see *pisñisi* — *patsi é^cto kederémañi sa é^cto*, it is in vain that you think it is he.

patsi nepitsipñemen, I put this in one place, thinking to put it in another; *nederérdam patsi ni pñema*, see *pisñisi nederérdam is é^cto pñema*.

Pegña — so then, etc.

ni pegða idama, that is not what I am saying! is that then what I am saying?

Pekagañisi — through the middle; e.g. the axe is broken crosswise through the middle.

likewise, I cross the river through the middle; *pekagañisi*, see *nepikagañisé*.

Pemetsinisi arok stx, see *pemetsintx* — put this bark, wood, [as] a cover on the plate, crosswise.

saktsisi, lengthwise; *saktsais*, etc.; *pemetsinisi*, see *pemañisi*, crosswise, I go — e.g. along a path, and I see someone going crosswise on another one; *pemetsinañtsemx*, he throws himself in crosswise while another is telling a story, and takes the floor from him; see *pemetsinisi xðsañsin*.

Pemi — that is (Lat. *id est*) *añiptsi*.

pemapañsx, see *añiptapañsx*, he is about to cry, etc.

Penetsañisi, see *penetsañisi*, see *petsenañisi* — a long time.

petsenañissé, see *penetsañissé*, he takes a long time in coming; *pénetsañisi-kisighék*, *pétsañisighék*, it takes a long time to grow; *penetsañisigx*, this child is slow to grow; *nabigx*, it grows fast; *tærbé*, said of one who is slow to grow; *presis*, said of one who grows fast.

Përa — please, if you would be so kind.

pera menni, please, let us go a little; *pañba'ta pera*, pray before doing this, e.g.; *mæsak pera kégði riégats*, *pera kðina tepitéhañida*, do not say anything at all to him until you have thought it over well beforehand.

Perabain — *perabañmeghe*, can one say how much, etc.?

perabain xéxéssinnäis kejesxssissemena!! can it be said how exquisite a man our dear Jesus is! (Lat. *potest-ne dici quam exquisitus homo sit Jesusulus noster!*)

Perana — that very particularly; the same as (Lat. *idem ac*) *pi'ta xrahami*.

xa perana xrenaxakesx, the others, e.g., are wise, but he is exceedingly so.

Pesagañisi — darkly, dimly.

see *peseghisi*; *pesega'tai*, it is dark here in the house.

Pessañgxi — much, strongly.

nepessañkstéhéghe, I am beaten hard.

Petaghisi — crosswise; e.g. that which crosses line *a*:

[diagram: a line labeled *a*, crossed by another line]

nepetegðssé, see *nepeské*, see *nepeskesse*, I go along a path that crosses another; *nepeteghitéhañisi*, I have crooked/perverse thoughts.

Piri, piri — it indicates novelty (Lat. *novitatem indicat*).

piri maské, a new blanket; *piri sañgmañxissadin*, this new and illustrious feast.

Facsimile p. 192 · printed p. 561 · guide words S–S

Pirsisi — on the edge of the path. [MS 34, 35]

pirisi nebemæsé! I walk on the edge, etc.; *nepirsamadamen nhaghé*, I feel no pain at all, as if my body were that of another.

Pisüisi, see *taégaiñisi* — in vain; see *agañisi*.

Pi'ta — it holds the place of a superlative (Lat. *tenet locum superlativi*).

pi'ta sañgrai ix, that is very strong.

Px'kðié — one half, lengthwise/in width; see *temisi temi-abañ*, a half-loaf, etc.

px'kðisi, see *px'kðiañisi*, half in width; *isiganisi*, half in length; *px'kðisi nedagðin*, I cover myself with half of it, widthwise; *isiganisi xisibigx*, he is paralyzed on half of his body, from the head down to the feet.

S.

Saébi, see *baiémisi* — much more, greatly, very strongly, etc.

Saïsi — carelessly.

saïsi pitš, put that in the bag without arranging it, without tying it, simply as it is.

Saéghi^{re} — he is not girded/belted, he goes about carelessly.

see, one adds (Lat. *additur*), *šdassé*, e.g., etc.

Saktsisi — lengthwise, e.g. a strip of bark, of wood, as a covering, etc.

that one puts lengthwise, *saktsisi arakštš*, see *saktsa^{tš}*; *pemetsinisi*, flatwise — bark, e.g. wood, as a covering, etc.; *pemetsinisi arakštš*, see *pemetsintš*.

Ssani — strictly, greatly.

ssani nenaserda kepañba^ttamañgan, keep your prayer strictly; *ketzastañšéppa ssani šrañméhssš*? can one refuse one's trust to him who strictly, truly speaks of himself (Lat. *verè dicit de seipso*)?

Sanbisi — frankly, without pretense.

mañda nesañsbisšé, that is (Lat. *id est*) *mañda kšinaneshn*, or *mañda nesañsbigheršsi*, I dissemble, I speak with pretense; I do not dissemble with him, *nesañsbigheršiañ*, that is, *kšina nidi^rrañ*; *sañbisi nemirañ*, when I have been given something to eat, tobacco, etc., I eat/use a little of it and give the rest to another, etc.; *sañbšssé*

šdamañgan, it goes from hand to hand, etc.; *sañbšssao mitsšañgan*, the food passes from one to another; *sañbisi miredin*, they give to one another hand to hand; *nesañbšdañ*, coming, arriving from somewhere, I make a visit before entering my cabin; *nesañbšdañ*, I visit one cabin and then another, etc.

Sañkasi, see *arighéši* — well then, I shall stay, e.g. I shall not go hunting, since I am told to remain.

Sañkasi arapitšga nibañ kizšš — well then, let it be, let him not look at the moon (night-sun) to cast [glances at it], e.g. glances elsewhere, etc.

šdāinek sañkañkihidit, at last they arrive at the town.

Sañktāiši — where it ceases to be [a river]; a river, or a stream, entering into another — the spot where it enters is called *sañktāiši*, this figure (Lat. *hæc figura*):

[diagram: a small mark with a line, over a circle — a river-mouth symbol]

Sañšaiši, see *nénekemañtsisi* — continuously, without a break of days or years, etc.

sañšaiši nemañtsi, nothing stops me from leaving; *nesañšesse*, that is, *sañšaiši nepemšsse*, I go straight there, etc.; likewise *sasaghiši*, *nesasagšssé*, I go there without stopping anywhere, without hindrance.

Sañtaiši, see *kekissañtaiši* — feast day.[*]

Sañšé, particle of exhortation, see the entreating particle (Lat. *precatoria*) — come now, please.

sañšé arokkéšš, come now, work; *sañšéba ketemañghérmiáné*, if you would be willing, or, have pity on me; *sañšé arérmañ*, *asenni é^to kenamihañ*, does one think this of Zacharie, e.g.

Sarakkisi — all at once, suddenly.

ni sarakkisi, there, all at once, etc.; *nesarkiné*, he dies all of a sudden.

Sasaghiši apéšnar abasjar kša^risi kerañganek — he brings the trees all whole, etc.

sasaghiši, that which goes straight, [continued on following page]

[* From the French, *Saint*. — Editor.]

[continuing *sasaghiši*] *netsasagšssé*, I go straight, cutting across a path that winds; *pañbébetghisi*, winding, etc.; *sa^sagहितegšé*, a river that runs straight.

Saṣiṣi — weary. [MS 36, 37]

nesasraskke, I am tired of working; *nesaṣimanessé*, tired of cutting wood.

Sééssi, see *méviassimis* — very little.

Sésébagaḍiṣi — without being girded/belted.

nesésébagaḍsin, I take off my belt, e.g. to sleep, etc.

Séṣi, see *éṣi* — continually, ever and ever, and so always the same.

Senṣtsiṣi — near, along the bank of the river, whether by water or by land.

senṣtsiṣi arakḥdaṣin, he goes along the bank, etc.; see *kikkatsiṣi*.

Sésemiḍi — *sésemiṣi métsiʿré iṣ*, that is entirely finished.

maṛida tégné sésemiṣi ṣrenasakesṣ, he is very wise, he has not the least malice; *sesemiṣi nemṣsaṣirekṣ*, he loves me; *sésemiṣi nekeneskérmekṣ*, he despises me, etc.

Sipíṣi — at last.

sipíṣi Jesṣs mṣsaṣirera, at last I now know that I love you, O Jesus; *sipíṣi ṣéṣaṛidam*, he is beginning to have understanding/reason.

Sisṣaiṣi — on one side and the other.

taṛini éragḥirahadit? where have they gone? *sissaiṣi*.

Skaiṣi — standing.

apiṣi, sitting; *asitegḥakkaṣi*, kneeling.

Skena — *mṣsak skena ṣaniʿrakits*, said of one who is in the habit of losing.

skena maṛida asenni nedaʿsamaṛi, I have always been in the habit of giving food, but from now on I give no more, *skena nikkḥaiṣi*; *skena gakkī éʿkḥimṣskḥérda*, said of one who is in the habit of getting angry; *skena kerepi*, do it quickly, etc.; *skena nabṣssé*.

Skisi — raw, being uncooked.

Skḥaṛiṣi — the last, see *ṣdéḥghé*.

skḥaṛiṣi pemṣssé, *gherṣṣ*, he walks, he speaks last.

Spetaṣi — by day.

nibaṛiṣi, by night; *nedaspetéssé*, I walk by day; *nenibaṛisse*, by night.

T.

Tagaḥiṣi, see *ṣikḥiṣi* — up to there.

tagaḥiṣi tamágan, the tide rises up to there; *tagaḥiṣi ṣétkiṣia*, my land extends up to there; *spemkik ṣighérdaṛisits tagaḥiṣi iṣkkik*, let there be rejoicing from heaven all the way down to earth; *tagaḥikkḥinaṛiḥḥat ṣtebérdamaṣaṛigan*, his domain extends just as far, e.g. from heaven to earth.

Tagassiṣsi — a little, see *bagaṣsi*, see *pakiésisiṣi*, *ṣaʿkésis*.

Tagḥatsiṣi — icily, coldly.

maṛida nekisimitsesi tagḥatsiṣi, I cannot eat what is cold; *kesebétaṣi*, warmly, having been reheated.

Tagiḍiṣi — both together.

tagṣnaéḥghéba, *taṛka nṣraṛibédamen*, if we could both die together (O Jesus), it would be a great advantage for me.

Tai — it is a conjunction (Lat. *est conjunctio*).

Marie tai Joseph, Mary and Joseph.

[Page 38 of the manuscript is blank.]

Tai^hka, tai^hka^htâi, tai^hkaga^htâi — certainly, in truth, etc. [MS 39]

Tâikamisi — see *Maañisi*.

Tañina — whoever.

Tañineba — for after all, how...?

tañineba kañidak žėtsi manenisi šramsedšra? how could I possibly believe the blind man, without any other consideration?

Tañineda, see *tañini nekikinamenga ni*, see *pera nekikinámen* — *tañineda nekikinamen*, bring that so that I may see it.

kisi šrañiméhañit tañineda šañga, after he had told him the truth about someone, it is not known what became of him.

Tañinega, see *šāta* — *šāta baañidé*, see *tañinega baañidé*, *tañini éragširañit?* *tañinega*, where has he gone? I do not know, or, how should I know?

Facsimile p. 194 · printed p. 563 · guide words T–š

[continuing *Tañinega*] *negheršrañitsenasa ša?* *tañinega kia*, shall I speak to him? it is up to you to see, you will do as you wish; *tañinega mañtsiañiné, ara apiañiné*, I do not know whether I shall go or whether I shall stay; *tañinega šghik kadási šanañdamšhdidé, mšsak kia šanañdamškan*, if those people want to act like fools, do not be one yourself; *tañinega añinerside, tañinega mañida*, perhaps he will repent, perhaps not; *tañinega éřėhetsi šigañdamšk*, perhaps they will not want it.

Tañinaighé — at all times, see *ne tañini štsi*.

Tañini — *tañini aiañian*, where are you going (Lat. *quo vadis*)? [MS 40, 41]

tañini še^hman, where do you come from (Lat. *unde venis*)? *kesaañisines tañini*, who could say how good he is (Lat. *quis dicat quam bonus sit*)? *arenañibes tañini!* oh, how many men! *késérmerég tañini*, can it possibly be said how much we esteem you (Lat. *dici-ne potest quantum te aestimamus*)!

Tari — there.

tari šighérdamšhdit, there, they have joy.

Tébatbaš — *tébatbaš kia kemšskšérmer*, you do not deserve that I be angry with you.

tébatbaša bañirañbao, it is indeed like him to think highly of himself; *tébatbaša šéšañdam*, one cannot hope that he will be wise; *tébatbaš kikdari šighérdañiš, pi^hto špemkik šighérdañiš*, the joys of earth are well comparable to the joys of heaven; *tébatbaš nia neni^htatšn*, it is not for me to do that.

Téhañraši, see *matsena* — a particle of comparison (Lat. *comparationis particula*).

Tégné, negative particle (Lat. *particula negativa*) — *mañida tégné kéğši*, nothing at all.

tégné pézekšda, at least once.

Tégnéda — that one too.

Tekéghisi — coldly.

tekéghisi nedagšin, I am dressed for the cold; *tekénisi*, in the frost, in the cold, to put something outside so that it freezes, etc.

Témesañisi — universally.

netemé^hsañibi, I am universal, everywhere; *témesañiskšépiān*, you who are everywhere, etc.

Temiši, see *š^hkšiši* — half in width.

temigabañin [?], a half-loaf.

Téssenisi — lying down, sitting.

škañšahé téssenisi, he sings lying down.

Tétebisi — equally, on an equal footing.

Tsebiſi — separately; *tsatsebiſi*.

Tsi — sign of the future tense (Lat. *nota futuri*).

nemaſitsi, I am going; *nemaſitsitsi*, I shall go.

Tzatzébisi — separately. [MS 42, 43]

Tsaviſi — with loss.

nenesasiſeskam, I fired and lost what I had put into the gun — I killed nothing; *nenesasiadɛnar skarɛnskɛr*, I lost my shot while firing, I killed nothing.

Tseptſi sɛgheraññ — rain mixed with hail is falling.

Tsigañiſi, tsiſi — reluctantly, against one's will.

tsigañiſi maſtsɛak, they go off in spite of anyone's wishes; likewise (Lat. *etiam*), they go off against their own will, against their liking.

Tsiſi — without saying anything, in silence.

Tsi^ctamiſi — joined, fitted together.

tsi^ctama^cté, that fits well together; *tsi^ctama^ctar ɛrir psikaskɛr*, well fitted together; *netsi^ctama^ctɛn*; (animate) *netsi^ctama^craññ*.

Tsitsitañiſi, see *tsitsitañ* — more and more, more strongly, more perfectly.

tsitsitañ kɛssihɛskɛaio, she became more and more a virgin (e.g. Mary in giving birth to Jesus).

Netsi^ctsi^cta^cra — I go there more and more, I do this more and more.

Tsɛañ — but, by the way.

Tsɛbatâi — yes, truly.

tsɛbatâi arɛdañ, yes truly, he will avenge himself.

Tsɛi, see *sittasɛi* — absolutely.

tsɛi ɪs kederi^ctɛn, you absolutely must do that.

Tzatzébisi, tzebiſi — separately.

8.

ɛanɛiañiſi aresañsits — the same as (Lat. *idem ac*) *ɛéɛiñiſi*, etc.

ɛakañiſi — around, see *ɛéiñiſi*.

ɛanaskɛiſi — at the tip, e.g. of a tree, or (Lat. *seu*) *ɛanaskɛanskɛk*, at the tip, at the top of a tree.

ɛanaskɛiretsi, at the tip of the finger; *ɛanaskɛri^ctan*, at the tip of the nose; *ɛanaskɛinim*, of the ear of corn; *ɛanaskɛañrɛ*, of [continued on following page]

Facsimile p. 195 · printed p. 564 · guide words ɛ–ɛ

[continuing *ɛanaskɛiſi*] the tail; *ɛanaskɛañiañimiſi*, at the tip of the peninsula; *ɛanaskɛañiañimék*, at the tip of the peninsula; *kɛsañɛaañimɛ*, the land of the peninsula, they live there, etc.; *ɛaighíñañ kɛsɛañɛaañimék*, see *kɛsɛañɛéik*.

ɛañga — he is absent, or (Lat. *vel*) dead.

ɛasaghéɛio, see *ghéio* — empty.

ɛasagañiſi — emptily, in vain (Lat. *inaniter*).

ɛasagai-mensté, an empty sack; *ɛasagheiañiſi ɛañdɛrsɛinnsak ɛasagañiſi gɛagɛañéremat*, those who think themselves of consequence — you think that they will go away carrying nothing, (Lat.) *you send the rich away empty*.

sañsañghenasi — gently, at rest. [MS 44, 45]

sañsañghenasi arits, do that in peace; **nesañsañghenasi-arenaibai nikkasāibi**, I now live at rest.

sañsiañisi — round like a plate, as (Lat. *comme*) a dish, etc.

sañsiañisi aritañs, **sañsiañghenañs**, see **sañsikemañdañs**; **petegñisi arikmañdañs**, see **petegñikemañdañs**, it must be made round, in a ball.

sañsibakki, see **aétagñisi** — particle of gratitude (Lat. *gratitudinis particula*).

sañsibakki ketemañghérmiáné, this is a favor you would be doing me if you would have pity on me;
sañsibakki, see **aétagñisi kisitasañiné**, if only I could finish that, or, would to God, etc.

sasäañisi — turning back another way.

sassénemañisi — by torchlight, with a light.

asihibé sassénemañisi, he goes to fetch water carrying a torch.

sédagñi — from this side.

tañini sédagñssa? from which side do you come?

sdagñisi — from there to here.

sdekka sdagñisi nsmen, I come from there.

sdassamek — on this side, see **na^csdagñisi**.

sdäi — out of the ordinary (Lat./lit. beyond the common).

sdäi-asennsts, a man out of the ordinary; **sdäiasañis**, a child of consequence; **sañsdäersäinnsak**, they consider themselves people of consequence.

séghé — then, at that time.

sé^ckénañgs — alas.

sésañdamisi — wisely, with intelligence.

sésañdam, he has intelligence.

sémi — as much as is sufficient, fully (Lat. *quantum satis*).

nega tañini séminaséggsa^cga, lorsq' vo' l'aurez vû autant q' vo' l'avez souhaité, it will be that when you have seen it as much as you desired.

sésébisi — on high, e.g. Jesus, who will be in the air to judge, etc.

sésiñnisi, see **sa^ckaniñisi**, see **kistañisi**, see **assebañisi** — all around, about, etc.

séséssi — nobly, by choice.

neséséssihaiñ, I adorn him, I make him illustrious [?].

sésépsághi, see **spemsadsk** — on high, in degree.

sésini, see **amañité** — would to God.

kinañgsi gakkeba, sésini gakkeba pétasañsaané, if only I had at least brought that.

sizisañisi — eagerly, with haste.

nisizisañisé, I go with haste; **sizizarrañks**, go as quickly as possible; **sizañkizegatki**, there, the day that will soon end.

sésisasisi — a place that is narrow, having, e.g., its two ends wide — this figure of a river (Lat. *haec figura fluminis*):

[diagram: an hourglass-shaped mark, narrow in the middle, wide at both ends]

sésisasághé, the place in the river that is narrow and then widens, etc.; **sésisasañiragat**, a hole wide at the start, then narrow, then wide; **sésisasikemañdañs**, a candlestick, e.g., that must be wide, then narrow, then wide again.

šétsi — particle of cause (Lat. *causalitatis particula*) — that is why.

agaiépa šétsi, e.g. said to one who has said *agaié*, *šékénañgš šétsi*, etc. [MS 46, 47]

šibiši, see *megšdariši* — only.

šits — ornamental particle (Lat. *ornativa particula*).

šabasits matsinañgšessš, truly indeed, this will be filthy (e.g., (Lat.) *that which brought forth beauty*); *ne šits éšiañsa*, what then was I thinking? etc.

šitsi — together (Lat. *simul*), only in composition (Lat. *in compositione tantum*).

šittasši, see *tsši* — absolutely.

šittasši kšrañimé, keep your word in what you tell me.

šrahami — for after all, but rather, etc.

šsskaviši — unknowingly, without being seen.

know that he has taken something, e.g.; *nšskaššinamihai*, I see him and he does not see me; *nšskavañbamai*, I watch, I seek out [continued on following page]

Facsimile p. 196 · printed p. 565 · guide words š–š

[continuing *šsskaviši*] birds without being seen, in order to shoot them, e.g. from the ground (Lat. *ex terrâ*), they being over the river.

šškañtsi — *tš^okšiharañtsi*, he wakes him, etc.

tš^okšiharšghi, I wake him by touching him, by shaking him, etc.; *tškšiharetsi*, he is woken by him, etc.; *tš^okširahaditsi*, he is woken by several people, etc.; *pesañgš tškšiharé*, wake him by touching him, by shaking him, etc.; one does not say (Lat. *non dicitur*) *šškañtsi tš^okšiharé*, etc.

šssašvi — on the edge of something.

ššségšnek, that is, *šssašvi agšnek*, on the edge of the cache/hiding place.

šrišni — that is good, many thanks.

štseskašvi — to meet, to come to meet.

štseskavitširak, the birds, e.g., fly to meet me; *nštseskasinamihai*, I see him coming to meet me, etc.

šsskebi — *šsskebi pegša kšrenasakeši*, for after all you are wise.

šsskebi kša^orirasémañt, *gheršrañt*, can it be said, or how [?], what new joy it causes them in their speaking of it; *kšsskebi pegša kebañšrenši*, how much, in truth, e.g., your intelligence is worth (Lat. *ingenio vales*); *šsskebéřk pegša*, as though they amounted to little.

šsskisi, see *ntami* — *šsskisi érenañbañridé šnitzañinar*, this is her first child, it is the first time she has given birth.

that is, *minasiši*, anew; *nšnšski mirera nhaghé*, I give myself to you anew; *šsskiasañsis ghérenašasañsit Marikkédari*, this newborn child (namely, John the Baptist) newly born is carried by Mary; *šsskiarañsis*, *ni aneghi érenañbait*.

šskitsi — outside, on the exterior, above something.

nšskitsi-pañba^otam, I pray only with my lips, etc.; *šskitsimatžasséšé*, he is poorly dressed on the outside; *šañšskitsi matsighéššiegš araksé*, you have only the outward appearance of poor wretches; *nšski^otapi*, I am sitting on top of it.

štsi — for the sake of. [MS 48, 49]

Jesšs štsi nedarokké, I work for the love of Jesus.

Kikatsi, see *senštsi* — along the bank of the river, whether by water or by land; likewise (Lat. *item*), *kikatsi*, against something, joining onto something.

psuné is kikatsisi abasik, or *kikatsa^ckšé*, put this against this wood, joining it to this wood, or, a foot's length of this wood.

Horum in verbis repertorum significatio.

(The meaning of these elements as found in verbs.)

Asər — it signifies multiplicity (Lat. *significat multiplicitatem*).

kégši asərdšak? what do they keep doing? *kégš sits asərdinėsa šdāinek?* what then was done, over and over, in the town?

Da — it indicates wonder/admiration (Lat. *indicat admirationem*).

Ba — *ketemañghėrmianėba*, if only you would be willing to have pity on me.

Ga — *nedarami^ckasañgatsi*, well then, I shall greet him; *ėgmaga*, it is the very same one.

Ghé — *Jesusghé*, *Marikké*.

Gšé — *gšėrré*, it indicates the countenance, the face.

šiaghigšėrré, that your face be a little more cheerful.

Kša^cri — it indicates new joy (Lat. *novam lætitiā indicat*).

nekša^crirasėmañ, I cause him a new joy.

Mamirisi — it signifies the beginning of some action or thing (Lat. *significat initium alicujus actionis vel rei*).

mėmirekizekak, from the very beginning of this day.

šiakka, **šia** — it denotes joy (Lat. *lætitiā notat*).

Ni — used in place of *né*, in the subjunctive it indicates multiplicity (Lat. *pro né in subjunctivo multiplicitatem indicat*).

ėši šssikėrdamėni, *mikšitėhañmé Jesus*, every single time you wish, remember Jesus.

Nš — it indicates habit/custom (Lat. *habitudinem indicat*).

Pėtsi — it indicates the place to which [motion is directed] (Lat. *locum ad quem indicat*).

Tši — sign of the future tense (Lat. *nota futuri*).

. — anew; *nšnšski mirera nhaghé*, I who give myself to you anew.